



Of two, that a third may be...

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The history of the two Jesus children³² is not only interesting as a tale of two 'bodies' that work together; they do so because Zarathustra avails himself of them (one his 'own' and 'talented', the other 'borrowed' and 'untalented') so that he may then absent himself in favour of the Christ.

Zarathustra's 'use' of the kingly Solomon Bethlehem and priestly Nathan Nazareth Jesus children was so that the Christ might have an earthly vehicle. It was not about which was primary or more real but how he, through them, enabled a greater event, with the first of them dying away, so that a higher entity might 'make use' of the other's mortality. All so that the Christ might have 'a bearer who is not Christ Himself'.³³

I am minded of this every time the 'constitution question' comes up, as it has again now. For can this question be understood, let alone answered, if it is only about the relationship between two bodies, irrespective of how heavily or lightly incorporated they are? Is not the twin Jesus tale an archetypal story of how two bodies are used by an 'agent' so that a third thing may happen as a consequence?

I do not mean this analogously, but poetically – in order to balance the certainty of legal arguments with the improbability of spiritual science. And to ask what might be the higher purpose of refounding the Anthroposophical Society, of which Rudolf Steiner was the agent?

I ask this question because when on earth, do we not need some *telos* or purpose beyond ourselves? Beyond the earth, even? Binary constructs are forever fraught and thwarted unless they serve a higher goal. Take that away, and debates over two become interminable because they imply the victory of one over the other rather than sacrifice on *both* their parts.

When deliberating on the constitution of the Anthroposophical Society, ought we not, therefore, ask of what it might be the vehicle? Whether it folds within itself the various undertakings Rudolf Steiner had in mind or they are held in a sibling entity or entities – this may be a matter of timing; of legal and other external constraints, such as taxation; or even pending the maturing of our collective understanding of such things.

In all cases and scenarios, however, if the entities were carried by an initiative council made up of members of the Society undertaking their public activities in their capacity as members of the School of Spiritual Science – that is to say, as 'representants' of anthroposophy – we might be able to bide our time in this matter and seek recourse to a higher instance than the court of Solothurn (or anywhere else on the planet).

Indeed, the constitution question may be a conundrum we are supposed to live with, a riddle to be wrestled with but not necessarily solved. Especially, if any solution leaves one or other party aggrieved or disenfranchised; outwardly defeated but inwardly not accepting.

I write this out of an English mind – a type of mind that to date to my knowledge has not been consulted or invited to contribute. But a mind that nestles law in equity, with equity understood as the abode of conscience,³⁴ that element in us that is born of the Cherubim³⁵ and, in England at least, is the home of every I that has emancipated itself from Church and King. Or so Steiner seems to imply when in *The Mission of Folk Souls*³⁶ he describes the path from Teutonic mythology to Anglo-Saxonism.

³² See *Gospel of Luke*, Ch. 4-7, CW 114; *Gospel of Matthew*, Ch. 4-6, CW 123; *From Jesus to Christ*, Ch. 8, CW 131.

³³ The allusion here is equally to the two Johannes Bau Associations, so that the (meta) Christmas Anthroposophical Society may exist, and the two Societies, the refounded Anthroposophical Society (AS) and the General Anthroposophical Society (GAS), i.e. the renamed second, Swiss, Johannes Bau Association, so that 'the Goetheanum' may be.

³⁴ See Owen Barfield, 'Equity between Man and Man', in *Anthroposophy*, Midsummer 1932, pp. 134-156. (<https://www.owenbarfield.org/read-online/economics/equity-between-man-and-man/>)

³⁵ *The Wisdom of Man, of the Soul and the Spirit*. Lecture, Berlin, 15 Dec 1909 (CW 115). "Oh, the voice of conscience is of high origin, high being. It actually lives in the world of the Cherubim [from where] it weaves itself into humanity and at first resounds from the depths of this humanity in an indeterminate way. But it is a great, mighty encounter when Man, through intuition, can come into contact with the field of the Cherubim and encounter the world where one's conscience lives and works. It is the greatest personal discovery anyone can make."

³⁶ *The Mission of the Individual Folk Souls in Relation to Teutonic Mythology*, 7-17 June 1910, Oslo. CW 121.

The history of the I that is or can become conscious of its actions and their ethos. The I that knows (or seeks to know) how, like Rudolf Steiner at Christmas 1923, to bring something to earth but at the behest of the spiritual world and for which the related rights and resources are but clothing; not existing for themselves or determinative of what they house.

Is this the secret of, rather than answer to, the constitution question? Whatever else it is and does, is not the purpose of the Anthroposophical Society to be the home of those who would take initiatives in the name or for the sake of Anthroposophia? And so give purpose and direction to the world of rights and resources, instead of them reversedly determining what from the spiritual world will be permitted to happen and how?

Is this the reason some call the refounding of the Anthroposophical Society 'the Deed of Rudolf Steiner'? How different things would have been, could be now as we head towards Christmas, and would be in the future, had Statute 10 committed the Society to a general meeting, not once a year, but once every 100 years – 2023, 2123, 2223. For then we could pace ourselves through this Michael period, arriving at its end intact and on time and with our mission accomplished.

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