

Why this essay?

This piece serves as a continuation of the studies that led to the writing of *Aristotelians and Platonists: A Convergence of the Michaelic Streams in Our Time*. The main themes I treat in the essay are:

- The daily rhythms of the Foundation Stone Meditation
- Truly living, truly feeling and truly thinking, and the three paths that lead to them, as different entry points into anthroposophy
- Differentiating and integrating the paths within ourselves
- Collaborating between individuals/initiatives/streams who work most strongly from different paths
- Examples of the above in the biographies of famous anthroposophists

I explain each point briefly:

Daily rhythms: Steiner gave us a rhythm for each day of the week in order to work meditatively with the Foundation Stone Meditation. They are powerful meditative tools for penetrating something as rich and truly daunting as the Foundation Stone Meditation.

Truly living, truly feeling and truly thinking and the corresponding three practices (Spirit Recollection, Spirit Awareness / Mindfulness, Spirit Beholding) are themes strongly highlighted in the Foundation Stone Meditation. They are also avenues into a living understanding of spiritual science. Each one of these can be an entry point into anthroposophy according to individual strengths and predispositions. The three practices are often described in ways that blur their uniqueness and differences, although there are also transitions of course. I attempt to give more clarity about the differences and quote the work of others who have done the same.

Differentiation and Integration: we can start in anthroposophy from where our natural strengths and inclinations lie (differentiation) and then move on to become more than we are through environment, culture and personal disposition by working at our shortcomings and integrating the three directions more consciously. Ita Wegman and Walter Johannes Stein are just two examples of what this means in the course of a lifetime.

Collaboration: once we can accept that we live in anthroposophy with different strengths and one-sidedness we can also more readily turn to those individuals/initiatives/streams who embody what we don't naturally carry to seek to cross-pollinate and increase our reach and impact in the world. In the biographies I indicate how Zeylmans van Emmichoven and Bernard Lievegoed achieved this consciously; they turned to each other to complement what each needed.

Biographies: in order not to remain abstract I want to offer concrete examples of individuals who were truly connected to the Foundation Stone Meditation and to the whole of anthroposophy; individuals who strove to integrate their soul forces in order to be fully human, and to do so in collaboration with other earnestly striving individuals.

In portraying the three paths into anthroposophy this essay does not intend, nor could I ever manage, to be exhaustive in relation to the possibilities within each of the three paths. In this lie, I believe, avenues for further exploration and conversation.

We truly dispose of a vast heritage that makes room for a great variety of approaches. Integrating the paths is the key to encompassing the legacy of anthroposophy and rendering us fully human.