



International Federation of Anthroposophic Psychotherapists Association
Train the Trainers Week
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An Address concerning Hope for the Future
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I am grateful for this opportunity to complete a line of thought I started last Tuesday afternoon (June 25, 2014). In my attempt to describe aspects of the *Spirit of the Time* I was only able to impart to you the stark and dire conditions in which we are having to face all over the world. I left you with an account of the phenomenology of evil at work. Not a satisfactory feeling at all! So I would now like to proceed and offer an antidote.

We have affirmed the need for fostering an interdisciplinary collegueship between all members of the medical section – and may I dare say, beyond the medical section. This is certainly a positive and hopeful sign for the future. It is a way forward. Two very important factors are connected to this effort.

- Pooling our collective wisdom can only enhance our capacity to know how the '*Beings of Illness*' are working, and it will surely increase our therapeutic resources to deal with situations created by them at so many levels.
- The collegueship brings both protective and strengthening forces we so sorely need to enter into the areas our clients are struggling in.

Given the conditions of our time in this *Consciousness Soul Age*, inclusive of the rise of *Evil* and the pre-mature push from the *Adversary Beings* to thrust human souls across the threshold of the spiritual world unprepared, it becomes critical for us, as Anthroposophic Psychotherapists, to ask ourselves how do we safeguard the future of the human soul from being extinguished from existence?

As we know from Rudolf Steiner's many indications and as we have heard from Heinrette Dekkers during our time together, when the human soul crosses the threshold of the spiritual world the three soul forces split apart. Thinking goes its own way, feeling goes its own way and willing goes its own way. If the "I" is not well developed and not prepared for this universal happening, each soul force will be isolated and incapable of relating to each other. It is for this very reason that the "I" needs to be engaged in 'inner development', for it is only a knowledgeable and strong "I" that can bear the splitting of soul forces. This is one of our most primary tasks. As Anthroposophic Psychotherapists, we are mandated by the 'higher good powers' to facilitate this inner work in ourselves and in our clients to whatever degree it is possible. Only this is capable of overcoming the homelessness, the terrible loneliness and the unquenchable longing for connectedness.

Let us look for a moment into the threefold nature of the soul. Our thinking capacity gives us our sense of discernment, our ability to individually and freely think about the meaning of our experiences; our feeling endows us with the sensibility for relationships to all objects and others in the world; and our willing holds the potential for our creative expression into the world. It is the “I” that organizes and mediates these soul forces with the ever evolving spiritual world. We can see in this diagram where these three spheres intersect there is a special space. It is the space of and for the “I”. The soul in its threefoldness is mirrored and enfolded by the etheric forces of the social body. We have Rudolf Steiner to thank for this fundamental view of the social organism, the Threefold Social Order. In the mirroring of the soul constitution with the social body we see this intersection of three spheres. What is intended to exist there and to serve the function of ordering the social world is a cosmology, a spiritual world view. What I attempted to point out to you Tuesday was that this space is no longer inhabited by a cosmology. Into this void has arisen what Neil Postman has called a ‘technopoly’. Rather than being guided by the beings of the starry world above us we are being driven by the powers of a new elemental kingdom of sub-nature that is arising from below us. The electrical, magnetic, and nuclear forces that are operative behind and within almost every technological device has contributed to the making of a world of technopoly. Just as we were once moved by the majesty of the planets and stars, we are now moved by the marvels of technological wonders. And just as so many of us soon forgot to behold the Heavens, so too has many of us forgot what is at work in our dependence to technological devices.

Without an understanding of a spiritual cosmology, materialism will continue to dominate our civilization, and in the process create the basis of the Abyss. As human souls continue to be pushed unknowingly and unprepared across the threshold of the spiritual world and experience the phenomena of the disintegration of its forces, so too will the social organism fall into disorder. And as such, the attack on the “I” will be devastating. Rushing into the space where it should be will be the forces that compose the Abyss. Thinking will degenerate into the beast of doubt, feeling will degenerate into the beast of hate, willing will degenerate into the beast of fear; and in the ruins of the social disorder humanity will become blind where once cultural life existed, become deaf where once the life of rights reigned, and paralyzed where once the productive realm of the economic sphere existed. As horrific an imagination as this is, we must bear to witness it and be moved by it to some degree. Imagine the human being as a doubting, hateful, fearful, blind, deaf, and paralyzed entity living in a lifeless world! The enveloping sheath that once protected the human “I” is under serious threat of extinction.

(See Appendices 1 – 3 for diagrams illustrating above concepts.)

The situation is far too great for any single “I” to confront alone. Hence it is a positive development that we, Anthroposophic Psychotherapists, are being encouraged to enter into interdisciplinary activity with our colleagues in the therapeutic field. However, I must ask, “What is our responsibility to our clients once our agreed therapeutic alliance with them comes to a close? How do we ensure that the gains our clients have experienced in psychotherapy are sustained?” It is not enough to be satisfied with achieved individual goals in psychotherapy. We must extend our vision into a prognosis of the next stages of development for our clients and not merely assume they will be able to continue to thrive when they return back to their lives and social situations unchanged. We must keep in mind the failure of not having developed the

principles of the Threefold Social Order in the 20th century has resulted into a rapid decline of societal health. It has opened the portal for Evil to hold sway. Instead of healthy social life we see a massive wave of pathology sweeping through our social institutions and communities.

Not only is there a disorder in the Angelic realm where our individual karmas are being disrupted, we are also experiencing a disorder in the Archangelic realm wherein social groups of every kind are falling apart – from the institution of marriage to the outbreak of wars among nations. In this situation the Archai, the Spirit of the Time, finds it very difficult to engender the consciousness needed to discern and transform the Evil that is afoot.

What is needed to protect and strengthen the “I” in our time is the same remediation for our clients as what is needed for us to continue our work. It is the power of selflessly building up community wherever we are, building up new social forces that can once again create healthy social forces.

How can this be practically and immediately be done you may ask? Aside from the obvious need to add a component of psycho-social education into the therapeutic process, one can assess the situations the clients are being discharged into and ask what is needed, how will they find community? We are all in some measure aware of our community. Out of this awareness what can we offer our clients? For example, I worked with a young single mother with three young children who was abandoned by her husband of 10 years. She had very little income and I knew she would be facing the stress of how to get enough food on the table for her children and herself. I know a gardner who operates a ‘community supported agriculture’ garden. I asked him to donate a weekly share to this woman for a season. He agreed. This is but a small and meaningful step in the building of community. Through this situation she will meet others who share similar values.

I trust we can all make a difference. The more we become a community the more resources we will have to meet the needs of ourselves and our clients. This is my hope for the future, a hope I sincerely believe the guiding spirit of IFAPA will help us manifest. Implicit to our commonly held mission to develop Anthroposophic Psychotherapy is a dedication to the building up of a new robust culture and community among us. May it be as fervent a resolve as our commitment to assist our clients in healing their wounds and restoring wholeness to their souls.