

The Future of Humanity and the Activity of Michael

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How does the human being stand today in his present stage of development with respect to Michael and his hosts?

The human being is surrounded today by a world that was once of a wholly divine-spiritual nature – a divine-spiritual Being of which he himself had once been a member. Thus at that time the world belonging to the human being was one of divine-spiritual *Being*. But this was no longer the case in a later stage of development. The world had then become a cosmic *revelation of the divine-spiritual*, while its Being hovered behind this revelation. Nevertheless, the divine-spiritual lived and moved in all that was thus manifested. A world of stars was already there. In the light and movement of this world, the divine-spiritual lived and moved *as revelation*. One may say that at that time, in the position or movement of a star, the *activity* of the divine-spiritual was directly evident.

In all this – in the working of the divine spirit in the cosmos, and in the human life resulting from this divine activity – Michael was still in his own element, unhindered and unresisted. He mediated the relation between the divine and the human being.

Other ages dawned. The world of the stars ceased to be a direct and present revelation of divine-spiritual activity. The constellations lived and moved, maintaining what the divine activity had been in them in the past. The divine-spiritual lived in the cosmos no longer as revelation, but in the manner of its *working* only. There now arose a certain distinct separation between the divine-spiritual and the cosmic. Michael, by virtue of his own nature, adhered to the divine-spiritual, and endeavored to keep human beings as closely as possible in connection with it. This he continued to do. His will was to preserve the human being from living too intensively into a world which represents only the *working* of the divine-spiritual, but not its essential Being, nor its revelation.

It is a deep source of fulfillment for Michael that *through the human being himself* he has succeeded in keeping the world of the stars in direct union with the divine-spiritual. For when the human being, having fulfilled his life between death and a new birth, enters on the way to a new earthly life, in his descent he *seeks* to establish a harmony between the course of the stars and his coming life on earth. In former times this harmony existed as a matter of course, because the divine-spiritual was active in the stars, where human life too had its source. But today, when the course of the stars is a mere continuation of the *working* of the divine-spiritual, this harmony could not exist unless the human being actively sought it. The human

being brings his divine-spiritual component, preserved from earlier times, into relation with the stars, which now only bear their divine-spiritual nature within them as an aftereffect from an earlier phase. In this way there comes into the human being's relation to the world a divine element that corresponds to former ages and yet *appears* in these later times. That this is so – *that is the deed of Michael*. And this deed gives him such a deep experience of fulfillment that in it he finds a portion of his life-element, his life-energy, his sun-radiant life-will.

But at the present time, when Michael directs his spiritual eyes to the earth, he sees yet another essential circumstance. During his physical life between birth and death, the human being has a world around him in which even the working of the divine-spiritual no longer appears directly, but only something that has remained over as its result; one may describe it by saying it is only the *accomplished work* of the divine-spiritual. This *accomplished work*, in all its forms, is essentially of a divine-spiritual nature. To human vision, the divine manifests in the forms and processes of nature; but it is *no longer* indwelling them as a living principle. Nature is this divinely accomplished work of the divine, and it is everywhere an image of the divine working.

In this sun-radiant yet no longer living divine world, there lives the human being. Yet as a result of Michael's working

upon him, the human being has maintained his connection with the essential Being of the divine-spiritual. He lives as a God-permeated being in a world no longer permeated by God.

Into this world that has become empty of God, the human being will carry forth what is in him, what *his* being has become in this present age.

Humanity will unfold its being into a world-development. The divine-spiritual from which the human being originates can, as a cosmically expanding human essence, illuminate the cosmos, which now exists only as image of the divine-spiritual.

That which will thus shine forth through humanity will no longer be the same Being which once was the cosmos. In its passage through humankind, the divine-spiritual will experience a Being which it did not manifest previously.

The ahrimanic powers try to prevent development from taking the course here described. It is not their will that the original divine-spiritual powers should illumine the universe in its further course. They want the cosmic intellectuality that has been absorbed by them to radiate through the whole of the new cosmos, and they want the human being to live on in this intellectualized and ahrimanized cosmos.

Were he to live such a life, the human being would lose Christ. For Christ came into the world with an intellectuality

that is still of the very same essence as what once lived in the divine-spiritual when the divine-spiritual in its own *Being* still formed the cosmos. But if at the present time we speak in such a manner that our thoughts can also be the thoughts of Christ, we set over against the ahrimanic powers something which can save us from succumbing to them.

To understand the meaning of Michael's mission in the cosmos is to be able to speak in this way. In the present time, one must be able to speak of nature in the way demanded by the developmental stage of the consciousness soul. One must be able to receive into oneself the purely natural-scientific way of thinking. But one ought also to learn to speak *about nature* – that is, learn *to sense* – in a way that is in accord with Christ. We ought to learn the Christ-language not merely about redemption from nature, not merely about matters of the soul and of the divine, but about the cosmos.

When with inward, heartfelt feeling, we fully live into the mission and the deeds of Michael and those belonging to him – when we enter into the fullness of their presence in our midst – then we shall be able to maintain our human connection with the original divine-spiritual and understand how to cultivate the Christ-language with regard to the cosmos. For to understand Michael is to find the present-day path to the Logos as lived by Christ among human beings on earth.

Anthroposophy rightly values what the natural-scientific

way of thinking has learned to say about the world over the course of the last four to five centuries. But apart from *this* language it speaks another one about the nature of the human being, about his development and that of the cosmos; for it would like to speak the Christ-Michael language.

If both these languages are spoken, it will not be possible for development to be broken off or to pass over to Ahriman before the original divine-spiritual is rediscovered. To speak only in the natural-scientific way corresponds to the detachment of intellectuality from the original divine-spiritual. This *can* become ahrimanic if the mission of Michael is not heeded. But *it will not do so* if, through the power of Michael's example, the intellect that has become free is able once again to find itself in the original cosmic intellectuality which has detached from the human being and become objective to him – the cosmic intellectuality which lives in the source of the human being and which appeared in Christ in full reality of Being within the sphere of humanity, after having separated from the human being for a time for the unfolding of human freedom.

Leading Thoughts 112 to 114

112. The divine-spiritual comes to expression in the cosmos in various ways, in the following succeeding stages: 1. through its own original *Being*; 2. through the *revelation* of this Being; 3. through the *active working*, when the Being withdraws its presence from the revelation; 4. through the *accomplished work*, when in the externally visible universe the divine is no longer present, but only its forms.

113. In the current view of nature, the human being does not have a relation to the divine, but only to its accomplished work. With what is imparted to the human soul-constitution through this view of nature, one can, as human being, unite both with the Christ-powers and with the ahrimanic forces.

114. Michael is permeated with the striving – working through his example *in freedom* – to embody in human-cosmic development the relation to the cosmos which is still preserved in the human being himself from the ages when the divine Being and the divine revelation still held sway. In this way, all that is said by a view of nature

that relates purely to the image, purely to the form of the divine will merge into a higher, spiritual view of nature. This higher view will indeed come about in the human being; but it will be an after-experience of the divine relation to the cosmos that prevailed in the first two stages of cosmic development. In this way Anthroposophy confirms the view of nature evolved by the consciousness-soul age, while completing this view with what is revealed to the gaze of the spirit-eye.