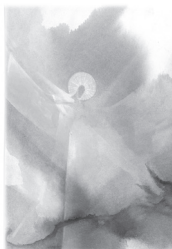


THE LITTLE SERIES

*Michaelmas*



From the work of Rudolf Steiner  
Compiled by Helmut von Kügelgen



*MICHAELMAS*

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Susan Howard, Editor

Lydia Roberson, Managing Editor



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**T**he selected texts and verses by Rudolf Steiner in this booklet are presented as working material for personal use. They lead the way to an ever more enlivened understanding of Michael, a high being in the spiritual world. His battle with the dragon accompanies the history of humanity through ever more stages of evolution. The understanding of Michael mirrored in certain medieval hymns has been outdated. Since the dawn of the Michaelic age in the last third of the nineteenth century, it is no longer appropriate to pray to or to beseech Michael; instead we are to stand as his comrades in his battle. If we do this in freedom, then we will receive his strength. He instructs us in the following ways:

*By helping us engage in the spiritual battle that leads to  
truth and freedom;  
by providing insight into the dual nature of evil;  
by teaching us love towards all that exists;  
and by helping us towards a realization of our own initiatives.*

Helmut von Kugelgen,  
29 September 1981  
also 1986 and 1996

◆ From *MICHAELMAS AND THE SOUL FORCES OF MAN*, 28 September 1923, Anthroposophic Press, Spring Valley, NY, (1946), p. 31.

Cleverness has been furnished in abundance during the last few centuries; but what we need today is warmth of Gemüt, and this anthroposophy can provide. When some people who study anthroposophy say it leaves them cold, they remind me of one who keeps piling wood in the stove and then complains that the room doesn't get warm. Yet all they need to do is to kindle the wood; then it will get warm. Anthroposophy can be presented — and it is the good wood of the soul — but it can only be enkindled within oneself. What everyone must find in his or her Gemüt is the match wherewith to light anthroposophy. Anthroposophy is in truth warm and ardent: it is the very soul of the Gemüt; and those who find this anthroposophy cold and intellectual and matter-of-fact just lack the means of kindling it so that it may pervade them with its fire. And just as only a little match is needed to light ordinary wood, so anthroposophy, too, needs only a little match. But this will enkindle the force of Michael in humanity. ❖

## *Michael's Battle with the Dragon*

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◆ As told in *Chapter Twelve of the Apocalypse of St. John* From *THE JERUSALEM BIBLE*, Reader's Edition, Doubleday, (1966).

Now a great sign appeared in heaven: a woman, adorned with the sun, standing on the moon, and with the twelve stars on her head for a crown. She was pregnant, and in labor, crying aloud in the pangs of childbirth. Then a second sign appeared in the sky: a huge red dragon that had seven heads and ten horns, and each of the seven heads crowned with a coronet. Its tail dragged a third of the stars from the sky and dropped them to the earth, and the dragon stopped in front of the woman as she was having the child, so that he could eat it as soon as it was born from its mother. The woman brought a male child into the world, the son who was to rule all the nations with an iron scepter, and the child was taken straight up to God and to his throne, while the woman escaped into the



desert, where God had made a place of safety ready, for her to be looked after in the twelve hundred and sixty days.



And now war broke out in heaven when Michael and his angels attacked the dragon. The dragon fought back with his angels, but they were defeated and driven out of heaven. The great dragon, the primeval serpent known as the devil, or Satan, who had deceived all the world, was hurled down to the earth and all his angels were hurled down with him. Then I heard a voice shout from heaven, "Victory and power and empire forever have been won by our God, and all authority for his Christ, now that the persecutor, who accused our brothers day and night before our God, has been brought down. They have triumphed over him by the blood of the lamb and by the witness of their martyrdom, because even in the face of death they would not cling to life. Let the heavens rejoice and all who live there; but for you, earth and sea, trouble is coming, because the devil has gone down to you in a rage, knowing that his days are numbered.



As soon as the devil found himself thrown down to the earth, he sprang in pursuit of the woman, the mother of the male child, but she was given a huge pair of eagle's wings to fly away from the serpent into the desert, to the place where she was to be looked after for a year and twice a year and half a year. So the serpent vomited water from his mouth, like a river, after the woman, to sweep her away in the current, but the earth came to her rescue; it opened its mouth and swallowed the river thrown up by the dragon's jaws. Then the dragon was enraged with the woman and went away to make war on the rest of her children, that is, all who obey God's commandments and bear witness for Christ Jesus. ❖

## *Twelve Verses from The Calendar of the Soul*

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◆ Translated by Ruth and Hans Pusch, Anthroposophic Press,  
(Spring Valley, New York, 1982).

### *First Week in September*

*The light from world-wide spaces  
Works on within with living power;  
Transformed to light of soul  
It shines now into spirit depths  
To bring to birth the fruits  
Whereby out of the Self of worlds  
The Self of man in course of time shall ripen.*

### *Second Week in September*

*There dims in damp autumnal air  
The senses' luring magic;  
The light's revealing radiance  
Is dulled by hazy veils of mist.  
In distances around me I can see  
The autumn's winter sleep;  
The summer that is spent  
Has given itself to me.*

### *Third Week in September*

*Unceasingly itself creating,  
Soul life becomes aware of Self;  
The cosmic spirit, striving on,  
Renews itself by self-cognition,  
And from the darkness of the soul  
Creates the fruit of Self-engendered will*

*Fourth week in September*

*I can belong now to myself  
And shining spread my inner light  
Into the dark of space and time.  
Toward sleep is urging all creation;  
But inmost soul must stay awake  
And carry wakefully sun's glowing  
Into the winter's icy flowing.*

*Michaelmas*

*O Nature, Your maternal life  
I bear within the essence of my will.  
And my will's fiery energy  
Shall steel my spirit striving,  
That sense of Self springs forth from it  
To hold me in myself.*

*First Week in October — Autumn*

*When to my being's depths I penetrate,  
Expectant yearning wakes and stirs me  
To find myself, Self contemplating,  
As gift of summer sun, a seed  
That warming lives in autumn mood  
As germinating force of soul.*

*Second Week in October*

*I feel my being, vivified anew,  
Widen to far horizons of its own.  
Filled with new force, the  
radiance of my thought —  
Coming from soul's Sun power —  
Can solve the mysteries of life,  
And grant fulfillment now to wishes  
Whose wings have long been lamed by hope.*

*Third Week in October*

*To fan the spark of thinking into flame  
By my own strong endeavor,  
To read life's inner meaning  
Out of the cosmic spirit's fount of strength:  
This is my summer heritage,  
My autumn solace and my winter hope.*

*Fourth week in October*

*There thrive within the sunlight of my soul  
The ripened fruits of thinking;  
To self-awareness' certitude  
The flow of feeling is transformed.  
I can perceive now joyfully  
The autumn's spirit-waking:  
The winter will arouse in me  
The summer of the soul.*

*First Week in November*

*The light from spirit depths  
Strives to ray outwards, sun-imbued;  
Transformed to forceful will of life  
It shines into the senses' dullness  
To bring to birth the forces that permit  
Creative powers, soul-impelled,  
To ripen into human deeds.*

*Second Week in November*

*I feel my own force, bearing fruit  
And gaining strength to give me to the world.  
My inmost being I feel charged with power  
To turn with clearer insight  
Towards the weaving of life's destiny.*

*Third Week in November*

*I feel at last the world's reality  
Which, lacking the communion of my soul,  
Would by itself be frosty, empty life;  
Revealing it is powerless  
To recreate itself in souls,  
Would in itself find only death.*

*Fourth Week in November*

*In secret inwardly to feel  
How all that I've preserved of old  
Is quickened by new-risen sense of Self.  
This shall, awakening, pour forth cosmic forces  
Into the outer actions of my life  
And, in becoming, mould me into true existence. ❖*

*I allow the radiant figure to shine into my heart and soul and mind —  
 and so gain the strength to vanquish the dragon:  
 Powerful, wise spirit of the will,  
 Weaving in the far reaches of the spirit over all,  
 Working through spiritual beings —  
 Surely you are working too  
 In the depths of my soul's being.  
 So, in loving working, bind fast  
 My inner life to your illumined strength.  
 In finding you, I find myself.*



*We humans of the present  
 Must have the right hearing  
 For the clarion call of the Spirit,  
 The clarion call of Michael.  
 Spirit-knowledge will  
 Open for the soul  
 This true hearing of the clarion call.*



### *Michael's Sword, Meteoric Iron*

*O Human Beings —  
 You forge it daily to your use,  
 You reveal it in the value of its substance  
 In many of your works.  
 Yet it will only bring you healing  
 When it reveals to you  
 Its majestic spirit might.*

◆ From *TRUTH-WROUGHT WORDS*, Dornach, 28 September 1923,  
Anthroposophic Press, (1979), p. 23.

*Wrestling powers of spirit  
Strive in matter;  
They do not find matter,  
They find themselves.*

*They soar over nature,  
They live in themselves:  
Breathing Michael-strength*

◆ From *TRUTH-WROUGHT WORDS*, p. 75.

*Out of the Spirit all being has sprung,  
In the Spirit all life is rooted,  
Toward the Spirit all beings are striving.*

◆ From *MICHAELMAS AND THE SOUL-FORCES OF MAN*, pp. 64-69.

Indeed, the proper study of anthroposophy can bring us to the point at which we feel the manifestations of the seasons as we do the ascent or descent in the soul of a friend. Just as in the words of a friend — and in the whole attitude of his or her soul — we can perceive the warm heartbeat of a soul-endowed being whose manner of speaking to us is quite different from that of a lifeless thing, so nature, hitherto mute, will begin to speak to us as though out of her soul. In the cycle of the seasons we shall learn to feel soul, soul in the process of becoming; we will learn to listen to what the year as the great living being has to tell us, instead of occupying ourselves only with little living beings; and we shall find our place in the whole soul-endowed cosmos.

But then, when summer passes into autumn, and winter approaches, something very special will speak to us out of nature. One who has gradually acquired the sensitive feeling for nature just described — and anthroposophists will notice in due time that this can indeed be brought about in the soul, in the Gemüt, through anthroposophical endeavor — such a one will learn to distinguish between nature-consciousness, engendered during the spring and summer, and self-consciousness proper, which thrives in the fall and winter. What is nature-consciousness? When spring comes, the earth develops its sprouting, blossoming life. If I react to this in the right way, if I let all that the spring really embraces speak within me — I need not be conscious of it, it speaks to the unconscious depths of a consummate human life, as well — if I achieve all this I do not merely say, “The flower is blooming, the plant is germinating,” but I feel a true concord with nature and can say, “My ego blooms in the flower, my ego germinates in the plant.”

Nature-consciousness is engendered only by learning to take part in all that develops in the burgeoning and unfolding life of nature. To be able to germinate with the plant, to blossom with the plant, to bear fruit with the plant, that is what is meant by “passing out of one’s own inner self” and by “becoming one with outer nature.” Truly, the term “to develop spiritually” does not mean to become abstract: it means to be able to follow the spirit in its being and expansion. And if, by participating in the germinating, the flowering, and the bearing fruit, we develop this delicate feeling for nature during the spring and summertime, we prepare ourselves to live in devotion to the universe, to the firmament, precisely at the height of summer. Every little firefly will be for us a mysterious revelation of the



cosmos; every breath in the atmosphere in midsummer will proclaim the cosmic principle within the terrestrial.

But then, if we have learned to feel with nature, to blossom with the flowers, to germinate with the seeds, to take part in the bearing of fruit, then, because we have learned to dwell in nature with our own being, we cannot help co-experiencing the essence of the fall and winter as well. One who has learned to live with nature in the spring learns also to die with nature in the autumn. Thus we attain by a different way to those sensations that once so intensely permeated the soul of the Mithras priest, as I have described. He sensed the course of the seasons in his own body. That is no longer possible for present-day humanity; but what will become more and more incumbent upon us in the near future — and herein anthroposophists must be the pioneers — is to experience the cycle of the seasons: to learn to live with the spring and to die with the autumn.

But human beings must not die: we must not let ourselves be overpowered. We can live united with burgeoning, blossoming nature, and in doing so we can develop our nature-consciousness; but when we experience the dying in nature the experience is a challenge to oppose this dying with the creative forces of our own inner beings. Then the spirit-soul principle, our true self-consciousness, will come to life within us; and by sharing in nature's dying during the fall and winter we will become in the highest degree the awakeners of our own self-consciousness. In this way the human being evolves: we transform ourselves in the course of the seasons by experiencing this alternation of nature-consciousness and self-consciousness. When we take part in nature's dying, which is the time when our inner life force must awake: when nature draws her elemental beings into herself, the inner human force must become the awakening of self-consciousness.

Michael forces! Now we feel them again. In the old days of instinctive clairvoyance, the picture of Michael's combat with the dragon arose from quite different premises. Now, however, if we vividly comprehend the idea embraced in nature-consciousness — self-consciousness, as in spring-summer — autumn-winter, the end of September will once more reveal to us the same force that points us to the victorious power which should evolve on this grave if we take part in the dying of nature. Then we experience the victorious power that fans the true, strong self-consciousness of humankind into bright flame. Here we have again Michael vanquishing the dragon.

It is indispensable that anthroposophical knowledge, anthroposophical cognition, should stream into the human Gemüt as a force. And the way leads from the dry and abstract, through exact conceptions of today, to that goal where the living enlightenment taken into our Gemüt once more confronts us with something as full of life as was, in the olden times, the glorious picture of Michael in battle with the dragon. This infuses into our cosmogony something very different from abstract concepts. Furthermore, do not imagine that such experience is without consequences for the totality of the human being's life on earth!

I have frequently set forth how we can enter and feel at home in the consciousness of immortality, in the awareness of prenatal existence. At this meeting, I wanted particularly to show you how we can gather into our Gemüt the spiritual forces from the spiritual world in the wholly concrete sense. It is truly not enough to talk in a general pantheistic or other vague way about spirit underlying all matter. That would be just as abstract as it would be satisfied with the truism: Human beings are endowed with spirit. What possible meaning could that have? The term spirit takes on meaning only when it speaks to us in concrete details, when it keeps revealing itself to us concretely, when it can bring us comfort, uplift, joy. The pantheistic "spirit" in philosophical speculations means nothing whatever. Only the living spirit, that speaks to us in nature in the same way as the human soul speaks to us, can enter the human Gemüt in a vitalizing and exalting way.

But when this does occur, our Gemüt will derive powers from the enlightenment transformed in it — precisely those powers that are needed in our social life. During the last three or four centuries, humankind has simply acquired the habit of considering all nature, and human existence as well, in intellectual, abstract conceptions; and now that humanity is confronted with the great problems of social chaos, people try to solve these too with the same intellectual means. But never in the world will anything but chimeras be brought forth in this way. A consummate human heart is a prerequisite to the right opinion in the social realm; but this no one can possess without finding his or her relation with the cosmos, and in particular, with the spiritual substance of the cosmos.

When the human Gemüt will have received into itself spirit-consciousness, the spirit-consciousness engendered by the transition from nature-consciousness (spring-summer) to self-consciousness (autumn-winter), then the solution will dawn, among others, of the social problems of the moment. Not the intellectual

substance of such problems as the social question, but the forces they need depend in a deep sense upon the contingency of a sufficient number of people being able to make such spiritual impulses their own.

All this must be brought to our Gemüt if we would consider adding the autumn festival, the Michael Festival, to the three we have: the festivals of Christmas, Easter, and St. John, which have become mere shadows. How wonderful it would be if this Michael Festival could be celebrated at the end of September with the whole power of the human heart! But never must it be celebrated by making certain arrangements that bring about nothing but abstract Gemüt sensations: a Michael Festival calls for human beings who feel in their souls in fullest measure everything that can activate spirit-consciousness.

What does Easter represent in the year's festivals? It is a festival of resurrection. It commemorates the Resurrection realized in the Mystery of Golgotha through the descent of Christ, the Sun-Spirit, into a human body. First death; then resurrection: that is the outer aspect of the Mystery of Golgotha. Those who understand the Mystery of Golgotha in this sense see death and resurrection in this way of redemption; and perhaps they will feel in their souls that they must unite in their Gemüt with Christ, the victor over death, in order to find resurrection in death. But Christianity does not end with the traditions associated with the Mystery of Golgotha: it must advance. The human Gemüt turns inward and deepens more and more as time goes on; and in addition to this festival that brings alive the Death and Resurrection of Christ, human beings need that other one which reveals the course of the year as having its counterpart within them, so that they can find in the round of the seasons first of all the resurrection of the soul, in fact, the necessity for achieving this resurrection, in order that the soul may then pass through the portal of death in a worthy way. Easter: death, then resurrection; Michaelmas: resurrection of the soul, then death. This makes of the Michael Festival a reversed Easter Festival. Easter commemorates for us the Resurrection of Christ from death; but in the Michael Festival we must feel with all the intensity of our soul: "In order not to sleep in a half-dead state that will dim my self-consciousness between death and a new birth, but rather, to be able to pass through the portal of death in full alertness, I must rouse my soul through my inner forces before I die." First, resurrection of the soul, then death, so that in death that resurrection can be achieved which human beings celebrate within themselves. ❖

## *Enthusiasm and the Consciousness of the Waldorf Teacher*

◆ From the lecture entitled "The Forces Leading to Health and Illness in Education" from *DEEPER INSIGHTS INTO EDUCATION*, GA 302A, 16 October 1923, (afternoon), Anthroposophic Press, (1983), p. 20.

**W**hat is of the greatest importance, however, is for a person to have enthusiasm in his or her work and to be able to develop this enthusiasm to the full if they are to be true teachers. This enthusiasm is infectious, and it alone can work miracles in education. Children eagerly respond to enthusiasm, and when there is no response on their part, it usually indicates a lack of this enthusiasm in the teacher. . .

This heaviness must be eliminated. Actually, it may also express itself in artificial enthusiasm. Artificial enthusiasm can achieve nothing at all. The only enthusiasm capable of achieving anything is that kindled by our own living interest in the subjects with which we must deal in the classroom. Now, it is essential for you to realize that as teachers we need to develop a consciousness of our own. It is necessary for us to work at cultivating this consciousness. . .

Nevertheless, it is essential not to lose sight of our own goal; and therefore, we must work to develop this consciousness, the Waldorf teacher's consciousness, if I may so express it. This is only possible, however, when in the field of education we come to an actual experience of the spiritual. Such an experience of the spiritual is difficult to attain for modern humanity, and this fact must be faced and understood. We must realize that we really need something quite specific, something that is hardly present anywhere else in the world, if we are to be capable of mastering the task of the Waldorf school. In all humility, without any trace of pride or arrogance, we must become conscious of this, but conscious of it inwardly, deep in our hearts, not merely by talking about it; within our hearts we must be able to become conscious of it. This is possible, however, only if we have a clear understanding of what humanity has lost in this respect, has lost just in the last three or four centuries. It is this that we must find again.

What has been lost is the realization that when human beings enter the world out of their pre-earthly existence they are, compared with the actual forces of the human being, people who need to be healed. This bond of education with the healing of humanity has been lost from sight. ❖

◆ From the lecture entitled "Healthy and Ill Instead of True and False" in *DEEPER INSIGHTS IN EDUCATION*, pp. 29-30.

**T**he moment we rise to the truth of the spiritual world we can no longer speak of "true" and "false," for in the spiritual world that would be as nonsensical as saying that to drink such and such a quantity of wine every day is "false." The expression "false" here is out of place. One says something real regarding this only by saying that such a thing gives rise to illness. Correct or incorrect are outer, formal concepts, even regarding the physical. Pertaining to the spiritual world, the concepts of "true" and "false" should be discarded altogether. As soon as we reach the spiritual world we must substitute "healthy" and "ill" for "true" and "false." If someone said about a lecture such as the one I gave here yesterday evening, that is "right," it would mean nothing at all. In the physical world things can be "right;" in the spiritual world nothing is "wrong" or "right." There, things are reality. After all, is a hunchback "true" or "false?" In such a case we cannot speak of right or wrong. A drawing may be false or correct, but not a plant; a plant however, can be healthy or diseased. In the spiritual world things are either healthy or ill, fruitful or unfruitful. . . (p. 29)

It is a question of health or illness when we are dealing with spiritual truths, and it is precisely this that we must learn in connection with education. We must learn to regard things in their educational application as either healthy or injurious to health. This is of particular significance if one wishes to engender a true consciousness in oneself as a teacher. It may be said that engendering this consciousness begins with passing from the "true" and "false" of logic, to the reality of "healthy" or "ill." Then we come quite close to understanding the principle of healing. This can be developed in concrete detail, but we must also let ourselves be stimulated by a comprehensive knowledge of the human being, a knowledge of the human being in relation to the surrounding world. (p. 30) ◆

◆ From *DEEPER INSIGHTS IN EDUCATION*, pp. 32-34.

It is truly interesting, if one observes a soul-constitution not worn out by dry scholarship, to see sparkling soda water, where the carbon dioxide appears in the liquid as the result of the interplay of carbon and oxygen. If one observes these bubbles one has directly and imaginatively a view of what goes on in the course of the rhythmic breathing activity from the lung system toward the head. The bubbling effervescence in sparkling water is a picture of what, in a fine and delicate way, plays upward toward the human head. . . (p. 32)

In the head, something must continually be stimulated by a delicate, intimate sparkling-water activity; otherwise, the human being becomes stupid or dull. If we neglect to bring this effervescence of sparkling water to the head of a human being, then the carbon within him or her suddenly shows an inclination for hydrogen instead of oxygen. This rises up to the brain and produces "marsh gas," such as is found in subterranean vaults, and then the human being becomes dull, drowsy, musty.

To begin with, these things confront us as inner, one would like to say, physical activities, but they are not really physical, for the production of marsh gas or carbon dioxide becomes in this case an inner spiritual life. We are not being led into materialism here but into the delicate weaving of the spiritual in matter.

Now if, in teaching languages, for example, we make the child learn too much vocabulary, if we make him or her memorize through an unconscious mechanization, this process can lead to the development of marsh gas in the head. If we bring as many living pictures as possible to the child, the effect is such that the breathing system lets the carbon dioxide effervesce toward the head. We, therefore, play a part, in fact, in something that makes either for health or illness. This shows us how, as teachers, we must demand a higher metamorphosis of the forces of healing. To be able to perceive these hidden relationships in the human organism kindles enthusiasm in the highest degree. We realize for the first time that the head is a remarkable vault that can be filled with either marsh gas or carbon dioxide. We feel we are standing before the deeper well-springs of existence. . . (p. 33)

The moment we enter into education in the way described, however, the whole art of our education will provide the stimulus for this enthusiasm, and we shall feel that we are in touch with the well-springs of the world, and find the true feeling of responsibility. We realize that we can bring either health or illness. This enthusiasm on the one hand and a feeling of responsibility on the other: both must arise in us. (p. 34) ◆

# *The Battle of Michael Described for the Waldorf Teacher*

◆ From a lecture entitled "A Comprehensive Knowledge of Man as the Source of Imagination in the Teacher" from *DEEPER INSIGHTS INTO EDUCATION*, 16 October 1923, (evening).

**E**very face becomes twice as beautiful under the influence of an active, vital knowledge than it is otherwise, but the knowledge must do its work, the knowledge must live, and the faces of the teachers should always be alive, inwardly expressive, especially when the lessons are actually being given. In what I am telling you, the important thing is not that you should know these things, but that they should work on your life of feeling [Gemüt], strengthening you, giving you the vigor to spiritualize your profession.

Teachers ought to be conscious, especially nowadays, of their great social task, and they should ponder a great deal about this task. The teacher, above all others, should be deeply permeated by awareness of the great needs of modern civilization. . . (p. 44)

You will become a different kind of eurythmy teacher, a different kind of art teacher, a different kind of mathematics teacher. In every sphere you will become different if you are permeated in the real sense by this consciousness. Everything is established by this enthusiasm. This is not the time to talk about the niceties of this or that method. We must bring life into the world, which through its dead intellectualism is faced with the danger of falling still further into death. . . (p. 49)

The dragon takes on the most diverse forms; he takes on every possible form. Those that arise from human emotions are harmful enough, but not nearly as harmful as the form the dragon acquires from the dead and deadening knowledge prevailing today. There the dragon becomes especially horrible. One might almost say that the correct symbol for institutions of higher education today would be a thick black pall hung somewhere on the wall of every lecture room. Then one would realize that behind it there is something that must not be shown, because to do so would throw a strange light on what goes on in these lecture rooms! Behind the black pall there should be a picture of Michael's battle with the dragon, the battle with deadening intellectualism.

What I have said today shows you how the struggle between Michael and the dragon should live in teachers. What I wanted to present to you is this: we must come to be aware of this battle of Michael as a reality to use in order to celebrate Michaelmas in the right way. No one is more called to play a part in inaugurating the Michael festival in the right way than the teacher. The teacher should unite him or herself with Michael in a particularly close way, for to live in these times means simply to crawl into the dragon and further the old intellectual operation. To live in the truth means to unite oneself with Michael. We must unite ourselves with Michael whenever we enter the classroom; only through this can we bring with us the necessary strength. Verily, Michael is strong! If we understand Michael's struggle with the dragon in a particular sphere, we are working for the healing of humanity in the future. If I had been asked to give these lectures a title, I would have had to say, "Michael's Struggle with the Dragon, presented for the teachers at the Waldorf School."

One should not speak about the possibility of celebrating a Michael festival now but rather give thought to introducing into the most diverse spheres of life the kind of consciousness with which a Michael festival could be connected. If you can make these things come alive in your hearts, to permeate your souls with them; if you can bring this consciousness with you into the classroom and sustain it there in complete tranquility, without any element of agitation or high-sounding phrases; if you can let yourselves to be inspired to unpretentious action through what can be kindled in your consciousness by surrender to these necessities, then you will enter into the alliance with Michael, as is essential for the teacher and educator. (pp. 50-51)





# *Truth-Wrought Pictures of Michael and the Growth of Human Freedom*

◆ From *MICHAELMAS AND THE SOUL-FORCES OF MAN*, Vienna, 27 September 1923, (pp. 7-16).

**S**o one can gaze upon the whole of nature, and may feel that this extra-human nature is a mirror of the divine in the world. And that, after all, is what nature is meant to give to the human Gemüt. Naïvely, and not through speculation, we must be able to feel joy and accord at the sight of this or that manifestation of nature, feel inner jubilation and enthusiasm when we experience creative nature in its sprouting and blossoming. This should evoke, deep down in our hearts the feeling that our Gemüt is so intimately related to this nature that we can say to ourselves: "All this the Gods have taken out of themselves and established in the world as their mirror, the same Gods from whom my Gemüt derived, from whom I myself sprang, though in a different way." And all our elation and joy in nature, all that rises in us as a feeling of release when we participate vividly in the freshness of nature, all this should be attuned to the feeling of relationship between our human Gemüt and what lives out there in nature as a mirror of divinity.

As you know, humanity's position in evolution is such that we take nature into ourselves, take it in through nourishment, through breathing, and, though in a spiritual way, through perceiving it with our senses. In these three ways, external nature enters into us, and it is this that makes us twofold beings. Through our psycho-spiritual being we are related to the beings of the higher hierarchies, but a part of our being we must form out of what we find in nature. That we takes into ourselves; and by being received in us as nourishment, as the stimulus of breathing, and even in the more delicate etheric process of perception, it extends in us the processes of outer nature. This appears in us as instinct, passion, animal lust, as everything animalistic that rises out of the depths of our nature. Let us note that carefully. Out there we see wondrously formed crystals, mineral masses that tower into gigantic mountains, fresh mineral forms that flow as water over the earth in the most manifold ways. On a higher plane of formative force we have before us the burgeoning substance and nature of plants, the endless variety of animal forms, and finally the human physical form itself.

All that, living in outer nature, is a mirror of the Godhead. It stands there in its marvelous naïve innocence before the human Gemüt, just because it mirrors

the Godhead and is at bottom nothing but a pure reflection. Only, one must understand this reflection. Primarily, it is not to be comprehended by the intellect, but only, as we shall hear in the next lectures, precisely by the Gemüt. But if one does understand it with ones Gemüt, and in the olden times of which spoke, people did, one sees it as the mirror of the Godhead. But then one turns to what lives in nature — in the salts, in plants, and in the parts of animals that enter ones own body — and observes what it is that sprouts in the innocent green of the plants and what is even still present in a naïve way in the animal body. All this one now perceives when looking into oneself, seeing it arise within as passions, as bestial lusts, animal instincts, and perceiving what nature becomes in oneself.

This was the feeling cherished by many of many enlightened people, even in the eighteenth century. They still felt vividly the difference between outer nature and what nature becomes after human beings have devoured, breathed, and perceived it. They felt intensely the difference between the naïve outer nature, perceptible to the senses, on the one hand and human, inwardly surging sensuality on the other. This difference was still livingly clear to many people who in the eighteenth century experienced nature and humanity and described them to their pupils, described how nature and humanity are involved in the conflict between Michael and the dragon.

In considering that this radical contrast still occupied the souls of people in the eighteenth century — outer nature in its essential innocence, nature within human beings in its corruption — we must now recall the dragon that Michael relegated to this world of nature because he found him unworthy to remain in the world of spirituality. Out there in the world of minerals, plants, even of animals, that dragon, whose form is incompatible with nature, assumed none of the forms of nature beings. He assumed that dragon form which today must seem fantastic to many of us, a form that must inevitably remain supersensible. It cannot enter a mineral, a plant, or an animal, nor can it enter a physical human body. But it can enter that which outer, innocent nature becomes, in the form of guilt within the surging life of instincts in the physical human body. Thus many people as late as the eighteenth century said: "And the dragon, the old serpent, was cast out of heaven down to the earth, where he had no home; but then he erected his bulwark in the human being, and now he is entrenched in human nature."

In this way, that mighty image of Michael and the dragon still constituted for those times an integral part of human cognition. An anthroposophy appropriate to that period would have to explain that by taking outer nature into ourselves through nourishment, breathing, and perception, we create within ourselves a sphere of action for the dragon. The dragon lives in human nature; and this conception dwelt so definitely in the Gemüt of eighteenth century people that one could easily imagine them as having stationed some clairvoyant being on another planet to draw a picture of the earth. This person would have shown everything existing in the minerals, plants, and animals, in short, in the extra-human, as bearing no trace of the dragon, but he or she would have drawn the dragon as coiling through the animality in human beings, thereby representing an earth-being.

Thus the situation had changed for people of the eighteenth century from that out of which it all had grown in pre-human times. For pre-humanity the conflict between Michael and the dragon had to be located in outer objectivity, so to speak; but now the dragon was outwardly nowhere to be found. Where was he? Where would one have to look for him? Anywhere there were human beings on earth. That's where he was. If Michael wanted to carry on his mission, he must henceforth continue the struggle within human nature. This occurred in the remote past and persisted into the eighteenth century. But those who held this view knew that they had transferred to the inner human being an event that had formerly been a cosmic one; and they said, in effect: "Look back to olden times when you must imagine Michael to have cast the dragon out of heaven down to earth, an event taking place in extra-human worlds. And in later times, human beings came to earth; they took into themselves outer nature and transformed it, thus enabling the dragon to take possession of it, and the conflict between Michael and the dragon must henceforth be carried out on the earth."

But this is what precisely infused into the Michael problem the germinating of human freedom; for if the conflict had continued within humanity in the same way it had formerly occurred without, the human being would have become an automaton. By reason of being transferred to the inner being, the struggle became in a sense, expressed by an outer abstraction, a battle of the higher nature against the lower. But the only form it could assume for human consciousness was that of Michael in the supersensible worlds, to which people were led to lift their gaze.

And as a matter of fact, in the eighteenth century there still existed numerous guides and instructions, all providing ways by which one could reach the sphere of Michael, so that with the help of his strength they might fight the dragon dwelling in their own animal nature.

Such a person, able to see into the deeper spiritual life of the eighteenth century, would have to represent this pictorially somewhat as follows: There exists outwardly the human form — in the lower, animalistic portion, the dragon is writhing, even coiling about the heart; but then, behind the person, as it were, for we see the higher things with the back of our head, there exists the outer cosmic figure of Michael — towering, radiant, retaining his cosmic nature but reflecting it in the higher human nature — so that the person's own etheric body reflects etherically the cosmic figure of Michael. Then there would be visible in this human head, but working down into the heart, the power of Michael, crushing the dragon and causing his blood to flow down from the person's heart to the limbs.

That was the picture of the inner-human struggle of Michael with the dragon still harbored by many people of the eighteenth century. It was also the picture which suggested at that time to many people that it was their duty to conquer the "lower" with the help of the "higher," as they expressed it: that human beings needed the Michael power for their own lives. . . . And whenever we look back to an older world view from the abstract thoughts that affect us as cold and matter-of-fact, whose intellectuality makes us shiver, we are guided to images, one of the most grandiose of which is this of Michael at war with the dragon; Michael, who first cast the dragon to earth where, I might say, the dragon could occupy his human fortress; Michael, who then became the fighter of the dragon in human beings, as described. In this picture that I have evoked for you, Michael stands cosmically behind humanity, while within human beings there is an etheric image of Michael that wages the real battle through which humanity can gradually become free; for it is not Michael himself who wages the battle, but human devotion and the resulting image of Michael. In the cosmic Michael there still lives that being to whom one can look up and who engaged in the original cosmic struggle with the dragon.

Truly, not upon earth alone do events take place, in fact, earth events remain incomprehensible for us unless we are able to see them as images of events in the supersensible world and to find their causes there. In this sense a Michael deed was performed in the supersensible realm shortly before our time, a deed I should like to characterize in the following way. In doing so I must speak in a manner that is nowadays discredited as anthropomorphic; but how could I relate it otherwise than by using human words to describe what occurs in the supersensible world?

The epoch during which Michael cast the dragon down to earth was thought of as lying far back in pre-human times; but then, human beings appeared upon the earth and there occurred what I have described: the war between Michael and the dragon became ever more an inner struggle. It was at the end of the nineteenth century that Michael could say, "The image in human beings is now sufficiently condensed for them to be aware of it within themselves: they can now feel in their Gemüt the conqueror of the dragon, at least, the image means something to them." In the evolution of humankind, the last third of the nineteenth century stands for something extraordinarily important. In older times, there were in human beings, primarily only a tenuous image of Michael; but it condensed more and more, and in the last third of the nineteenth century there appeared what follows: In earlier times the invisible, supersensible dragon was predominant, active in the passions and instincts, in the desires and in the animal lusts. For ordinary consciousness that dragon remains subsensible: he dwells in humanity's animal nature. But there he lives in all that tends to drag human beings down, goading them into gradually becoming sub-human. The condition was such that Michael always intervened in human nature, in order that humanity should not fall too low. But in the last third of the nineteenth century the Michael image became so strong in humanity that the matter of directing ones feelings upward and rising to the Michael image came to depend upon ones goodwill so to speak; so that on the one hand, in unenlightened experience of the feelings, one may glimpse the image of the dragon, and on the other hand, the radiant figure of Michael may stand before the soul's eye, radiant in spiritual vision, yet within the reach of ordinary consciousness. So the content of the human Gemüt can be this: "The power of the dragon is working within me, trying to drag me down. I do not see it — I feel it as something that would drag me down below myself. But in the spirit I see the

luminous angel whose cosmic task has always been the vanquishing of the dragon. I concentrate my Gemüt upon this glowing figure, I let its light stream into my Gemüt, and thus my illumined and warmed Gemüt will bear within it the strength of Michael. And out of a free resolution I shall be able, through my alliance with Michael, to conquer the dragon's might in my own lower nature."

If the requisite goodwill were forthcoming in extensive circles to raise such a conception to a religious force and to inscribe it in every Gemüt, we would not have all the vague and impotent ideas such as prevail in every quarter today — plans for reforms, and the like. Rather we would have something that once again could seize hold on the whole inner human being, because that is what can be inscribed in the living Gemüt, that living Gemüt which enters into a living relationship with the whole cosmos the moment it really comes to life.

Then those glowing Michael thoughts would be the first harbingers of our ability to penetrate once more into the supersensible world. The striving for enlightenment would become inwardly and deeply religious. And thereby, human beings would be prepared for the festivals of the year, the understanding of which only glimmers faintly across the ages, but at least it glimmers, and they would celebrate in full consciousness the festival the calendar sets at the end of September, at the beginning of autumn: the Michael Festival. This will regain its significance only when we are able to experience in our soul such a living vision. And when we are able to feel it in a living way and to make it into an instinctive social impulse of the present, then this Michael Festival, because the impulses spring directly from the spiritual world, could be regarded as the crowning impulse, even the initial impulse we need to find our way out of the present disaster; to add something real to all the talk about ideals, something not originating in human heads or hearts but in the cosmos.

And then, when the trees shed their leaves and blossoms ripen into fruit, when nature sends us her first frost and prepares to sink into her winter death, we would be able to feel the burgeoning of spirit with which we should unite ourselves, just as we feel the Easter Festival with the sprouting, budding spring. Then, as citizens of the cosmos, we would be able to carry impulses into our lives which, not being abstract, would not remain ineffectual but would manifest their power immediately. Life will not have soul content again until we can develop cosmic impulses in our Gemüt. ❖

◆ From *TRUTH-WROUGHT WORDS*, p. 25.

*Sun-all-mighty offspring,  
Luminous, world-endowing  
Spirit powers, to be Michael's garment of rays,  
You are predestined by the thought of the gods.*

*He, the Christ proclaimer, makes manifest in you —  
Humankind-sustainers — holy cosmic will;  
You, the bright world-ether beings,  
Bear the Christ's word to human beings.*

*So Christ's herald appears  
To longing, thirsting souls;  
To them your word of light streams forth  
In the cosmic era of the spirit human.*

*You, the pupils of spirit knowledge,  
Take Michael's wise, directing glance,  
Take the World-Will's loving Word  
Into your soul's high purpose, actively. ❖*

◆ From the lecture entitled "The Inner Aspect of the Moon Embodiment of the Earth" in *THE INNER REALITIES OF EVOLUTION*, (GA 132), 14 November 1911, Rudolf Steiner Publishing Co., (London, 1953), pp. 48-50.

**T**hus, it became possible for the opposite of resignation to arise, in that certain beings attract to themselves the substance of the sacrifice that had been poured forth and become active within it. These beings are "they who remained behind;" "remaining behind" was therefore a consequence of the resignation made by the Cherubim. Through the very substance they refused to accept, the Cherubim themselves first furnished backward beings with the possibility of staying behind. Through the rejection of a sacrifice, other beings who did not resign it, but gave way to their wishes and desires and brought them to expression, were enabled to take possession of the object of the sacrifice, of the sacrificial substance, thereby attaining the possibility of taking their place as independent beings side by side with those who were offering. . .

So now, when we learn the deeper reasons of the remaining behind, we see that the original fault — if we may venture to speak of such an original fault — if we did not lie with those who remained behind. This is the important point, which we must realize: If the Cherubim had accepted the proffered sacrifice, the Luciferic beings could not have remained behind; they would have had no opportunity of embodying themselves in that substance. To make it possible for beings to become independent, renunciation previously took place. Thus, in cosmic evolution it is the case that the gods themselves have called their opponents into being. If the gods had not renounced the sacrifice, beings would not have been able to oppose them. Put into simple words we may suppose the gods had foreseen as follows: "If we merely go on creating as we have done from Saturn to Sun there would never be any free beings capable of acting from their own initiative. In order that beings of this nature might come into existence, the possibility must be given for opponents to arise against us in the universe, so that we should meet with resistance in that which is subject to time. If we ourselves ordain everything we shall meet with no such resistance. We could make everything very easy for ourselves by accepting the sacrifice offered to us; then would the whole of evolution be subject unto us. But this will not do, we want beings able to resist us. We will therefore not accept the sacrifice; so that through our resignation and because they accept the sacrifice, they become our opponents!" So we see that we must not look for the origin of



evil in the so-called "evil" beings, but in the "good" beings, who, through their resignation first brought evil about through those beings who were able to bring it into the world. . .

The gods did not shrink from the evil, which alone could give the possibility of freedom. Had the gods avoided evil, the world would be poor, without variety. For the sake of freedom the gods had to allow evil to enter the world, and for this reason they had to acquire the power enabling them to lead evil back again to good. This power is such as can only be acquired as a consequence of renunciation, resignation.

Religions always exist for the purpose of showing us the great cosmic mysteries in symbols, in imaginations. In this lecture we have alluded to primordial phases of evolution, and by adding the conception of resignation to those of sacrifice and of the bestowing virtue we have come a step further from maya and illusion into the realities. Conceptions such as these were presented to humanity in religions. And in that of the Bible there is something whereby we can acquire a conception of resignation, of the rejection of the sacrifice. That is the story of the sacrifice about to be made by Abraham who was ready to offer his own son to God, and of the renouncing by God to the sacrifice offered by the patriarch. If we take into our souls this conception of sacrifice, then intuitive visions such as those described may come to us. On one occasion I suggested that we should suppose that the sacrifice of Abraham had been accepted, that Isaac had been sacrificed. As all the ancient Hebrew people are descended from him, God would then, by accepting the sacrifice, have taken this whole nation from the earth. Everything derived from Abraham was a gift of God through the renunciation of a sphere which is outside Himself; if He had accepted the sacrifice He would have taken into Himself the whole sphere which played its part within the ancient Hebrew people; for the sacrificed Isaac would have been with God. But He renounced this and therewith He gave over that whole line of evolution to the earth. Thus in the significant picture of the offering made by the old patriarch, the conception of renunciation and of sacrifice can arise within us.

And in yet another part of our earth history do we find this resigning on the part of higher beings, and here too we must again refer to something alluded to in the

last lecture — the picture of the Last Supper, by Leonardo da Vinci. It represents the scene in which as it were, we have before us the meaning of the earth, the Christ. While trying to penetrate the whole meaning of the picture, let us recollect those words, which are to be found in the gospels, "Am I not able to call forth a whole multitude of angels if I wish to avoid the death of sacrifice?" That which Christ might have accepted at that moment, which would of course have been quite easy for him to do, He reenacted in resignation and renunciation. And the greatest renunciation made by Christ Jesus confronts us when, by having made it, He allows the opponent himself, Judas, to enter His sphere. If we are able to see in Christ Jesus all that is to be seen, we must see in Him an image of those beings with whom, at a certain stage of evolution, we have just become acquainted, those who must renounce the proffered sacrifice, those whose very nature was resignation. Christ renounced that which would have occurred if He had not allowed Judas to appear as His opponent just as once upon a time, during the Sun-age, the gods themselves called forth their opponents by the renunciation they made. So we see a repetition of this event in a picture here on earth: that of the Christ seated among the twelve, and Judas, the betrayer, in the center. In order that that which makes humankind of such immeasurable value might enter into evolution, Christ himself had to place His opponent in opposition to Him. This picture makes such a profound impression on us because when we contemplate it, it reminds us of such a great cosmic moment; and when we recall the words, "He who dips his bread into the bowl with me, he it is who shall betray me," we see an earthly reflection of the opponent of the gods, placed in opposition to them by the gods themselves.



## *Threefolding and the Michael Festival of the Future: Easter and Michaelmas*

◆ From *THE CYCLE OF THE YEAR AS BREATHING PROCESS OF THE EARTH* (GA 223), Dornach, 2 April 1923, Anthroposophic Press, (New York, 1984).

**O**ne might say that when we spoke of the threefold impulse it was in a certain sense a test of whether the Michael thought was already strong enough so that it could be felt how such an impulse flows directly out of the forces that shape the time. It was a test of the human soul, whether the Michael thought was strong enough as yet in a large number of people. Well, the test yielded a negative result. The Michael thought is not strong enough in even a small number of people for it to be perceived truly in all its time-shaping power and forcefulness. And it will indeed hardly be possible, for the sake of new forces of ascent, to unite human souls with the original formative cosmic forces in such a way that is necessary, unless such an inspiring force as can permeate a Michael festival — unless, that is to say, a new formative impulse — can come forth from the depths of the esoteric life. (p. 57)

And thus humankind's whole state of soul would be imbued with the predisposition to observe this primal trinity in all weaving and working, and hence to interweave it also into all human creating and shaping. We can even say that it is only possible to have true ideas of the free spiritual life, the life of rights, the social-economic life, when we perceive in the depths this triple pulse of cosmic activity, which must also permeate human activity.

Any reference to this sort of thing today is regarded as some sort of superstition, whereas it is considered great wisdom simply to count "one" and again "one," "two," "three," and so on. But nature does not take such a course. If we look, however, only at the realm in which everything is woven together, as is the case with nature in springtime — which, of course, we must look at if we want to observe the interweaving of things — then we can never restore the pulse of three.

But when people follow the whole course of the year, when they see how the three is organized, how the spiritual and the physical-material life are present as a duality, and the rhythmic interweaving of the two as the third, then they perceive this three-in-one, one-in-three, and learn to know how human beings can place themselves in this cosmic activity three to one and one to three.

*Easter and Michaelmas*

It would become the whole disposition of the human soul to permeate the cosmos, to unite itself with cosmic worlds, if once the Michael thought could awaken as a festival thought in such a way that we were to place a Michael festival in the second half of September alongside the Easter festival; if to the thought of the resurrection of the God after death could be added the thought, produced by the Michael force, of the resurrection of the human being from death, so that human beings through the resurrection of Christ would find the force to die in Christ. This means taking the risen Christ into one's soul during earthly life, so as to be able to die in Him — that is, to be able to die, not at death, but when one is living.

Such an inner consciousness as this would result from the inspiring element that would come from a Michael service. We can realize full well how far removed from any such idea is our materialistic time, which is a time grown narrow-minded and pedantic. Of course, nothing can be expected of us, so long as it remains dead and abstract. But if, with the same enthusiasm with which festivals were once introduced in the world when people had the force to form festivals — if such a thing happens again — then it will work inspiringly. Indeed it will work inspiringly for our whole spiritual and our whole social life. Then that which we need will be present in life: not abstract spirit on one hand and spirit-void nature on the other, but nature permeated with spirit, and spirit forming and shaping naturally. For these are one, and they will once again weave religion, science and art into oneness, because they will understand how to conceive the trinity in religion, science and art in the sense of Michael thought, so that these three can then be united in the right way in the Easter thought, in the anthroposophical shaping and forming. This can work religiously, artistically, cognitionally, and can also differentiate religiously, cognitionally. Then the anthroposophical impulse would consist in perceiving in the Easter season the unity of science, religion and art: and then at Michaelmas, perceiving how the three — who have one mother, the Easter mother — how the three become "sisters" and stand side by side, but mutually complement one another. Then the Michael thought that should become living as a festival in the course of the year would be able to work inspiringly on all domains of human life.

With such things as these, which belong to the truly esoteric, we should permeate ourselves — as least in our cognition, to begin with. If then, the time could come when there are actively working personalities, such a thing could actually become an impulse that singly and alone would be able, in the present condition of humanity, to replace the descending forces with the ascending ones. (pp. 60-62) ❖

◆ Also from *MICHAELMAS AND THE SOUL-FORCES OF MAN*, pp. 27-29.

**T**his ability to rise to the point at which thoughts about spirit can grip us as powerfully as can anything in the physical world, this is Michael power. It is confidence in the ideas of spirit—given the capacity for receiving them at all—leading to the conviction: I have received a spiritual impulse; I give myself up to it; I become the instrument for its execution. First failure — never mind! Second failure — never mind! A hundred failures are of no consequence, for no failure is ever a decisive factor in judging the truth of a spiritual impulse whose effect has been inwardly understood and grasped. . .

If you will imagine this thought developed in the human Gemüt as great confidence in spirit, if you will consider that human beings can cling firm as a rock to something they have seen to be spiritually victorious, something they refuse to relinquish in spite of all outer opposition, then you will have a conception of what the Michael power, the Michael being, really demands of us; for only then will you comprehend the nature of the great confidence in spirit. We may leave in abeyance some spiritual impulse or other, even for a whole incarnation; but once we have grasped it we must never waver in cherishing it within us, for only thus can we save it up for subsequent incarnations. And when confidence in spirit will in this way have established a frame of mind to which the spiritual substance appears as real as the ground under our feet — the ground without which we could not stand — then we shall have in our Gemüt a feeling of what Michael really expects of us.

. . . [W]e envision today the other great fact, that out of free resolution humankind will have to take part in Michael's victory over the dragon. And this involves finding the way to abandon the prevalent passivity in relation to spirit and to enter into an active one. The Michael forces cannot be acquired through any form of passivity, not even through passive prayer, but only through our making ourselves the instrument of divine-spiritual forces by means of our loving will. For the Michael forces do not want to be implored: they want human beings to unite with them. This we can do if we will receive the lessons of the spiritual world with inner energy. ❖

## *Michael's Ascent to Time Spirit and His Battle With the Dragon*

◆ From *THE ARCHANGEL MICHAEL* (GA 152), Stuttgart, 20 May 1913, Anthroposophic Press, (1994), pp. 60-63.

**T**his is the new and important fact that we must transform into a feeling. As formerly one could speak of the Jahve-Michael, the leader of the age, so now we can speak of the Christ-Michael. Michael has been exalted to a higher stage — from Folk Spirit to Time Spirit. From being the messenger of Jahve he has become the messenger of Christ. And so when we speak of a right understanding of the Michael-Impulse in our age, we are speaking of a right understanding of the Christ-Impulse.

Abstract understanding always deals simply in names, and believes it will get somewhere if it asks: "What kind of being is Michael?" It wants to be told that Michael comes from this or that hierarchy and that he is an Archangel, that Archangels have such and such qualities. Then all is defined and people think now they know what such a being is. But they do not know anything if they speak of Michael in this way. If one wants to understand human evolution, the evolution of humanity, then one must understand that Michael too has evolved: one must understand that the same being paved the way for the preparation of the Mystery of Golgotha who now in our own days paves the way for the understanding of the Mystery of Golgotha. At that time, however, he was a Folk Spirit, now he is a Time Spirit; then he was the messenger of Jahve, now he is the messenger of Christ. We speak of the Christ rightly when we speak of Michael and his mission, knowing that Michael, who was formerly the bearer of the mission of Jehovah, is now the bearer of the mission of the Christ. . .

As long as humanity dwells on earth, human beings, however high, always have an individuality guiding them from incarnation to incarnation. The individual guidance of human beings is subject to the *Angeloi*, the Angel-Beings. When a human being who is a Bodhisattva becomes a Buddha, then the Angel of this Bodhisattva is, as it were, set free. And such Angels, after the fulfillment of their mission, ascend into the realm of the Archangels. If we really understand how to penetrate more deeply into the supersensible evolution which lies behind our sense evolution, we are actually able to perceive at some point how an Archangel ascends to the nature of the Archai, and an Angel Being to an Archangel Being. . .

*His Battle With the Dragon*

Try now, in this present time, to know and experience as individual beings what humans in past ages could feel only in an undefined way as providence moving through the world. Place as a picture before your souls that the task of the previous epoch was to find natural science. At that time the laws of nature were good if they were rightly used to build up external world conceptions. But there is nothing absolutely good or bad in the external world of maya. The laws of nature would be bad and evil if they were still used in our day to construct a worldview at a time when spiritual life is flowing into the sense world. These words are not to be taken as directed against what past ages have done; they are directed against what wants to remain as it was in earlier ages and will not put itself at the service of the new revelation.

Michael did not fight the present dragon in ages past, for then the dragon now meant was not yet a dragon. It will become a dragon only if those concepts and ideas that belong to natural science are used to construct the world conception of the coming age. For the monster who will then rear its head among human beings will be rightly seen to be the image of the dragon that Michael, whose age begins in our own time, must vanquish.

Michael overcoming the dragon is an important imagination. To receive the inflow of spiritual life into the sense world: this is the service of Michael from now on. We serve Michael by overcoming the dragon that is trying to grow to its full height and strength in ideas, which during the past epoch produced materialism and which now threaten to live on into the future. To defeat this dragon means to stand in the service of Michael. That is the victory of Michael over the dragon. It is the old picture, which for earlier times had another meaning, and which must now acquire the right meaning for our age. . . . Our task can come into being for us in the picture of Michael conquering the dragon, when we feel what it is we are meant to participate in as humans in a new epoch.

Now let us try to make this picture into our imagination. Let us try to understand our time in that we know ourselves to be concretely under the guidance of the spirit, which is the guidance of our epoch. This can be the spirit guidance of every human soul that sincerely and honestly seeks development, an ascent to ever higher stages of spiritual life. ❖

## *The Art of Education: Building the Vehicle In Which Michael Will Ride into our Civilization*

◆ From *THE YOUNGER GENERATION*, (GA 127), Stuttgart, 15 October 1922, Anthroposophic Press, (1967), pp. 171-179.

**W**e must acquire the vision of Michael who shows us that what is material on earth does not merely pass through the universal death through warmth, but will at some time actually disperse. He shows us that by uniting ourselves with the spiritual world we are able to implant life through our moral impulses. Thus what is in the earth begins to be transformed into the new life, into the moral.

For the reality of the moral world-order is what the approaching Michael can give. The old religions cannot do this; they have allowed themselves to be conquered by the dragon. They accept the dragon who kills human beings, and by the side of the dragon establish some special, abstractly moral divine order. But the dragon does not tolerate this; the dragon must be conquered. He does not suffer human beings to found something alongside him. What we need is the force that we can gain from victory over the dragon. . . (p. 171)

In our own epoch the battle of Michael with the dragon has for the first time become real, to the highest degree. When we penetrate into the spiritual texture of the world, we find that with the culmination of the dragon's power there also came — at the turn of the nineteenth century — Michael's intervention with which we can unite ourselves. The human being can have, if he will, spiritual science; that is to say, Michael actually penetrates from spiritual realms into our earthly realm. He does not force himself upon us. Today everything must spring out of our freedom. The dragon pushes himself forward, demanding the highest authority. The authority of science is the most powerful that has ever been exercised in the world. Compare the authority of the Pope; it is almost as powerful. Just think, however stupid a man may be, yet he can say, "But science has established that." People are struck dumb by science, even if one has a truth to utter. There is no more overwhelming power of authority in the whole of man's evolution than that of modern science. Everywhere the dragon rears up to meet one. (p. 172)

There is no other way than to unite ourselves with Michael, that is to say permeate ourselves with real knowledge of the spiritual weaving and being of the world. Only now does this picture of Michael truly stand before us; for the first time



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it has become our essential concern as human beings. In olden times this picture was still seen in Imagination. That is not possible today for external consciousness. Hence any fool can say that it is not true that external science is the dragon. But it is the dragon all the same.

In the last third of the nineteenth century, the older generation felt direct exposure to the dragon. The young people then experienced the nightmare of the air corrupted by the dragon, air that could not be breathed. Here, the only help is to find Michael who conquers the dragon. Humankind needs the power of the victor over the dragon, for the dragon receives his life out of a world quite different from that in which the human soul can live. The human soul cannot live in the world out of which the dragon receives his life-blood. But in the overcoming of the dragon the human being must acquire the strength to be able to live. The space from the fifteenth century to the nineteenth, which has developed the human being so that we have become quite empty, must be overcome. The age of Michael who conquers the dragon must now begin, for the power of the dragon has become great! (p. 174)

But it is this above all that we must set going if we want to become true leaders of the young. For Michael needs, as it were, a chariot by means of which to enter our civilization. And this chariot reveals itself to the true educator as coming forth from the young, growing human being, yes, even from the child. Here the power of the pre-earthly life is still working. Here we find, if we nurture it, what becomes the chariot by means of which Michael will enter our civilization. By educating in the right way we are preparing Michael's chariot for his entrance into our civilization.

We must no longer nurture the dragon by cultivating a science with thoughts unconcerned with penetrating into the human soul, into human beings, so as to develop them. We must build the chariot, the vehicle for Michael. This needs a living humanity such as flows out of supersensible worlds into the earthly life and manifests there, precisely in the early periods of human life. But for such an education we must have a heart. We must learn, speaking pictorially, to make ourselves allies of the approaching Michael if we want to become true teachers. More is accomplished for the art of education than by any theoretical principles, if what we receive into ourselves works so that we feel ourselves Michael's confederates, allies of the spiritual being who is entering the earth, for whom

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we prepare a vehicle by carrying out a living art of education of the young. Far better than all theoretical educational principles is to lift up our eyes to Michael who, since the last third of the nineteenth century, has been striving to enter our worn-out dragon-civilization.

This is the fundamental impulse of all educational doctrine. We must not receive this art of education as a theory, we must not take it as something we can learn. We should receive it as something with which we can unite ourselves, the advent of which we welcome, something which comes to us not as dead concepts but as a living spirit to whom we offer our services because we must do so, if men are to experience progress in their evolution. This means to bring knowledge to life again, it means to call forth in full consciousness what once was there in our unconscious. . .

You must once again be able to follow a purely spiritual being who is not incarnated on the earth. And you will have to learn to have faith in a human being who shows you the way to Michael. Humanity must understand in a new and living way the words of Christ, "My kingdom is not of this world." For it is just through this that it is in the true sense "of this world!" For the task of human beings is to make the spirit, which without Him would not be on earth, into a living content of this world. The Christ himself came down to earth. He did not take human beings away to an earthly life in the heavens. Human beings must permeate their earthly life by a mediating spirituality which gives them power to conquer the dragon. . . (p. 177)

In short, we must take seriously our entrance into the Michael age. With the means available at present, we shall have to guide humanity again to the experience of being surrounded by the picture of Michael — powerful, radiant; for Michael, through the forces developing in human beings towards a full life of soul, can overcome the dragon preying on humanity. Only when this picture can be received in a more living way than formerly into the soul, will there come forces for the development of inner activity out of humanity's knowledge that they are of the company of Michael. . .

Because the older generation dangled the dragon in front of youth, they fled to regions poor in air. A true youth movement will only reach its goal when instead of being offered the dragon, the younger generation finds in Michael the forces

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to exterminate the dragon. This will show itself by older and younger generations having something to say to each other and something to receive from each other.

For, in fact, if educators are complete human beings they receive as much from children as they give to them. Whoever cannot learn from children what they bring down from the spiritual world, cannot teach them about the mysteries of earthly existence. Only when children become our educators by bringing their messages to us from the spiritual world will they be ready to receive from us tidings of earthly life. . .

So I want to conclude with this picture for you to see how the preceding lectures were actually meant. Their aim was that you should not merely carry away in your heads what I have said here, and ponder over it. What I should prefer is for you to have something in your hearts and then to transform what you carry in your hearts into activity. What human beings carry in their heads will in time be lost. But what they receive into their hearts, the heart preserves and carries into all spheres of activity in which humanity is involved. ❖

*Rejection of Nationalism*

◆ From *WORLD HISTORY IN THE LIGHT OF ANTHROPOLOGY*, (GA 233), 13 January 1924. Also from *THE ARCHANGEL MICHAEL*, Dornach, 22 November 1919, pp. 234-236.

**T**he old Rosicrucian movement is characterized by the fact that its most illumined spirits had an intense longing to meet Michael; but they could only do so, as it were, in dream. Since the end of the last third of the nineteenth century, human beings can meet Michael in the spirit, in a fully conscious way.

Michael, however, is a being with this peculiar characteristic: He reveals nothing if we ourselves do not bring him something from our diligent spiritual work on earth. Michael is a silent spirit, silent and reserved. The other ruling Archangels are spirits who talk a great deal — in a spiritual sense, of course. But Michael is taciturn. He is a spirit who says very little. At most he will now and then give brief directions. What we have to learn from Michael is not really the word, but, if I may so express it, the look; it is the power, the direction of his gaze that we must learn from.

This is because Michael concerns himself most of all with what humanity creates out of the spirit. Michael lives with the consequences of what human beings have created. The other spirits live more with the cause; Michael lives with the consequences. The other spirits kindle in human beings the impulses for what they ought to do. Michael wants to be the spiritual hero of freedom; Michael allows people to act, and then takes what becomes of human deeds, receives it and carries it on and out into the cosmos, to continue in the cosmos what humans themselves cannot yet do with it. . .

Michael is, however, not merely a silent, taciturn spirit. In relation to many things on earth with which a human being still lives today, Michael meets humanity with a very clear gesture of repulsion. For example, we can feel how Michael constantly repels and pushes aside with a gesture of depreciation all knowledge about human, animal, or plant life that tends to lay stress on inherited characteristics, on all that is inherited in physical nature. Michael means to show that such knowledge cannot help human beings at all in relation to the spiritual world. What we can discover in the human and animal and plant kingdoms that are independent of the purely hereditary nature — that alone can be carried up

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before Michael. Then we receive, not the eloquent gesture of depreciation, but the look of approval telling us that it is a thought rightly conceived in harmony with cosmic guidance. For this is what we learn increasingly to strive for: so to direct our thoughts that we may strike through to the astral light and beyond the secrets of existence, and then come before Michael and receive his approving look telling us, that is right, that is in harmony with the cosmic guidance.

Michael also sternly rejects all separating elements, such as human languages. So long as we only clothe our knowledge each in our own language, and do not carry it right up into the thoughts, we cannot come near Michael. On this account, there is a very significant battle waging today in the spiritual world. On the one hand, the Michael-Impulse has entered the human evolution. The Michael-Impulse is there. On the other hand, there is much in human evolution that does not want to receive the Michael-Impulse; that wants to reject it. Among the things that would reject the Impulse of Michael today are feelings of nationality. They flared up in the nineteenth century, and have become strong in the twentieth — stronger and stronger. Many things have been ordered — or rather, sadly disordered — in accordance with this principle of nationality.

This is in direct opposition to the Michael principle. It contains Ahrimanic forces that strive against the in pouring of the Michael-Forces into the earthly human life. Thus we see this war being waged by the upward-attacking Ahrimanic spirits who would like to carry upward what comes from the inherited impulse of nationality, which Michael sternly rejects and repels. ❖

◆ Also from *THE ARCHANGEL MICHAEL*, pp. 125-127.

**W**e must be aware that the blood coursing in living human beings is not the same as that which can be drawn out, a blood outside the living being. The blood that flows within us is an element suffused with spirit in a special manner. We must learn to know the spirit that pulses in the blood, that pulses in the nervous system, just when the latter is in a declining phase, and so on. We must be able to see the spiritual element in every single manifestation of the life within us.

Michael is the spirit of strength. With his entrance into human evolution, Michael must make it possible for us to get beyond the point of having, on the one hand, an abstract spirituality, and on the other, a material world that can be hammered on and dissected without our having any conception that it, too, is simply an outer manifestation of the spirit. Michael must penetrate us as the strength, the force, who can see through matter to the spirit everywhere present in it. St. John the Evangelist, pointing to an earlier stage of human consciousness, said that in ancient times the Word lived in a spiritual form, but that it had become flesh and dwelt among us. The Word united itself with a fleshly body, preceded by the Michael revelation. The processes indicated here all are processes in human consciousness. And now the reverse process, a process of inversion, must begin. We must add another passage to the words of the Evangelist. We must develop in our consciousness the strength to see how we can absorb what united itself with the earth out of the spiritual world through the impulse of the Christ — which must unite with humanity to keep it from perishing along with the earth. We must see to it that human beings take up the spiritual, not just into their heads, but into their whole being. We must permeate ourselves wholly with the spiritual. Only the impulse of the Christ can help us to do that. But the impulse of Michael must help by interpreting the Christ-Impulse to us. Then we can add to the words of the Evangelist the following: "And the time must come when the flesh will again become the Word and learn to dwell in the kingdom of the Word."

The statement at the end of the Gospel, that much has been left unsaid, is no invention of a later commentator. It is a reference to what can only gradually be revealed to humanity. The Gospels are little understood by those who think they must remain exactly as they are and may not be tampered with. They must be

interpreted, as I have often told you, in the light of Christ's words: "Lo, I am with you even unto the end of the earth." (Matthew 28:20) That means, "I have revealed myself to you not only in the days when the Gospels were written, for through my day-spirit, Michael, I will always speak to those who seek the way to me."

By this continuous, ongoing Christ-Revelation we are permitted to add to the Gospels things that could not be known and recorded in the Gospels of the first millennium, things that will be known in the second millennium; and to these things new insights shall be added to the millennia to come.

For true as it is, the Prologue to the Gospel of St. John says, that "In the beginning was the Word, and the Word became flesh and dwelt among us," It is also true that we have to add, "And human flesh must again be permeated by the spirit in order that it may dwell in the realm of the Word and behold there the secrets of divinity." That the Word became flesh — the Incarnation — is the first Michael-Revelation. The spiritualization of the flesh must be the second. ❖

## 42 *The Equilibrium Between Lucifer and Ahriman Through Christ*

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◆ Also from *THE ARCHANGEL MICHAEL*, 28 November 1919, p. 156.

**O**ur human soul life resembles the beam of a scale. It must achieve a balance between the Luciferic element on the one side and the Ahrimanic element on the other. The difference between these is that the Luciferic element lies above, in our clear heads, while the Ahrimanic element lies down below, in the wisdom that permeates our will. We must seek the balance in something that at first appears to have no content. . .

But what can bring an inner logic, an inner wisdom, an inner capacity of orientation into this middle realm of our human constitution? Why, only the Christ-Impulse that impregnated the earth's culture through the Mystery of Golgotha.

There is a spiritual-scientific anatomy that shows us what head-culture is and what metabolic culture is, and that also shows us the nature and needs of the organizational sphere that lies in between. That is, permeation with the Christ-Impulse is part of our human nature.

Let us for a moment hypothesize that the Mystery of Golgotha did not enter earthly evolution. If, in fact, the Mystery of Golgotha had not occurred, human beings would still possess their head wisdom. They would also therefore still have all that has developed since the fifteenth century. But, as regards their central being, their human center, they would be desolate and empty. They would increasingly feel a split, a discord, between the two inner spheres I have just described. They would find it impossible to bring about a state of balance. For such balance can be brought about only if we permeate ourselves ever more fully with the Christ-Impulse, which calls forth the balance between the Luciferic and Ahrimanic elements. ❖



◆ From *IDEAS FOR A NEW EUROPE*, (GA 194/196), 12 December 1919, Rudolf Steiner Press, (London, 1996). pp. 8-10.

**P**eople have gradually dreamed themselves into this contrast between the earth and paradise, and they connect the latter with what is to be striven for as the actual human-divine, not knowing that striving toward this condition of paradise is just as bad for a human being, if he or she intends to have it forthwith, as striving for the opposite would be. . . (p. 8)

The protest against this view is to be expressed in that group which is to be erected in the east part of our building, a group of wood, nine and one-half meters high, in which, or by means of which, instead of the Luciferic contrast between God and the devil, is placed what must form the basis of the human consciousness of the future: the trinity consisting of the Luciferic, of what pertains to the Christ, and of the Ahrimanic. . .

Humankind must recognize that their true nature can be expressed only by the picture of equilibrium, that on the one side they are tempted to soar beyond their heads, as it were, to soar into the fantastic, the ecstatic, the falsely mystical, into all that is fanciful: that is the one power. The other is that which draws humanity down, as it were, into the materialistic, into the prosaic, the arid, and so on. We understand what is human only when we perceive humanity in accordance with our nature, as striving for balance between the Ahrimanic, on one arm of the scales, let us say, and on the other the Luciferic. Humanity has constantly to strive for the state of balance between these two powers: the one which would like to lead us out beyond ourselves, and the other tending to drag us down beneath ourselves. Now modern spiritual civilization has confused the fantastic, the ecstatic quality of the Luciferic with the divine; so that in what is described as paradise, actually the description of the Luciferic is presented, and the frightful error is committed of confusing the Luciferic and the divine — because it is not understood that the thing of importance is to preserve the state of balance between two powers pulling human beings toward the one side or toward the other.

This fact has first to be brought to light. If humankind is to strive toward what is called Christian — by which, however, many strange things are understood today — then they must know clearly that this effort can be made only at the point of balance between the Luciferic and the Ahrimanic; and that especially the last three or four centuries have so largely eliminated the knowledge of the real human being that little is known of equilibrium; the Luciferic has been re-named the divine in Paradise Lost. . . (p. 9) ❖

◆ From *ANTHROPOSOPHICAL LEADING THOUGHTS*, (GA 26), Rudolf Steiner Press, (London, 1973).

It is the task of Michael to lead human beings back again, on paths of will, whence we came down, when, with our earthly consciousness we descended on the paths of thought from the living experience of the supersensible to the experience of the world of sense. (p. 70)

◆ It is the duty of the investigator into the spiritual world to draw the attention of humanity to the spiritual fact that Michael has taken over the spiritual guidance of human affairs. Michael does what he has to do in such a way that he does not thereby wield an influence over human beings; but they may follow him in freedom, in order for the Christ-power to find the way out of that sphere of Ahriman that they were obliged to enter. (p. 74)

Michael cannot force human beings to do anything. For it is just through intelligence having come entirely into the sphere of the human individuality that compulsion has ceased. But in the supersensible world first bordering on this visible world, Michael can unfold as a majestic, exemplary action that which he wishes to display. He can show himself there with an aura of light, with the gesture of a Spirit-Being, in which all the splendor and glory of the past intelligence of the Gods is revealed. He can there show how the action of this intelligence of the past is more true, more beautiful and more virtuous in the present than all that is contained in the immediate intelligence of the present day, which streams to us from Ahriman in deceptive, misleading splendor. He can point out how for him Ahriman will always be the lower spirit, under his feet. (p. 79)

◆ Anthroposophy truly values what the natural-scientific way of thinking has learned to say about the world during the last four or five centuries. But in addition to this language it speaks another, about the nature of human beings, about our evolution and that of the cosmos, for it would fain speak the language of Christ and Michael. (p. 84)

◆ Thus the Michael experience and the Christ experience will in the future be able to stand side by side. Through Michael, human beings will find the path into the supersensible world in the right way with respect to the outer world of nature. Our view of nature, without being falsified in itself, will then be able to stand by the side of a spiritual view of the world and of humanity inasmuch as we are cosmic beings.

Through our true attitude to Christ human beings will be able, in the active intercourse of our souls with Christ, to experience what we could otherwise only receive as a traditional revelation by faith. We will be able to experience the inner world of the soul's life as one that is shone through by the spirit; and we will also experience the outer world of nature as one that is up-borne by the spirit. (pp. 88-89)

◆ To unite ourselves with Christ in the right way is also to preserve ourselves in the right way from the Ahrimanic.

Those who strictly demand that the revelations of religious faith shall be preserved from the invasions of human knowledge are unconsciously afraid that by such ways as this human beings might come under Ahrimanic influences. This fact must be appreciated. But it should also be appreciated that it is to the honor and true recognition of Christ when that gift of grace, which is the inflowing of the spiritual into the human soul, is ascribed to the living experience with Him.

Thus in the future the Michael experience and the Christ experience can stand side by side; human beings will thereby find their right paths of freedom between the Luciferic deviation into illusions in thought and life, and the Ahrimanic allurements into forms of the future which may satisfy our pride but cannot as yet be our present forms. (pp. 89-90)

◆ The forces that human beings require for the compensation of suppressed impulses of nature when we act through freedom are contained in the activity of Christ within earthly evolution. But we must then really bring our souls into that inner life in union with Christ, of which we have already spoken in these articles on the Michael mission.

When human beings face the physical sun and receive from it warmth and light they know that they are living in a reality. In the same way they must live in the presence of Christ, the spiritual sun, who has joined His life to that of the earth, and receive actively from Him into their souls that which in the spiritual world corresponds to warmth and light.

They will feel themselves permeated by "spiritual warmth" when they experience the "Christ in me." Feeling themselves thus permeated, they will say to themselves: "This warmth liberates my human being from bonds of the cosmos in which it may not remain. For me to gain my freedom the Divine-Spiritual Being of primeval times had to lead me into regions where it could not remain with me, where, however, it gave me Christ, that His forces might bestow upon me as a free human being what the Divine-Spiritual primeval being once gave me by way of nature, which was then also the spirit-way. This warmth leads me back again to the divine sources, whence I came."

And in this feeling there will grow together in human beings, in inner warmth of soul, the experience in and with Christ and the experience of real and true humanity. "Christ gives me my humanity" — that will be the fundamental feeling which will well up in the soul and pervade it. When this feeling is once there, another comes: human beings feel raised by Christ beyond mere earthly existence, they feel one with the starry firmament around the earth and with all that can be recognized in this firmament as spiritual and divine.

It is the same with the spiritual light. Humankind can feel themselves fully in their true human nature by becoming aware of themselves as free individuals. A certain darkening is however connected with this. The divine-spiritual of primeval times no longer shines. The primeval light appears again in the light brought by Christ to the human ego. In the life in union with Christ this blissful thought may shine like a sun through the whole soul: "The glorious primal divine light is here again; it shines, although its light comes not from nature." And human beings unite themselves, while in the present, with the spiritual, cosmic forces of light belonging to that past when they were not yet free individuals. And in this light they can find the paths that lead them aright as human beings, when in their souls they unite themselves with understanding, with the Michael mission.

If human beings wish to continue in the original existence and keep the primal naïve divine goodness which held sway in them, and shrink from the full use of freedom — it will lead them, in this present world, in which everything tends to develop freedom, to Lucifer, who wishes the present world to be denied.

If human beings devote themselves to present existence and wishes the natural world alone to hold sway (the natural world which is accessible to the present intellect and which is neutral with respect to goodness), if they wish to experience the use of freedom in the intellect alone, then in this present world where evolution needs to be continued in deeper regions of the soul, while freedom rules in the upper regions — they will be led to Ahriman, who wishes to see the present world transformed into a cosmos of pure intellectuality.

Certainty of soul and spirit flourishes in those regions where human beings feel that in the direction of the outer world their gaze rests spiritually on Michael, and in the direction towards the inner being of the soul on Christ. It is this certainty through which they will be able to traverse the cosmic path upon which they will, without losing their origin, in the future find their true perfection. (pp. 93-95)

◆ Now Ahriman appropriated intellectuality to himself in an age when he could not make it an inner reality within him. It has remained in his being as a force, utterly detached from anything of heart or soul. Intellectuality pours forth from Ahriman as a cold and freezing, soulless cosmic impulse. Those human beings who are taken hold of by this impulse bring forth that logic which seems to speak for itself alone, void of compassion and of love, which bears no evidence of a right, heartfelt, inner relationship of soul between the human being and what he or she thinks and speaks and does. In real truth it is Ahriman who speaks in this kind of logic.

◆ But Michael has never appropriated intellectuality to himself. He rules it as a divine-spiritual force while feeling himself united with the divine-spiritual powers. And when he pervades the intellect it becomes manifest that the intellect can

equally well be an expression of the heart and soul as an expression of the head and mind. For Michael has within him all the original forces of his Gods as well as those of humanity. Consequently he does not convey to the intellect anything that is soulless, cold, frosty, but he stands by it in a manner that is full of soul and inwardly warm. (p. 98)

◆ When human beings seek freedom without inclining towards egoism — when freedom becomes for them pure love for the action that is to be performed — then it is possible for them to approach Michael. But if they desire to act freely and at the same time develop egoism — if freedom becomes for them the proud feeling of manifesting themselves in the action — then they are in danger of falling into Ahriman's sphere. (p. 99)

◆ From the above description it may be evident that Michael is the guide to Christ. Michael goes with love on his way through the world, with all the earnestness of his nature, attitude and action. The one who attaches himself or herself to Michael cultivates love in relation to the outer world. And love must be unfolded, first of all in relation to the outer world, otherwise it becomes self-love. If this love in the spirit of Michael is there, then one's love of another being will shine back into one's own self. The self will be able to love without loving itself. And on the paths of this love Christ can be found by the human soul. (p. 100) ❖

◆ From *THE JERUSALEM BIBLE*.

*Christ: "I am the light of the world. Anyone who follows me will not be walking in the dark, but he will have the light of life."*

*JOHN, 8:12*

*Paul: "Yes, even today, whenever Moses is read, the veil is over their minds. It will not be removed until they turn to the Lord. Now this Lord is the Spirit, and where the Spirit of the Lord is, there is freedom. And we, with our unveiled faces reflecting like mirrors the brightness of the Lord, all grow brighter and brighter as we are turned into the image that we reflect; this is the work of the Lord who is Spirit."*

*CORINTHIANS, 2:16-18*

*Paul: "And I live now not with my own life, but with the life of Christ who lives in me."*

*GALATIANS, 2:19-20*

*Christ: "You will learn the truth, and the truth shall make you free."*

*JOHN, 8:32*

*Christ: "For where two or three meet in my name, I shall be there with them."*

*MATTHEW, 18:20*

*Christ: "I tell you solemnly, insofar as you did this to one of the least of these brothers of mine, you did it to me."*

*MATTHEW, 25:40*

*The Resurrected One: "And know that I am with you always; yes, to the end of time."*

*MATTHEW, 28:20* ❖

