

-- [00:00:01] Speaker A: You.

[00:00:04] Speaker B: I want to welcome warmly to all of you for this, our first of the 2024 monthly Miss Tech webinars. Each month we will bring you a webinar on a theme of interest, hopefully to you, but a theme of interest for the work of anthroposophy in Mystech. Of course, your donations allow us to continue to bring you such events, and hopefully one day will allow us, that is Mystech, to realize some of the goals that Rudelsteiner placed on those of us here in the west, namely the development of a healthy mechanical occultism.

This webinar begins our new season. We are thrilled to have as our guest speaker today the former leader of the Biodynamic association in North America, Robert Karp, who will speak not only tonight, but again next week. At the same time in February, we will have John Byrd, who will take us into the life of John Dunlop, who as a student of Steiner, initiated some very important worldwide initiatives on energy.

Since I will be away on a speaking tour in March, we'll take a break in March. But Mistech will instead offer a mini conference on February 10. We'll have speakers from the UK. Hey, it's only fair if an American gets to speak there, that they get a chance to speak here. Then in April, Igor Nazarov will be our guest, and he'll speak about his work in a new field that we could say is roughly related to homeopathy. And don't forget about our annual conference during the persian meteor showers that is April eighth to the 11th. This year's conference will be entirely online.

Now, a moment ago I mentioned Mystech's goal of a mechanical occultism, and that is one for a healthy human evolution.

Next week, Robert will take up the theme of the three occultisms that Rudolph Steiner described, albeit briefly, in a lecture cycle called the challenge of the times.

Today we will set the background for that topic. So I want you all to put on that Daniel Boone hat, for we're about to explore the spiritual geography of North America that encompasses the mighty forces of both good and evil. Our exploration will journey into soul forces and elemental beings at work here. With such knowledge gained, we can help to bring healing to our troubled social and ecological landscapes. Now, our tour guide for this trek into the spiritual destiny of North America is known to most of us as Robert Karp. But Karp is actually a shortened version of the original surname Carbelnikov. Did I come close?

[00:03:40] Speaker A: Yeah, you got it, man. You got it.

[00:03:42] Speaker B: So what should we look for during this journey?

Might there be a parcel mystery embedded in the physical and etheric geography of North America.

How can we cultivate the new etheric heart forces which can help us to awaken and embody the good spirit of America?

Robert is a perfect tour guide for us because of the many roles he has excelled at, such as an educator, a writer, and as a social entrepreneur. For many years, as the executive director of the Biodynamic association, he was the face of sustainable agriculture in the US.

As a writer, Robert's books include toward an associative economy, in a sustainable food and farming movement, also social justice in the light of anthroposophy, and a third, the sacred wound, understanding and responding to the call of grief. And lastly, agriculture and the sacred. So now please join me in welcoming our tour guide, Robert, who comes to us from frozen Veroqua, Wisconsin.

[00:05:09] Speaker A: You had it right the first time.

-- comes to us from esoteric Christianity, an insight that lives in esoteric Christianity quite distinct from what lives in exoteric Christianity.

And that is the awareness that the Christ being dwells in each of us in an utterly unique fashion through our individuality.

And this fact that each of us presents an utterly unique expression, possibility for an utterly unique expression of the Christ impulse is not only true of us as human beings, it's also true of particular places and particular landscapes.

So this is why Rudolph Steiner referred to the farm also as the farm individuality.

Every landscape, every place, we could even say every home, every neighborhood has a distinct quality.

And if we want to place our landscapes, our homes, our regions, our nations in the service of the Christ impulse, we need to penetrate into this unique individuality. And that's what we're going to be trying to do over these next two webinars, is to try to understand the unique character of North America, particularly North America, so that we can place ourselves in service to the christening of this landscape, of this place.

So this webinar tonight will be looking more at the spiritual geography of North America in the context of the whole world. We'll be looking at landforms through the lens of the human, and then next week, we'll be looking at these same mysteries through the lens of beings, of specific spiritual beings, and also through the lens of the three occultisms that Andrew just mentioned, eugenic, hygienic, and mechanical occultism.

The other thing I want to say by way of introduction is that I don't come to this work as a scientist. I'm not a geographer, I'm not a geologist. I'm not an earth scientist of some kind.

But as a young man, I traveled all across this country on different road trips, sometimes hitchhiking.

And I fell in love with the unique personality of the different regions, the incredible diversity that makes up this continent, from the Appalachians up into the northeast, stretching all the way up into northern Massachusetts, to the desert southwest and the high plateaus of northern New Mexico and the Rocky Mountains of Colorado.

And then, of course, a lot of time I spent in the middle area, Kansas, Nebraska, Iowa, Wisconsin, Minnesota.

Such extraordinary wealth of ecological character lives in this continent. And I noticed that I felt like a different person in each of these places.

It was like different potentialities of my being expressed themselves when I would be in different landscapes. And this called forth in me a passion to gain a deeper understanding of North America, what lives here, what's working. And this passion finally found some clarity through a few of Rudolph Steiner's statements. But then, in particular, through my meeting a christian community priest named Robert Patterson, who had worked very closely with another christian community priest named Frederick Benish. And they had begun to tease out certain mysteries of the north american landscape that made immediate sense to me and that I began to work with. And it's really become one of my central passions is to understand this. And tonight I'll be bringing a good amount of the wisdom of both Reverend Benish and Reverend Patterson, together with then how I and other colleagues of mine have begun to work with these ideas. So I just wanted to give you that little bit of background, and I'm going to share my screen now.

So I always like to start this presentation. Whoops. Let's see if I can get my having that problem again. Andrew with the getting it to you

-- abstraction.

And similarly, we're going to have to work with some concepts this evening that also might seem abstract.

But this is part of our mission through spiritual science, is to take hold of abstractions and through living thinking, lift them up and begin to put flesh on the bones. And this is kind of the whole effort here, is that some of these insights that come to us from Rudolf Steiner, from spiritual science, that we can become mobile with them, creative with them, that they can stimulate our imaginative faculties. So that's my whole goal here tonight, is really to stimulate each of our capacity to form a living understanding of the landscape and our place in the landscape.

So we're going to use a particular methodology for this. Okay? So just as scientists look at the earth and the world through different lenses, through microscopes and telescopes, in spiritual geography, we look at the earth through the lens of the human being.

Unfortunately, I'm going to make the assumption you all have a certain background in spiritual science. So we're going to be looking at the earth through this lens of the threefold human being, which also expresses itself in the soul faculties of thinking, feeling and willing, and in the life physical bearers of those soul faculties of the metabolic limb system and the heart lung system and the nerve sense system.

And often, instead of this image of the human being, I'm going to be using an image of a lemniscate.

Because the lemniscate captures this quality of dynamic polarity that lives between thinking and willing and between metabolic and nerve sense, a dynamic polarity that is harmonized by the heart, by the heart lung system.

And it's important to remember that this heart is not simply harmonizing the thinking and the willing.

The heart is a higher synthesis of thinking and willing, of nerve sense and metabolic limb system. The heart itself is both a sense organ for the pulse, for the circulation of the blood, and a will organ that is able to energize that pulse.

The heart is like an image of something of our future humanity, that we need to learn how to synthesize and raise to a higher level the polaric nature of our being.

I wanted to share that again as a backdrop.

So we're going to look at the whole earth for a moment, again in this abstract form, with this image of the human over it, and we're going to see if there's some wisdom that just begins to show up at a very macro level.

And of course, just to say we could also look at the earth this way, and we will actually, in the next webinar have recourse to look through this. We could also take this view and this view, each of these reveal different aspects of the earth. And it's important, when we're trying to understand the earth, that we look from multiple perspectives, that we try to see the language of the earth from multiple perspectives. But we're going to start here because it's so foundational.

And what can we see if we look at a macro picture in this way? Is there some truth to this?

Well, what we can see is that the lands of the east do indeed have a connection to human origins.

Whether we're speaking of China or Japan or Korea or whether we're looking at India and Tibet

-- e in the Americas origins and destinations. And one way we can think about this, one way we can see it culturally is in the relationship to the cow in India versus the relationship of the buffalo for the native American people on this continent. So for certain spiritual streams in India, the cow is sacred, and this means we do not eat the cow, we do not kill the cow. We can receive milk from the cow, but we do not slay it.

Now, the buffalo is equally sacred for the indigenous people on this continent. But this meant, yes, they hunted the buffalo, they ate the buffalo, they used every single part of the buffalo, but in a sacred manner.

So you can see here the difference that again, in the east there's a calling to protect the pre earthly portals, the pathways of birth to the spiritual world. You could even say the maternal element.

Whereas in the west we have this calling to take hold of the material world and to reach the spirit through the material world, through working with the material world in a sacred way.

So again, we have a connection in the east to the mysteries of birth. In the west, we could say to the mysteries of death.

We could also connect this to what Rudolf Steiner called the shepherds and the Magi. So the Magi are related to a descending stream of inspiration, of revelation in which they had to carry, they're connected to a carrying of a prophecy of the birth of the Christ being for thousands of years, a kind of faithfulness to carry out this mission. Whereas the shepherds, rudest, Steiner tells us, had a kind of intuition through their limbs of what would take place at the mystery of Golgotha, they felt already the earth like leaping for joy, that the Christ being would descend and unite his being with the whole life of the earth. So in the shepherds, we have this revelation through the limbs, an upward gesture of resurrection power, so different from the faithful sacrificing, descending path of the magi.

And of course, these two streams are also connected to the working of Lucifer and Ariman. Lucifer consistently seeks to tempt the east toward an abandonment of the path of earthly evolution into matter. And so we could characterize that as this concept. The material world is Maya, whereas in the west, very classically, we have the working of armand. And we can see this in a certain way, a tendency in our culture to think spirit is Maya.

These are just classical gestures that I'm pointing to now. We can talk about the superphysical forces in the east. And in the west, we don't only talking about matter, we're talking about submaterial forces. The west is really the doorway through which humanity comes into contact with electricity and electromagnetism, radioactivity.

This is part of the destiny of the west.

Now, I want to just say a couple of words about what Rudolf Steiner has said about the relationship of the electromagnetic forces to the north south mountain ranges.

So, basically, the indication is that one reason the electromagnetic forces are so strong in the west is because of the north south mountain ranges. But we can take a little bit of a larger view of this. Okay, so the way I've come to see this is that the astral eye forces of the earth move in an east west west east direction. They are connected to this. We can see this in the movement of the post atlantean civilizations moving gradually from east to west. Whereas the physical etheric forces, the forces that form the physical world and bring to birth physicality, physical organisms, these work in a north south directionality.

And what this means is that the astral eye forces, from a certain perspective, if I use an astrological term, they are exalted in the northern hemisphere and also in the eastern hemisphere, where we have an east west tendency of the mountain ranges, whereas the physical etheric forces they are exalted in the south and then in the west in the western

-- tual impulses that have very different tasks. This grail stream created sanctuaries hidden away from the rest of humanity, where they could commune with the higher members of Christ's being, with the body and blood of Christ that had been carried faithfully again by those who had been present at the mystery of Golgotha, by those who had collected his blood and touched his body.

The arthurian stream, on the other hand, still had a connection to the working of Christ in the sun sphere. And they were filled with a certain pagan might, which gave them to will to travel throughout Europe on nightly deeds to tame the landscape, to purify the landscape as a preparation for european civilization.

So I just want to point to these because these will show up again as we look at North America. And I just want to remind you that it was then the task of Parsipal to unite these two streams. Parsifal was rejected by both the arthurian stream and the Grail stream initially because his mission was to unite them and then to lay the foundation for what became european civilization.

This is beautifully described by Walter Johannes Stein in his books about how Parsoval and Parsival's son Lohengrin really brought the city culture, the culture of the city to Europe, which has had such a powerful influence through history.

So we're now finally going to turn our attention to North America.

And what we have to remember is that, well, let me say two things.

Everything I've just shared so far is more or less known from the works of Rudolf Steiner. I've just given you a quick overview.

Unfortunately, as important as all of that is, I would say it's insufficient for our task in North America. We actually have to understand North America at a much deeper level. We have to take these indications of Rudolph Steiner and work them at a level of greater detail.

And it's important to remember that these principles I'm giving of east and west and center, they live in every landscape, they live in every person, in every region. They're not just true at this macro level. So one way we could draw this is we could say, yeah, there's also a dynamic polarity in each side of this lemniscate and within each side of that skate and with each side of that lemniscate. Okay? So when we look then at North America, we can start again with this image to try to understand North America. And we can say, is there any reality to this?

And I would say, well, yes, there is some reality. Because, look, the origins of our current culture lie on the east. They lie on the east coast, where Columbus, the Mayflower, where these journeys ultimately landed, is in the east. It is an origin point. And even if we look toward the indigenous people, we learn from Murdoch Steiner that they were a stream that came from Atlantis. So they also moved from west, I mean, from east to west into North America. At least some of the indigenous people. I don't think we can originate all of them in Atlantis in that same way. But we do have a kind of origin place.

And if I were to describe this for you a little more experientially, when we're in the northeast, let's just say, just to give an example, and we're in these mountain ranges, offshoots of the Appalachians, we're in these valleys.

We feel ourselves in a place that actually many central Europeans feel at home also. This is also an origin quality, that there's a little bit of a european landscape on the east coast, and there's a lot of granite there. So when we are in the northeast, we can feel very well situated on the earth.

And this granite strengthens our clarity of thought.

And there's also a kind of human scale to the land on the east coast, a kind of intimacy, so that the quality of human individuality can show up there, almost a kind of intellectual soul sense of independence that shows up in these lands on the east

-- the presence of many, many water bodies, many, many rivers and lakes.

It's a whole different experience.

And this is connected also with the reality of sedimentary rock. You see, this middle of the country was once a great ocean. For thousands of years, that rose and fell and rose and fell, and it left all these sediments, copper and iron and lead and sandstone and limestone. Again, we see this rhythmic quality connected with the heart and the lung.

And then when we move out into these western lands, whether we're talking about the Rocky Mountains or moab in Utah, the great Salt Lake, the desert, salt west, suddenly we feel we become a kind of cosmic citizen. We're in the realm of volcanoes, volcanic life.

There's something titanic about it. And I would say the archetype in this region is being there at night and feeling the immensity of the starry sky that we can really only encounter in that same way in the west. So in these western lands, it's almost like we're in the realm of the first hierarchy, the sacrifice of the thrones. And in the middle west, we're in the realm of old sun and the radiance of the sun and the sky, the fertility of the earth. And in the northeast, the east altogether, we're in kind of an old moon landscape from one perspective, where human wisdom, human wisdom really begins to be born. And of course, we see in the east great centers of learning, our Ivy League colleges, which are a little bit like homes of our Brahmins here in North America.

So this is just to give you a little bit of a picture of how we can look at North America through this same lens.

We can say thinking, feeling and willing, dynamic polarity also here.

And we can also relate this through a fourfold lens. Yeah, so we see here earth. I mentioned the granite quality of solidity we can feel in the east when we come into the middle west, we have the great Lakes, the Mississippi river, we have lakes everywhere in certain parts of the midwest, right? We're in a realm of water.

And in the Rocky Mountains, you might think, well, isn't that earth? Look at these giant mountains. But where are these mountains thrust up into? They're thrust up into the air.

And when we're in the Rocky Mountains and even the desert southwest, we're actually really connected to the air element. We can feel that. And out here in the far west, we're really dealing with a fire element, connected to the whole ring of fire of the Pacific and that region where some people believe the moon left the earth in the Pacific Ocean.

And again, these elemental qualities live in every landscape.

And it's important to recognize that in our time, these elemental forces are in a state of chaos.

The ability of the earth to maintain a harmony of the earth and the air and the water and the fire is gradually dissolving.

The elemental beings are being set loose from their usual anchoredness, and they can only find a new harmony through the working of human beings.

This is something I don't have more time to go into. It's a big part of the earth healing work that I do here in Varoqua. And I have some talks on my website about earth healing and how this relates to the needs of the elemental kingdom in our time. But just to say, the task in any given region to discern how have the elemental beings worked there historically? Where in particular places can we see them working?

And to be present for these elemental beings, to work with them, to help them come back into

-- world. The capacity of the forces of resilience and harmonization in the land and in the human being has been weakened. So we see this, for example, in tornado activity in the Midwest. A tornado I've had a friend describe as a kind of heart attack in a region. The capacity of the Midwest to harmonize the cold fronts from the north and the warm fronts from the south has been diminished. It's been diminished through what's been done ecologically.

But also, we could say the immense polarization we see in our continent socially is connected to this weakening of the heart forces. And it's connected to a task to build up the healthy heart forces of this continent. Now, one thing that Reverend Benish and Reverend Patterson often spoke about that I want to touch on why it is so challenging for this heart organ of America to be healthy. They often spoke of a kind of weakness, actually in the heart organ of America. And so what I have here is an image of something that scientists have discovered by sending their microwaves down deep into the earth.

And what they've discovered is something they call a failed rift zone.

So when they first discovered it, they thought it was just this form here. Now they've discovered there's all these other offshoots to this.

And basically what is a failed rift zone? Well, the scientists say is that the American continent tried to break in half at one point.

It was in the process of splitting apart.

And for some reason, from a scientific standpoint, it stopped. It didn't split apart. But we still have the remnants deep beneath the earth of this tendency of this continent that wants to split apart in two.

And one of the most notable remnants of this splitting apart is the New Madrid fault. I don't know how many of you are aware of the New Madrid fault, but it is actually the most dangerous fault in all of North America.

It lies right here, the border region of Missouri and Arkansas and Tennessee and Kentucky.

And the last time there was a major earthquake in New Madrid, this was in 1811 1812.

The Mississippi river ran backwards. It rang church bells in Boston, thank God. At that time, there was very few people living in the middle of the country, so it caused very little damage. But that gives you a picture of how dangerous this fault is. And it also gives you a picture of the challenge of the heart organ on this continent. It's actually known that the west coast is rising and the east coast is sinking, you see? And so we have a question. Can the center hold?

Can a heart culture be cultivated here in North America?

And this task has made all the more important since the end of World War I, where Rudolf Steiner said the mission of Europe had to be transferred to North America because of the way World War I ended. We have had to pick up a kind of heart task of central Europe here.

And now we're facing this question, can we in some way accomplish that?

This is a question.

Can we accomplish it both culturally and also ecologically?

So this is where Dr. Benesh also brought forward some extraordinary pictures, not only of the challenge we face here, but also of an incredibly powerful source of inspiration and healing that lives on this landscape. And what I want to do is now kind of unfold this picture that comes both from Reverend Patterson and Reverend Benish and then add some of my own experiences to

-- is the Gulf of Mexico.

So what Dr. Benesh came to through his travels and his experiences is something that I've lived with for many years now. And I want to try to give you a picture of it. Okay? So what he said, this is a map of the Gulf Stream. Okay? So down here in the left, maybe you can see the outlines of North America. So the Gulf of Mexico sends out to the east towards Europe and Africa, this extraordinary river of warmth. All the climate of Europe is actually dependent on this incredible stream of warm water that flows to the north and to the east.

And now Reverend Venice says, look, we know from Rudolf Steiner's work that wherever you have a stream of water flowing one direction, you have a reverse stream of etheric forces flowing the other direction.

This is something you can explore where you live. It's a very, very important insight.

And what Benish comes to is this experience that the christened etheric forces associated with the arthurian stream and the grail stream flow back along the Gulf Stream into North America.

And one of these streams, the arthurian streams, flows back along the St. Lawrence Seaway into the Great Lakes and radiates out there.

And another stream of chrysendotheric forces has its origin in the grail stream, flows down and then up the Mississippi river and radiates its forces up into North America.

This is a picture that they bring.

And I'd like you to just hear a little bit of Reverend Benish's voice for a moment, how he describes this. So he says, the North American has taken over an interesting concept. This is the concept of sky.

With this, he does not mean the starry firmament, but he understands with this concept sky, that heaven, which the sun irradiates the air, in which the clouds arise and move and disappear, in which the turbidity arises and clarity descends.

In other words, the whole realm of the atmosphere, that which works from above to below, the actual polarity to those forces that work from below, upward. So Benish was very interested. He could perceive that there was thrusting up in North America a kind of aramonic current that tended to take hold of human souls. But then he said, in the air element, actually in the sky, there lives something completely different that descends from above into the american soul. And this is kind of the source of a certain kind of idealism, an optimism that lives in the american soul. But he also connects us to these great water bodies. He says, this light is reflected by these mighty lakes, is thrown back upon itself and therefore carries a very delicate shimmer of spirituality even into the finest physical processes.

It is not only the physical light, but a very finely spiritualizing supersensible aspect of the light that works into visibility, into the interweaving character of the light. And this sky, this light, is that to which the american looks up. So again, he's pointing to the fact that there's something that meets us.

We could say the realm of Aquarius. For those of you who are astrologers, this realm of the air and the light that is really the future promise of America. And now another extraordinary quote from Reverend Benish. I may mention a remarkable statement by Rudolf Steiner in this connection.

This says that the rain out of anthroposophical thoughts and forces the spiritual etheric spreading out in the whole american continent, has its center point.

This was the unexpected thunderclap just in Chicago



-- literally a chalice form. And these great lakes we can picture as a kind of host resting in this chalice.

We can also.

Well, okay, I wanted to just say something. This is a remarkable image of the North Atlantic current, the Gulf Stream.

Just to say what I think Benish was seeing was more complicated. I've looked into this question of the Gulf Stream. I mean, talk about a heart organ. Look at this. But I believe what Benish is experiencing is actually more complicated.

But there is no question in my mind that we have this meeting of a kind of grail bearing element from the south and that forms a kind of chalice and a kind of sun host that descends into this.

And if we had time today, we could talk a little bit more about that complexity. But I was worried about having enough time.

So here's another imaginative way to think about it. Okay, so we could think now in a sevenfold way that this Gulf of Mexico is a kind of lunar chakra, right? Our etheric body is tied into our lunar chakra and rejuvenates and energizes our whole body through its connection to that chakra. And we just think of the incredible life forces sent out to Europe from the Gulf of Mexico. We can think of this meeting of the Mississippi river and the Great Lakes and this interweaving light as a kind of solar chakra on the continent. And then as we go north up toward Hudson Bay, we come into, just say, the upper chakras. I'm still kind of studying this. I'm fortunately having opportunity to spend some time in Canada. And I think this imagination is very real.

And so if we think of these three elements, we think of the idea that the being of anthroposophy is kind of centered in these three realms, then we could picture this as the woman clothed with the sun who stands on the moon.

She has a halo of stars around her head, and she's bearing a child.

She's bearing the higher self of humanity.

And this, I would like to say this is the great potential source of inspiration for our work here on this continent.

That there is this woman clothed with the sun, inviting us to cultivate these new heart forces that we need to carry out the work, the deeds that we need to carry out.

There's this passage. I encourage you to look at the passage from chapter twelve of the book of revelation.

Now, I don't have time today. Well, let me just say here's another way we can think about it. We can think about the soul forces in a north south direction, the sentient soul forces in the south. I think we can see this in the southern drawl, this connection to the sentient soul in the Midwest, this center of the continent, a connection to the intellectual soul. And as we come up into the upper midwest, into Canada, think of the cities like Minneapolis St. Paul.

We have something of a consciousness, soul quality. And descending into this, I would say quality of the spirit self, just another way of imagining this Woman clothed with the.

Yeah. So, Andrew, I have a question about time to make some decisions about what to cover and not cover. How am I doing? How much time do I have left?

[00:55:59] Speaker B: Well, by the clock, you've got about 8 minutes, because I used up five of your minutes for the introduction

-- , the zodiac is imprinted onto our head. There's a certain moment in earth evolution when the whole zodiac is imprinted on the earth. And Brian has spent decades trying to discern this, and he's come to certain conclusions.

I wish I had a better picture from Brian, but just take a moment. I don't know if you can just barely see the outlines of North America here, but these are three constellations.

This one covers a portion of the east coast, and that is Pisces, right here in the middle of the country. The whole realm I've been talking about is Aquarius.

And here on the west coast is Capricorn. The ultimate future mission of America connected to the forces of Capricorn. The 7th post atlantean EPA. So here again, I think we see a kind of confirmation of the aquarian element, this inspiration of the woman clothed with the sun that we can experience in the weaving of the clouds and the air, particularly in the central region, but then radiating out over the whole continent.

Now, I don't have time to go into all of the forces, you could say, working against this awakening and this cooperation with the woman, clothes, with the sun. We could call them the antigrail, the anti arthurian forces. But I do want to point to one of these, which I consider to be the kind of metamorphosis of the anti grail impulses of what are sometimes called the mexican mysteries. I would call them the aramonic mysteries of ancient Mexico.

And this lives and works in the industrial agriculture impulse. And all we have to do is think about how the industrialization of agriculture has completely decimated in the first place, the heartland of North America, how it has denuded the landscape and what that has done to the regulating heart forces of the land, and also what it's done to the culture, the heart culture.

But Rudolph Steiner points out, in ancient Mexico, the mysteries were not only associated with tearing out the heart, but tearing out of the stomach. Well, think about then the effect of these massive quantities of food being raised in these depleted soils in North America, now being shipped all over the world.

It's also interesting to think that these agricultural chemicals being used on the land have resulted in something called the dead zone in the Gulf of Mexico. These pour down the Mississippi river and have created a dead zone. So here we see a kind of tearing out of the metabolic limb organ of our continent, the Gulf of Mexico.

And I'm pointing to this because I'm going to speak more about agriculture in the next webinar. I believe that agriculture is really, from a certain perspective, the foundation for the development of a new mechanical occultism. It's intimately related, and I'll speak about that next time.

But I want to close by simply saying, look, in Europe, parsifal had to unite the Grail and arthurian stream in order to bring a new civilizational impulse to Europe.

Now, to the degree these pictures I've shared are true, we have a natural weaving together of these two streams. They flow together and create this extraordinary vortex of forces. But there's some new parsifal deed that's needed.

You could call it a parsifal deed. Some of you might want to call it a vidar deed.

Or we could also call it a new Vitzli pudslid deed, because it's not enough for this woman clothed with her son to be a promise of a spiritual awakening of America in the future.

No, we have deeds to carry out on this continent now and in the coming decades. Mighty deeds connected to the taming of the aramonic element, the transforming of the aramonic element.

This is the north window, Rudolf Center's drawing for the north window. I think it's sometimes called the pink window. This depicts in the center the meeting of the human being with the

-- rth America. Whether we think again of the deed of Vitzli Putzley. Again, if you're not familiar with this imagination, Rudolf Steiner tells us that Vitzley Putsley defeated a black magician in ancient Mexico at the time of Christ.

That black magician wanted to bring about certain earth changes that would have disrupted the potential of the mystery of Golgotha. This is an enormous Christ deed on this continent.

Or whether we think of the peacemaker, the story of Hayawata and Danagawida and their deeds to form the Iroquois conspiracy, or whether we think of white buffalo calf woman who came to the lakota people, you could say a kind of emissary of this woman clothed with the sun and brought them the seven sacred rites of the sue in people.

So many incredible deeds that we can build on, the deeds of the founding fathers, the deeds of the transcendentalists of Abraham Lincoln, George Washington Carver, of Martin Luther King, John Muir. We could go on and on.

The legacy is there. We have a history of courageous deeds.

The question is, what does this deed look like for us for now and for the coming years? How do we carry out these deeds as a community inspired by these earlier deeds? But clearly, what needs to happen is something that will take a completely and utterly unique form.

This is topic I will take up in the next webinar. Again, we'll look toward the beings, the forces that we need to tap for this deed.

So I'll stop there. Andrew, thank.

[01:06:34] Speaker B: Oh, thank you so much, Robert. We'll take, you know, so many of the things you said really struck a chord deep in me, and I know many of us hear sort of the ugly american side.

To me, it's always been something important to try to tell the rest of the world.

You know, the folk spirit of America offered our land, offered its people up for sacrifice for the place where Araman, who needed to incarnate, to incarnate.

So in what you brought, just resonated so deeply with much of what I have felt about America and its role in human and cosmic evolution. So I'm going to open the floor here to questions you can I stop.

[01:07:43] Speaker A: Sharing my screen, then?

[01:07:45] Speaker B: You can, yeah, probably. If anybody asks for something from your talk, we can go back to.

[01:07:54] Speaker A: Yeah, yeah. Okay.

[01:07:56] Speaker B: So use either the chat or the Q A. The Q A is better to use, so I won't miss your thought. If your question, if you post it on chat, I might miss it because other things are going up there.

And to get things started, I'm going to ask you a question, Robert.

[01:08:16] Speaker A: Yes.

[01:08:17] Speaker B: And it has to do with what you just mentioned about Bitsley Putsley and this black magician.

-- believe, has to do with the fact that the corruption of cosmological knowledge in the south.

And so this whole history, I think, is yet to be fully told of the relationship here. I think the northern tribes really had a mission to purify and kind of like the relationship of the Jews to the pagans, where the Jews separated from the pagan peoples because they were becoming corrupt. And I think we see something similar with the native american tribes of the north.

[01:11:42] Speaker B: Very interesting.

And I must admit, just as a comment, I very much appreciated what you brought about the social polarization, having a perhaps reflection or influence on the further polarization of our weather.

It's a fascinating thing to look into.

And the sort of overall question of what does social culture have to do with the earth and things like weather or volcanoes?

[01:12:29] Speaker A: Totally, yeah.

An intimate connection. I'll just say, in my experience, much bigger connection than we tend to attribute.

[01:12:42] Speaker B: One question is showing up. I will ask it in just a second. But one other interesting phenomena is Yellowstone and the size of the volcano there. And I have read something when I was out there, some plaque, and my memory might not be quite right, but it said it's deemed to be the largest volcano on the earth and that its multiple millennia of activity is how the midwest got all of the soil properties, because the dust, where the winds kept moving, the dust coming out of the volcano eastward, and it would land and the plants would grow up through it, the grasses and so on, and constantly made soil. That was when the european settlers came. They had never seen soil so incredibly vital and so deep. It was many, many feet deep.

[01:13:58] Speaker A: Well, certainly in the know, we have the most extraordinary fruit growing regions in the west, and this is intimately connected to the volcanic quality of the soil. And again, we can see the fruits are connected to the fire element. We have the volcanic ash in the soil, and it has this effect on the formation of beautiful and flavorful fruits.

This fire region of the far west, as I was showing up, North America.

[01:14:31] Speaker B: Well, here's a question. What are some of the differences in culture between eastern and western North America? Do you notice that.

Sorry, let me try this again. What are some of the differences in culture between eastern and western North America that you notice that support the idea of consciousness moving from east to west?

[01:15:05] Speaker A: Well, first of all, if you've lived in these different regions, the presence of history on the east coast is just so much stronger. Whether that's through architecture or just the culture there holds a connection to history.

When you go west, it's still there, but you have to look for it, and the architecture is much more modern, so you're not standing on any kind of historical legacy. In the same way, when you're on the west, if anything, when you're in California, Oregon, Washington in particular, you're under an influence from the Far east. There's a whole different influence that's streaming in. Right. This fire quality is actually connected to this huge element of the Pacific. And I would say there's a fire quality that moves from west to east. Something totally different. We didn't have time to go into that. But on the east coast, there's still a very strong legacy of the european past and of the traditions

-- oetry and singing. And our biographical experiences of the earth in different places. There's so many things that can be done to weave community and bring into that community the elemental quality of different places of the earth, and of different artistic streams.

But I will mention one thing that I think is really important for this deed that I've been talking about.

So I brought the picture of the Magi and the shepherds. And we know that this polarity, Rudolf Steiner brought a lot about the polarity within the anthroposophical movement of the old souls and the young souls, or the Platonists and the Aristotelians. This is all connected to the fact that these different streams are trying to come together. Okay? But we find this polarity throughout the world.

And what I would say is, if we look at the movement of Michaelites globally, right. The worldwide community of people who have incarnated out of the inspiration of Micael, then at this moment in time, the anthroposophical movement kind of represents the magi stream of the Micael movement. Even though within the anthroposophical movement, we have both the Aristotelian and the Platonic, the Grail and the Arthurian. From a bigger perspective, we are like the Magi who've got this whole historical legacy and traditions coming from Rudolph Steiner. But there's a whole other community of Micaelites around us who are really working out of their limb and heart nature, who are doing the work of Michael, without knowing necessarily who Michael is, without knowing all of this cosmological knowledge that we have, but who have this karma. Okay, and this is the meeting that I'm particularly interested in, you see, because Lucifer would like to take hold of our Magi community and make us into a sectarian body.

Armand would like to take hold of our Micahelic brothers out there and just get them to compromise again and again and again their work with our monarch culture.

So to me, the question is, how can we build community across this global community of Micaelites? And I think part of that is our task is to recognize the leading Micaelites who are out there right now without necessarily any knowledge of anthroposophy. But if we see them, if we recognize them, that just incredible. Think of the incredibly courageous individuals who came forward during COVID Think of the incredibly courageous individuals who have forged the worldwide environmental movement, sustainable agriculture movement. Right?

We need to build those kind of bridges, as I see it, at least supersensibly.

We need to recognize the community of mycolites. But it's also true that to do that work, we need to come together within our own community and learn how to see each other and appreciate one another, and how to create vessels that higher beings can well, in. This is the task. The work can't be done by us as individuals. Now, it has to be done by us as a community.

So I don't know in this brief moment that there's a lot more.

[01:21:38] Speaker B: Well, that's good. We have a question here that follows from what you were just saying about how to bring about in the heartland that get it started. What can lead to this future of what America needs to do, assuming that it's supposed to come from the heartland?

[01:22:08] Speaker A: Well, I just want to say, the heartland is in each of us, and every region has its heartland, every community has its heartland, every farm has this dynamic polarity, and it has its heart space. So at a macro level, it's true, just as Europe has a certain mission in the macro picture, so the heartland has a certain mission. But the heart is everywhere. And we can each cultivate our heart, build community. I mean, we're trying here in baroque, in many ways to do this, that I think that the knowledge of social threefolding, of mechanical occultism, of agriculture, food and agriculture, associative economics, we need to find ways to become active as communities.

--

Arman is really the incarnation of Araman. We're really talking about the incarnation of the collective lower self of human beings. This is why the incarnation of Araman is so important. This is our opportunity to come to terms with our collective shadow.

And our collective shadow is held and nurtured by certain forces of evil that work through the subterranean layers of the earth. But those subterranean layers are not only conduits of evil. Right. The Christ being dwells within the earth.

So this is even why we really shouldn't reject Arman or reject our own lower self. The question is one of recognition and transformation. And this is a particular gift, I would say, of the being of Uriel that I'll be talking about next time. That Uriel, as I see it, is the guiding being of North America. You see, Rudolf Steiner tells us we have a backward archive here. And that's true. But we have more than a backward archive.

We have the Archangel Uriel, who is like the true spirit of the west.

And Uriel is particularly interested in helping us to see the working of our own lower selves, to see how the subterranean spheres thrust up into our consciousness and diminish our consciousness and distort our soul forces.

And so this, I think, is really a big part of the work is that the intensity of our efforts at moral development here in America have to really be heightened.

There's a very high bar that's been set for us to be able to do the work of mechanical occultism associated with incredible strengthening of our moral capacities.

[01:26:10] Speaker B: Right.

Well, there's a question here about Araman's coming incarnation. Some people say he's maybe already as a boy or young adult.

But the question is this transformation of materialism into a spirituality that can meet this harmonic incarnation.

And if you can comment on how that can come about, because I think the person's feeling like it can't.

[01:26:49] Speaker A: So how this american materialism transforms into.

[01:26:54] Speaker B: A spirituality that can meet Araman when he incarnates here.

[01:27:06] Speaker A: Well, it's a great question. It's something to do with our willingness, our willingness to keep opening ourselves to what modern materialism is thrusting forward into culture.

So in some level, it's so dark and wicked. You could say that on another level, we have to get into the belly of the beast. We have to be willing to enter into it what's actually working in artificial intelligence. How is that actually possible with chat? What's it called, Andrew? Chat?

[01:27:57] Speaker B: GPT.

[01:27:59] Speaker A: GPT it's not enough to reject these phenomena, because as I see it, unless we can untangle the thread in these labyrinths, I don't know that we'll have the capacity to confront Armand on his turf, so to speak.

So this is the delicate balance between being thrust too deeply into modern materialism, embracing it all surrounding ourselves with technology saying it's all good and the other

-- night, bring it. Next week, we will be here again, same time, same station, as they used to say on tv. And Robert, I want to thank you so much for bringing what you have here tonight, but more so for all the work that you've done for spiritual science in North America.

And I hope all of you on the call here have a taste for what Robert has done, this dedication to the work. So I hope all of you can join again next week.

Robert has just put his website and email up for those who might want to contact him in between now or after next week. So thank you Robert. We have a lot of gratitude and a lot of heartwarm. Thank you so much for being here tonight.

[01:31:26] Speaker A: Thank you Andrew. Thank you everyone. Big, big hug to all of you and looking forward to seeing some of you next week. Bye. --