



WHITSUN MESSAGE

— BIRGITH LUGOSI

Dearest Members and Friends,

Thou holy fire, making Thy home in us,
When we at peace can see and serve the truth,
Make strong in us the memory of Christ,
Bring to our tongues His world-renewing word.

Thou gracious light, uniting distant men
In certainty on paths of active thought,
Make clear to us the charge of destiny,
Bring to our heads Thy world-renewing hope.

Thou healing breath, who in the body's depths,
Restorest harmony with heaven's will,
Let live in us the order of the stars,
Bring to our hearts their world-renewing Joy.

Adam Bittleston

IN OUR time it is difficult to experience the living word, for today we have a lifeless, dried up conception of language. In ancient times there was still a living understanding of the word and the creative power of the word of the Logos: In the beginning was the Word and the Word was with God (John 1:1). It was by means of the breath that God created the human being, and the whole of human wisdom is contained in the air and in the breath. “Wha” is the sound of the primal tone out of which all sounds are created. The yogi’s breathing practise filled them with inner wisdom.

In the Osiris-Isis-Horus Egyptian mystery legend, we see Isis with the crescent moon on her head. Who is she? She is the veiled one whom we find in the out breath. Another name for her is Sophia (wisdom), or Maria who stands on the Moon-crescent with her child. Quan Yin is the Chinese Isis-Sophia-Maria. She is the female aspect of the trinity.

Through refined breathing in spiritual development we change our thinking; the refined breath captures and seizes carbon. This is the Philosopher’s Stone, which the alchemists sought. All pure thinking is a refined breathing process, a healing force. During this process we must not forget the adversary forces, the ill-force. We also breathe in Typhon. Rudolf Steiner

speaks of Typhon as the air-breath that entered into and brought mortality to man. It was Typhon who murdered Osiris, the sun God who ruled the earth. To unlock the inner wisdom we must lift the veil of Isis, to make the word alive again.

Through eurythmy (Eurythmia) we make visible what takes place in the invisible. We move what we hear. The onlooker sees what he hears at the same time. Language and music are the bridge from the invisible to the visible. The word of music dies into the earthly realm, but there is birth in death, and a resurrection. As Rudolf Steiner explained, there are four ethers: When we speak a sound or word, it moves on the warmth ether. The four ethers are warmth, the light, the chemical sound, and the life ethers. The warmth ether carries them all. If we are inspired through too much warmth/sentimentalism we enter Lucifer's realm; the summer landscape of art. If we become cold through intellectual thinking and the influence of modern materialistic science, we are in the



winter landscape, or Ahriman's realm. To balance ourselves between these extremes is to become fully human, a real artist and a real scientist. We do this when we develop love. We become aware of our extremes when we imbue ourselves and hold within us Christ-filled conscious-ness. Behind the being of Christ stands the Isis-Sophia-Maria wisdom of God.

The Power of the Word

Two films based on old legends, Crouching Tiger, Hidden Dragon and Hero, demonstrate different aspects of the power of the word and its application for good or evil. In Crouching Tiger, Hidden Dragon, the hero has earned through spiritual development a sword, which in different hands can teach, heal or kill. He is even able to overcome the physical realm of gravity.

In Hero we see the power of the written word through calligraphy. Calligraphy is the preparation for this hero to become better swordsman and artist, both skills being based on controlling the wrist. This was prepared through large movements with long sticks, writing into sand. Every element has to come to alive - a being incarnating through movement. The oneness becomes the manifoldness. "Wha" becomes manifold sounds manifesting in calligraphy, hieroglyphics or the alphabet. The master of the school of calligraphy taught the word which became so powerful that it could overcome attackers. Hence the word, whether it may be spoken or unspoken, when made alive from within, can become a tool for good or evil, white or black.

Heartfelt greetings to you all,
Birgith Lugosi
State Secretary

VIC BRANCH REPORTS

EASTER & WHITSUN FESTIVALS

— Report by Yasushi Hayashi

The Vic Branch Easter Festive Celebration took place on Sunday 9th April at Aurora Australis College for the Arts in Kew. The festival began with the lecture by Ian George “An Easter Reflection: A journey to Golgotha from Leonardo’s Last Supper”, which explored Ian’s personal journey towards a deeper understanding of the purpose and meaning of Earth evolution. Then there was a Eurythmy Performance by Aurora Australis Performance Group, followed by afternoon and conversations.



The Whitsun Festival was held prior to the Vic Branch AGM on Saturday 27th May at Aurora Australis. Birgith Lugosi opened it with a verse by Adam Bittleston (See Birgith’s message above.) This was followed by tone Eurythmy presentations by the Aurora Australis Eurythmy Performance Group.

Lukas Ryan then gave a talk, titled “Soul Anxiety in Relation to Easter and Whitsun”. This talk was based on what Lukas gave to the Curative Eurythmy students at Aurora Australis earlier in the year. After describing the common experiences we have of “problems of life” (depression, anxiety, stress from life circumstances, relationship difficulties, grief and trauma...), Lukas described various ways of anxiety becoming a mental health problem. He quoted Steiner saying that Spiritual Science can lead to physical treatment of psychiatric problem and at the same time point to issues of soul. The body and soul cannot necessarily be separated, for example, as worries and cares will destroy sympathetic nervous system. Psychotherapy deals with the soul faculties by bringing consciousness to our thoughts, feeling and our experiences.



Lukas Ryan with Birgith Lugosi after the talk

Lukas then discussed Thinking, Feeling and Will in relation to the whole cosmic evolution, linking them to life and death processes, breathing (“healing breath” in the Bittleston verse), and sleeping and waking, always coming back to how to promote “self-efficacy” of the patient/client.

Lukas related the Easter experience to overcoming fear of death in our astral body and the receiving of the tongues of flame at Pentecost to the transforming of the astral body into spirit self. He concluded his talk by Steiner’s words “This festival of Whitsun has a meaning and content of special profundity, calling ever and again for perpetual renewal of the spiritual quest.”

(GA 224. *The Festivals and Their Meaning III* : Ascension and Pentecost
— Whitsun: A Symbol of the Immortality of the Ego)



VIC BRANCH AGM

— Report by Yasushi Hayashi

The 2023 Annual General Meeting of the Anthroposophical Society in Australia – Victorian Branch was held after the Whitsun Festival.

We had a discussion on whether we need to have our Branch accounts audited formally by a qualified accountant, given the small size of ‘our business’. Elizabeth McKay (Acting Treasurer) reported that the external audit costs about \$400, and an organisation of our size can have a qualified person review our Books and Accounts instead of having a full audit, which would save us some money. We would need to amend our Constitution to change this practice, so it will require further discussions. The Vic Branch Constitution states:

14. Auditor: At each annual general meeting an auditor shall be appointed to scrutinize the Treasurer’s Books and Accounts and confirm them to be a true record of the Vic. Branch’s Financial State of Affairs.

All the Committee members who were standing for re-endorsement as advised in the AGM Agenda – Ian George, Yasushi Hayashi, Birgith Lugosi, Elizabeth McKay –, plus Jenny Meltzer (mistakenly advised to retire at this AGM) were all re-endorsed as Committee members for further three years. Dianne Schiller, who had been co-opted by the Committee earlier, was also endorsed by those who were present. Petra Betschart who was newly nominated on the Committee was also endorsed. Together with James Gillan, who is in the middle of his serving term (He had sent an apology to the AGM as he was overseas), the Vic. Branch Committee now consists of eight members.

Earlier during the proceedings, in conjunction with the Branch Secretary Report, Birgith Lugosi, and then Elizabeth McKay, gave a report on the Meeting of Branch Representatives & Management Group of the Australian Society in Australia, which was held prior to its AGM in

Tasmania on 29th April. (Ian George and Jenny Meltzer also attended the Hobart meeting.)
The discussion points of the meeting were:

- Vision of Branch work
- Vision of the work of the Anthroposophical Society in Australia
- Vision of the connection between the Branches and the Society

There are differing views on the roles of the General Secretary and of the Management Committee and their relationship to various branches. Each branch and group in turn has differing needs and orientation. One of the aims of this meeting in Hobart was to come to a common vision on these points. The article you find in this Newsletter by Elizabeth McKay (“Proposal”) formed one perspective of what the Victorian Branch Committee members contributed at this meeting but was not presented as such.

Due to the discussion on the above points, we didn’t quite make it to finish on time. We have allocated one hour and half for the AGM, but it went for two hours.



At the Committee Meeting on the 18th June Petra Betschart assumed the role of Treasurer assisted by Elizabeth McKay as Membership Registrar.



FORUM – SHARING THOUGHTS, QUESTIONS, RESPONSES

Proposal for the structure of the national Anthroposophical Society in Australia — Elizabeth McKay

Preamble

For us in the Victorian Branch we have been exploring the question, ‘What vessel can be most helpful to nurture and nourish anthroposophy’s expression in Australia?’ We have looked at the statutes and other indications given by Dr Steiner and talked about ways that free will can be respected and especially in this time of great change, ‘What form or structures will most support new anthroposophical initiatives?’

Towards the end of his cycle of lectures on Genesis, Dr Steiner says the following:

“No-one who has rightly grasped the sublime origin of human existence can go on living without taking this knowledge as a germinal force of blessing and joy for the rest of his life. When you try to carry out deeds of love, let the truth about the mighty origin of men shine forth from your eyes, and thus you will best reveal what anthroposophical teaching is. Our deeds will proclaim its truth, rejoicing those around us, conferring blessing, refreshment and health upon our own spirit, soul and body. We ought to be better, stronger, healthier human beings through having absorbed anthroposophical teaching. May this above all be the effect

of this cycle. It should be a seed which sinks into the soul of the hearer, only to spring up again and bear fruit for those around us.”*

(*Although he was referring to a cycle of lectures on Genesis, the words could easily be applied to Spiritual Science more widely.)



AGM of the national Society in Tasmania, 29th April 2023

Many if not all of you will have had the experience of a life altering moment when you could no longer look to the past for answers or solutions to your challenges and questions. It was necessary to be awake in the moment and create a response, to listen to the call of the future. This is such a time for humanity, and as those who carry the impulse of Spiritual Science this is a great responsibility. It is a time for us to be our most creative, to listen with all our being to our inspirations from within and without, and especially to listen generously to our brothers and sisters within the Society. To receive generously the ideas coming forward, so that we can have the many points of view, which Dr Steiner so often spoke about, that are required to understand a situation. This does not mean supporting the point of view or agreeing with it. Rather it allows for expanded ways to see.

Many of you will know the story of the seven blind men trying to describe an elephant by the part they touched. One felt an ear, another the trunk, a third a leg and so forth and received very different answers to, ‘What is an elephant?’

I have always thought one would still get a pretty weird picture of an elephant, if only the bits as described were joined. It is the generous giving and receiving of these pictures that can build a true picture of an elephant. It is not a place for the “I’m right, you are wrong” type of discussion. This is difficult when many of us have been educated in an environment that demanded the one right answer and in a wider society where the structures support a few that say they have the right decision—a structure that leaves little space for free will. We are blessed, that in anthroposophy we know the importance of freewill and have exercises to help us grow our capacity to respect and honour the position of others.

In the inspiring talk given by Rod Tomlinson at the AGM. He told us of Steiner’s response to a man asking if he could have his school recognised as a Steiner school. The reply was, “Only if there is no principal and the teachers meet in a circle.” He went on to explain that in this way, “Each individual will carry responsibility for the school and not leave all responsibility

to the principal and such a structure enables the Spiritual Beings to weave amongst those in the circle and bring their gifts.” It is a picture that seems very important for us as a foundation for our Society structure. Past and present structures for the National Anthroposophical Society have incorporated this picture. Thus, aspects of our proposal are not new.

Proposal:

1. To have a structure where each branch and group elect a representative, who is an active member of their local committee, to meet rhythmically with the other representatives and the general secretary. This would ideally be at least twice yearly and in person. Where logistics make this impossible then on-line gatherings could be used. These meetings would enable the sharing of the initiatives from the periphery to provide nourishment and inspiration for all groups and branches.

Thus, creating a structure like a daisy, where the petals are the branches and groups. The Centre would be formed from the elected representatives and the General Secretary. This group would set the priorities for our society and be the decision-making body for all matters including finances.

The General Secretary would be like a bee carrying the pollen from the branches to Dornach and returning with the nectar of the international and central initiatives, issues and activities to nourish the Australian branches and groups. Visits to branches and groups by the General Secretary between meetings would aid in keeping us connected in this big country.

The stem of the daisy represents the connection to the Earthly requirements and the practical support needed to enable the flower of anthroposophy and our spiritual activities to flourish. We live in times when legal restrictions and requirements can become very intrusive and disrupt the true work of a group. For example, to meet Australian legal requirements, our national group as an incorporated body must have a constitution. I’m sure others of you, like me, have had the experience of investing a lot of our life force into a constitution or other document which no-one ever read. Even when they did, confusion reigned about what it meant. If no-one reads, understands, or respects the constitution or any other document, does it even exist? As a society whose purpose is spiritual, can we create a constitution which inspires rather than dictates or constricts? A constitution that guides us forward, whilst meeting external legal



requirements. Thus a second part of our proposal is that:

2. Simplicity and creativity be at the heart of every document created to guide our Society.

One final point that has arisen for us is built upon Dr Steiner's words in his first leading thoughts.

“Anthroposophy is a path of knowledge, to guide the spiritual in the human being to the spiritual in the Universe.”

There are many important movements and initiatives in the world such as the end of slavery. In our current times there are many divisive issues, such as the COVID vaccination. It is important that comments, or taking a political position is left to each individual's free will and we are careful to keep any information given out by the Society free of any earthly politics. Rather, the gift of anthroposophy is to see the bigger spiritual evolutionary picture and to fructify our outside life with this strength, as stated in the quote at the beginning.

References:

Rudolf Steiner, Genesis. Secrets of the Bible Story of Creation. Tenth lecture given in Munich 17-26 August 1910.

Rudolf Steiner, Anthroposophical Leading Thoughts. Rudolf Steiner Press, 1973. Pg 13



ON FREEDOM

— Ian George

Many individuals feel that they are free when they act according to their own will and are not constrained by outer circumstance.

This is clearly incorrect regarding many things within the 'social contract', things which assist in a proper and functioning social system (e.g. stopping at a red light).

However, freedom as defined by what one wills is, in the broadest sense, an undeniable truth. This, however, becomes shrouded in a myriad of errors if founded, not on clear thinking but on what appears today as 'alternative thinking'. These alternative thoughts are, in truth, a collection of feelings, instincts and urges of individual desires, camouflaged as personal freedom.

Echoing Karen Swassjan*, a multitude of tricksters appear on the scene – from those whose mummies still regale them with false praise to hardboiled swashbucklers, megalomaniacs keen for the kill – each one of them laying claim to their individual freedom and the truth of their words when in fact it is no longer freedom but a “free-for-all” which they represent.

There is no trace of liberty-for-all left; only an insolent, often petulant squawking from these daredevils who have long ago done a runner from the moral enclosure we call society, to be free, to roll about in the sewer of their unprincipled and deceitful campaigns.

To live in accordance with one's free will requires that one knows their own nature and what it means to have free will. Not a nature that is of lowest common denominator, that is crammed with egotistical self-interested need - disguised as actions of a grand benefactor; and not a will, comprised of vanity which has lost its inner core, its essential rudder. None of this is free, none of this has a real consciousness of our true nature; of what we call humanity.

Freedom requires real responsibility towards others, an ability lacking, it seems, in today's world. If I take my 'freedom' at the expense of your freedom then how can my action be free, indeed, how can I claim to be a free individual; surely freedom for all people is an inconvertible truth or no truth at all?

The great sadness is that these societal symptoms appear to live on in all the various sides of the political, corporate, and social gulf.

Immanuel Kant said, "Act only in accordance with that maxim through which you can at the same time will that it become a universal law." Anthroposophy rejects this notion.

Joseph Beuys** regarded human beings as 'freedom beings', he argued that art was the solution to this 'freedom' question, to make people free in fact was the trajectory of art for Beuys "...therefore art for me is the science of freedom". This idea, this new form of thinking, which raises the question of freedom to the rigor of science, is a new impulse in the world which was articulated by Steiner in very exacting terms, "Freedom means not only that I am free from an outside authority, but above all that I am not subservient to any prejudices, opinions, sensations, and feelings of my own", evoking the Greek aphorism, "Know Thyself".

Our conduct in the world then presupposes a capacity for what Rudolf Steiner called individual moral intuitions, and it is the individual's capacity for moral intuition which constitutes an individual's capacity for freedom in their deeds. Through pure thinking we carry out actions which originate within us, hence the need for the six basic exercises which harmonise thinking, feeling and will, and, together with meditations recommended by Rudolf Steiner, and First Class Lessons, which help prepare us to be able to recognise moral intuitions. Thereby, we can learn develop a deeper understanding of Anthroposophy which holds that 'I cannot act as all people act, I can only act out of each question, as it arises', and develop freedom through moral intuitions.

If we represent the Anthroposophical Society, we must consider this question of freedom deeply, and there must surely be a higher standard to which we hold ourselves and our colleagues if we intend to pursue this path in truth.

This is a passage from a book of essays 'Food for Thought: The Substance of Joseph Beuys', yet to be published by the Joseph Beuys Cafe Melbourne, celebrating the 100th anniversary of the birth of Joseph Beuys. Essay contributions by Ian George, Jean-Christophe Ammann, Wolfgang Zumtack, Norbert Schaaf, Volker Harlan, and Bettina Paust. The essay has been adapted for an Anthroposophical audience.

* Dr Karen Swassjan

Born in Armenia in 1948, is a philosopher, literary critic, historian of culture, and anthroposophist. He is one of the best-known contemporary philosophers in the Russian-speaking world. He studied philosophy and English and French philology at Yerevan State University, where he wrote his doctoral thesis on Henri Bergson and became a professor. In the 1990s he was honoured by the Alexander von Humboldt Foundation for his work as a researcher and teacher. In 2009 he won the first prize for an essay competition by the Institute of Philosophy of the Russian Academy of Science. Swassjan writes and lectures in Basle, Switzerland, where he lives today.

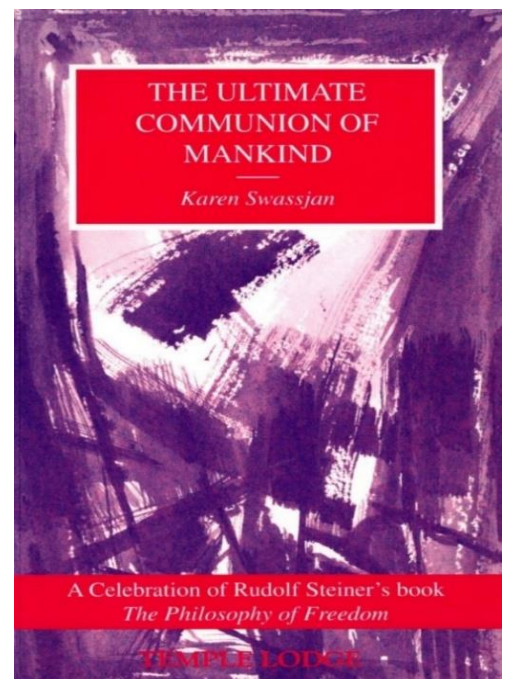
The Ultimate Communion of Mankind: A Celebration of Rudolf Steiner's Book "The Philosophy of Freedom" by Dr. Karen A. Swassjan

** Joseph Beuys

—Joseph Beuys was the most significant artistic innovator of the twentieth century. His extended concept of art and his Social Sculpture Theory contain the seeds needed for addressing the root problems of our global society today.

(Otto Scharmer, MIT Sloan School of Management)

Joseph Beuys 1921-1986, was a German artist, teacher, performance artist, and art theorist whose work reflected concepts of humanism, sociology, and anthroposophy. He was a founder of a provocative art movement known as Fluxus and was a key figure in the development of Happenings. Beuys is known for his "extended definition of art" in which the ideas of social sculpture could potentially reshape society and politics. He frequently held open public debates on a wide range of subjects, including political, environmental, social, and long-term cultural issues. Beuys attended collected approximately 100 books of Rudolf Steiner during his lifetime.



LOOKING AHEAD

Australia-wide CHRISTMAS CONFERENCE IN VICTORIA 27 – 31 December 2023

RECOGNISING AND AFFIRMING THE MYSTERY DEED OF THE
CHRISTMAS CONFERENCE AS WE CONTINUE TO CULTIVATE
THE LIFE OF THE SPIRIT IN OUR TIME

A Conference to celebrate the
100th Anniversary of the Christmas Conference

27TH DECEMBER TO 31ST DECEMBER

We invite you to attend a gathering of celebration, sharing, and esoteric work as we look at the Foundation on which Anthroposophy stands as offered by the deed of the Christmas Conference. Also, an exploration of the diverse vocational fields and the Arts in which Anthroposophy lives today. Jointly hosted by the Society and the School of Spiritual Science in Australia.

Open to members and friends

Lectures

The Mystery Deed of the Christmas Conference; The Divine Plan of the Hierarchies; The Supersensible Michael School; Esoteric Musicology – a journey through the planets and the 12 Zodiac signs; also lectures on Medicine, Art and Agriculture (still in planning).

Workshops Art, Music, Drama, Eurythmy and Speech

Performances Eurythmy, drama and music

Conversation groups

Class Lessons for members of the School of Spiritual Science

Helen Vogel
hvogel09@gmail.com

The Michael Centre
Wellington Park Dr, Warranwood, Victoria

MORE DETAILS TO
FOLLOW

Jennifer West
jwest2343@gmail.com

RUDOLF STEINER'S WORD

28 February 1923, Stuttgart

Lecture 7 of the lecture series

<AWAKENING TO COMMUNITY>

GA 257

... I am taking as my starting point something well-known to everybody familiar with the history of societies built on foundations similar to those on which our own society is based. ... That is, that a certain moral atmosphere is always created ... One could describe this atmosphere as being that of a real, genuine striving for brotherliness among the members of such a society. This goal is usually listed among the precepts or in the statutes of these societies ...

Now the thing that people familiar with the history of such societies know is that these societies built on brotherliness and spiritual insight are the worst beset with conflicts. They present the widest opportunities for fighting, for partings-of-the-way, for splitting up into separate factions within the larger group, for group resignations, for sharp attacks on those who stay and those who leave, and so on. In short, human strife is at its most rampant in groups dedicated to brotherhood.

... Let us contrast the everyday state of consciousness, to which we are guided by the natural course of external events, with that higher one that can ... awaken through the fact that a person wakes, not just in the encounter with the natural aspect of his surrounding but also, in the encounter with the inner being of the other person. ... Of course, there are many other ways of entering the higher worlds, as you know from my book, *Knowledge of the Higher Worlds*. But for the period of time one is privileged to spend with others in that way, one can find oneself in a position to understand and witness things one would otherwise not understand or witness. ...

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Now at this point there is a possibility of the whole state of mind of ordinary consciousness being carried over into the spiritual world one thus enters and applied to it. This is the same thing that happens on another level when the state of soul of a person absorbed in dream pictures is projected into ordinary life: one turns into an egotist in the most natural way. This occurs if one fails to realize that everything in the higher worlds of the spirit has to be looked at in an entirely different way than one looks at the sense world. One must learn to think and feel differently. Just as dreamers have to switch over into a totally different state of consciousness if they want to share a life with others in an ordinary state of waking, so must

there be similar awareness of the fact that the content of anthroposophy cannot be approached with the attitude of soul one has toward the things of ordinary experience.

... When people come together and talk back and forth, one with the ordinary consciousness exemplified in the usual scientific approach and the other with a consciousness equal to forming judgments that

accord with spiritual reality, then it is exactly as though a person recounting his dreams were trying to reach an understanding with someone telling him about external facts. When a number of people meet in an ordinary state of consciousness and fail to lift themselves and their full life of feeling to the super-sensible level, when they meet to listen in a merely ordinary state of mind to what the spiritual world is saying, there is a great — an immeasurably great — chance of their coming to blows, because all such people become egotists as a natural consequence.



The ruin of the first Goetheanum

It has become a habit nowadays to give only scant attention to somebody else's words. When a person is part way through a sentence, someone else starts talking, because he is not the least interested in what is being said. He is interested only in his own opinion. ...

There is, to be sure, a powerful remedy for this, but it is available only if the human soul develops it. I am referring to tolerance of a truly heartfelt kind. But we have to educate ourselves to it. In a state of everyday consciousness a little tolerance suffices most people's needs, and social circumstances put many a situation right again. But where the ordinary everyday state of mind prevails, it often happens that people talking together are not even concerned to hear what the other is saying. We all know this from our own personal experience. It has become a habit nowadays to give only scant attention to somebody else's words. When a person is part way through a sentence, someone else starts talking, because he is not the least interested in what is being said. He is interested only in his own opinion. One may be able, after a fashion, to get

by with this in the physical world, but it simply cannot be done in the spiritual realm. There, the soul must be imbued with the most perfect tolerance; one must educate oneself to listen with profound inner calm even to things one cannot in the least agree with, listen not in a spirit of supercilious endurance, but with the most positive inner tolerance as one would to

well-founded utterances on the other person's part. ... When he has made himself capable of listening to the other's opposite view with exactly the same tolerance he feels toward his own — and please notice this ! — then and then only does he have the social attitude required for experiencing what was formerly merely theoretical knowledge of the higher worlds.

When he has made himself capable of listening to the other's opposite view with exactly the same tolerance he feels toward his own — and please notice this ! — then and then only does he have the social attitude required for experiencing what was formerly merely theoretical knowledge of the higher worlds.

This moral basis is vital to a right relationship to the higher realms. The strife that I have described as so characteristic of the societies we are discussing has its root in the fact that when people hear sensational things, such as that man has an etheric and astral body and an ego as well as a physical body, and so on, they listen for sensation's sake but do not undertake to transform their souls as these must be transformed if they are to experience spiritual reality differently than they would a chair or a table in the physical world, and one experiences even these objects differently in the physical world than one does in dreams. When people apply their ordinary soul habits to what they think they are understanding of teachings about the higher worlds, then this inevitably develops strife and egotism.

Thus it is just by grasping the true nature of the higher worlds that one is led to understand how easily societies with a spiritual content can become involved in conflicts and quarreling ... To become an anthroposophist it is not enough to

know anthroposophy from the theoretical side: one's whole approach has to be transformed in certain ways. Some people are unwilling to do this.

... To occupy oneself with the anthroposophical outlook will mean finding firm footing, not only in the physical world but in all the worlds there are. Then anthroposophical impulses will also be a fountainhead of the capacity to love one's fellowmen and of everything else that leads to social harmony and a truly social way of life. There will no longer be conflict and quarreling, divisions and secedings among anthroposophists; true human unity will reign and overcome all external isolation. ...

The key need is for everyone who intends to join with others in really full, genuine participation in the Anthroposophical Movement within the Society to develop a certain attitude of soul, a certain state of consciousness. If we really permeate ourselves with that attitude and that consciousness, we will establish true anthroposophical community. Then the Anthroposophical Society, too, will flourish and bear fruit and live up to its promise.

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USEFUL THINGS TO KNOW ...

VIC BRANCH COMMITTEE

Birgith Lugosi	Branch Secretary, Festival Co-ordinator	0448 844 453	birgith.lugosi@gmail.com
Petra Betschart	Treasurer		asvictreasurer@gmail.com
Elizabeth McKay	Membership Registrar	0410 294 110	anthroposvic@gmail.com
Yasushi Hayashi	Vic News Editor		anthroposvic@gmail.com
Jenny Meltzer	Committee member		
Ian George	Committee member		
James Gillan	Committee member		
Dianne Schiller	Committee member		

Vic Branch enquiries: anthroposvic@gmail.com or birgith.lugosi@gmail.com

SCHOOL OF SPIRITUAL SCIENCE

Meetings of the First Class: Please check with the class holders.

KEW - 2 Union Street

4th Sunday of month at 10am*

2nd Friday of month at 7.30pm*

Class Holder: (Free rendering)

Birgith Lugosi 0448 844 453

WARRANWOOD 37A Wellington Park Drive

3rd Sunday of month at 10am; Feb. to Nov.

Class Holders: (Free rendering)

Guenter Zimmermann 0417 309 276

David Morgan 0401 999 402

ESOTERIC DEVELOPMENT GROUP for Class Members

WARRANWOOD 37A Wellington Park Drive.

1st Sunday of Month at 10am Rob Gordon 0417 033 744

LINKS and CONTACTS

Visit these websites for further information:

The General Anthroposophical Society: goetheanum.org/en

The School of Spiritual Science at the Goetheanum: goetheanum.co/en/school

The Anthroposophical Society in Australia: www.anthroposophyau.org.au

VIC NEWS - THE NEWSLETTER OF THE VICTORIAN BRANCH

Please send your member's news, reports, initiatives and creative contributions by email to: The Editor anthroposvic@gmail.com

Advertising in the Newsletter

Cost for advertisements in the Newsletter of a commercial nature:

\$50 for full page; \$25 for half page; \$15 for a quarter page, or attachment /flyer of equivalent size. Cost to be paid into the Vic Branch Account at the time of submission of the ad.

Direct transfer deposit to **Bank Australia: BSB 313-140; Account No. 12051301**
("Anthroposophical Society in Australia – Victoria Branch")

Identify your transaction with: "your name, Ad" and email a copy of the fund transfer receipt to: asvictreasurer@gmail.com

Editorial Note

My apology for not getting the Autumn Edition out. I have tried with this edition to create a newsletter that could be read easily on the smart phone, but I have managed it only partially with my limited IT knowledge and skills.

How do you read the Newsletter? On your smart phone, on your computer or tablet, or do you print it on paper? I would love if someone could advise me how to produce a modern digital newsletter.



Before my time (I joined the Editorial Team in 2018) the Newsletters were printed on the A5 booklet format. This meant that the number of pages needed to be always “multiples of 4”, which affected the selection of articles. This was abandoned long time ago, but the current Editor’s mode of thinking remains as that of the 20th century, and I’m still thinking of the layout on A4 paper. And since I am better with words than visual images, I think articles rather than graphic presentations. According to some reaseraches, this is one reason people are turned off from reading newsletters.



Please send in short articles and photos about your anthroposophical initiatives/activities or thoughts and questions you are pondering on.

Longer, well-considered articles could be sent to the Journal of the Anthroposophical Society in Australia, which is now switching to an email-only format.

Any feedback on the format or the content of this Newsletter are also welcome.

– YH

CLOSING DATE 16th September 2023 for articles

for the Spring Edition to be out in October 2023

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