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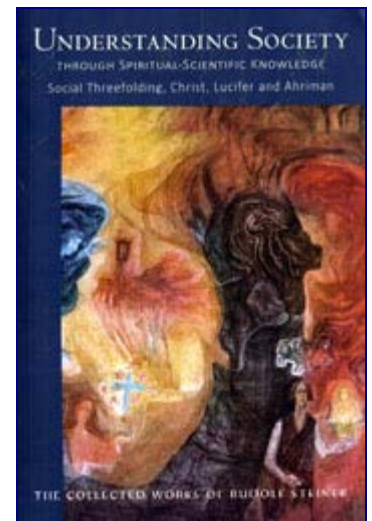


A READER'S JOURNAL

**Understanding Society, GA#191
Through Spiritual-Scientific Knowledge
Social Threefolding, Christ, Lucifer, and
Ahriman**

by
Rudolf Steiner

ARJ2 Chapter: Spiritual Science
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A Book Review by Bobby Matherne ©2018



In the Norwegian Boy Scout's Handbook in the chapter on Map Reading, it says, "When the terrain differs from the map, believe the terrain!" Ten years after my boss told me that piece of advice, I spent a year reading the classic work of Alfred Korzybski who said the same thing this way, "The Map is not the Territory," but he added something very important, "It does not represent all the Territory." In addition Korzybski created a Structural Differential(1) in which he displayed the various levels of abstractions we use when we talk, mostly out of our awareness. If our sole source of understanding comes from verbal maps, we would soon be lost in an imaginary land with no hope of finding any truth or reality in the abstract terrain we have wandered into.

Notice for yourself how often you and others mean intellectual understanding when you talk about understanding something. Intellectual reasoning is an important part of understanding "What Is Going On" in the modern world, but, rightly understood, we can never reach a full *living* human understanding solely through dead abstractions of thought. Every word was once a living metaphor and has now been flattened into a dead shell, a *token* which has replaced the living, burning, moving, vibrating reality it is taken to represent, namely, a *map*.

Matthew Barton explains it this way in his marvelous Introduction:

[page xii, Barton] An education that prioritizes the child's understanding over the development of all other capacities, embracing the scientific paradigm as unquestioned, universal standard, will, (Steiner) thinks, inevitably become shallow and superficial.

Steiner deemed this kind of full education so important for the human race that he devoted much of his last six years to creating and fostering it in Waldorf Schools. From 1919 on, his speaking and lecturing on Waldorf education expanded to fill twenty-five volumes(2). He envisioned that Waldorf education could balance the one-sided intellectual training of our children and thereby help them to live as full human beings.

[page xii, Barton] Education for life, if it is to have real meaning, creates warmth, love, and enthusiasm in the child's soul, out of which deeper understanding can later be born.

In learning something new, it's best to learn all about it before you start. That is why Barton's Introduction

is so important to study and absorb fully before we dig into the rest of this book. He pinpoints Steiner's insight of how our *intellect* comes from the past and our *will* carries us into the future, explaining how we merge with others in an often unconscious and yet meaning-full way.

[page xii, Barton] At the other pole from the intellect, which is past-related in Steiner's view of the human being, lies the will, a faculty, that carries us into the future, is born in warmth, and is by definition much less easily accessible to our conscious perceptions. It is through the will that we relate in moral intuition to others in society, that we actually 'engage with life', changing and shaping it for the future. Thus social interaction between two or more people, as the core and essence of all society, involves an unconscious element: in a continual alternation, we only perceive others by momentarily 'dreaming into and falling asleep' in them, then waking up to ourselves again. To be alive to the reality of this process is to allow others' reality to inform us, is to honor the gifts that each one brings and to incorporate them into a living *welt* of mutuality, an awareness of reciprocal dependence that enlarges us, as opposed to the construct of an 'agenda' or 'program' for social reform pursued or imposed (inevitably in a top-down manner) without this awareness.

What is an agenda or program? Rightly understood, it is an intellectual construct which requires coercion to implement. Steiner's attempts to install a three-fold society founded on the reefs of a society which only understood using coercion to implement its programs. One hundred years later, coercion is still the main tool of every form of so-called government, some to a greater or lesser extent.

Each of the three spheres of society, the citadel, the market, and the altar, depend upon coercion to exist. Spencer Heath coined these names in his eponymous 1957 book, meaning by them:

[From my review of Heath's [Citadel, Market, and Altar](#)] The *citadel* is the regulatory, law enforcement, defense organization of the society. The *market* is the economic sphere and all that it entails in every kind of production and service enterprise. The *altar* is the cultural sphere that encompasses all the areas of human endeavor outside of regulation and economic activities.

If you study Steiner's threefold society, you will find he divided society into those three activities. The problem in a nutshell was how to keep these three folds from interfering with each other? The *citadel* as the enforcement arm will want to control the *market* (economic arm) and the *altar* (cultural arm). True government will regulate without coercion, but until that day arrives, we are stuck with so-called government which coerces to achieve its programs and goals for the economy and culture. Even Steiner with his amazing insight and ingenuity could not work out a way of achieving independence of the three folds of society because of the overweening power wielded by the so-called government bodies which were simply coercive tyrannies masquerading as governments.

Steiner was right in saying that his three-fold ideas were "not abstract ideas but contain the seeds of true development which, like any reality, might assume very varied and diverse forms in actual and always different conditions." (Page xiii)

[page xiii, Barton] Steiner warns us against nationalism, utilitarianism and any other 'ism'. Like Dickens before him in his humorous and ironic depiction of the bureaucratic 'Circumlocution Office', he pours gentle scorn on the exponentially increasing 'data' (Lecture 11) in which we can have such misguided faith, in the numerical or quantitative mass of proofs and evidence that clog our shallower minds. He warns, somewhat prophetically, against our failure to think or create for ourselves because of all that is 'given' to us on a plate, without any need for us to process it ourselves (using only our thinking).

In achieving a three-fold society, we must first arrive at a government which operates completely without

coercion. Forget for a moment that you imagine this is impossible — that is after all only a thinking process. Every great idea was once an impossibility, was it not? Without coercion, the citadel, market, and altar will operate independently, will they not? Perhaps there is a way to create a government that governs and does not coerce, and if so, a three-fold society will be created as a natural result.

Until 1981 or so, I did not consider it possible for there to be a society without coercion; I always assumed some coercion would be necessary. That was before I took Dr. Andrew Joseph Galambos's course in Volitional Science. Slowly it dawned on me that when a majority of people understand Galambos's amazing definition of freedom, we will be on a one-way path to a government absent all coercion. It took almost twenty years before a [book](#) appeared containing his amazing concepts and I was able to review it. Galambos's work provides us each a way "to progress from morality based on authority to conduct based on moral insight." (Rudolf Steiner, page 102 of [Philosophy of Freedom](#))

Galambos gives us the moral insight.

What is Galambos's definition of freedom and how can it have anything to do with morality in the sense that Steiner means it? Succinctly put, Galambos posits: "*freedom is the societal condition that exists when one has 100% control over one's life and all non-procreative derivatives of one's life.*" Below is a short excerpt from my review of his book which explains the connection between freedom and moral insight.

[Adapted from my [Sic Itur Ad Astra](#) Review] Galambos gives us an operational definition of morality that is simple, easy to understand and to explain, "any action is moral that does not involve coercion." In other words, any action taken in freedom, is moral, by the definition of freedom. "To live in the love of action and to let live in the understanding of the other person's volition is the maxim of free human beings," as Steiner said. A moral person is one who lives in freedom and uses the 100% control of one's property in harmonious synchronism with other moral persons and all persons remain free human beings thereby.

If this sounds impossible, it's not, as it violates no fundamental law of nature. If this sounds like it's never existed before, it hasn't. For a short time following the founding of the United States of America, when the forces of coercion had not yet organized, *enough ability* to have 100% control over one's property *existed* to foster an enormous increase of prosperity. By the mid-1800s the coercion of King George had been replaced the coercion of a bureaucracy and the United States began its slide down from the 100% Freedom end of the Ideological Spectrum to something much lower.

Galambos was a materialistic scientist, a rocket scientist, who found that he could not do his work in freedom, so he worked on creating the conditions of freedom for himself and others. He was criticized by some who claimed that his basic principle of freedom was "obscurely mystical and lacking in clarity". Steiner encountered a similar criticism in his time.

[page 1, *italics* added] Anthroposophists often say that our movement ought not to have burdened itself with what is implicit in the movement for a threefold social organism. And on the other hand, some of those whose interest has been awoken for this social movement find it troubling that this idea began with an anthroposophic outlook which they may often feel to be *obscurely mystical and lacking in clarity.*

What can one learn from Galambos? For me it was to avoid dancing with the forces of coercion. If I get a speeding ticket, I pay. Tax bill, pay it. If you resist the forces of coercion, it's like wrestling with pigs: you both get dirty and the pigs love it. Respect everyone's freedom at every level and avoid those who don't.

In Lecture 2, Steiner reveals the connection between memorizing and digesting. When you memorize some data or digest some food, you use the same power for both.

[page 17] One very important faculty in ordinary life, as we have frequently discussed, is

the power of memory, which we use inwardly whenever we recall something we once experienced. But as you all know, this memory faculty has a curious quality: we both do and yet do not entirely control it. Many struggle to remember something but can't. This desire to remember accompanied by a failure to fully remember is due to the fact that the same power we use inwardly as faculty of memory also serves to transform the food we digest into substances that our body can use. If you eat a piece of bread and this bread is converted inside you into a substance that serves your life processes, this appears to be a physical occurrence. Yet this physical process is governed by supersensible powers — and these are the same that you use when you remember things. The same kind of forces are used for memory on the one hand and for assimilation of nutrients on the other.

When you are hungry it becomes very difficult to memorize something. You may have never noticed this because you likely have interrupted any memorization work yourself to get something to eat or drink. We swing back and forth from soul to body when doing memory and digesting work. Digesting is body work and takes energy away from the soul work of memorizing. A good rule is to alternate the two processes: "Remember, then Eat; Eat, then Remember." This avoids a battle between the two.

[page 17, 18] When you try to remember something, you always have to wage an inner battle — which occurs in the unconscious — between a soul process and a bodily one. If you consider the faculty of memory in these terms, this is the best way to recognize the foolishness, from a higher vantage point, of seeing some people as idealists and others as materialists. Digestion and assimilation of nutrients in the human body is without doubt a material process. The forces governing it are the same, though, as are active in a process of ideation: the powers at work in our memory faculty. We only have a true view of the world when we see it neither materialistically nor idealistically but instead are able to recognize the ideal nature of material phenomena, and equally to trace the entirely material processes underlying ideal ones.

Do you imagine the sensory world closely surrounding us and the supersensible world as spreading out indefinitely all around us? Such a commonplace view will not help you to understand the reality of a human being. Instead Steiner suggests we imagine the sensory world of the human as a straight horizontal line with the supersensible world of *cognition* impinging on it from above and the subsensible world of *will* from below.

[page 19] The human being is the result, the outcome, of the combination of supersensible and subsensible forces. So now, which forces in human nature are supersensible and which are subsensible? The supersensible ones are all those connected with cognition; everything we employ for cognition is supersensible. And these same powers also form our head.

What are the subsensible forces that also play into us, what kind of forces are these? They are *will* forces. All *will* forces in us, everything of the nature of human *will*, is subsensible.

The supersensible forces of *cognition* from outside the Earth and the subsensible forces of *will* come to us from inside the Earth from the moment of our birth.⁽³⁾ We undergo a progression from forces within the Earth from birth to age 7, then we move to forces of the atmosphere from 7 to 14, and then to forces of the planets from 14 to 21. In the last phase the human passes from the subsensible to the supersensible, and "The forces of the whole solar system . . . now exert an organizing effect upon the young person." (Page 20)

From age 21, wisely considered as the age of majority, "we must draw from ourselves what we need to live."

[page 21] We must slowly draw up again the forces of the earth and the planetary system that we previously led downward into our organism.

To ensure this always happened in the past, the forces of human blood were active. The human being was able to draw forth the earth's forces from himself without having learned to do so. He did this as an unconscious process; it lay within his blood. He had been configured and organized in a way that enabled him to do so. In our own time — though this of course encompasses a long period of centuries — a significant change is that human blood is losing the power to draw forth what has been configured into the organism in this way up to the age of 21.

The waning forces of our human blood can no longer do consciously what earlier they did for us unconsciously. We need a practical way of dealing with this change of humanity's evolution.

[page 22] In practical terms we must become aware that the whole education system needs to change. We have to enable a child to develop the conscious power to re-experience at a later age, as if in vivid memory, what the person assimilated as a youth.

What is the power of an unanswered question? is one of my basic rules of life and is of crucial importance in the proper education of children(4). Leave children with unanswered questions which will *live* in them and these unanswered questions will come back to them with powerful answers, which, as adults, they have become ready to receive. But, outside of Waldorf systems and similarly enlightened schools, teachers today strive to talk down to a child's understanding by answering a child's questions fully. Doing so, they produce children who are encouraged to respond to any new information with a perfunctory, "I know that!" and miss a chance of learning anything new in the currently received information, either now or in the future. If this makes little sense to you now, may I suggest you hold it as an *unanswered question*?

Steiner was aware of this trend which was already obvious a hundred years ago and has gotten worse today. Children are expected to receive the teacher's presentation silently and to have a feeling of knowing everything about the subject thereafter. We need teachers who do not teach down to children's current level of learning but rather *teach up* to children's expanded possibilities today.

[page 22] At present people everywhere are doing the opposite. They are proud, for instance, to conduct what are called 'object lessons' in primary schools — that is to introduce everything to children in terms they can immediately and tangibly grasp. At all costs, they think, they should avoid presenting children with anything that exceeds their present comprehension. Instead the teacher, the parent, should talk down to the level of the child's comprehension. There are arithmetical calculators used to teach children all the mathematical processes by counting off little balls(5). Nothing is meant to exceed the child's level of understanding. But these object lessons become appallingly trivial and banal. Descending to the child's level of comprehension leads ultimately to teaching the child only banal concepts. And those who do this completely overlook an important albeit subtle experience in human life.

"Meanings flow from soul to soul on the wings of words" is a concept I wrote about in a [Final Paper](#) for a Ph.D. level course in College Teaching. When a teacher has absorbed the material to be presented in her lesson plan, then presents it to her child with an inspiring enthusiasm, the child's soul absorbs all of the teacher's meanings, even those the teacher only felt in her soul, and all these feelings become a source of deep learning for the child, possibly appearing in the child as a maturing adult 10 or 20 years later.

[page 22, 23] The child assimilates it through living in the warmth that emanates from the teacher. The child absorbs something that goes beyond its understanding, doing so simply because of the teacher's infectious warmth and enthusiasm. The child does not yet understand what was absorbed, but it settles into the child's mind and soul. And what a child has absorbed in this way at age 10 is something the adult may remember at

age 30.

Rule-based or normative pedagogy which enforces standards on teachers and students are silly, rightly understood. Steiner parodies it this way:

[page 23, 24] At our present level of consciousness we ought to regard this really as if we were to refrain from eating until we have understood that the human being is composed of carbohydrates, proteins and so on, that they are converted thus and thus in the body. It is like thinking we should not eat before we have understood the physiological processes of digestion.

What was beginning during Steiner's time, is rampant behavior in our time, with the amount of various components of our foods stamped on the outside of the packages we buy. As a result, one no longer needs a scale — a calculator, perhaps, which thank God few people use while eating today.

[page 24] I once told you, and you may have had the same experience, that on visiting someone on one occasion I saw he had a pair of scales next to his plate. He placed a piece of meat on the scales, and weighed it, since he was only allowed to eat a very specific amount of meat. Here physiology dictates appetite. But, thank God, we have not yet come to the point when everyone does this.

And yet, we have come to a similar silly approach to creating teachers who use rule-based or normative pedagogy, weighing on a scale every skosh of subject material a child should learn and be tested upon later. This tends to create children who are good at intellectual test-taking and are otherwise vacuous shells of living human beings. Normative pedagogy is as useful to a learning child as the study of the aesthetics of color is to a working oil painter, rightly understood.

[page 24, 25] Most people know this, and yet they do not recognize that one should also teach, teach in a lively and living way, without having absorbed this normative pedagogy. . . . you must learn from the child how you must teach the child. . . . When the child stands there before you, again you are completely electrified by this developing human being and by what you need to do to teach the child.

In 869 the Eighth General Council of the Church decreed that thenceforth humans were to be considered only body and soul, eliminating the spirit as a third and equal component. Yes, the soul would be accorded a few spiritual properties, but the trichotomy of body, soul, and spirit were gone forever. The time has come for humans to understand the importance of the spirit in holding body and soul together.

Steiner gives us the metaphor of a bronze signet ring and sealing wax to help us understand the role of spirit. Mr. Smith's ring has SMITH sculpted into its surface and when it is pressed into wax, the name SMITH appears in the wax.

[page 39] The fact that this is 'Smith' has no connection whatever with the bronze itself, not its constituents, but with a real, living element. The fact that a person is called Smith is related to life and points to the whole breadth of life. So here we have the soul-spirit, and here the body. The soul-spirit imprints itself in corporeality. But the element that is the same in both of them, the spirit, is a whole, wide world. We do not comprehend the spirit if we only ever regard the soul, just as little as we learn to recognize Mr Smith if we only look at the signet. Nor do we comprehend the spirit if we merely gaze at the material world, just as little as we recognize Mr Smith by staring at the sealing wax.

It is a matter, therefore, of the spirit mediating the interplay and relationship between soul and body. And in our era we are in a phase of humanity's evolution in which it is vital to comprehend this fact properly.

We are citizens of the cosmos, and we only appreciate this when we grasp our human nature spiritually.

Spirit is not something added onto soul as religions would have us accept as truth; in truth, spirit is an essential part of our human nature and without us imparting our human form to Earth after death, the Earth would die, lacking all spirit.

[page 40, italics added] Ordinary science only considers the human being as a creature whose life ends at death. All it can observe thereafter are the bodily remains, and how these are cremated or returned to the earth, becoming dust. Now it would be possible to study the constituents in this human dust, the residue of the human organism. Science will say that human substance decomposes and rejoins the earth. Well, this is not even a fraction of the truth: it isn't true at all. You see, what is given back to the earth, irrespective of whether the body is cremated or buried, once had human form and had this also by virtue of the fact that before birth, or before conception, a being of spirit and soul descended from worlds of spirit and worked within this physical body until death. Then this physical body is given to the earth; and the nature of human form works on in the earth, irrespective of whether the body was cremated or buried, and continues to collaborate with the earth. To the earth is continually imparted something that it would not have if human bodies were not given up to it at death; the earth benefits from this. Otherwise, if it did not receive human bodies, the earth would only possess earthly substances.

During its Polaric morning and long Lemurian afternoon, Earth possessed uplifting forces, but since the middle of the Atlantean evening, these forces have been withering and yet kept refreshed by the formative forces of deceased humans which enter the Earth making the Earth a habitable place for living humans on its surface.

[page 41] When we are born we bear soul-spiritual forces from the spiritual universe into the earthly realm, and use them as long as we need them, until death; then we give them to the earth as formative powers and so become collaborators helping to shape the future earth.

We are not an insignificant animal roaming on a tiny speck of dust on the edge of one of many galaxies in a huge universe. We are born out of the universe to be co-creators of our world, "a mediator between the world of spirit and this physical world of earth."(Page 41)

Of what use is all this knowledge, people may ask you? Steiner says your knowledge is not especially valuable; it is what you *become* through knowledge that is valuable. (Page 42)

Take for example the knowledge that humans were strongly penetrated by materialism by the fifteenth century, what can we do with that? We can expect that our turning to more spiritual understandings will be made difficult by such materialistic people, especially those in religious confessions (churches) which find it difficult to comprehend anything truly spiritual. Steiner gives an example of talking to such a religious person about the intensely spiritual painting of Raphael known as *The Disputa*, that both them were standing in front of.

[page 43] In the course of our conversation, I tried to illustrate something by relating it to this painting. I said that anyone who seeks to cultivate the life of spirit must come to the point of recognizing why Raphael, in the consciousness of his time, painted *The Disputa*. Above we see the heavenly worlds with the Trinity, below the sacrament on the altar, and the Church Fathers and theologians. But on their own none of these things are the most essential aspect of the painting. What is essential is this: that a theologian with deeper insight — and many no longer had this at the time — who took his theology seriously, as Raphael did, so that its soul imbued his painting, would know that when the host, the sacrament, has been consecrated, and one gazed through it, one gazed upon the world that Raphael painted in the upper portion of *The Disputa*. The consecrated host

really is the means to gaze through into the world of spirit; and that is why Raphael painted it in this way. That was by way of example. And what I mean is that we must find the path back to comprehending the true content of such a painting, which was painted out of a consciousness different from our own.

Steiner admitted that he could not imitate the grimace of the theologian when encouraged to see his holiest sacrament in this spiritual fashion. (Page 43) And yet priests have been trained since the beginning to hold the consecrated host in front of the communicant to be observed while he says, "Body of Christ" and the communicant replies, "Amen." This indicates that in early centuries priests and communicants could observe the spiritual scene as a living reality that Raphael later painted. Only when this spiritual scene faded from view did the question of transubstantiation arise. As Steiner says, "Discussion arises when knowledge disappears."

Raphael could *not* view Christ as a "simple man of Nazareth", but viewed Him instead as Christ Jesus, a simple man of Nazareth, yes, but with the Great Christ Spirit residing in him after his Baptism by John in the Jordan.

[page 43, 44] For theologians today, the 'simple man of Nazareth', as they define him, is just a figure like Socrates, Plato, or Aristotle, albeit a little more elevated. Theology itself has become materialistic.

Can you grasp the difficulties for modern humans to unite the materialistic and spiritual, as future humanity requires?

[page 45] To be either materialist or spiritual in outlook is simply to fall back into older modes of human feeling. Only if you can be both, so that both livingly interpenetrate, can you become equal to the contemporary needs of human society.

In Lecture 4, Steiner urges us to comprehend and to act. He points to two things responsible for the decline of our civilization: 1) the lack of a scientific element and 2) the lack of an impulse for freedom. Lacking both understanding and actions in freedom, humans end up as religious marionettes in the hands of church leaders.

[page 47, 48] Either we have religious fatalism, where people give themselves up to religious powers of one kind or another, offering themselves in its service as if they were puppets on strings pulled by these greater powers, or we have a scientific fatalism. This comes to expression in a gradually developing view that everything is governed by natural necessity or economic necessity, which allows no room for freedom of action.

The third thing is Church leaders have lacked creativity in producing new meals, continuing to warm up old leftovers, and wondering why nothing is changing for the better. Only with a great interest in the spiritual world, can we replace the stale, old ideas with new, nutritious ideas(6).

Science alone cannot provide these new ideas, until we have a science which incorporates the cosmos into itself.

[page 60] Without incorporating the cosmos, as a cosmogony, science cannot provide us with inner, human impulses that sustain us through our lives. In today's world we can no longer live instinctively. We have to become conscious. We need a cosmogony and we need true freedom. We do not just need phrases about it, mere talk on the subject of freedom, but a real incorporation of freedom into our immediate existence. And this can only come about on paths that lead to ethical individualism.

What does Steiner mean by ethical individualism? When I was eighteen and beginning college, I found a treasure of books in the college bookstores. Books I never found in our town's public library nor in my

high school library in a rural area. The most important to me was Ralph Waldo Emerson's *Essays*. It was in his famous essay, *Self-Reliance*, that I first encountered *ethical individualism*. Later I found it in Galambos's courses in *Volitional Science*, and still later in Rudolf Steiner's various works.

Here's how Steiner defines it in Lecture 4:

[page 60] Ethical individualism is nothing other than a personal realization of freedom. The best people simply failed to grasp that something such as I was urging in *The Philosophy of Freedom* was drawn from the actual needs and impulses of the time.

Emerson's *Self-Reliance* was his way for achieving "a personal realization of freedom". What both Steiner, Emerson, Spencer Heath and other proponents of freedom needed was an *operation definition* of the word freedom. Lacking that, our minds are beset with ambiguities when reading these great thinkers talking about freedom. Freedom seems to morph into selfish and egotistical actions, and it slides farther and farther away from any semblance of ethical individualism.

Now add in Galambos's amazing definition of freedom and things become simple. You immediately have a test to determine if an action is done in freedom, an action of ethical individualism. How? An operational definition is one which allows you to apply an operation to an action by which you can determine if the action fits the definition.

Is Action A an action done in freedom? Operate on A using the definition to quickly determine if A was done in freedom. Here's Galambos's definition of freedom: "*freedom is the societal condition that exists when one has 100% control over one's life and all non-procreative derivatives of one's life.*"

These three examples will help to show how this works on the three kinds of things one can acquire as derivatives of one's life.

Example 1: A man kills someone. Was this done in freedom? No, because the deceased had his life taken from him.

Example 2: A woman writes a screenplay and a foreign company makes a movie of it without her permission. Was this done in freedom? No, because the woman's thoughts and ideas are a derivative of her life and were used without her permission.

Example 3: A man's new auto is stolen from him. Was this done in freedom? No, because the idea to buy that auto was a derivative of the man's life and it was removed from him without his permission.

When one operates in freedom, by this definition, one will be following an ethical individualism and no other human will be killed, be offended, or feel cheated by this person's actions. This is a way of acting in freedom which one can apply in one's own life today. Good habits tend to be copied by other people, so one person's habits will be copied by others. As the number of people acting in freedom increases, at some point people who don't act in freedom will find no one willing to cooperate with them. This will put an enormous pressure on them to change their behavior and act in freedom. Gradually and inevitably, coercion will disappear, and the three-folds of *citadel*, *market*, and *altar* will be able to operate independently of each other from then on.

This review has focused on threefolding, education, and the nature of our human being in body, soul, and spirit. There is much more to be studied and absorbed in these lectures about thinking and willing, about how we can learn to balance the influences of Lucifer and Ahriman with the help of Christ, about how we humans affect large scale events in the world, and even more.

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----- *Footnotes* -----

Footnote 1. Korzybski explains this all in his book, which founded General Semantics, [Science and Sanity](#).

[Return to text directly before Footnote 1.](#)

Footnote 2. The volumes are collected here: [Lectures and Writings on Education](#).

[Return to text directly before Footnote 2.](#)

Footnote 3. On page 16, Steiner says, "The powers used in Intuition, in intuitive perception, are the same as those active until the age of 6 or 7 in the growth that finds its expression at second dentition." It is these same forces which are active in the supersensible perception of Intuition.

[Return to text directly before Footnote 3.](#)

Footnote 4. See Matherne's Rule #25.

[Return to text directly before Footnote 4.](#)

Footnote 5. Electronic calculators and Smartphones today.

[Return to text directly before Footnote 5.](#)

Footnote 6. Such as provided by Spencer Heath and Andrew Galambos.

[Return to text directly before Footnote 6.](#)

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