

Christopher Houghton Budd / Collected Works

Glossary

Under the imprint of *Christopher Houghton Budd / Collected Works*, a series of books are being published which contain terms used by Rudolf Steiner that are not necessarily known to a general audience. The purpose of this glossary is to give some information about these, although any serious interest will need to go beyond these aphoristic comments.

Responsibility for the content of this glossary rests solely with its author, Christopher Houghton Budd.

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The aim of this glossary is to explore the interface between anthroposophy, the world view instigated by Rudolf Steiner and modern financial and economic discourses, including Steiner's own contribution to these fields under the rubric of 'associative economics'. The main challenge has been to render some very particular language into plain English. The result is aphoristic and does not pretend to be comprehensive. Indeed, others might contest the detail and even the project as a whole. The more so, because the terms included are solely those that in my judgement are not self-explanatory and are also here explicated from a mainly economic historical point of view. That is to say, there is no intention to advance any anthroposophical cause because to do so would not only be invasive and intrusive, it would also contradict the fact that in the end economics, especially that belonging to a single world economy, has to be 'ideologically neutral' (to use a clumsy expression). This is not to deny what Rudolf Steiner stood for, so much as to protect his work from too superficial a treatment of it.

That said, the glossary includes much spiritual imagery and vocabulary that may be seen as a challenge, even an affront, to those of a materialist persuasion, though nothing of the kind is meant. On the other hand, it is legitimate to ask whether materialism, and economic materialism in particular, is humanity's final spiritual, cultural and philosophical destination. Might it not just be a necessary stage of development – necessary, that is, to the development of freedom, of thinking and acting for oneself, in order to become directly responsible for human affairs?

Here the subtlety of the philosopher, lawyer and scholar, Owen Barfield, comes to mind. In his book, *Romanticism comes of Age*¹, he distinguishes between true and naughty materialists – those who say that simply because they can only see matter they cannot therefore say there are no other dimensions to life. And those, the naughty ones, who say the limits of their perception are those of everyone; there are no other dimensions. 'Naughty' is not meant to castigate such people in their persons, but it is meant to challenge the consistency, rigour and rationality of their thinking.

Of course, it cannot be that an associative approach to economic life excludes those of a materialist bent, but it may be that associative economics begins where economic materialism tires of itself, as it were – the point at which its role, even mission, in human evolution is accomplished.

One further comment. This glossary is written by an English mind for an English mind, the mind, that is, that knows, despite appearances to the contrary, that it is an illusion to think Englishness, including Anglo-Saxon economics, is a materialist enterprise in its essence. Wider, spiritual dimensions to life seep and peek out from behind so many of the words and turns of phrase used in the English language. Or exist unspokenly, audible by their lack of declamation – as if such facts of life do not need attention drawn to them, lest their experience in the raw is sullied by someone else's interpretation or description of them. There can be little doubt that the English epitomise economic materialism, but one ought not to conclude that this entails a reductionist or relativist dead end, let alone their essential, even true, identity. The task of the English is to lead us out of that particular labyrinth as surely as it was to lead us into it.

¹ 'Of the Consciousness Soul in *Romanticism comes of Age*, Barfield Press, Oxford 2012.

Ahriman. A term of ancient origin designating everything that is too clever, sclerotic and earthbound.

Altruism. Pace Ayn Rand, the separating nature of the division of labour presupposes that the separated parts then find each other again, as each person discovers his or her unique contribution to humanity's economic life as a whole. The corollary of this is that the separating force of selfishness or self-interest become superseded by altruism, acting for the other.

Angel. From the ancient Greek, *Angelos*, meaning messenger or intermediary between the human beings and the gods. The materialist in us disdains such things, but in extremis we frequently have recourse to them. In economics, when serendipity solves a problem, it is said to be achieved in the 'quadrant of angels'.

Anthroposophy. From the Greek, wisdom of man, and borrowed initially from nineteenth century German philosopher, Robert Zimmerman, this is the term Rudolf Steiner gave to his conception of humanity and the world. He also described the approach he used as 'spiritual science', a scientific understanding of the non-physical or super-sensible world. Anthroposophy comprises the overall results of this research.

Anthroposophia. If anthroposophy is the body of Rudolf Steiner's legacy, its soul is Anthroposophia. Once anthroposophy has been brought about by Rudolf Steiner, Anthroposophia moves on ahead, representative of how humanity can become.

Anthroposophist. Someone who takes anthroposophy as his or her primary orientation in life.

Anthroposophical Movement. Comprising the many undertakings around the worldwide that claim to have anthroposophy as their basis.

Anthroposophical Society. The worldwide society refounded in 1923 by Rudolf Steiner as the vehicle for his work.

Archangel. Traditional religious nomenclature for beings that accompany different periods or moods in history.

Associative Economics. For Steiner, modern economic life requires that people cooperate or associate in order to achieve the best outcomes for humanity and the world as a whole. This is the opposite ethos to competition, but is arguably the ethos that will eventually prevail once the narrowness of modern thinking is overcome.

Astral. The seat of our experiences of suffering and joy, sympathy and antipathy, of desires and wants; also, the ability to perceive something consciously and so to develop attachment and autonomy.

Asuras. An ancient designation for the potential to regard the essence of the human being as earthly materiality. Failing to achieve the noble deeds we know ourselves to be capable of.

Bio-dynamic Agriculture. 'Life' and 'movement' provide the leitmotif of the approach to agriculture based on spiritual science. It began with a course of lectures given by Rudolf Steiner in 1924.

Camphill. The name of a movement that cares for people with special needs. It was founded by Karl Koenig and his colleagues in Aberdeen, Scotland in 1939.

Christ Event. The appearance and life of Christ on earth.

Christ Impulse. The incentive, as it were, to find one's own identity as a basis for serving others.

Christian Rosenkreutz. The inspiration behind the Rosicrucian movement.

Christmas Conference. A conference held during Christmas 1923 in Dornach, Switzerland, during which the Anthroposophical Society was refounded.

Christmas Foundation Meeting. Another name for the refounding meeting of the Anthroposophical Society at Christmas 1923.

Christmas Foundation Meditation. The name of a meditation that was central to the Christmas Foundation Meeting.

Consciousness Soul. For Steiner, consciousness evolves through different stages, even moods. The Consciousness Soul marks the current period, starting with the Renaissance, when humanity develops a strong sense of self-awareness, to begin with at the expense of the world, but leading in due course to a more conscious and responsible relationship.

Council of Nicea. The outcome over long ages of the Council of Nicea in 869, which declared that the human being no longer comprises body, soul and spirit, but body and soul only, with the spirit subsumed in the latter.

Double. When approaching or at the vicinity of the threshold, another part of oneself can put in an appearance, often negatively or backwards, saying or doing the reverse of what one really intends. Knowing about and learning to manage this phenomenon can mitigate much conflict with oneself and others

Etheric. A term denoting all that is living in the human body, underwriting it with vitality and healing capacity.

Ethical individualism. The ‘knowing doer’; the point where mere individualism – self-serving and forgetting the rest of the world – becomes ethical, because one realises one’s freest actions are those that are representative of humanity rather than oneself only.

Eurythmy. An art of movement devised by Rudolf Steiner and Marie Steiner. It has educational, curative and performance applications.

Fifth Epoch. Per Steiner, the essential characteristic of our present, fifth, epoch in earth evolution, beginning 1413, is the development of intellect, of reason. It is marked by being ‘poor in spirit’.

Folk Souls. The idea that behind every people stands a ‘folk soul’, a guiding light that gives it its identity. Without this, arguably, the peoples of the world seek their identity in economic prowess.

Gabriel. The archangel whose reign or influence is characterised by family ties and nationalism.

Goethe. Johann Wolfgang von Goethe (1749-1832) was a German writer and statesman, especially famous for his play *Faust*.

Goetheanum. Named after Goethe, the Goetheanum is the name of the building in Dornach, Switzerland which serves as the worldwide centre of the Anthroposophical Movement.

Guardian. The Guardian is an inner experience, though reflected in outer circumstances, of ourselves as we begin to meet our deeper natures, when we begin the journey that the Greeks marked with the words, “Oh, man. Know thyself. When, that is, we find ourselves at the threshold between physical and supersensible experience. In the past, this experience was ‘managed’ for us; but today we have to take responsibility for our own conduct.

Initiation. Since time immemorial, the process of being conscious of and responsible for life beyond physical existence has been described as ‘initiation’. For the modern mind, that may seem mystical, even mythological, because for our times this has to be a conscious experience. This begins, is initiated, by knowing oneself and then managing the experiences and responsibilities this brings.

Jesuits. The militarist Order which (over)emphasises a training of the will.

Karma. A universal law of causality in human affairs, whereby what we do has consequences (of all kinds) that we in the end are called upon to address.

Lazarus. The raising of Lazarus is the central event in the John Gospel, metaphorical for our time in that being 'raised from the dead' alludes to being able to enter into materialism but not be caught by it. Overcoming economic materialism is an especially Lazarian challenge.

Lodges. For good or ill, social life is often accompanied by groups who have specific world views and intentions with which they seek to influence humanity's journey. Such groups often organise themselves in lodges, sometimes overt, sometimes hidden. In our time, all such influences ought to stand in the clear light of day.

Lucifer. Designating all that is too vague, feverish, not wanting to be grounded, prone to phantasy and disconnectedness.

Materialism. Believing material life and physical comfort are more important than spiritual values, even primary, and that nothing exists except matter and its attributes.

Michael. Hebrew for 'the face of Christ', Michael is the traditional name of one of the archangels. When he reigns, cosmopolitanism is the mood on earth, calling on people to trust to themselves and go beyond their blood ties into the human family as a whole.

Michael School. A counterpart to the School of Spiritual Science, the Michael School can be described as whatever it takes to know how to manage human intelligence so that we do not become trapped in mere intellectualism and cleverness.

Mystery. Anciently, initiation took place in hidden places called mystery centres.

Mystery of Golgotha. This refers to the death and resurrection of Christ as traditionally described in Christianity, but understood as a 'public' demonstration of the mysterious way that life overcomes death.

Mysteries of Hibernia. The Mysteries of Hibernia refers to initiation centres in ancient Ireland, whose influence spread into many parts of Europe.

New Mysteries. The New Mysteries are those that take modern form, where the traditional 'separation' of esoteric and exoteric, inner and outer experience is replaced by an existence that is at once both.

(Re)incarnation. The idea that we appear on earth with prior existence and will do so many times. Trailing clouds of glory from god who is our home, as Wordsworth put it. And that after death in due course we will do again.

Rosicrucian Movement. 'Rosicrucian' alludes to the largely unseen and unspoken movement that underpins modern science when its Baconian limits are reached or fall short of a full understanding of modern existence.

School of Spiritual Science. A schooling introduced by Rudolf Steiner into the methods of spiritual science.

Sentient Soul. In Steiner's eloquent phrase, 'sentient soul' refers to that aspect of the human being which is to our physical existence what a painting is to the canvas beneath it. It is the seat of such experiences as fear, pain, sympathy or antipathy.

Spirit. In German, *Geist* does not have the connotation of unscientific or religious that spirit has in English. To the ear, a close cousin is 'guile', in the positive sense of referring to our wits, our intuitive life, and own sense of what to do and how to conduct ourselves.

Spirit Self. That part of the human being that enables a person to ennoble his 'lower' nature.

Spiritual Science. A scientific understanding of the non-physical or super-sensible world.

The I. The 'I' refers to the hidden and unique yet universal part of every human being, to which allusion is made when each one of us uses the same name when referring to oneself, I, yet this name can never be used to refer to someone else.

Threefold Nature of Social Life / Threefold Society. In 1919, Rudolf Steiner began to share his research into the threefold nature of social life, resulting outwardly in the description of society as made up of three inter-dependent spheres – spiritual life, rights life and economic life. Each has its own logic or governance, with unity arising from a conversation between them, rather than from any one of them dictating to the others. He described all this in a best-selling book at the time, called, in German, *Die Kernpunkte der sozialen Frage*, which reconciles the relationship between labour and capital. Subsequent research has followed this up with enquiries into the threefold structure of accounting and today's global financial architecture, the three functions of money and other threesomes.

Threefold Social Order. A term often used as shorthand for Rudolf Steiner's threefold analysis of society.

Threshold. Modern life would have that there is only physical existence and that anything else is romantic, unscientific and indeed not there. The idea of the threshold is simply that this is not so, but that physical existence is separated by a threshold beyond which lies an equally real form of existence, in which in fact the greater part of ourselves is rooted. Being able to 'cross' this threshold back and forth is the challenge we face when we find ourselves only thinking and behaving in reductionist or relativist terms.

Vorstand. The German word for the 'council' of the Anthroposophical Society.

Waldorf Schools. In 1919, Rudolf Steiner was asked by the owner of the Waldorf Astoria cigarette factory in Stuttgart, Germany to advise on the creation of a school for the children of its workers. This became the first Waldorf school, from which a worldwide movement has since evolved.