

## APPENDICES TO "ON IMMORTAL LOVE" BY MASSIMO SCALIGERO

*Around half a century ago, in 1963, was published one of the most powerful and luminous works of Massimo Scaligero: "Dell'Amore Immortale" (On Immortal Love).*

*Born from profound experience and internal reflection, the work is dedicated to spiritual love and all those that are aware - or unaware - of its pertinence. It contains two Appendices of enormous importance in understanding the significance and grandeur of the work of the Master: "The source of these teaching" and "In order for a spiritual association to live".*

*The first indicates to disciples the risks of intellectualization and 'systemized dialect' of the spiritual path which is "not knowledge, though it demands mediation by knowledge; its fabric of thought being the same", as that which can be awakened in a disciple or reader.*

*The second provides guardianship to anyone who wants to undertake the way of spiritual research with other investigators to the dangers and deceits that ambush every form of such spiritual association or is presumed as such.*

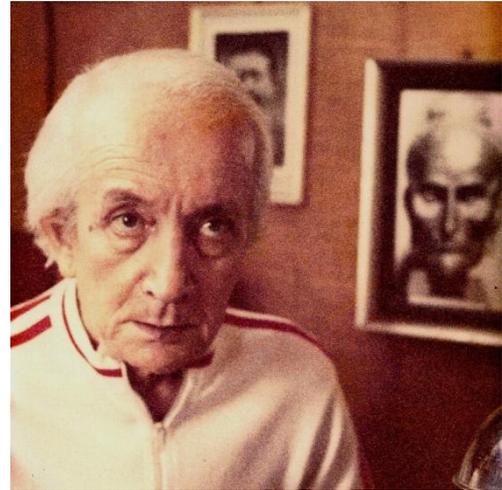
*This text, born from intimate and painful personal experiences is still relevant today.*

*Massimo Scaligero (1906-1980), was in fact a thinker of highest level and follower of Giovanni Colazza - one of the direct disciples of Rudolf Steiner. Although he constantly refers in his work to Spiritual Science and to Rudolf Steiner as the "Master of the new times", he was in fact ostracized from the Antroposophical Society, which even now, twenty years after his passing, has not yet re-evaluated his work.*

*Scaligero has been one of the greatest followers of the work of Rudolf Steiner and has contributed to making Spiritual Science known and introduced throughout Italy. The fundamental element in his approach to Antroposophy is the constant reference to the Path of Thought as a theoretical but above all practical attitude to the spiritual development of man today.*

*The following two Appendices, translated into English by Mark Willan, are a precious handbook for those who recognize that an association founded on fidelity to spiritual discipline and fraternal approach to its companions, cannot be anything other than "an experiment in human relations between beings that are already united in harmony in accordance with the superhuman".*

*Piero Cammerinesi*

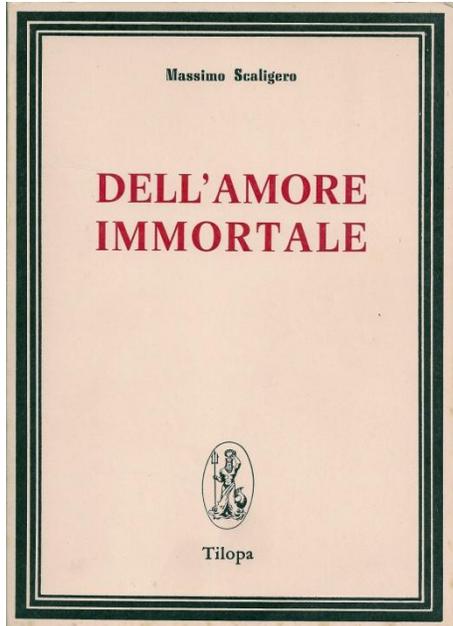


### 1 - THE SOURCE OF THIS TEACHING

What has been said is not a teaching that has been taken on, but what springs as a new branch from an undying tree: from a teaching whose perennial nature demands that its being given out should always be the flow of life.

It does not pass on any knowledge, though it demands mediation by knowledge: its fabric of thought being the same, and which can be awakened for a disciple or in a reader. Once it has been lit, it can re-light itself.

The giver of this teaching, and of its virtue of life, before even giving it any dialectical form, was Rudolf Steiner.



The aim of my work is that the researcher will be stimulated to study his work until the light from which it takes substance shines forth. The person that I call the Master of the new Age is not an easy Master to approach; because approaching him is not the study of that life-work. Nor is it belonging to the spiritual association he founded, but it is first and foremost the inner movement within the human soul for the awakening of which he gave his being upon Earth.

His work, which is dictated by the spirit, only exists to return us towards that inner movement to which the spirit world responds; it exists to make a connection with the invisible order of beings and of forces, and not in order to become a body of knowledge. The error, or the temptation, lies in believing that the work has to be propounded or made public or organised, so that it can reach a greater number of people: as if increased numbers could lift up the level of quality. In truth, it would be propounding or summing up mere words, and not the contents that can only live as inner forces, and that require to be encountered in the soul, in accordance with their own rhythm.

A summary or a dialectical ordering is both unnecessary and of no use to anyone, as it can only throw things down into abstract culture, by reducing to lifelessness the very form that expresses the work. In that work one thus eliminates the very unutterable dimension that justifies that form. And which cannot have any meaning, having become abstract in this way, precisely because as dialectics it cannot mean anything at all. The deprivation that has taken place in the soul of the propounder is thus passed on to others: and in this way we play into the hands of the Adversaries of mankind.

Esoteric work demands neither propaganda nor popularising: only someone who is moved by a subconscious intent to kill it, may claim to disseminate it by means of cultural events. Or to organise it in accordance with that modern "organisation", which is only valid for abstract multiplicity: which demands being organised by thinking, that is by the inner activity that can organise, but cannot be organised.

Only someone who is an adversary of the spirit can be pleased that the work is being disseminated as knowledge, just like any other knowledge. This knowledge is valid only because it is deprived of the spirit, and it is deprived of it above all when it deals with the spirit. It is defective thought that cannot conceive that the spirit demands its lighting up in individual souls in order to drive itself into the world. This lighting up cannot be replaced by putting into new words what has only been grasped as words.

In order for an ever-greater number of human beings to open up to the spirit, this depends on the possibility that a small number of them does not betray the task that only they can carry out.

## 2 - IN ORDER FOR A SPIRITUAL ASSOCIATION TO LIVE

In order for a spiritual association to live, every day it needs the raw material that justifies its existence: the spirit. When this is lacking, the association can exist only as something that is not the spirit but which takes its place: continuing nevertheless to operate as if it were the spirit. Indeed, it is just then that it operates with all the sureness that belongs to anything that is founded upon its own external organisation.

An association is an experiment in human relations between beings that are already united in harmony in accordance with the superhuman. Since the association follows on from a simultaneous acknowledgement of ascetic work, precisely for that very reason, it cannot be a pre-requisite for ascetic activity. The organisation cannot prevail over the idea.

The method of organisation must not condition spiritual work, and it must not be that which awakens spiritual cohesion or divergence. The approach to organizing forms part of spiritual activity, to the extent that it is achieved as a search for an outer form, and not as something that can indicate or determine values.

This is a difficult task, that demands the presence of the knowledge that one claims to hold through the fact of associating: because of which the external arrangements are to be constantly distinguished from the inner content. Since cohesion or divergence, in fact, present themselves as movements in the soul, they cannot fail to refer to the topics of knowledge and to the form of ascetic work; but they should never bind the spirit and lead it to lower pressures. But if this occurs, it occurs so that it can be known, and known in order to be overcome, by virtue of deeper impulses, which are later moments along the ascetic path being followed.

The organisational arrangements as such only demand logical solutions, in accordance with understandings that themselves are forms of the underlying inner understanding. If the organizational arrangements awaken conflicts, the error of believing that the reason is the organisational arrangements in themselves must not be made. Instead it is necessary to pick up that something is amiss in the spiritual order, and only the relationship with it after review can enlighten the meaning of any divergence. The latter should be contemplated as a sign for further spiritual work, and not as something which must become a spiritual value. That is, not as something that must determine the further movement of the association.

But it is clear that bringing events back to intuitive thinking in this way – which is the teaching of the Philosophy of Freedom – can only be an assignment for guides in accordance with the spirit. And not always are organisers, disseminators, and wordsmiths those in whom the spirit expresses its guiding power.

This is the most thorny aspect of association, because it cannot have its roots in the world that exists, but in that which is to come: that is to say, outside the world that already exists. These roots have to be sought out afresh every day: because they are purely inner. Whilst ordinary associations are possible that are rooted in the past of humanity, in society as it already is, in the ready-made world, in existential needs and in nature.

A spiritual association is an invisible organism, that is projected upon the visible plane as a force that resolves conflicts that belong to the relations between egos: conflicts that are foreseen, and that are even necessary as raw materials for the work of unification, as the dynamic substance of the action of association.

But it always happens that egoic relations prevail and imitate the spiritual, in order to survive as egoic states in spiritual clothing: that is to say, as the abstract or academic unification which is proper to profane associations. This takes place through the wakening of consciousness, to the extent that the original teaching is gradually transformed into formulae, into rules, into maxims, and into special notions, of which persons who were close to the “master” become the champions. They take on the function of masters with regard to newcomers, passing on something that claims to have the value of a more exclusive and more efficient teaching, and of which they hold themselves to be the holders: in this way they distract the disciple from contact with the true teaching. The latter can only live to the extent that it becomes experience and as such produces its inextinguishable continuity.

That which can be taught must produce this continuity: it cannot be academic pretending, but the flowering of a branch of the evergreen tree.

The original teaching will not suffer any scholastic nor academic organisation that is not a continually acknowledged mediation, even though it is surpassed or extinguished: continually re-

created in intimate depths, like an inexhaustible ideation. For which reason the organisation may have its existence justified only by the presence of that which has to be organised.

When an organisation presumes to impersonate an idea, as a result of which classification and outer formulation tend to prevail in their abstract determination as the tangible sign of the idea, the latter has been lost and another content is at work in its place. People act with regard to the original doctrine in accordance with the "realism" that belongs to current knowledge, in which logical classification and abstract learning are enough for its truths to be passed on, being mere "things" and not living ideas.

A spiritual association is started for the spirit, and, at a given moment when the organisers prevail, it becomes a condition imposed on the spirit, un-noticed. Either one is in it, or one is not in the spirit: as if the spirit were a place, an academy or an outside situation. *It is the ideal of those who identify the spirit with a spiritual action, as if there were any action that could be true apart from the spirit.*

In a spiritual body, the idea justifies the form, to the extent that it is alive, that is to the extent that it is a formative force: otherwise the form is already an alteration of the spiritual, just because it is an orthodox form, faithful to those expressions that are kept as principles, or as a tradition: in which it is not freedom that determines the work of association, but law, which should only deal with the mode of associating. Law always has the *aspect* of morality, but is not morality.

The outside world needs laws, rules and institutions: they are those laws which, growing old as man progresses, constitute the force of the "Pharisees" of every age and the reason for the ideal struggle of the few who in each age attempt to renew them, whilst complying with them.

The situation is different for a spiritual association: its principle governs human meetings that reflect inner meetings. It does not address merely living together outwardly. There is a supersensible event to which giving human support is intended. Two forces flow together: a "spontaneous" impulse to meet, and the conscious determination to experience the meeting over time. One attempts to give an outer organisation to this experience; which is just and necessary to the extent that it continues to be the convergence of the two forces referred to.

Unlike an ordinary association, in which the principle or law of association is to be found from the fact of associating, in a spiritual association this is the consequence of inner work. With regard to that which is transient and human, it becomes an object for conscious experience. In this sense it can be governed by regulations that can be renewed from time to time: the ideas for which are the sign of the moral relationship achieved. These are nevertheless regulations that only govern the terms of association, and are separate from any claim that they may serve to determine the meaning or value of spiritual work.

As a society is first and foremost an "invisible brotherhood", it is not certain that the visible society will incarnate it truly: because it is a goal and not a point of departure.

The error of believing that the society is true simply because of the fact that it exists should not be committed: its existence is precisely the limit that the idea, as a living presence, resolves. Otherwise one falls into the abstraction of modern sociology, according to which the fact is the principle of inquiry, whilst ignoring the inner activity that presumes the fact and allows any inquiry to take place. And because of which social reality is reduced to its most pedestrian level: that is even less than what it is as a sensory experience.

The error of believing that the existing society is true must not be committed, as only that which is created and still has to be created can be true. Any society in which its organic nature is real to the extent that it complies with the regulations, so that whoever is in compliance with the regulations is also spiritually in order, cannot be true. This pharisaic attitude appertains to those churches that are not interested in the persons who inwardly practise religion, but instead in those who observe the ceremonies in formal orthodoxy, because they are more useful from the viewpoint of political or worldly interests.

A spiritual association can only be an agreement of souls in accordance with the demands of freedom realised as a living moment of thinking, But even in this case, this is not something that is already achieved, but something that has still to be done. The aspiration towards freedom is a fact that is continuing to take place: it is not an event, or something achieved once and for all. It is a creation that is ever new, because at each moment it reveals its secret. This is the principle through which even the best get lost: even the best become mechanisers of the spiritual world.

Associating is reaching out to cultivate the spirit of community, to the extent to which people are individuals operating alone for the spirit. Individual cooperation is the life of an association: in this way the fraternity cultivated in experience of community becomes a power of the individual, because it is the objective proof of egotism. Being together with others and forgetting about oneself, and carrying this out not through decreased self-consciousness, but through its heightening, is the highest politeness of the "I". This is so, given that ordinarily being together in groups or cliques or associations, always takes place inevitably through the lowest common denominator. What unites is always whatever is the lowest.

The danger thus is inverting the real process of union, that is of falling back into the "group soul"; that which is a feature of profane associations and political parties. In which the surrender of individual freedom is required so that individuals can take part and can thus find agreement. (Political parties and profane associations, at the level of naïve realism or of outer primitivism, even whilst being intellectually brilliant, are darkly preparing an impulse towards community, through the cooperation of beings who are not yet truly ready for the conscious experience of individuality and of freedom. The internal positivity of this impulse can be taken on in fact by the "Spirit of the Age" - the "Ancient of Days" of the Bhagavad-Gita - where it can operate through the preparers of true communities).

For this reasons the responsibility of the spiritual association is grave, if it does not live up to the commitment for which it arose, to the extent that it does not provide the world with the model it urgently awaits, whilst the world is organizing into groups, into associations and into communities. It even unconsciously imitates the outside world's internal approach to associating: politically, diplomatically and being made up from clever combinations of cohesion and consensus. The esoteric initiative must be the pre-condition for the movement towards associating. When those who presume to run it are not qualified to carry out this kind of a relationship, it is inevitable for the inner conflict to realise itself as human conflict.

The reason for which a spiritual association can have internal conflicts should be recognised as the result of the understanding of its members in overcoming everything which can present itself as conflict through the fact of associating.

Conflict is always the sign of something that must be known and which required to be known as that which must be overcome: it can only be temporarily resolved by outer solutions such as separating or forming alliances. These are the forms of a crisis that one has not been to realise in the world of ideas. Crises of method, or of inner training, and crises of correct inspiration or of communion with the original teaching.

But outer solutions seem to overcome the crisis, which remains underneath the layer of arrangements, of declarations of brotherhood, of academic reviews, of lectures and of events that abound in activist organisation and spiritual exhibitionism.

When an agreement is found that is a fictitious agreement, because it is founded not upon spiritual understanding found afresh through sacrifice and knowledge, but instead upon arrangements of compromise, that is upon bonds that seem to be inward but which instead are worldly, upon human approaches that are not signs of spiritual meeting but upon selfish interests: then it would be better if such an agreement did not exist.

This is a compromise of human nature, which thirsts for spiritual satisfaction, and desires to inflame and to be inflamed: it is nature agreeing, through dialectic forms that are able to clothe its trends, in that which dominates the current world from below. This is agreement according to expediency.

When “conformising” is at work, and the individual will is automated through academic teaching, members become keen upon the statutes – upon the existing ones or those that are to be reformed – as if this were what is most important: in order to be able to depend upon them, so as to be in order with something to which the organisation should conform. As a group of members, this is considered as being a spiritual organism. And always through the temptation of fixing the spirit as something that can be held in the hand, and which must not escape: and which can be referred to a place, to a seat, to a group, or to a lecturer who sets out truth as palpable objects which can be retained.

The material of spiritual science is mistaken for the idea that is expressed in that material as its temporary form: learning is mistaken for knowledge. There is no reaching out to live in the movement of the thought that is projected in that form: a commitment that is not asked for from beginners or from the least able, but which certainly is demanded of those who presume to direct the association. Now it can occur that precisely those who are least able with regard to this demand, to the extent that they are more vested with “realism”, or with organisational flair for the *thing*, or for the material mistaken for the idea, those who are most fitted with that obvious learning that persuades the naïve or the primitive, and with the practical and dialectical talent required by the profane method of associating in the current world, where everything but a hierarchy of values is required; it can occur that precisely these people take over the reins of the movement.

When the directors of an association presumed to be spiritual crave their function as directors, and to hold the reins of the movement, and even manage to pull this off, and further involve themselves in carrying out all the outside and academic events that persuade with regard to the truth or the need for their teaching, attempting to silence dissenting voices and to document at every turn the unflinching success of events, in accordance with a political style which is by now universally accepted: it is clear that the movement they manage is no longer a spiritual movement, but something in which an alteration to the original content is at work, in a graver form than the materialist one, and which occurs in disguise as the spirit. In the guise of the super-material, it is host to the same dialectical movement as in materialism: which awakens feelings of faith, and not deeds of thinking. Or personal emotions instead of ideas; visionarism, instead of vision. And notions and arguments, instead of knowledge: since it is impossible to divide knowledge from freedom.

This is a surrogate for the spirit, which, since it is declared, propounded and willed using the easy will with which one reaches out to physical things, also gives out forces. But these are forces that give power to the ego [anti-I]. These are forces by means of which authority is acquired over new students, to whom the dialectic of freedom is taught, but from whom freedom is taken, because they are tied up in a series of standards, proclamations, duties, revelations and formulae for an orthodoxy received as a legacy and fixed once and for all, in order to judge who is and who is not within the citadel of the spirit. From this there arises an unconscious state of presumption with regard to others, with regard to doctrines or currents that one has never even had the courtesy of discovering: and a mania of converting one’s neighbour to the extent that one presumes to be the bearer of what can improve him or her. Whilst only improving ourselves, if this truly takes place, can improve anyone.

In a spiritual association, the world of the simple, of the humble or the untalented – those who ordinarily make up the masses manoeuvred by politicians of all leanings – can only be helped by those who have the courage to be true to the original idea, and who thus attain to the inexhaustible.

Because good is the idea that is realised, and evil is the idea that is not realised. Evil is the event that wants to operate in the place of the spirit and to appear to be the palpable good: as a thing. Which will be always grasped in illusion.

Evil is everything that as an event, as an institution, as an organisation, as nature operates in place of the original idea, to the extent that its being an event translates itself immediately into an inner value by means of the forces which only allow its sense appearance to show before mankind. Whilst

appearance is the limit of a movement *from within* that the spirit should acknowledge as being its own: not a limitation that conditions the spirit.

A spiritual association that believes it operates spiritually to the extent that it is a spatial and temporal associative event, is already an association against the spirit. It cannot make the spirit, but the spirit can make something of it. The outer organisers of the association cannot be the producers of the spirit that justifies the association, but only those beings can who cultivate initiation, and who are thereby the true organisers: unconditioned by either belonging to the association not by not belonging to it. Above all they are not implicated in the desire to be managers of the association.

The association must have its own body, its own organs and its own outer life: but that is the association that is cultivated in the invisible, not that in which the visible fixation has become its reason for being. In truth, the spirit will not suffer any obligations, nor human designs: it is like "the wind that no-one knows where it comes from, nor where it goes": for which reason where standards and laws do not close off its access to, but wherever they are the standards and laws it demands and creates ever anew, it is present as an extremely simple result. Wherever it finds obstruction, and where it cannot pass, it seeks out other paths. As it has no compulsory route, its path is that of infinite freedom.

Evil is the idea that is not realised, and good is the idea that is realised. Evil is the idea that one pretends to realise: the event that is mistaken for the idea and the way of thinking and acting that such a kind of an exchange requires. Activism tends to replace thinking activity.

For which reason the group, or association, returns to being the group or the association that cannot be grasped *in more reality*: it reconstitutes around those who remain faithful to the idea which was first intuitively grasped. It can also blossom as a visible group that carries out its work outside the academy, that does not define itself, that neither cuts nor builds bridges, and looks for neither alliances nor conflicts: leaving those who need outer signs to know the terms of or the boundaries of the spirit free in their decisions.

The group or groups reform themselves in accordance with soul meetings and individual communion: they can even re-affirm themselves as outer bodies, by means of their finding invisible forms. They are a spiritual association that has no need of any outer definition to find their own form: but therefore their outer definition can be a visible form of the spirit. So that associating might not be a means of fleeing the spirit. Because brotherhood only exists where the spirit is not fled from.

Associating, as an outer event, is already a movement to flee from the spirit from which it arises: which must be travelled back up by the spirit in order to actually be its own movement. In order to move from an impulse towards brotherhood, and not from the pretence of brotherhood into which it immediately falls. Which for now is the level at which brotherhood is struggling in order to blossom into the world.

Massimo Scaligero