

What makes us Whole?

- as individuals
- as a society
- as a world

7 -9th of May 2021, Christian Community Forest Row

Introduction by Tom Ravetz:

Welcome to the event in our weekend on the sources of true healing. It is a great delight to be able to welcome so many from all over the world of course the event and has a slightly different format from what we imagined when we first planned it. I think twelve or even eighteen months ago, when we asked Michaela to come to Forest Row and speak with us about some issues about medical ethics. And the pressing issue at that time seemed to be organ transplantation and such things and that was, what filled our minds in terms of medicine and urgent problems and well, this just shows what can happen in the space of one year and a half, because here we are now. And we started about planning this conference we felt that it was very clear that we should talk about our current situation. So, Michaela was kind enough to completely recreate the program with us and we are talking hopefully not exclusively about what fills the headlines. There is always a certain danger in being too on what fills the headlines, but on the deeper sources of illness, the causes of illness and the sources of true healing. So, I hope that many of you have seen the brochure and the timetable otherwise I will make everything available for those who have just joined spontaneously now and you are all very welcome to come for the rest of the weekend events, especially tomorrow morning we will be having discussions in groups and all together and on Sunday morning I am giving a talk and we will have a closing plenum all together. I should maybe say that I am Tom Ravetz, I am one of the priests here in The Christian Community in Forest Row, my colleague Celina is somewhere on the screen, Selina Horn and Revd Peter van Breda from London has kindly agreed to be part of this event and to help facilitating the discussion group tomorrow. So, that is all of us and I do not imagine that Michaela needs an awful lot of introduction to most of us, probably rather less than I do myself, but many of you I am sure know Michaela and have seen her, read her wonderful books and articles and contributions in many journals and although Michaela retired from her position as head of the medical section at the Goetheanum some little time ago, nevertheless she remains incredibly active in all sorts of really vital movements for health and healing in the widest sense, ELIANT initiative. Michaela is an organiser and founder of this tremendously inspiring initiative and I really warmly recommend finding more about that. And maybe I can also say what I just said cheekily in a direct message, if you do feel inspired by what you meet here this evening and you would like to support our work, then there is a link that you can click on and will remain open throughout the whole weekend and beyond and everything that comes from that will go towards The Christian Community

in Forest Row and Michaela's nominated cause, which is the ELIANT work. So, I think without further ado, I would like to once more welcome Michaela warmly and invite her to speak to us on what are the sources of illness and true healing. Michaela is speaking for roughly an hour. And after that, as advertised on the program we will take some time to collect questions. Probably not enter into too much of a discussion, because there is time for that tomorrow. But we will collect the questions and take them with us into the night as they were and then they can form part of our discussion tomorrow. Thank you, Michaela.

"What are the Sources of Illness and True Healing? "

Michaela Glöckler

Good evening dear participants. Before I start to try to approach this deep question 'what is true healing?', I would first like to introduce what we usually understand in medicine today in terms of healing. Because if we look at what is wonderfully possible today under the aspects of integrative medicine, not only mainstream scientific medicine, but based on mainstream scientific medicine all the other medical modalities that we have today in diagnostics and therapy, then we have all together five origins, sources of illness. And five main sources of healing. And these five sources were already known to the first very famous European integrative medical doctor and physician Paracelsus. And he created a model to understand these five sources as best as possible by creating a scene in one of his books, which is called "Volumen Paraminum". And in this book, he describes how six doctors are standing around a patient who has recently died of Cholera, which was a huge epidemic in this time. Cholera was virulent in Europe when the water was not clean enough.

So, the six doctors are standing around the corpse and discussing what the reason for the death of this patient. And I am going to put what these six physicians are saying in modern terms now. And I would like to make the link to our Corona pandemic. So, try to mobilize your own knowledge, your own understanding in relation to these five aspects. Then it will make more sense to you to integrate your own experiences into what I will try briefly to outline for you now.

So, the first physician says: For me it is a very clear picture: It is the virus that causes the disease. And of course, in terms of Cholera, this ancient doctor said it is the dirty water that caused the disorder because the Cholera bacillus was not yet known. So that is absolutely clear from the scientific point of view. That is the reason, the origin of the pandemic. But then the second doctor says, but you know if this was the only reason for his death, then all the people who were infected would have died. But that is not true.

So, today I searched the internet for the latest numbers of people tested positive for Corona and the UK mortality rate for this disease. And what I got was from the 4th of May and I just bring this to your mind, the people in Britain who tested positive to date are about 4.5 million. And the British population is almost 67 million, so it is a high rate of people testing

positive. And of those people 130,000 died; a bit (slightly) more than the real number, as 130,000 is rounded up. And if you relate that to the percentage of people who tested positive, as I did, then we get this so-called case fatality rate. And this case fatality rate is 2.9% which is almost 3%. So, of more positive tested 3% died. That means 97% recovered or had only a mild form, which is a third or a quarter, depending on the regions of all those who tested positive. On average it is 20 to 25% that do not produce symptoms. They are positive, but the infection does not cause symptoms. So, what does that mean? This means, if you take this number, that 97% of all those who tested positive remained healthy or recovered. So it cannot be the only reason, the virus. So, the second doctor has a good position and says that in Paracelsus' time it is the self-healing capacity, which makes people resistant. And today, of course, we say that it is the immune system, the immune competence, which makes us strong to resist infection, so that either no symptoms appear or the symptoms are mild. But of course, if we have an immune deficiency or pre-existing conditions, or we are already old - for example, in Germany 70% (a little more than 70%) of those who died were beyond the 80s. And you have pretty similar numbers, so it is reasonable to think that the majority has an immune deficiency either due to preconditions or due to the ageing process.

So, do we only have these two reasons? Of course, the virus is from the physical aspect giving rise to the infection, of course. But the susceptibility of the organism determines whether or not it will be dangerous. It depends on the self-healing capacity, on the immune system.

But the third doctor says, but dear friends, that is not all. Do you know what all influences a healthy immune system, a good immune status? I know, that for example negative feelings destabilise the immune system. Positive feelings stimulate the immune system positively. And of course, in modern times we know that from psycho-neuro-immunological research how strongly the influences of the soul-life and the whole feeling of self, our self-esteem, our attitude, how we cope with life – how powerfully all this influences the stability of our immune competence. So, the third doctor says, I see the reason in this regard because I knew this patient and he was bitter about his life and had suffered many disappointments. So, I think this undermined his immune competence because he was not that old.

But then the fourth physician says, but you know, I have learnt that it depends so much on the environment in childhood – on the way children are brought up, if they have an education, that makes them resilient, what stimulates their self-esteem, so that they can develop a strong character. What enables you to cope with negative feelings, what gives you the strength to withstand problems or difficult life events, things like that, what is it? It is the way you take it, it is the way you cope. So, it is a character frailty from a very difficult childhood. I also knew this patient, he was really disadvantaged, he was a traumatised child, he did not have the chance to develop a strong character. It depended on his childhood and youth conditions. So, I think this is the reason why he definitely could not cope with this disorder and died.

Now the four are looking at the fifth, what he might say. And he is smiling mildly and says, dear colleagues, you are all so right! I know that is what we learn, that is our medicine. These four aspects have an enormous influence on our state of health. But there is a fifth aspect. We as physicians have no access to it and this is – Paracelsus says: the “Flagellum of the Lord”, that is God’s decision. I looked at his horoscope and the stars clearly said: deathly crisis. He was called home to see the Lord. And if this is the case, our medical work has just to stop. We cannot do anything against God’s decision, against this person’s destiny. Every person has a certain lifetime, between beginning and the end. But only God knows when our lifetime is over, not a doctor. So, we cannot influence that. So, I think it was his time to go.

And so, the five are asking the sixth and the sixth is the sixth of these physicians, Paracelsus himself. And he says, yes, dear friends, dear colleagues, these are the five reasons, the five doorways through which we can expose ourselves to ill-making and healing influences. The human being is a pentagram. You know, we are all a five-pointed star: two arms, two legs, head – it’s a pentagram. And that is how we are made. And this pentagram is our destiny in illness and in health.

So, that is the integrative medical model, and for all those of you who know a little bit about anthroposophic medicine, which follows this integrative model in a very specific way, I would like to show you a little picture. (It would be great if this picture could be integrated in the text) I hope you can see it, but I will describe what it shows. You see the five-pointed star and Rudolf Steiner, who found it together with Ita Wegman, this anthroposophic medical model, he says, all these laws that we know, all the laws of natural science, which influence our physical constitution, all these laws, they are a system. And all these laws together I give the name “Physical Organisation”. All the laws that organise our material, physical body, so that we appear in space.

And then he gives a name to our self-healing forces, our life constitution of which the immune system is only a part, it is this magnificent permanent circulation, it is all the rhythms of life, which have led in a certain rhythm, circulate our blood and oxygen in our blood come from breathing. So, all of these life functions, these life processes are a total other realm of laws and these laws do not act primarily in space. They act in time. They are ordered by rhythms, because we measure time in rhythms of hours, days, months, years, millennia and so on. It is all about rhythms. And all these time laws, these laws of life and rhythm, Rudolf Steiner gave the name “Ethereic Organisation” or “Ethereic Body”. And the word etheric is very nice, because ether is a word from the Greek and means the blue sky. And now in May, when we are outside and see how the blue sky and the sunlight are making all the plant world green, we can firmly see that it is the realm of the ether. It is the sunlit blue sky. This gives life to the plants. You know the genetic patterns of the plants, which are the physical condition, but life comes from the cosmos. All the rhythms, all our bio-rhythms come from the planets and mainly from the sun, moon and earth in their interrelationship. They make months and weeks and years. We all know that, of course. But

it is really worth considering. And we have rhythm research today and we know how big the influence of a good rhythmic structure, of day and night and work and relaxation and so on is, how this lifestyle as we call it, these qualities influence our state of health. So, these laws all together, this etheric constitution that is very, very important. And we have learned a lot from Rudolf Steiner for education (the training) in medicine how to take care of a healthy and strong etheric constitution from the beginning of life.

But then we have the “Astral Organisation”. And this “Astral Organisation” again has a Greek name: astra means star. And this is another system of laws, that have to do with movement, with consciousness, with feeling, with everything we subsume (summarise) under the word soul. It is my inner world, my inner realm, it is a realm of consciousness. There I am not primarily in space and time; there I live in my inner space and have my inner time. It is a total different quality. And it is the quality of dreams. It is the quality of our night life. It is the quality where we are during the night, where there are beautiful descriptions by Rudolf Steiner, where our soul reaches out in to the cosmos, (the world of the) stars. And therefore, he gave these laws of the soul, this soul- constitution the name “Star Body”, so to speak, “Astral Body”. And that is the soul-constitution and it reaches into the world of the stars and therefore when we come back in the morning, we are usually a bit wiser, than we were last evening. Because we are refreshed by the macrocosmic influences. The whole ancient teaching about macrocosms and microcosms, Yin Yang in Chinese medicine is the concept of this nature of the soul. The individual feeling and inner space and the macrocosmic laws of the stars, which are in deep resonance in the rhythms of day and night with the human.

And then we have the fourth principle. That is the “I Organisation”. And the “I Organisation” is this beautiful system of laws, that allow us all to feel like one integrated, focused person. You know we have so many cells, so many organs, so many functions, but we feel like one person in our body, when we are healthy. So, it is a very powerful system of laws which gives us this possibility to experience our “I am”- competency in thoughts, in feelings and in actions. And this, our “I am”- competence, is in our body living in all the warmth differences that our body has. Each organ has its own temperature, there are fine differences, but the whole body is warm.

So, warmth is the physical basis of the laws of this “I Organisation”. Air is the physical basis of the macrocosmic/microcosmic organisation. We breathe air out in the macrocosms, which beautifully comes back into us. The soul-constitution is based on the air and all the aerodynamic laws within us. And life is based on water in circulation and liquids. And the solid is specifically physical.

But then the so called fifth principle remains, which was already called the “Quinta Essentia” by Aristotle. The fifth principle. And no one so far before Rudolf Steiner could really explain what this fifth principle is. And this is so important to have a clear picture of, particularly when we want to understand this highest dimension. When we look in whose hand’s our destiny, our lifetime is. The spiritual dimension needs the understanding of the fifth

principle, because with material concepts we cannot understand the divine landscapes and beings, it is impossible.

And Rudolf Steiner has explained this to us beautifully and he says when we understand that we have these four systems of laws: physical, then etheric, astral and I-organisation, then we can imagine that these laws create our constitution in a fourfold way. But where do these laws come from? You know we can think all the laws in nature, but you cannot see the law of the threefold, you cannot see mathematics, physics, you know you have to think it and then do an experiment to make it visible. So, these laws make our body visible when they come through conception to work in and then during embryological development. We have a pre-birth existence in these beautiful spiritual laws. We have a prebirth spiritual existence and then we connect to the germ during conception and then during embryological development and after birth through childhood and youth we grow up. And the more we grow up, the more these beautiful laws free themselves from the physical body and appear outside the body as our purely spiritual competence. And that is: thinking, feeling and will-capacity. The so-called free will does not work in my body, it is working freely in thinking and in how I handle my emotions. These are also out-of-body qualities. And Rudolf Steiner describes where they come from.

My thinking capacity is the extra-corporal life activity. So, the laws of life, that give life to my body and let it grow, the more I grow up and the more I age, these life forces leave the body and create my aura of thinking, my mental aura. And my brain is a reflector for these beautiful spiritual activities. And after using this during the day, we all know, that we are tired in the evening, then we need a break. And then all these life forces come back and regenerate the body during the night.

But the “astral-forces”, the soul-forces they do not grow the body, they differentiate the body. They create proportions, cell differentiation, organ differentiation, gender differentiation and when they leave the body, then we have feeling-life, which is so differentiated. It has a completely different character from thinking. And the forces of the “I-Organisation” they make the whole posture of our body, that the whole posture really has good proportions and that we experience ourselves as humans with a clear identity. And when these forces are liberated, after we have completed our whole posture, when we have grown up, then this is our body-free will.

So, therefore the fifth principle explained in this anthroposophic integrated model is a very clear factor. It is our soul and our spiritual life, which consists of thinking, feeling and willing. And because these forces come from our own body during the growing up process and have a pre-birth existence and a post-death existence, the whole life is a transition between our bodily forces, our soul and spiritual forces. And we all know how meditations, how prayers, how good wishes, good thoughts, good feelings reach other people, reach our beloved ones. And how hatred, when we receive this from people, how this is really wounding us, gives us bad impressions and undermines our good feelings. So, there is a psychosomatic correlation. And through self-education and self-healing, spiritual self-healing processes, we

can influence our state of health through this fifth principle throughout our life. And therefore, I would like to mention here already, because we have this conference, this lecture in the framework of The Christian Community: when you attend the Act of Consecration of Man, which will be held here again at Forest Row on Sunday morning; when we attend this for almost an hour and think and see and feel and are active with our will to really go through this whole spiritual process of uniting with Christ and experiencing the transformation of our souls, we can firmly sense how powerful this spiritual, religious or mediative activity is and we feel particularly the next day, when it went overnight but mostly already afterwards to a certain extent, we feel this refreshing and – yeah, our health promoting influence.

So, these five principles are part of mainstream knowledge today, because there is a lot of research as many of you also know, how meditation, how Yoga practices is influencing the state of health and self-education, meditative life; psychoneuroimmunological feeling activity, life-style and so on. So that is, what I would say are the five sources of healing. And there is really a hierarchy, the stronger you are in your mental awareness, the better you can form your own “I-fashion”, your character, the better you can emotionally cope with all the life events. And the clearer you can bring your whole life into a good orientation direction, you have an inner compass for your life-style and that all supports your physical health, which you. We all have the body, that we have. So, we cannot change that, but we can make little transformations in ourselves. And we can hold ourselves from above, so to speak, so that our body can serve the higher levels of our existence.

And therefore, it makes a lot of sense to really go a little bit deeper, and this is now the second half of – not time wise but content wise of what I want to share. And that is this question of “what is true healing, the source of true healing?”. You know, what is truth? Truth, of course, is health. When everything is right and clear and true then you are healthy. Every illness is an error of metabolism. So, truth is the foundation of human health. But true healing, we feel is more than the five doorways I mentioned for healing. When we long for true healing, then we have this longing to really become fully human, so we understand the meaning of our lives. Yes, the title of Tom’s talk tomorrow is what makes us whole. What is really the whole human being? Whole and holy have a lot to do with each other. But I would like to introduce this topic from the social aspect, which is also part of our conference. Because Tom will go into this other aspect. You know, I have mentioned so far, these five sources of illness and healing and that is very individual. You know it is my constitution and its interrelationship with the world; the spiritual world, the environment, other people. But true sources of healing, so that I feel in my life really healed in my biography this includes also the social dimension. This also includes my destiny. And this also includes the time in which I live.

You know, many, many people cannot really feel good, because so many other people are suffering. And now during the Corona pandemic those who are healthy they feel such an empathy with those who are not. And to have this fear pandemic in parallel with the virus

pandemic, if they get a positive test result - how will it be? You know, there is so much suffering and then not to mention the economic side effects and so on we all know that. So, it makes us feel not quite healthy and rounded and good. Because we are part of the destiny of our time, we share humanity's destiny and this pandemic is really leaving almost no-one out, because it has these enormous economic side-effects for instance due to the lockdowns. Only a few countries and regions did not go through lockdown. Most had this horrible experience of just stopping work. So, there is another aspect of illness making factors that come from the social world. And we have permanently to cope, by the way individually I explained already.

But there is another dimension of true healing and this is what we encounter in the Gospels and it is very, very touching. And that is the dimension of destiny which is in God's hands. And only there do we find what true healing, because only when we include our destiny and the spiritual guidance of our destiny do we meet the other half of us, so to speak, which makes us whole. Because if I only look at myself as an individual, I see how I grew up, see how I studied, how I made my profession. You know, I always have myself in focus, but I do not really see and consider and include how enormously I have been helped. My mother gave birth to me. My parents, my family were around me, school, people, friendships, colleagues, you know. My destiny with all its dark sides and light sides was always with me as a sort of social aspect of myself. The resonance body, the destiny resonance, I can even say, I am the person I am because of this specific destiny. It is destiny that makes you to be an individual, it's not the genetic system. We share so many genes with our family and if we are identical twins, we share the same exactly the same hereditary substance with our twin brother and twin sister. But what makes twins, identical twins nevertheless experience themselves as strong individuals? That is because they have a different destiny. They marry different people, most of the time they live in other regions, very often they have different professions, although on the face of it, they look almost the same. So destiny is really something, that has a powerful influence on our state of health.

And therefore, it is so important to look for example in these archetypes of case histories, let me put it this way, in the Gospels. Once I was asked by a mother why her child had to suffer so much. It was a child with very severe primary chronic polyarthritis, two and a half years old and full of pain. And then this mother approached me one night service and said, why does this have to be like this? I cannot cope with that. And then I said we need to think about that. I will get back to you, please think about it as well and I will also do my best. And then I just thought I will, yeah, maybe I can share this completely, as it is very short. Of course, I did not know what the answer was. And so, I really thought what can I share with his mother? What question can I ask, what direction do I need to look at? And then an idea came to my mind, that during my medical studies I read in one of Rudolf Steiner's medical lectures, that it is a big help for the medical doctor to study particularly the Gospel of St. Luke, because St. Luke was a physician; a disciple of St. Paul. That this will inspire us to difficult questions in this regard with our patients. So, I read the gospel of St Luke with the

question why this child has to suffer so much? And then I got a whole new perspective in re-reading these case histories again because I realised that the destiny aspect is different. And there are mainly three main destiny aspects. One can distinguish first the very personal destiny experience for example: the blind man from Jericho. And after Christ has healed this individual, he says: now keep strong and do not sin again. So, it is a clear personal destiny problem, which was behind this disease and a strong call for self-education and character building, not – yeah, to keep healthy.

But there is a whole other modality and the most famous one is the governor of Capernaum. His servant – in another Gospel it says, his boy – a very beloved young person – is deathly ill. And this governor sends the authorities of the village, to Christ to ask for help, and these authorities approach Christ. And then he stands still wonders why do these Jewish authorities ask on behalf of a Roman official? And then they say yes, he is a very good person, he loves our folk and therefore we beg for him. And so, Jesus decides to approach this house of the governor and is brought to the governor and then he is sending his friends to Jesus and says do not come under my roof, speak only one word and my boy will get well. And then Jesus again stands still again and says: I have not found such a belief in Israel yet as in this Roman. But what is this for a destiny figure? The ill person is not seeing the physician. The one who is asking for help does not see and approach the physician. Many other people have the encounter with Jesus and the result is that after all these encounters the health of this young person is restored.

So sometimes people have a disease and you will find a lot even in your environment if you start to consider, that you can even find yourself if you have a problem because of your own, because you have to learn something from it for your own destiny and development or if other people learn a lot by helping you and you just take your destiny without extra suffering, it is just your destiny, you cope with it. And that was very interesting, when I told the mother of this child these two options, she immediately said: my child is not suffering, it is my projection. Of course, when my child is in pain I help her, but immediately she is nice and back again. It is me, who cannot cope with my child's illness. And the interesting thing was, that due to this experience in our anthroposophic hospital and this completely new reflection she realised that she needed to take new steps and to just not permanently suffer with her daughter, projecting her own feelings on to her. She decided to take her daughter to a Waldorf kindergarten and even later to Waldorf school. She turned to Anthroposophy, that was for me very interesting. And at the age of sixteen this girl was completely healthy, which is very rare, because it is a primary chronic disorder. So, it was just a gift to see how powerful such a concept is that learning processes in the environment are sometimes the preconditions that a person who is ill can become better.

And the third aspect of destiny that I found in the gospel of St. Luke is the first case history in which Jesus comes to the synagogue of Capernaum and sees a man and it is said with a Demon of an illness. And Jesus only enters into dialogue with this demon, with this spirit of the disorder. And he does not talk to this person, he does not talk to the people in the

environment, he only considers this spirit of this disorder. And after this the demon considers and acknowledges that he has to disappear. So that is a healing dimension through insight, through knowledge, through true understanding. So true healing has to do with thoroughly true understanding, not only knowing about five doorways -yeah, you can know a lot and you can do a lot and medicine is the wonderful subject but true healing only comes about when you truly understand what is happening in what dimension and how destiny, humanity's destiny, environmental destiny and personal destiny how they relate to human health and illness.

And therefore, all those who are undergoing the Corona pandemic today are really suffering in all these three dimensions. They share the destiny of humanity. And it is really a question that we have to work on what is the meaning what is the spirit what is the spiritual message of this pandemic, that needs to be understood. So that true healing from this pandemic can come about. Vaccination is not enough; it is not the only solution. It is the physical aspect of it and it should be a free decision. And on the other hand, it is this fear pandemic, that so many people are afraid. So how can you overcome this fear? By knowing it is such a minority who has to suffer? 97% of all patients that tested positive remain healthy at least in our country, in your country. So for us to really overcome our fears, involves this environmental aspect of fear of the disease, this has a deep, deep meaning in learning how to overcome our fears. That we learn to focus on the more essential, that we rediscover the wonders and joy of life of every moment. That we become grateful again. There is so much we can learn about this environmental destiny aspect. And then of course, when we ourselves are touched, we can ask ourselves, when we are undergoing the infection ourselves, yeah, what is the personal message for me, what do I learn when I am one of those who carry this destiny of humanity today, this destiny of our time?

And how about the other dimensions? What can I contribute by overcoming my own fear for my environment and what can my environment contribute to my health? That we become more sensitive, that true healing has always to do with transforming and harmonising our destiny and connecting and identifying with our destiny and making our destiny our best friend, because it is the other part of our identity. My destiny and I, we are both together my true identity. So, these two aspects I wanted to share and I thank you for your patience and I am looking forward to your questions and to our discussion tomorrow. Thank you for listening.

Questions from the audience and answers given by Michaela Glöckler and Tom Ravetz

Tom Ravetz:

Unfortunately the first set of questions was not recorded and part of the first sentences from Michaela

Michaela Glöckler:

Rudolf Steiner in his book "Knowledge of Higher Worlds" (first chapter and end of second chapter) gives indications for a healthy life style from the mental orientation for self-hygienic processes. So, these are all exercises that do not make you clairvoyant, but help you to give your life an orientation towards becoming healthier and more socially aware, and more sensitive. It is beautiful and I can highly recommend that you read these chapters of course, but then find one or two good friends and sit together once a week read one of these conditions and then discuss it and exchange, difficulties, experiences, findings, how to go about it practically. Because the best ideas are not helpful if you cannot identify with them in such a way that they become your own life, your own desire, your own -yes, orientation. So that in the end you not only think this is a good idea of Rudolf Steiner, but that he encouraged me to try it and I experienced it worked. And then it is yours and it is not a quotation from our teacher Rudolf Steiner, teacher of anthroposophy.

So, I can highly recommend this. And then in the same book you will find the description of six exercises about the heart chakra. The heart chakra is a twelve -petaled, beautiful Lotus flower. And six of these Lotus petals are already evolved through the development we have gone through and have been guided in their development by the divinity of our creator. But the other six we have to complete ourselves, because we all know we humans are disposed to develop freedom. You know, animals are perfect by nature: a cow cannot become 'cowier', a dog never becomes 'dogier'. But humans can endlessly humanise more. And that is really the challenge, the riddle, the catastrophe, but also the dignity and the joy of human life that we feel our incompleteness. And that we are encouraged to become aware of our incompleteness by nature, that we have to complete ourselves. And this is so encouraging, and particularly these heart chakra exercises have to do with a healthy birth of these 'Quinta Essentia' possibilities. Because what I did not share yesterday is, where the place in our organism is, where this metamorphosis of incarnating forces to build up our body and exarnating liberating forces, which start to transform into our thinking, feeling willing capacity. There is one special place, where this liberation of these incarnating member activities towards the exarnating extracorporeal active members takes place and that is the human heart. That is why we have this beautiful saying, 'thinking with the heart', because we instinctively know that the forces of thinking and the warmth of our feeling and the activity of our will, we all experience in thinking. Because we love some thoughts, hate other thoughts, we actively think, so we experience this 'Quinta Essentia" permanently. Although we do not realize that this is our super sensible being. And all these forces derive from the heart and then become conscious due to the function of our brain. And Rudolf Steiner gives us these heart chakra exercises, these very famous subsidiary exercises how he also calls these six qualities that we can try and train.

And the first is to consciously observe how the quality and the logic and the conciseness and relevance of our thinking is. It is a sort of control, that you know what you are thinking that it is really you, who is the one who is thinking.

And then you do the same with will.

And the you do same with feeling.

And then two total social ones: positivity, this brings thinking and feeling together and develops a positive attitude to what is happening because nothing happens that does not have inherent positive finding and learning, and to concentrate on those positive aspects of life events. It is so crucial particularly in social interactions.

And then the fifth one: it brings thinking and willing together, it is this beautiful ability (Unbefangenheit) impartiality, openness or lack of prejudice. That is the attitude that you cannot project your own opinion and your own experiences to a new situation. I know what this person is going to say, it is always the same - no, that you are curious at this moment that it could be different. Or ask yourself, did I really understand and listen to what this person wants to say? Maybe there is an incomplete message and I can help him get it out. Maybe, I can ask what you really mean by that? Why is this so crucial for you? So just to make spiritually aware what is happening.

A beautiful exercise is the last one to balance the two, the two social and the three individual ones so that you are always in an inner attitude of being open-hearted and clear within yourself. It is the heart function to open to close, to open, to close, and to have this healthy balance between your own needs and the needs of the environment. And that makes you wise. You know, there is a difference between knowledge and wisdom, and the difference is only the moment you experience what you know, the moment you become your own life experience, what you knew before that, but have not really experienced yet. For his step, from knowledge to experience we have the beautiful name wisdom, because wisdom goes through pain. And experience is always associated with joy and pain. And then it becomes your own experience through feeling.

And this is something I really learned from Rudolf Steiner's philosophical book, Philosophy of Freedom: only when I feel something, be it a thought, be it an experience, then it becomes part of my individual destiny experience. In German he says: "Nur durch das Gefühl bekommt der Gedanke Bedeutung für das Individuum" – "Only through feeling does the thought become meaningful for the individual". It is amazing and that is wisdom.

But a very, very crucial aspect that Tom also mentioned is how do you communicate it to other people? How can we prepare ourselves? Yesterday we also had this beautiful question from someone who was close to death and now wants to share his experiences. Yes, if we go out on the street and approach people and say I have something very important to say, you know, of course they will think you are crazy. They will not listen to you. It is not possible. And that is also part of our journey to humanisation, that we are carriers of so-

called antisocial drives. And the first antisocial drive is that we want to convince others that we know it and they do not yet.

The second antisocial drive is that we project our knowledge, our feelings, our opinions and wonder why the others think and feel differently.

And the third anti-social drive is that we push through with our actions and do not look left and right what the others want to do that we think what we want to do is the most important thing in the world.

So, these are very normal, very human, individual, perfectly understandable attitudes and initiatives. But when we live it out, it becomes antisocial because it only belongs to us. And how can we now learn this spiritual tactfulness, this really social attitude to behave with our "Quinta Essencia", with our thinking feeling and willing in a serving way so that higher realms can inspire us and we do not impose lower realms and our personal findings; but that our personal becomes a carrier, a servant. For the higher intentions we then transform our antisocial drives into social drives and that is beautiful.

How can we make our thinking social? The answer is simple, but it is difficult to do. The answer is to raise appropriate questions. And when you ask people when there is an occasion for conversation: How do you think about that? Why do you do this that way? And if this is a genuine interest from your heart that you can open up to the other person and that you really want to know what the opinion of the other is, then this openness creates this mood that we understand the word of Christ better: When two or three are together in my name, I am in their middle, I am among them. (Matthew 18:20). Indeed, other inspirations can come and the idea of this social exercise is, that through your questions the other may find out on his own, what you wanted to teach him. That you create the conditions in the way you lead the discussion. You create the condition that the other can find the truth out of his own. Because most of us know this beautiful poem by Christian Morgenstern, which begins with these two lines: Those who seek the truth must go alone. So we have to help the other person develop the courage to go his own way. And there we can help one another, we are companions on the journey, but everyone has to go alone. And (But) as long as we are convinced (of what? Of our own opinion/views? Part of the sentence seems to be missing), we make people dependent. As long as we support self-finding we become brothers and sisters on the path. And that is the Christian way that is the social way.

And it is the same with feeling. This is also very brief - how can you start using your feelings socially? When you start enjoying disappointment. Dear friends, normally we project our feelings, our judgments, what is good, what is right, what we like, what we do not like in the others and we are surprised if the other does not react in the same way. Or we love someone and he promised us eternal love. And one day we discover there is another relationship even closer to this man or to this woman. And then we are disappointed. Yes, but what does that mean? We are closer to the truth, this belongs to the other person, this

is a part of him and I am now free to adjust to this new situation. So, the meaning of this social drive that we can develop in our feeling is to get closer to the truth in our emotional life. Because in feeling we have the desire to project our own mood and judgments. And towards truth we want to feel what is the reality.

And in the realm of action, we can transform our will into a social serving tool if we wait with our actions until we have proven that the reality is ripe and mature and that there are people who will support that there probably will be money that comes to make it happen. That we really prove that the situation is mature for this action, then supporting forces will come from the environment. If you impose your impulse and do not wait for the right moment and the right constellation, your action will be counterproductive.

So maybe I close it here. We can learn to bring our impulse in a social way. When we transform our 'Quinta Essentia' into a service of truth. Truth in thinking, truth in connecting with our feelings. Not to live in illusions, no, to be in resonance with my feelings with the truth in life and in human beings. And truth in the appropriateness and helpfulness of our actions. And we all know that Jesus says about himself, I am the truth. So, when we become closer to Christ he can help us individually and socially when we do these exercises.

Tom Ravetz:

Thank you so much Michaela. That was so beautiful and so essential. I could imagine we might take some of those themes up in the in the smaller groups. I think just in case I, I think every English speaker would have understood, but there may be people who have English as their second language. I think when you said that with the actions they need to be proved. I think I think you meant to be tested.

Michaela Glöckler:

Evaluated

Tom Ravetz:

Evaluated, exactly. Yeah, so there's proof, thank you. Prüfen and proof is perilously close, but slightly different. Thank you, maybe we can take a question now which came both in the ones that were submitted beforehand and also that came up yesterday, which is to do with the archangels. So, what is the role of the Archangel Raphael in healing?

And then we also had in the questions that were submitted. How does that relate to Christ and the healings of Christ and how does that stand to Michael, who is the Angel or the well, the archangelic being of our age.

But really, the role of Raphael, something about which I think you may have something to say.

Michaela Glöckler:

It would be lovely to have more than one hour for this. But what I can recommend to you is a little booklet of texts I have put together about Raphael and the mysteries of illness and healing. It is also translated into English and I will send the title, Tom and then you can distribute it. But it is also in the Internet, you can find it via Amazon under my name. Maybe you can even put it in the chat, Tom.

Tom Ravetz: I found it already.

Michaela Glöckler:

Yes, about the mysteries of illness and healing you can really read the main essential things out of anthroposophy about this Archangel there. Because he is much more hidden than Michael. And I would like to address the meaning of the two just by their different character. Michael is the best-known Archangel in all cultures. There is no spiritual culture that does not have a name for Michael. And if you go to the Hebrew tradition where Michael's name comes from: MI-CHA-EL, it means MI is a question word, CHA means to be and EL is the short version of Elohim, of God. So, the name Michael means 'Who is like God'. Michael's name and being is a question. So, the name of an angel shows the task of that angelic being. So, the name is the surface of the task, so to speak - or yes, the meaning and the task of this hierarchical being. And Michael's essential being is the question 'Who is like God'? And there is only one answer to that question, and Michael knows that answer. And that is his task: to live between, yes, to live in over-bridging through millennia, this gap between the question 'Who is like God' and the answer. And what is the answer?

You can find the answer in the first book of Moses in the Bible: God created the human being in His own image. It is we human beings that are pictures (images) of God. Who is like God? The human being. But we all know that in the first book of Moses there are two creations of Humanity described, the first of which ends in this beautiful evaluation, when God created the higher animals and the human being on the sixth day. Then at the end he does not say 'and he saw it was good'. It is remarkable at the end, after creating the human beings, he says - or it is said 'and he saw it was very good'. It is incredible that we as human beings are 'very good'. And the rest of creation, sun and Moon, and heaven and earth only good. And we are striving beyond the 'good' towards the 'very good'. I think this is extraordinary and we can only understand it when we realize that he created His Son. He created Christ. And then comes another creation. God took earth and formed the human being. It is the creation from below. And then he put us in paradise, and let the devil in and the whole story of the Fall came. And that was absolutely not good, the result was very difficult for us. But from a higher sense it was also very good because it brought us the possibility for freedom. Through all the pains we have to undergo. And during the baptism we know when Christ appears from Jordan after baptism, then the heavens open and the voice from above comes: 'This is my most beloved Son whom you shall hear'. So, the very good comes together with the creation from below.

And this is the mystery with which Michael lives. He prepared and accompanied Christ in preparation of the mystery of Golgotha, always in close relationship with the human beings, helping them to overcome the evil, but to be in connection with the very good, with Christ. And after the mystery of Golgotha, he is the Archangel who tries to help us to overcome the deepest fall, which is the fall of the human intellect. That we think destructively, that we think evil, that we think materialism, dismissing spirituality as an illusion, it is not real. You know, this total anti-divine and anti-Christian thinking, which is necessary to develop a free decision towards spirituality, but which is of course very dangerous. So, this is Michael and what Rudolf Steiner describes that the main Archangels, seven of which are associated with the seven planets, take on the regency of an age from time to time. That is, they bring something of their specific mission within humanity to all of humanity.

And today we live in a Michaelic age. And in the 9th century, for example, when we had for example the so-called mysteries of the Holy Grail and King Arthur, whom you know well in Britain. Yes, when these mysteries happened, this was Raphael time. The mysteries of the wound, the mysteries of healing through transformation of guilt. And this is a very hidden quality. When someone is suffering the most, they feel alone and they need to be taken care of. So this is not something to be proud of and show, and it's not idealistic. You know, it is a painful journey, but it is the pain from which the quality of rebirth can come, the renewal of rebirth. And that is how Raphael and Michael work together. Raphael also comes from Hebrew and means physician. RA - PHAEL means the physician of God. God's healing hands, so to speak. And therefore, Raphael, as he is described in the book of Tobias in the Bible you find him as a companion of the human being. Brotherly, you know Michael is a guide, a guiding figure (a leader). Raphael is beside us; he is a companion. He does not lead us. He helps us, so that we can lead ourselves and find ourselves again. And the beautiful virtue of Raphael is the utmost greatest selflessness. The virtue of Christ is selflessness. And what does it mean? The whole appearance of Raphael in the book Tobias can show it to you. When does Raphael appear? He appears when there is an absolute need for help, all of a sudden, he is beside (next to) Tobias and he says I can go with you, I can help you and he gives some advice that Tobias trust his companion and do this. And in the end, when the father is healed, when his beloved wife is healed - she suffered from psychological problems and demons - when physically and emotionally everyone is healed, then father and son want to say thank you and whatever. And Raphael only (just) says 'you know, I'm Raphael farewell, goodbye'. Yes, no, thank you, no festival, no praise, nothing. 'This was just what I wanted to do, I am in service as long I am needed and I am off the stage the moment I am no longer needed'. And that is the archetype of selfless attitude and help.

So, maybe it makes a little bit sense. And the two work together, of course, and I would like to close with a beautiful little anecdote from Rudolf Steiner and Ernst Lehrs, who wrote this famous book *Man and Matter*, one of the first Waldorf teachers. And he told me this, therefore I have it first-hand. But many others may know it as well. He was one of the young people who wanted to serve Michael and wanted to know a lot about Michael. Then he

heard there was also Raphael with a certain importance for physicians and he asked Rudolf Steiner. But how can I approach Raphael? And then Rudolf Steiner told him, you know, to make contact with Michael this is quite easy. But when you have found Michael, it takes a long, long, long, long, long time to meet Raphael. This was his answer. And at first Ernst Lehrs thought yes, he does not take me seriously as a young, intellectual and arrogant academic. He himself was a mathematician and a physician and felt that Steiner did not really take his question seriously. He takes it rather intellectually, but after some time Ernst Lehrs shared that he realized that this was really the answer. Because I clarify it only with this topic of selflessness. It is easy to understand what selflessness is. You can even become excited. It is the Christian virtue. Christ himself sacrificed himself selflessly. So, he is the archetype of selflessness. You can be excited about that. But your behaviour is different. You know about that, but you are not able to do it. Maybe a little bit from time to time. You know, this is a long, long way to do what you know, to walk the talk and that is the way from Michael to Raphael.

Raphael is associated with our destiny. Because destiny and illness have one thing in common, they heal us. They heal us in a higher sense. Rudolf Steiner says the Lord father, the Father Lord, he sends the illness to balance destiny, to balance karma. And that is the mystery of Raphael, that illness wants to heal to balance something in our destiny. And yesterday I mentioned this individual destiny, social destiny and humanity's destiny. We balance something in the destiny of humanity when you have a time-associated illness, for example Corona or cancer, which is very much the illness of our time. But we can also balance something in the environment or in our own destiny, and each one has to find this out for themselves. Yes, what is the main (the most important) learning in this? And these are the mysteries of Raphael. So, Michael leads the individual and Raphael balances, helps us to balance destiny.

Tom Ravetz:

Thank you so much Michaela. I think we would have all appreciated the - what did you want an hour or a day or a week? Anyway, we would have all loved more time with that. But I think with that we have taken in the vital parts of most of the questions, some of them were addressed already in the talk yesterday. There was one beautiful question about ritual and health, conscious and unconscious routines and ritual, which you addressed a little bit in your talk, and I am practicing my path from Michael to Raphael, so I am inclined to want to save some things for me to say tomorrow. So, I will try and pick that up in what I bring tomorrow, but that if it has not come satisfactorily for whoever it was who submitted that question then there's also the plenum tomorrow. So, I'd like to suggest that we actually just take a couple of moments to reflect back on what Michael has said quietly. And then just have a few minutes together reflecting out loud on what we've heard this morning. Now, perhaps not so much in the mood of bringing questions that are going to be answered right now, because we might run out of time, but just reflecting on the beautiful things that Michaela has brought now and what came up yesterday. In the mood of what do we want

to make available for ourselves, make conscious for ourselves, before we have a little break and then go into the conversation groups, which I will say something about as well. So, I just suggest a few moments of quiet and then bringing up new thoughts or questions or reflections, that we can hear and ponder on, when we go into the small groups. So, I open the space. Is there anything that anybody would like to say by way of response or further question?

Young woman:

Something that came out of last night and this morning as well. First of all, I had an amazing experience of after years of being brought up with things Michaela Glöckler has brought, and using the book for Child Health with my own children - to meet you, Michaela on the screen it was quite amazing, because I kind of had a totally different picture and I noticed throughout the lecture because we're doing this on zoom and on the screen I noticed my own reflection in my phone screen changing and then this morning I was telling some friends about what I heard and I was sharing a eurythmy exercise and yeah, he said when I told them that my ???tenance changed during telling them about this experience. Uhm, last night I went to bed and I did my usual verses for the children and then suddenly the Lord's Prayer came to me at the end. And I've been struggling with waking up in the morning and facing the day. I kind of I just want to go back to sleep and go into my cave. But then this morning, first thing that came to me again was the Lord's Prayer and it was a completely different outlook on the day and starting the day. So yeah, it was a nice opening.

Tom Ravetz:

Thank you. I'm taking the quiet as a very positive sign. And I'm wondering whether we should just allow that quiet to accompany us now. And I'll just say a couple of things about the groups. And then we'll actually leave a little break time. And there will still be the opportunity at the end of after the small group work to come back together in the in the big group so. if somebody is still holding something that they'd like the whole group to hear this is not your last chance.

So, picking up on some of the things that Michaela brought and I think one of the things that came over for me yesterday already and was strengthened again by what you brought this morning, Michaela is taking this truly wide scope view of health, which then in turn connects back to me and what I can do. And when I say me of course I mean all of us. Back to the pastor Raphael. So, how can we bring about change on the biggest scale, actually by starting with ourselves. And I, it's one of the things I'm probably going to pick up in my talk tomorrow as well, that we live in this space between what we can do immediately in ourselves and how we interact with the people around us. That's really where we can immediately change something. It's hard for us to do very much about something that might have happened in a food market in China. That is not in my direct sphere of influence, but I

can do something as Michaela has indicated about how I listen to my friend, how I develop a spirit of genuine enquiry.

So, in line with that and picking up on some of the things that Michela said this morning as well I would love to bring a quotation. I'm going to actually try and share my screen with you all. And just read some words. I'll make the words available as well of course. That could just be like a kind of leading thought as we go into the conversation. So, this is in a lecture that Rudolf Steiner gave over 100 years ago in 1919 called "The inner aspect of the social question" and he addresses this very same threshold this nexus between my own inner life and my own path of self-knowledge and how I am with those around me. Interestingly, earlier on in the same lecture he actually speaks about healing and how healing can only come through a relationship with Christ. And he then goes on and talks about how that relationship might actually become real. And it's one of those wonderful places where it is maybe not the answer that one might have expected. Suddenly, if you call yourself a priest and you do something called religion and church then people tend to think are well if you want to find Christ, that's going to mean sitting down and praying an awful lot and reading the Gospels and perhaps going into a mystical meditative state and all of those things are wonderful things to do. But here and in other places Rudolf Steiner introduces us to a refreshing other thought. In another place, he calls this the path to Christ in the 20th century, 21st century in our time. And he calls it the thought path to Christ. And it comes from the beginning as you can see in the words on the screen is a kind of self-reflection:

I am born unprejudiced person and freedom from prejudice in my thinking is something I have to achieve during life.

That's our natural state: we see the world looking out from our point of view. And this is quite right – we would not be individual if we always saw everybody else's point of view only. But it brings with it this burden of prejudice. How can I overcome prejudice? The one and only way is this:

Instead of taking an interest merely in my own way of thinking, and in what I consider right, I need to develop a selfless interest in every opinion I encounter. However, strongly I may hold it to be mistaken. The more someone prides himself on their own dogmatic opinions and it is interested only in them. The further they removed himself at this moment of world evolution from the Christ. The more they develop a social interest in the opinions of other human beings. Even though they consider them erroneous - the more lights they receive into their own thinking from the opinions of others. Them or do they fulfill in their inmost soul as saying of Christ? Which today must be interpreted in the sense of the new Christ - language (...) Inasmuch as you have done it unto the least of these, my brothers and sisters. You have done it unto me.

Then maybe. Just the final sentence:

Christ is the God for all human beings. We shall not find Him if we remain egotistically bound up with our own thoughts, but only if we relate our own thoughts to those of other

human beings, if we expand our interest to embrace with inner tolerance everything human.

So, I'd like to suggest that we take that as a from what we could call our leading thought.

Tom Ravetz:

And the other question that somebody messaged was would you, could you say something about the question of vaccination and karma.

Michaela Glöckler:

The potential we got (received) from Rudolf Steiner with regards to vaccination and Karma and destiny is: when one undergoes a vaccination then of course, we feel more certain (safer) to not get the illness, or at least with regards to COVID to develop only milder symptoms and not to die. Because that is the only promise in this COVID vaccination, although it does not prevent us from getting the infection, it mitigates the disease; this is proven. Whatever one factor is (Whatever the reason? On the one hand? This beginning of the sentence is not quite clear to me), we can live with less fear, but on the other we do not trust that our destiny knows what disorders we need in order to balance out our destiny (Therefore we can live with less fear, but we do not trust our destiny to know what challenges we need to balance it) If you have this wisdom that everyone has to struggle with those disorders or illnesses which belong to one's destiny - you know, I know families where three get the infection, the rest don't, although they sleep in the same bed, one of the two gets COVID the other does not. So, it is not the virus which is making (causing) the disorder, it is the receptiveness (susceptibility), our individual body which is part of our destiny, to be receptive (susceptible) to it. So, we are doing something to (interfere with) our destiny, we are taking away a chance, so to speak to struggle with something in our destiny. These are the two things that really happen with any vaccination. And therefore, Rudolf Steiner's recommendation is that if we vaccinate, we need to do an extra effort in regard to spirituality and self-education. Because then we compensate for the negative side effect of the vaccination because it makes us more spiritually active, spiritually warmer, healthier, and through self-education a little more selfless. This compensates for the missed opportunity on this path of a disease, to acquire a certain quality of selflessness.

So that is maybe the main issue, at least from my point of view so far, from the point of view of how I have studied this. And Rudolf Steiner himself, you know, he took the lead, he was vaccinated with small pocks and the whole kindergarten, which was around the corner and he also recommended the people (staff) to do this (the same). In that context, he said, the vaccination will not harm anybody, if the person gets (receives) a spiritual education.

Tom Ravetz:

In the religious language this is what the sentence in the Lord's Prayer or the petition in the Lord's Prayer means when it says: 'lead us not into temptation'. Because how can we ask not to be led into temptation? After all, we know that it's by going into temptation by falling

into error that we learn and we grow. And if I say lead us not into temptation, is that just because I want a quiet life? That I don't want to have any trouble in my life. And that can't be surely. I'm not going to ask God to just let me off difficult things. But of course, I can also reflect that when I do something stupid and fall off my bike and have a broken leg for half a year and cannot be there to do my job and so on. Well, I learn something that is great, I have my six months of rest and I read some philosophy and I am gaining all sorts of wonderful qualities. But meanwhile somebody else has to do my work for me and things do not get done that were needed. So, in that sense I can say help me to learn without falling off my bike and breaking my leg, without letting everybody down and without expecting everybody else to do my work; help me to learn the lessons that I need to learn without the cost that actually usually others have to pay. So, I think that is it, it is a very similar thought. Actually, it may be justified to take a vaccine, but not just because I want an easy life, because I don't feel like being ill. It could be other motives, but I might be thinking about other people around me. I might be thinking about sharing the world destiny, because of course just as the illness is a world destiny, the vaccines are a world destiny as well in a way. Anyway, so maybe that tackles that question.

Michaela Glöckler:

And if we take the vaccination decision as a free decision in all these different directions, which Tom has now characterized, then it becomes an I-guided part of our destiny, then we know what we are doing and why we did it. And if we are honest with ourselves, the fruits will be good fruits and parts of our destiny independent if regardless of whether we did it or not, we know what we did. And another one more thought, Tom, occurred to me while you were speaking: it was a life-long question for me, whenever I spoke the Lord's Prayer, I wondered do I really want that he gives everything to me? I do not know if you can understand, you know we are begging for everything and the only thing we promise is to forgive those who trespass against us. But everything else we beg him, and when I realized that the Father Lord is in our constitution and that our constitution is part of our destiny and that he lives in us through our physical constitution, then I realized yes, it is finally me who is connected with him who guides me through all this. Yes, that is how it is, one has not really words, but it is an inner battle how to find the right attitude to meet the Father, yes.

Tom Ravetz:

At the end of the day, who else is going to hallow his name and allow his kingdom to come and bring about his will on Earth? I can't look at anybody else. I can only ask myself.

Michaela Glöckler:

And therefore, the Act of Consecration of Man is so revealing because the whole Trinity is brought so close to us and becomes more part of us, more accessible through certain words and gestures, so that is I think a gift that we have that.

Tom Ravetz:

Can I ask whether any other questions or thoughts that felt important? In any of the groups that would do well to at least be heard in this forum?

Question from the audience:

I'm afraid we lost connection for a moment, so forgive me if this has been covered, but I wanted to just mention the perspective in connection with vaccination, of taking the free decision, not only out of balance of risk for oneself, risk of getting ill versus risk of unwanted effects of the vaccination, but also the free motivation to do so because it seems there is evidence that being vaccinated makes one less of a danger to other people. And we had a conversation recently with an anthroposophic doctor who works in the National Health Service in London who told us about colleagues that she had lost to COVID including young, previously healthy people and she describes being vaccinated as a social responsibility. So, when one does it out of responsibility to other people, not primarily to protect oneself?

Tom Ravetz:

Thank you, Steve. Michaela covered some of that ground and came to this beautiful statement that if I decide for myself and my motivation is not only about myself, if I identify it then it will be an I-decision and it will bring - you know - I think Michaela went as far as to say its fruits will not be harmful. And that seems to be the key thing. And of course, this is also wonderful because this brings it back into the realm of things that we already know about and practise every single day. There is nothing so extraordinary about that. We could say that about everything if I if I freely decide to use Zoom for a wonderful weekend conference and I have got friends in the background who are telling me you could never do anything spiritual with Zoom and it has lots of shadow sides, there is no question about it. And if we suddenly decided that we do not need to meet anymore, we can do everything on zoom, it is so convenient, that would be terrible. But if we make the decision and we carry it through, then the shadow sides will be redeemed somehow, and we will do something good. If I drive a car, if I put petrol in my car, if I buy things in the supermarket and so on and so on and so on, we live in a world where we are constantly having to make decisions, which involve us in compromises and which have difficult sides, I think that is called being incarnated as a human being. So, the question is not: is it a difficult decision with many different worrying aspects? The question is, can I identify with my decision in freedom?

Michaela Glöckler:

Exactly. And for me it is helpful to have these three levels to share humanity's destiny. This is another level of commitment. Or if I say, I do it for social reasons in my personal environment as part of my social destiny, or if I do it because I think I need it and I take the consequences. I find this a very helpful discrimination these levels of destiny to find out what is the right orientation for me now to take the decision.

Question from the audience:

Question about a quick question about that that one. Are we doing it for a solely for others not in the way that was just described? Wouldn't that bring in the risk of some kind of hiding once own fear of the illness or lack of willingness to deal with it, or trust our own destiny in the sense that we're saying oh, it feels so much better if I am not doing it for myself, but I'm actually doing it because so others needed and it's not really my decision anymore, it is really what is required of everybody to do. I see a possible risk in that thinking there.

Tom Ravetz:

I was just going to say isn't it good that we weren't describing the dogma of why it's alright to be vaccinated? But the possibility of making a free decision.

Michaela Glöckler:

Well, I think if you have this social question, it is a call to your conscience. Are you really being completely honest with yourself? Yeah, it is a matter of honesty and therefore the more we get into Ahrimanic driven times the more we need honesty. Honesty is the main remedy to overcome Ahriman. So, the more we sharpen our conscience, the better we will be guided. We must learn to follow our call. Thank you...recording is blurred...no words anymore just sounds.

Additional material:

Entire quotation:

I am born a prejudiced person, and freedom from prejudice in my thinking is something I have to achieve during life. And how can I achieve it? The one and only way is this: instead of taking an interest merely in my own way of thinking, and in what I consider right, I must develop a selfless interest in every opinion I encounter, however strongly I may hold it to be mistaken. The more someone prides themselves on their own dogmatic opinions and is interested only in them, the further they remove themselves, at this moment of world-evolution, from the Christ. The more they develop a social interest in the opinions of other men, even though they consider them erroneous — the more light they receive into their own thinking from the opinions of others — the more they do to fulfil in their inmost soul a saying of Christ, which to-day must be interpreted in the sense of the new Christ-language.

Christ said: "Inasmuch as you have done it unto one of the least of these my brothers and sisters, you have done it unto me." The Christ never ceases to reveal Himself anew to human beings — even unto the end of earthly time. And thus He speaks to-day to those willing to listen: "In whatever the least of your brothers and sisters thinks, you must recognise that I am thinking in them; and that I enter into your feeling, whenever you bring another's thought into relation with your own, and whenever you feel a fraternal interest

for what is passing in another's soul. Whatever opinion, whatever outlook on life, you discover in the least of your brothers and sisters, therein you are seeking Myself.”

... Christ is the God for all human beings. We shall not find Him if we remain egotistically bound up with our own thoughts, but only if we relate our own thoughts to those of other human beings, if we expand our interest to embrace, with inner tolerance, everything human...

Rudolf Steiner, The Inner Aspect of the Social Question (4.2.1919. CW 193)

[Link to Michaela's talk of 7th May.](#)

Michaela's Memorandum, that referred to

The book about education co-authored by Michaela

The Philosophy of Spiritual Activity (Freedom) by Rudolf Steiner

The Book of Tobit

How can one attain Knowledge of Higher Worlds by Rudolf Steiner