

KEY DATES

Sun 5th Oct 4pm
Michealmas

Fri 10th Oct 7.30pm
Alfred Agostin lecture
The spiritual yearly
festivals

11th-14th October
Alfredo Agostini How
to connect with our
higher self

Sat 25th Oct
9.30am-4.30pm
Biodynamic gardening
workshop
Gladysdale Farm

Sat 6th Dec
9.30am-4.30pm
Biodynamic gardening
workshop
Gladysdale Farm

Next Newsletter
December 2025

Christmas Festival TBA

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Underlies the Senses

News in Victoria

Dear Friends,

I hope this finds you well, in good spirits and delighting in the returning sunshine, warmth and beautiful color displays of spring.

A warm, heartfelt thankyou to Ian George on behalf of all the committee. Thankyou for your generous contribution. Your joyful smile, kind heart, humour and wisdom are much appreciated.

Blessings for those that have crossed the threshold over the past few months; Margot Horne,

Jennifer Hogdetts and David Tresemer.

Thankyou for contributions to this seasons newsletter. Reports and photos on anthroposophical activities around Victoria are most welcome!

Welcome to new members and friends, I hope you find inspiration and comfort within these pages.

Joy to you

Leanne Savory

Anthroposophical Medical Conference

Impressions and reflections from the May Conference in Melbourne, 2025

'... For in mutual give and take in spiritual matters, human life unfolds its truest essence.'

Thank you to the recently formed Initiative Group for bringing these words from Rudolf Steiner before us as we grapple with the social ways of working and relating together as an association of people wishing to live in accord with the spirit-dimension of life. We need to be constantly aware that the spirit forces opposed to the unfolding of humanity's truest essence are strongly incarnating in this time. The conference format enabled members to interact in small groups around immediate, relevant themes concerning the Society in Australia and more broadly. While the contribution from Christopher Houghton Budd on Friday was greatly appreciated, participants have

expressed how the small group work was empowering and joyful for them. 'The conversations [were] positive, lively, futuristic, jovial yet with seriousness.' I was particularly grateful to have been present for the Sunday closing large group session when we shared thoughts and impressions from the small groups and the Conference in general. Toward the close of that session came an innocent question to a prominent participant who had not spoken. The mood of warmth and goodwill changed to anguish and pain that could be felt vicariously. 'In mutual give and take' we could say! The situation was resolved in the group, which led to a 'gem-like' imaginative-conception of the 'General Anthroposophical Society'. The social moment was far from comfortable, having the possibility of going 'pear shaped' with rifts and misunderstanding, yet in what was widely-felt as

*".....a special relationship was established between the Archangelic Power, that Being whom we call the Archangel Michael, and the destiny of mankind. I have reminded you that since November, 1879, Michael has become the Regent, as it were, of all those who seek to bring to men the beneficial forces necessary to their healthy progress.....
.....in November, 1879, beyond the sphere of the Sense World, in the Supersensible World, that event took place which may be described as follows: Michael has gained for himself the power, when men come to meet him with all the living content of their souls, to permeate them with his power, so that they are able to transform their old materialistic intellectual power—which by that time had become strong in humanity—into spiritual intellectual power, into spiritual power of understanding. That is objective fact; it has taken place. We may say concerning it that since November, 1879, Michael has entered into another relationship with man than that in which he formerly stood. But it is required of men that they shall become the servants of Michael."*
Rudolf Steiner GA195 25/12/1919

what was needed in that moment, there was an honouring of what true human-ness can be. I am encouraged that the great human project, "what we ..." is a worthy work-in-progress!

- David Morgan

Quotation from Rudolf Steiner, 13 January 1924, describing the Foundation of the General Anthroposophical Society at the Christmas Meeting, 1923, Dornach, Switzerland.

Michael and the Wedding Feast

"My purpose is to draw attention to the impulses that must enter human souls, human minds out of the spiritual world, if we wish to get beyond the catastrophic times in which we live."

Rudolf Steiner

Overcoming Myself and overcoming the Dragon
to create the True Human Being

Eurythmy
Aurora Australis
Eurythmy Group

Lecture
Birgith Lugosi

Sunday 5th October 2025 4pm

VENUE

2 Union Street
Kew

PRICES

Members \$25
Friends \$30
(pre-pay or cash at the door)

BOOKINGS & ENQUIRIES

Call Birgith Lugosi

0448 844 453

Email

birgith.lugosi@gmail.com

MAKE PAYMENTS TO

BSB 633000

Acc No. 207414764

The Spiritual Yearly Festivals

Lecture by Alfred Agostin



The working in the Ether-
World in the Human
Beings and the Elemental
Beings through the soft
wave of touch of
the Spiritual World in the
cycle of the year.

Friday 10th October 2025 7.30pm

VENUE

2 Union Street
Kew

PRICES

\$30

(pre-pay or cash at the door)

*Free for workshop attendees

BOOKINGS & ENQUIRIES

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How to Connect to our Higher Self

"There is no time within historical human evolution that is so spiritual as the time in which we live, the time since the end of the 70's. From a historical point of view, we live in the most spiritual of times." Rudolf Steiner

Alfredo works as a Clairvoyant and Healer. He is a Curative Educator, Bothma Gymnast and has a deep understanding of how to remove unwished Elemental Beings. He is a brother to serve.

Our Workshop offers to explore, through Spiritual Science Research, the development of the Human Aura. Leading to understand how important it is to transform through Exercises, Contemplations and Meditations which will help to understand ourselves, our surroundings and most importantly the time we are living in now.

Experiencing our times can awaken fears. We can turn this fear into courage and see that we are called spiritually to "awake" in this life.

Our body is in need of nourishment but Soul and Spirit are in need as well to develop healthy spiritual organs.

Learn to transform hindrances into Strength, find the inner balance and inner quiet. This Workshop will help

October 2025 11th - 14th

VENUE

Kew Library
corner Cotham Rd, Civic Drive Kew

PRICES

Three Days - 300
Day Four - Optional Excursion
(In Daylesford 14th October)

BOOKINGS & ENQUIRIES

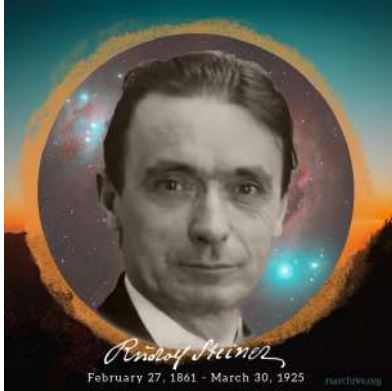
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Biographical Timeline of our dear Dr Steiner Part 1



“May everything we have gained in our spiritual movement and through our spiritual outlook enable every single one of us, in what lies ahead, to stand in the place where destiny puts us in the world, full of strength and confidence.”

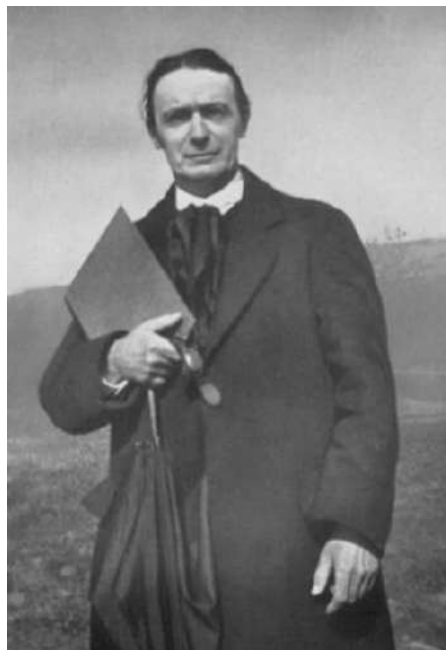
- Rudolf Steiner, 1 September 1914, The Destiny of Individuals and of Nations.

This article was written by Karin Wietrzykowski, Director of the Rudolf Steiner Archive of the United States public charity, Steiner Online Library, in honor of the 100th anniversary of Rudolf Steiner's death. Please support their wonderful work if you can. <https://rsarchive.org/>

1861 AD Incarnation

Rudolf Joseph Lorenz Steiner was born to Johann Baptist Steiner and Franziska Steiner on February 1861 in Kraljevec, Hungary (now Croatia) where he lived the first year and a half of his life. While February 27th is the date most frequently given by Steiner as his date of birth — as indicated in Rudolf Steiner's Unfinished Autobiography — a posthumous Autobiographical Fragment states that he was born February 25th and baptized two days later. The family lived briefly in Mödling, Austria (1862) and then moved to Pottschach where his father worked as a telegraph operator for the Austrian Railways. There in a remote station along the Southern Austrian Railway, young Rudolf lived with his parents, younger sister Leopoldine (1864-1927) and deaf-mute brother Gustav (1866-1941) in a beautiful, rural landscape which lay in the shadow of the intruding industrialization of the telegraph and railroad.

Rudolf Steiner would later reveal he was born during a time when a great cosmic war was underway in the spiritual realm between these polar forces of spiritual beauty and dark materialism. Long ago in 33 A.D., through what



Steiner refers to as The Mystery of Golgotha, balance was reestablished on Earth through the sacrifice, physical death, and resurrection of a fully Christ-filled human being, Jesus Christ, thereby rescuing humanity from eternal death and devolution. See also From Jesus to Christ. Now, humanity was once again in danger of dark forces overtaking them. See Michaelmas and the Soul-Forces of Man. From the 1840s until 1879, Christ's emissary, Archangel Michael, and his legions waged war against this new uprising of the Dragon of materialism. See The Battle between Michael and 'The Dragon'. Steiner's entire life story reflects his mission to awaken the human soul to spirit and transform our darkened world through Christ. Rudolf Steiner brought the stream of anthroposophy into human evolution in this context.

1868 AD Clairvoyance

Young Rudolf was not a typical child. Unbeknownst to the family, an aunt had committed

suicide in a distant town. While he was playing in the train station waiting room, Rudolf Steiner saw her form which spoke to him, asking

for help. See the Autobiographical Fragment and Autobiographical Lecture About Childhood and Youth Years up to the Weimar Period, referred to herein as his "Autobiographical Lecture, 1913." The natural world began to speak to him, as well as the worlds that lay behind them. Steiner



“The time has come to realize that super-sensible knowledge has now to arise from the materialistic grave.”

— Rudolf Steiner

recounts, "From that event onward, a life in the soul began for the boy." He saw how the spiritual world worked like invisible hands moving our world in the same way he could pull strings in the picture book he played with in the station house to make the storybook characters move.

Biographical Timeline of our dear Dr Steiner....



Parents of Rudolf Steiner



"Sometimes Felix Kogutzki is also considered the messenger of that secret master reported in GA 262 (pp. 30-31). It states: "Not immediately did I meet the Master (Master), but first of all an Envoy sent by him, who was completely privy to the secrets of the efficacy of all plants and their connection with the cosmos and with human nature." (GA 262, p. 16). It is sometimes speculated that Alois Milanese was that secret master."

-Stellar Polaris



1869 AD Unorthodoxy

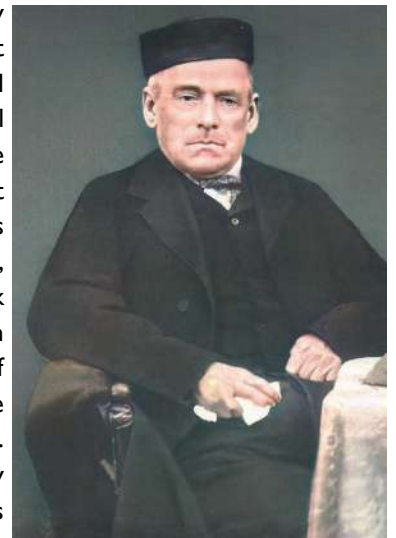
At the age of 8, Steiner's family moved to Neudörf, a little Hungarian village at the border of lower Austria along the railway. There he borrowed a geometry book from a teacher and "learned through geometry to know happiness for the first time" as he came to realize "one must carry knowledge of the spiritual world within oneself after the manner of geometry." In the first chapter of his autobiography, Steiner recalls that he was more interested in the shape of the quill, the physics of the feather, and the sound of the words rather than proper handwriting and spelling.

1875 AD Initiative

Steiner notes that up to the age of 13-14, "the boy could write very little correctly, grammatically and orthographically." However, around the age of 14, he began giving private tutoring lessons to other boys to earn spending money. The resourceful boy learned bookbinding from his father's apprentice and bound his own textbooks since he couldn't afford to have them professionally bound. Between the ages of 14-15, he set aside pennies for weeks to buy the newly published edition of Kant's Critique of Pure Reason. Bored by his professor's history lectures, he removed the pages from his history book and rebound the cover with the pages of his new Kant book to read philosophy during class. He sold his old textbooks and exchanged them for more philosophical books including Kant, Hegel, Schelling, and Fichte. As for his inner, spiritual life, Steiner recounts to Edouard Schuré that the idea of time became entirely clear to him: "It was the realization that there is a backward-going evolution that interferes with the forward-going one—the occult-astral. This realization is the condition for spiritual vision." See Notes Written for Edouard Schuré in Barr, Alsace (the "Barr Document").

1879 AD Education

At the age of 18, Steiner graduated from high school and the family moved to Vienna to enable him to attend the Vienna College of Technology. He enrolled in the hard sciences of mathematics, physics, botany, zoology, and chemistry. Yet he was still drawn to literature, history, and philosophy, especially Johann Wolfgang von Goethe, the German polymath, who is widely regarded as the greatest and most influential writer in the German language. Rudolf Steiner, quickly becoming a polymath himself, additionally attended lectures at the University of Vienna. In his first year of college, he met German literature professor Karl Julius Schröer, "who was far removed from the natural sciences." Steiner attended Schröer's lectures on the history of German literature, particularly Goethe. Also that first year, in a pivotal encounter on the train between his home village and Vienna, Steiner met an herb gatherer, Felix Kogutzki, with whom he found "it was possible to talk about the spiritual world as with one who had his own experience therein." See Barr Document and Rudolf Steiner's Autobiography. He would later commemorate the "herb gatherer" in his Mystery Dramas as Felix Balde. Thus, Rudolf Steiner met both his mentor in worldly wisdom in Professor Schröer, on the one hand, and his guide to spirit worlds through the herb gatherer, on the other.



Felix Kogutzki

Biographical Timeline of our dear Dr Steiner....

1882 AD Initiation

Steiner also mentions "another personality" equally as "unsightly" as Felix who subsequently furthered his esoteric training. In an Autobiographical Lecture from 1913 Steiner recalls he had not yet read the second part of Faust when he was initiated in this way into the occult. Steiner refers to this personality as one of the "Masters" while Felix Kogutzki was an emissary of the Master. See Barr Document. In the Introduction to his French translation of Christianity as a Mystical Fact, Edouard Schuré says the Master did not have to do much for the spontaneous initiation of his disciple, only show him how to make use of his own nature to access everything he needed. Steiner had already outlined his spiritual mission: "To combine science with religion, to bring God into science and nature into religion, and thereby to fertilize art and life anew." In this light, he undertook "an intensive study of Hegel." Steiner writes in a letter dated June 20th to German novelist, poet, playwright, and Idealistic Hegelian philosopher, Friederich Theodor Vischer, "[I]t is certain that the atom and the motion behind the empirical must be exchanged for the fundamental sensory elements of outer experience, and henceforth can no longer count as principles of the study of nature." His understanding of the spiritual hands moving the world were coming forth in his scientific writings.

1883 AD Goethe

Through the connections of professor Karl Schröer, Rudolf Steiner was given the opportunity to edit the scientific writings of Johann Wolfgang von Goethe for Joseph Kürschner's Deutsche National-Literatur which would continue until 1897. Along with sorting and arranging Goethe's works, Steiner wrote introductions and commentaries to Goethe's work in botany, zoology, geology and color theory while Schröer edited literature and the arts. Rudolf Steiner's commentaries have been collected and published in English under the title Goethean Science. This book forms a cornerstone for the foundations of Anthroposophy as reflected in this famous passage: "Inasmuch as thinking takes possession of the idea, thinking fuses with the primal ground of world existence; what is at work outside enters into the spirit of man: he becomes one with objective reality in its highest potency. Becoming aware of the idea within reality is the true communion of man."



Johann Wolfgang von Goethe
1828 painting by Josef Stieler

"We do not have to visit a mad-house to find disordered minds; our planet is the mental institution of the universe."

- Johann Wolfgang von Goethe

1884 AD Educator

Rudolf Steiner began working as a private teacher and tutor of four children of the Specht family in Vienna and would continue with this "governess" position (as he called it) until 1890. Mr. Specht was a respected businessman in the cotton trade and Steiner learned much about commercial trade from him. By teaching the children, on the other hand, he both polished his own grammar skills for his later lecturing and writing and, further, learned a sort of practical psychology by educating a number of boys. One of the children had severe learning disabilities. Steiner's natural proclivity for working with special personalities helps him break through to the child. See Autobiographical Lecture, 1913.

1885 AD Intellectual

Rudolf Steiner wrote and published lectures and articles on Philosophy, Science, Aesthetics, and Psychology to bring spirit into the sciences and society at large. He continues to research and write about Goethe in Deutsche National-Literatur. He also continued his tutoring position in the Viennese household, in an environment of both the modern, industrial business and creative child rearing. See Ibid.

1886 AD Epistemologist

At the age of 25, Rudolf Steiner wrote An Outline of Goethe's Theory of Knowledge. This volume is Steiner's first independently published book and it anticipates many of his later epistemological writings. It was written in connection with his work on Goethe's scientific writings, which he edited and annotated in five volumes for Deutsche National-Literatur.

1887 AD Essayist

Rudolf Steiner continued to write and publish lectures and articles on a wide variety of topics "to combine science with religion, to bring God into science and nature into religion, and thereby to fertilize art and life anew." See Barr Document. The many Collected Essays linked by year are the first ever English translations which are now made available by Steiner Online Library.

1888 AD Editor

Rudolf Steiner was the editor of the Weekly German Magazine (Deutsche Wochenschrift) in Vienna which represented the national interests of Germany in Austria. There he published essays on cultural and contemporary history as well as numerous other topics in other journals. On November 9th, he gave his first recorded lecture before the Goethe Society of Vienna, Goethe as the Founder of a New Science of Aesthetics.

Biographical Timeline of our dear Dr Steiner....

*“.....”From the tile
that falls from the
roof, to the shining
flash of spirit that
arises in thee and
which thou
impartest”—
everything in the
universe is to
Goethe the activity,
the manifestation of
One Creative
Spirit.”*

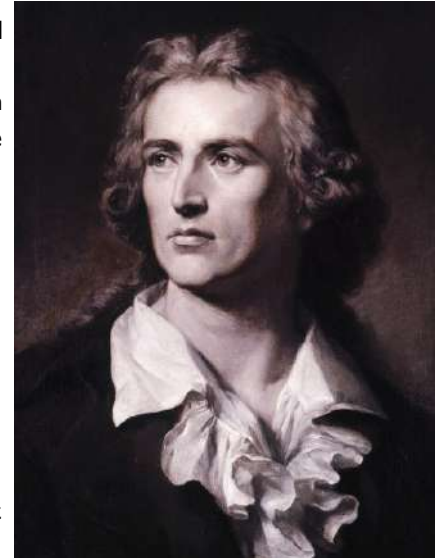
Rudolf Steiner

1889 AD Germany

In his first trip to Germany from Austria, Rudolf Steiner visited the Goethe-Schiller Archives at Weimar to discuss work he was to undertake for the Sophia Weimar Edition. The young Steiner meets the Austrian poetess Marie Eugenie del Grazie who he came to admire despite her deep antipathy toward Goethe. He presented her with his essay Nature and Our Ideals. As stated in the later-published Introduction, "[T]he essay provides a means of harmonizing delle Grazie's wild powers of darkness with his own methodical mode of cognition; for the sake of the world, this essay lays out an idealistic world view that finds its fullest treatment in The Philosophy of Spiritual Activity.

1890 AD Archives

Rudolf Steiner moved from Vienna, Austria to Weimar, Germany to contribute to the Goethe-Schiller Archives editing the Natural Scientific Writings of Goethe for the Sophia Edition of Goethe's Works. As he recounts in a later autobiographical lecture, "Domestic and foreign scholars came again and again, even from America, so that this Goethe-Schiller Archive became a meeting point for the most diverse scholarship." See Autobiographical Lecture, 1913.



“Art is the daughter of freedom”

- Friedrich Schiller

1891 AD Doctorate

At the age of 30, Rudolf Steiner received his doctorate in philosophy from at Rostock University. His doctoral thesis was published in expanded form in 1892 as Truth and Knowledge . He found himself in profound opposition to the pessimistic philosophy of Eduard von Hartman, but experienced what he needed: to be able to appreciate even when he needed to oppose. In November, he gives his first lecture on Goethe's "Fairy Tale" as reported in the Chronik des Wiener Goethe-Vereins. See On the Mystery in Goethe's Enigmatic Fairy Tale in the “Conversations of German Emigrants”.

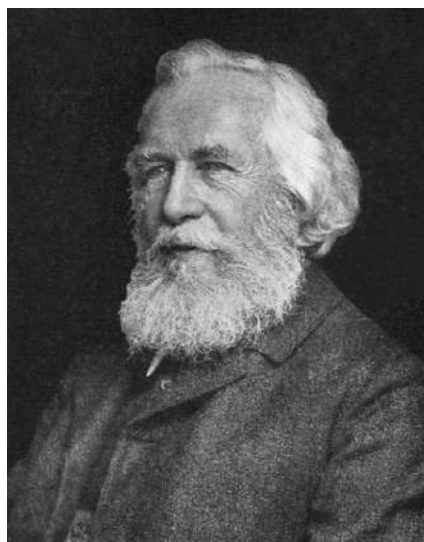
1892 AD Iconoclast

Rudolf Steiner worked meticulously to establish a purely philosophical foundation for his spiritual world view. He did this through Truth and Knowledge which originated from his doctoral dissertation at the University of Rostock. He considered it to be the "prelude to a Philosophy of Freedom," because all the primary points of the later work are laid out there in their essence. Steiner also published in Die Zukunft, a biting essay denouncing the Society for Ethical Culture which was founded to promote the "morality common to all good people" — an idea Steiner viewed as nonsense. Steiner's unabashed article resulted in sharp criticism and the publication of pamphlet against Steiner entitled Nietzsche-Narren (Nietzsche Fool). However, he held the occult point of view that demanded "No unnecessary polemics" and that one must "avoid defending yourself where you can." See Barr Document. Ernst Haeckel contacted him immediately and two weeks later published an article himself in Zukunft in which he agreed with Steiner that "ethics can only arise on the basis of a worldview." Steiner also articulated these thoughts on individual freedom and ethics in an article published in Literarischer Merkur a few weeks prior. In it, he expressed relief such "general morality" is not possible since, "Otherwise, the individual expression of national and human natures, of ages and individuals would be replaced by the template-like actions of moral puppets, which would always be strung up on the strings of the general human moral doctrine."

Biographical Timeline of our dear Dr Steiner....

1893 AD Individualist

Steiner was working intensely on his Philosophy of Freedom at this time, yet he still continued to write articles and lecture. He went to Vienna on a few occasions, once to give a lecture at a scientific club on the relationship of monism to a more spiritual, more real direction. The paper can be read in the Monatsblätter des Wissenschaftlichen Clubs in Wien. In it he expresses his admiration of Haeckel, whom he called "the greatest German natural scientist of the present day." Steiner promulgated Haeckel's "phylogenetic ideas" in his Two Essays on Haeckel. In his lecture in April, On the Question of Hypnotism, Steiner lauds Fichte's giving central position to the "I" in the field of science "as a merit that cannot be appreciated enough" and condemns spiritualism in that regard.



"It is, however, a most astonishing but incontestable fact, that the history of the evolution of man as yet constitutes no part of general education. Indeed, our so-called "educated classes" are to this day in total ignorance of the most important circumstances and the most remarkable phenomena which Anthropogeny has brought to light."

- Ernst Haeckel

1894 AD Philosopher

At the age of 33, Rudolf Steiner published The Philosophy of Spiritual Activity otherwise known as The Philosophy of Freedom. The book is the fundamental text of Steiner's philosophical outlook. Together with the already published volume, Truth and Science (1892), and his future book, The Riddles of Philosophy (1914), it might be considered as one third of a philosophical trilogy. Steiner met Haeckel for the first time at Haeckel's sixtieth birthday in Jena on February 17th. See Barr Document. Thereafter, Steiner began correspondence with Haeckel.

1895 AD Nietzsche

Rudolf Steiner met the dying Friedrich Nietzsche, and then spent several weeks in the Nietzsche archive and thereby wrote and published Friedrich Nietzsche: Fighter for Freedom. Steiner states that although he had been hostile toward Nietzsche in the past, he wished to immerse himself in Nietzsche's "foreign currents of thought" and for some time was then considered "the most unconditional Nietzschean." See Barr Document.

1896 AD Critic

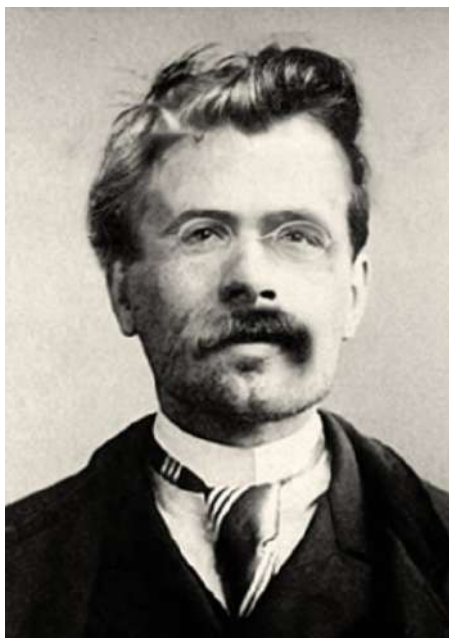
Rudolf Steiner continued to write numerous articles and essays reviewing the arts and literature which were published in various magazines. His sense of humor shines in his entertaining critiques. Of a performance of Othello by a learned philologist, Steiner writes, "It represents the flip side of good acting." In the following year, his review of Waidwund Steiner reports one leaves "with a feeling that can only be compared to the physical feeling of a rotten stomach... It's a wild joke, but unpretentious. It wants to be nothing more than a ragout of great jokes that you laugh at if you're not a philistine idealist who is always ready with aesthetics. Afterwards, when you've laughed, you feel devilishly stupid. But you have just laughed."

1897 AD Expert

Rudolf Steiner published Goethe's Conception of the World which presented Goethe's outlook not only as a self-contained system, but also in connection with the ideas of Schiller and Hegel. Steiner left the Weimar archives and moved to Berlin. He became part owner of, chief editor of, and an active contributor to the literary journal Magazin für Literatur where his task was to "bring an intellectual current to bear in literature" leading it "gently and slowly into esoteric directions." See Barr Document.

1898 AD Commentator

Rudolf Steiner continued to be active as an editor in the political, artistic, and theatrical life of Berlin. See Barr Document. He becomes friends with poet Ludwig Jacobowski and joins Jacobowski's circle of writers, artists and scientists known as "The Coming Ones" (Die Kommenden) that met for readings and lectures at Café Nollendorf-Kasino in Berlin. Rudolf Steiner contributed lectures to the group until 1903. Most of the Collected Essays from this period made available here in the Rudolf Steiner Archive are the first ever English translations.



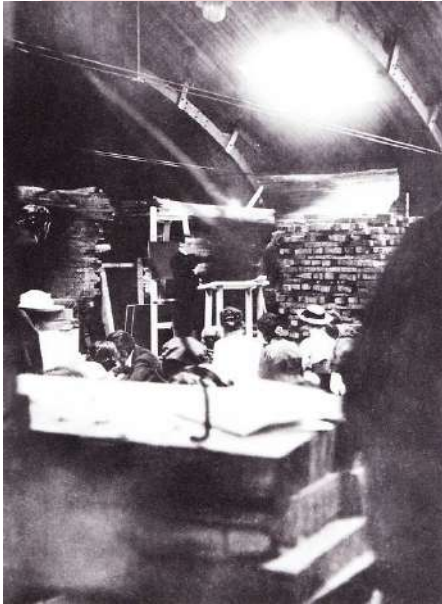
"The worst enemy you can meet will always be yourself ;you lie in wait for yourself in caverns and forests" - Fredreich Neitzsche

Biographical Timeline of our dear Dr Steiner....

1899 AD Turning-Point

Rudolf Steiner underwent "a stern battle of the soul" at the turn of the century. See Rudolf Steiner's Autobiography. In January, he published New Year's Reflection by a Heretic. There he declares, "Our education does not lead to this bliss. - It lets the finest spirits down when they seek to satisfy the most intimate needs of their minds. The urge of the human soul to integrate all knowledge into an overall view, from which the highest spiritual needs can be satisfied, is opposed in our time by the despondency of our thinking, which does not allow us to gain such an overall view. We have lost the unshakeable belief that thinking is called upon to solve the mysteries of the world." After experiencing "the utter misery" of living alone during this challenging time in Berlin, Steiner married Anna Eunicke.

Rudolf Steiner's life necessarily pivoted away from philosophy void of spirit as characterized by Nietzsche. Steiner found he must reject Nietzsche's view of a will-driven "superman" amid two fundamental forces of human nature: Apollo (the god of lucid wisdom, order and logic) and Dionysus (the god of chaos, madness, intoxication and irrationality). Instead, Rudolf Steiner evolved his ideas of the Christ-filled human being who must balance the polar forces of Lucifer and Ahriman through heart-felt thinking, a warmth or Gemüt, of which he had a direct experience. See Friedrich Nietzsche (made available for the first time here in English). While Nietzsche did indeed go mad, Steiner flourished. He furthered his task of introducing esotericism into German literature by publishing Goethe's Secret Revelation about the "green snake and the beautiful lily" in the Magazin für Literatur. Meanwhile, contact with the working class was established as Dr. Steiner began teaching almost every evening at the Berlin "Workers' Education School" where he honed his lecturing skills.



A rare photo of Rudolf Steiner lecturing in the Schreinerei.

1900 AD Phoenix

Now enlivened with a personal experience of the Christ and the "Mystery of Golgotha," Steiner began to openly speak about results of his own original esoteric insights. Thinking back on that time, he recalls, "The thought then hovered before me that the turn of the century must bring a new spiritual light to humanity. It seemed to me that the exclusion of human thinking and willing from the spirit had reached a climax. A revolutionary change in the process of human evolution seemed to me a matter of necessity." See Rudolf Steiner's Autobiography.

With the death of philosopher Friedrich Nietzsche (August 25, 1900), Steiner closed out the more traditional, philosophical phase of his life as if it were a death of part of himself. An expert on Nietzsche, he gave memorial addresses for him on three different occasions, a summary of which is now available in this newly translated Short Excerpt from a Lecture on Friedrich Nietzsche. Steiner's first memorial speech for Nietzsche, given in Berlin on September 13, 1900, can be read in Friedrich Nietzsche, Fighter for Freedom. Steiner also wrote Friedrich Nietzsche as a Poet of the Modern Worldview in memory of Nietzsche. Dr. Steiner's dear friend Ludwig Jacobowski also died in December and Steiner published, among other tributes, a Memorial to Jacobowski in Das Magazin für Literatur and a biographical sketch, Ludwig Jacobowski: A portrait of the poet's life and character. Steiner assumed Jacobowski's leadership of Die Kommenden, the group of writers, artists and scientists that met for readings and lectures in Berlin.

1901 AD Master

Now 40 years old, Rudolf Steiner had gained prominence in Europe as a respected intellectual. With this foundation, he was now able to publicly appear as a teacher of occultism and Theosophy. See Barr Document. Now taking a leadership role in die Kommenden, he began to introduce more spiritual insights to the materialistic group of leading artists, scientists and thinkers. He published Mysticism at the Dawn of the Modern Age which constitutes the earliest public exposition of his spiritual scientific research. In October, he

***"The thought then
hovered before me
that the turn of the
century must bring a
new spiritual light to
humanity."***

- Rudolf Steiner

Biographical Timeline of our dear Dr Steiner....

began a cycle of lectures, *Ancient Mysteries and Christianity*, that were later edited and published in 1902 as *Christianity As Mystical Fact*. This early, fundamental work shows Christianity as something unique and independent from the pre-Christian Mysteries out of which it arose. The twenty-four lectures were given by Rudolf Steiner at the invitation of Countess Sophie and Count Cay Lorenz von Brockdorff in the so-called "Theosophical Library" in Berlin in front of members of the Theosophical Society. See Rudolf Steiner's *Autobiography*. Dr. Steiner was asked to join the Theosophical Society and undertake the leadership of the German section. He agreed on the condition that Marie von Sivers (then in Italy) work with him. As these doors opened, his teaching at the Berlin Worker's Education School came to an end because he refused to toe the line for the social democrats, unions, and Marxists sponsoring the school.

1902 AD Esotericist

In February, Rudolf Steiner spoke at the Theosophical Society in Hamburg on Goethe's "Faust" as a Revelation of His World View as recounted in a report in the *Neue Hamburger Zeitung*. He also published a pamphlet on Faust that was later included as the first chapter of Goethe's *Standard of the Soul*. In July, Steiner made his first visit to London to attend the annual meeting of the European section of the Theosophical Society together with Marie von Sivers. On October 8th, Rudolf Steiner gives his first public lecture on Theosophy, Monism and Theosophy, to about three hundred people at the Giordano Bruno League. The German Section of the Theosophical Society was then founded in Berlin October 18-19 with Rudolf Steiner as Secretary General and Marie von Sivers as secretary. Annie Besant, a leader of the Theosophical Society, was in attendance. Rudolf Steiner further published *Christianity As Mystical Fact* as an edited version of lectures given the prior year as *Ancient Mysteries and Christianity*, which served as a basis for his worldview of Christianity.

1903 AD Theosophist

Steiner founded the *Lucifer* journal of the Theosophical Society, which in 1904 merged with the Austrian magazine, *Gnosis* to become *Lucifer-Gnosis*. He indicates in his autobiography, the name *Lucifer* ("light-bringer" or "morning star" in Latin) was "in no way associated at that time with the spiritual Power whom I

later designated as Lucifer, the opposite of Ahriman." He continued the development of Theosophical work primarily in Berlin and established the Theosophical headquarters at Motzstrasse, 17. Steiner gave a welcoming speech at the General Assembly of the Federation of the European Sections of the Theosophical Society in London on July 4th where he spoke of the need of the German people to gain an understanding of reincarnation and karma. There he met Colonel Henry Steel Olcott, the American military officer, journalist, lawyer, Freemason, and the co-founder and first president of the Theosophical Society in 1875 together with Helena Blavatsky, a Russian-American occultist. See *Rudolf Steiner's Autobiography*. During August in Berlin, he gave

seven scientific lectures on Color Theory and Light. Then in September he commenced speaking to large groups throughout Germany, 80+ lectures of which are now available as *Self-Knowledge and God-Knowledge: Theosophy, Christology and Mythology*. Late that year, he published *Reincarnation and Karma in Lucifer-Gnosis*.



Rudolf Steiner and Annie Besant

1904 AD Prolific

Rudolf Steiner published three of his foundational books: *Theosophy: An Introduction to Supersensible Knowledge of the World and the Destination of Man*, *How to Know Higher Worlds*, and *Cosmic Memory*. In June, the same month that he published *Theosophy*, he attended The Theosophical Congress in Amsterdam where he lectured on Mathematics and Occultism. He continued large lecture tours through Germany, including those now available as GA 90a, *Self-Knowledge and God-Knowledge I*.

He further gave the lectures contained in Part I of GA 93, *The Temple Legend*.

1905 AD Leader

Rudolf Steiner wrote the first of a series that was published by Marie Steiner in 1931 as *The Stages of Higher Knowledge*. These essays originally appeared in the journal *Lucifer-Gnosis* as a direct continuation of Steiner's previous essays: *How to Know Higher Worlds*. He also published in *Lucifer-Gnosis* his first writings on "the threefold social organization" such as *The Science of Spirit and the Social Question*. Steiner gave lectures on Schiller and *Our Times*. He further continued large lecture tours throughout Germany, including those now available as GA 90b, *Self-Knowledge and God-Knowledge II*. In a lecture series *The Foundations of Esotericism*, Steiner instructed a small group of active members of the newly formed Theosophical Society of Berlin. From May to January

Biographical Timeline of our dear Dr Steiner....



Rudolf Steiner and Marie Steiner - von Sivers

“Our highest endeavor must be to develop free human beings who are able of themselves to impart purpose and direction to their lives.”

Marie Steiner - von Sivers

1906, he gave lectures now contained in Part II & III of GA 93, The Temple Legend including two lectures on Freemasonry from the point of view of Spiritual Science.

The General Assembly of the German Section of the Theosophical Society met in October, the notes of which indicate the challenges of the Theosophical Movement at the time. Steiner reports the growth of the total number of members in the German Section had increased to 377 as compared to 256 the previous year (8 left, 3 died, and 132 joined). After being offered to establish a Masonic Memphis-Misraim lodge for the Theosophical Society in Germany, Dr. Steiner and Madame v. Sivers attended a ceremony to which Rudolf Steiner warned caution was urgently needed: "We are dealing with a "framework", not with more in reality. At the moment there is nothing behind it. The occult powers have withdrawn from it completely." See Correspondence with Marie Steiner, November 30, 1905. With this in mind, he then pursued and accepted Appointment as Grand Master of the Egyptian Rite of Misraim in Germany to direct a chapter under the name Mystica Aeterna in which he revitalized this ancient rite. This became the Cognitive Cultic Section (also known as the Misraim Service) of the Esoteric School. See GA 265 and GA 265a.

1906 AD Orator

Rudolf Steiner was then fully established as a key public speaker, traveling extensively throughout Europe to give lectures including: An Esoteric Cosmology (Paris), Popular Occultism (Leipzig), The Gospel of St. John and Theosophy Based on the Gospel of John (Berlin). In July, Steiner gave an address, The Spiritual-Scientific Basis of Goethe's Work, at the Second Annual Congress of the Federation of European Sections of the Theosophical Society held in London. In his autobiography, Steiner notes that even then the Theosophical Society showed signs reminiscent of spiritualism and Eastern influences under Annie Besant. Steiner warned members that the part of the Society under his direction had nothing to do with such things. In August and September, Steiner gave a series of lectures in Stuttgart, At the Gates of Spiritual Science.

1907 AD Educator

Based on his prior teaching experience, Steiner articulated his ideas on education in public lectures, including The Education of the Child from the Point of View of Spiritual Science, culminating in the published essay, The Education of the Child in the Light of Anthroposophy, in which he described the major phases of child development which formed the foundation of his approach to education. He further organized the 1907 World Congress of the Theosophical Society in Munich where he first introduced artistic activities and the occult seals and columns which would be used in the first Goetheanum. After the Congress, he delivered two lecture series on Rosicrucianism, one in Munich, Theosophy of the Rosicrucian, and another following in Kassel, Theosophy and Rosicrucianism. His lecture tours continued extensively throughout Germany, Czechoslovakia, and Switzerland. Rudolf Steiner produces his autobiographical Notes Written for Edouard Schuré, dated September 1907 in Barr, Alsace (often referred to as the "Barr Document" as referenced elsewhere herein).

In March, Colonel Henry Steel Olcott died and recommended Annie Besant for his position as President of the Theosophical Society, which Rudolf Steiner supported although only as Olcott's personal wish. See The Obituary of Henry Steel Olcott. Steiner subsequently removes his Esoteric School from the Theosophical Society to separate Besant's Eastern esoteric school from the newly formed Western school. See The History of the Esoteric School, 1907. Rudolf Steiner's German translation of H. P. Blavatsky's English-language Key to Theosophy is published.

Biographical Timeline of our dear Dr Steiner....

1908 AD Strength

Rudolf Steiner traveled extensively, by train, automobile, and sometimes driving himself to give lectures in Germany, Netherlands, Denmark, Switzerland, Hungary, Austria, Czechoslovakia and his first two lecture tours to Norway and Sweden. Highlights include lecture cycles: The Influence of Spiritual Beings Upon Man (Berlin), The Gospel of St. John (Hamburg), The Apocalypse of John (Nuremberg), Universe, Earth and Man (Stuttgart), Egyptian Myths and Mysteries (Leipzig), Nature and Spirit Beings (Leipzig) of which we offer an exclusive translation. Rudolf Steiner's essay, Philosophy and Anthroposophy, is also published in Lucifer-Gnosis.

As they entered their seventh year, the Seventh General Assembly of the German Section of the Theosophical Society was held in Dornach, reporting significant membership growth from 1150 compared to 872 the previous year. There were 37 branches compared to 28 in 1907. To protect the "theosophical treasure" they had created out of the tabula rasa they were given, the Board approved a modification to the statutes ensuring Board members who have served seven terms remain for life together with an advisory Board made up of representatives of local branches. In addition, one rogue member, Dr. Hugo Vollrath, was expelled from the Society per Rudolf Steiner's insistence. Annie Besant would in 1911 appoint Vollrath as the Secretary of her new "Order of the Star of the East" and then expel Steiner and the German Section in 1912. See Tenth General Assembly of the German Section of the Theosophical Society.

1909 AD Proselytizer

Rudolf Steiner published An Outline of Esoteric Science wherein he builds upon his earlier book, Theosophy dealing with the evolution of Man and the Earth. He continued his public and private lectures: The Principle of Spiritual Economy (Germany tour); The Spiritual Hierarchies, (Dusseldorf); The Gospel of John in Relation to Other Gospels (Kassel); The East in the Light of the West (Munich); The Gospel of St. Luke (Basel); Wisdom of Man (Anthroposophy) (Berlin); Metamorphoses of the Soul (Berlin); and The Christ Impulse and the Development of the Ego-Consciousness (Berlin). In the night of the first full moon in April, Rudolf Steiner presided over the Laying of the Foundation Stone of the Model Building in Malsch during the inauguration of the Francis of Assisi branch. This small, open-topped building symbolized the Rose Cross Temple and led to the building of the first Goetheanum. See Implications Following from the Munich Congress - Malsch.

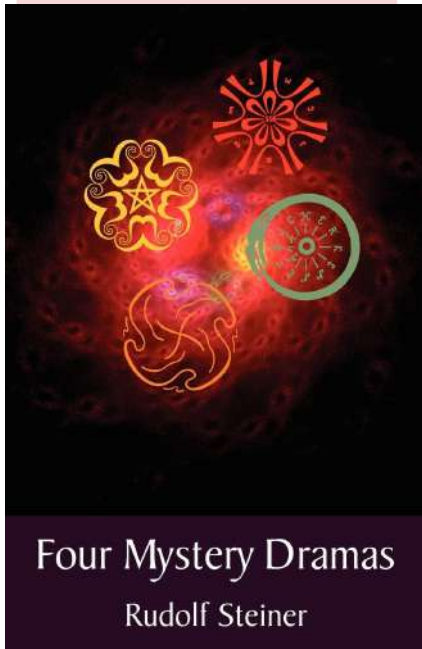
In June, Rudolf Steiner attended the Theosophical Congress in Budapest, which was perhaps the last meeting between Rudolf Steiner and Annie Besant. As written by Marie Steiner, "[T]he dispute with the leaders of the Theosophical

Society began. These leaders were trying to push back the Christian esoteric current of Western occultism by founding the "Star of the East" soon after and proclaiming Krishnamurti as the reincarnated savior." See The Budapest International Congress of the Federation of European Sections of the Theosophical Society. During that Congress, Mrs. Besant announced that Dr. Steiner had been awarded the Subba-Row Medal in recognition of his services to Theosophical literature. See Personal Report on the Budapest Congress. In October, with tensions rising within and against the new direction of the Theosophical Society, Steiner delivers seminal lectures on anthroposophy which he attempted to rework into the unfinished book intended to be a short outline of Anthroposophy, now known as Anthroposophy, A Fragment.

1910 AD Christian

With the Theosophical Society taking a definitive Eastern stance by declaring Krishnamurti as the reincarnated savior, Rudolf Steiner firmly roots himself in the Christ. In January, he traveled to Stockholm where he gave thirteen lectures on The Gospel of John and the Three Other Gospels. In an extra lecture given on January 12th of which there are only fragmentary notes, Rudolf Steiner spoke for the first time about the appearance of Christ in the etheric world. See First Lecture on Christ in the Etheric. After that day, he referred to this great event again and again. There are several books that contain incomplete English compilations of this volume, most commonly known as The Reappearance of Christ in the Etheric (Karlsruhe, Heidelberg, Pforzheim, Düsseldorf, Cologne, Stuttgart, Munich, Hanover, Hamburg, Kassel, Rome).

Upon his return to Germany, Rudolf Steiner's father died January 22nd. He needed to travel from Sweden to the inauguration of the Novalis branch in Strasbourg, Germany on January 23rd. See Novalis and Spiritual Science. Then Steiner went to Pforzheim where his mother and siblings lived to be with them after his father died. See Letter to Marie von Sivers, January 30, 1910. In July-August, Rudolf Steiner wrote the first of the Four Mystery Dramas entitled The Portal of Initiation. In September, he gave a lecture on it in Basel, Self-Knowledge as Portrayed in the Rosicrucian Mystery, The Portal of Initiation. Other lecture series include: Macrocosm and Microcosm (Vienna); The Manifestations of Karma (Hamburg); The Mission of the Folk Souls (Oslo); Genesis, Secrets of the Biblical Story of Creation (Munich); Gospel of Matthew (Bern); Background to the Gospel of St. Mark (Berlin); Occult History (Stuttgart); Wisdom of the Soul (Psychosophy) (Berlin); and The first of a series of Faust lectures that would be continued through 1915.



“And actually, one must understand that if some trouble were to be taken to read the things that lie within this drama—not reading between the lines, but if one were to take the trouble to read what lies in the words themselves spiritually—if one were to take the trouble to grasp the Rosicrucian Mystery in just such a way, seeking for these things in the next few years, then it would not be necessary for me to give so many lectures about this or that in the time to come.”

-Rudolf Steiner

1911 AD Evangelist

Despite growing tensions within the Theosophical Society, Steiner wrote the second of the Four Mystery Dramas entitled *The Soul's Probation*. He also gave three private lectures (June 6, 7, and 8th) which he then edited for publication as the book *The Spiritual Guidance of Mankind*. It is a key contribution to our understanding of the working of the Christ impulse in humanity, revealing the higher self of the human being as the same higher self of humanity that lived in Jesus during the three years between the Baptism (at age 30) and the Crucifixion (at age 33). At the International Philosophical Congress in Bologna on April 8 Rudolf Steiner further evangelized his views in the Section for the Philosophy of Religions giving a paper on *The Psychological Foundations of Anthroposophy*. See also *A Word about Theosophy* at the Fourth International Congress of Philosophy. He continued giving lecture series in various cities, including: *Wisdom of the Spirit (Pneumatosophy)* (Berlin); *Occult Physiology* (Prague); *Wonders of the World* (Munich); *Esoteric Christianity and the Mission of Christian Rosenkreutz* (Lugano, Neuchâtel, Leipzig, Munich); *From Jesus to Christ* (Karlsruhe); *The Inner Realities of Evolution* (Berlin); and *The World of the Senses and the World of the Spirit* (Hanover).

The President of the Theosophical Society, Mrs. Annie Besant, proclaimed a young Indian boy, Jiddu Krishnamurti, the incarnation of the Christ and founded the "Order of the Star of the East" to promote this idea. This was in direct opposition to Rudolf Steiner's perception that the physical incarnation of Christ could occur once during the history of the earth as he carefully articulates in his lectures given in June 1911, *The Spiritual Guidance of Mankind*. Additionally, the next year Mrs. Besant appointed as the Secretary of the new organization the very man who in 1908 Dr. Steiner had expelled from the German Section of the Theosophical Society, Dr. Vollrath. See Seventh General Assembly of the German Section of the Theosophical Society and Tenth General Assembly of the German Section of the Theosophical Society. Adding to these challenges, Marie von Sivers fell ill and Anna Steiner Eunike died on March 19. On April 20th, Rudolf Steiner named M. v. Sivers in his will, noting the provisions pertaining to his wife no longer applied since she had since passed away. See Correspondence with Marie Steiner 1901-1925, No. 93 and No. 99.

To be continued in December.....

Book Cover

In addition to the many works highlighted here, Rudolf Steiner leaves us with his Autobiography which yet unfinished was published by Marie Steiner after his death. The work leads up to 1907, the 46th year in Steiner's life. We also offer several other Biographies of Rudolf Steiner.

Our Introduction to Rudolf Steiner offers additional biographical information and fundamental readings. It is our mission to ensure that Rudolf Steiner legacy lives on through the protection, preservation, and promotion of his work, making it accessible to a wider audience by offering searchable English translations for research and education purposes.

By Karin Wietrzykowski - Rudolf Steiner Archive

The Mission of the Archangel Michael



14 February 1918, Munich GA 174a

Michael's Battle and Its Reflection On Earth—Part I

AT THE PRESENT time of severe trials it must be quite natural to anyone who has a heartfelt interest in the endeavors of anthroposophical spiritual science to reflect upon the relations existing between the fact that this spiritual-scientific movement started at the beginning of the twentieth century to send its impulses into the evolution of mankind and the other fact that mankind of the present age has been engulfed by catastrophic events. How catastrophic these events are for mankind has not yet been fully understood, for people are accustomed today to a life without the spirit. To live without the spirit, however, is to live superficially; and to live superficially causes human beings to sleep away the important impressions of the events taking place around them. To sleep through important events is a special characteristic of the human being of the present age. There are few people today who arrive at an adequate conception of the severity and incisiveness of present-day events. Most of them live from day to day. If an attempt is made to speak of a time which might come later, people—and in many instances precisely those upon whom matters depend—reject it most violently. If among its many tasks spiritual science succeeds in making the human soul more energetic, more awake, it will have fulfilled an important one for our present time. Spiritual-scientific concepts demand a greater exertion of thinking, a greater intensity of feeling than is employed in other concepts, particularly those current in our time.

It is important today to become acquainted with the concepts of spiritual research which can direct and guide us in the understanding of the present age in the most comprehensive sense. Today I shall develop some fundamental concepts upon which we shall build ideas in our next lecture which will throw light upon important factors of the present age. I shall proceed from more general thoughts, touching upon the personal in man, which, from a certain point of view, will furnish the foundation for our subsequent spiritual-scientific considerations.

My dear friends, in the course of our spiritual-scientific studies we must, again and again, emphasize the fact that a change in our state of consciousness runs through our life between birth or conception and death: the change between sleeping and waking. In a general sense, we know the difference between sleeping and waking; in a more intimate way, only spiritual-scientific perception is able to demonstrate to the human soul the true difference between sleeping and waking. In ordinary life we believe that we sleep from falling asleep until awakening, and that we are awake from awakening until falling asleep. But this is only an approximate truth. In reality, the boundary between sleeping and waking is incorrectly drawn. For the state of dull consciousness, which in many respects is unconsciousness, through which we pass as the sleep state extends into our day life; we are also within this state with a part of our being between awakening and falling asleep. We are by no means awake with our entire being between awakening and falling asleep; we are awake only with a part of it and another part continues to sleep even though we consider ourselves to be awake. We are always, in a certain respect, sleeping human beings. It is really so. We are really awake only in regard to our perception and our thinking. By perceiving the external world through our senses, by hearing, seeing, and perceiving. We are completely awake there. We are also awake, although to a lesser degree, in thinking, visualizing. When we form thoughts, when visualizations arise in us, when memories emerge out of the dark recesses of our soul life, we are awake in regard to the processes which we experience. We are awake in regard to the processes of perception and thinking.

You know, however, that besides perception and thinking, our soul life contains feeling and willing. In regard to feeling we are not awake, even though we believe we are. The degree, the intensity of consciousness we have while feeling equals the degree and intensity of consciousness we have while

Michael!

Lend me your sword

so that I am armed

to vanquish the dragon

within me.

Fill me with your power

so that I sow confusion

among the spirits

that wish to lame me.

Work in me.

So that the light of my I

shines out

and I can be guided

to deeds worthy of you.

Michael!

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dreaming. And just as dreams arise as pictures out of the unconscious recesses of our souls, so do feelings arise as forces in us. In feeling we are awake to the same degree as in dreaming; the only difference is this: we carry our dreams over from sleep into ordinary waking consciousness, remembering them and thus distinguishing them from the waking state, while in the case of feelings all this takes place simultaneously. Feeling itself is being dreamt in us, but we accompany our feeling with our conceptions. Feeling is not within the conceptions, but we look from conceptions upon feeling just as we look back, after awakening, upon the dream. And since we do this, simultaneously in the case of feeling, we are not aware of the fact that we have only the conception of feeling in actual consciousness, while feeling itself remains in the dream region, like any dream.

And will itself, my dear friends! What do you know of the process occurring when you resolve to take hold of a book and your hand then actually seized the book? What do you know of that which takes place between your conscious thought: "I want to take hold of the book," and the mysterious processes then occurring in your organism? We know what we think about willing, but willing itself remains unknown to us in ordinary consciousness. Whereas we "dream away" our feeling, we "sleep away" the actual, essential content of our willing.

Through perception and thinking we learn to know a world around us which we designate as the physical-sense world; through feeling and willing we do not learn to know the world in which we exist as feeling and willing human beings. We are constantly in a super-sensible world; the forces of our feeling and willing originate in this super-sensible world, just as our perception and thinking originate in the physical world. We have no bodily organs for feeling and willing; we do have bodily organs for perception and thinking. Many physiologists believe that organs for feeling and willing exist; this shows that they do not know what they are talking about. Physiologists who really think do not believe this.

What I have described above is the ordered state in which we live between birth and death, a state in which we are awake in regard to perception and thinking, but asleep in regard to feeling and willing.

The condition is different between death and a new birth; it is

reversed, in a certain sense. We begin then to be awake in regard to our feeling and willing, and we sleep away our perception, our thinking, although sleep is a different state in the world in which we then dwell with our souls. From what I have just stated you will see that the so-called dead are different from the so-called living in that the so-called living sleep away feeling and willing which constantly stream through their being; the dead stand within this feeling and willing. It will not be difficult for you to understand that the dead dwell in the same world in which we dwell as the so-called living. We are separated from the dead merely because we do not perceive the world in which they live and weave.

The dead are always around us; we are surrounded also by those being who live without having physically incarnated. We only fail to perceive them.

You need only form the conception of a human being sleeping in a room: objects are around him, but he does not perceive them. The fact that something is not perceived is no proof that it is not there. In regard to the world of the dead we are in exactly the same position in which we are in regard to the world of physical beings while we sleep. We live in the same world with the dead and with the higher hierarchies: they are in our midst, but we are separated from them merely through the nature of our consciousness.

My dear friends, from this it follows that the human being perceives and understands only a part of that reality

within which he actually exists. If the human being were to grasp full reality, his knowledge would be quite different from what it is today. This knowledge, then, would be comprised not only of the forces that come from the kingdom of nature known to us, but also of the forces of the higher spiritual beings and the forces that come from the realm of the so-called dead. Today these facts are considered extremely grotesque by the great majority of people. Yet, for ever wider circles of mankind and especially for those whose concern it is to be interested in the evolution and progress of human life these ideas should become a matter that must be penetrated by cognition. For right up to our time, more or less, the human being was guided by dark, unknown forces in regard to all that he cannot perceive in his surroundings. Guidance by these obscure, unknown forces has more or less ceased in our age. (We shall have to speak about this in



Artwork by Rumi Gant

The Mission of the Archangel Michael

*“My dear friends,
what I am stating
here has a deep
significance.”*

our next lecture.) Today the human being must enter into conscious relationship with certain forces which reach over into our world from the realm of the so-called dead.—It will not be easy to make human beings conscious of these things to the degree that is necessary in order to put the real, the true in the place of the fantastic inadequateness which pervades our age and which has brought about such great catastrophes. In regard to this I should like to draw your attention to only one point, on fact:

Among the many so-called “scientific” courses there are historical studies. History is taught and studied in schools. But what is this history? Any well-informed person who is acquainted with the literature of earlier times knows that what today is called the science of history is not much more than a hundred years old. I do not want to say more about this. People consider and write history with the same thoughts and concepts they employ in external ordinary life when observing nature. But no one asks whether it is permissible to observe historical life in the same way one observes external nature. It is not permissible. For the historical life of mankind is governed by impulses which cannot be grasped with the concepts of our waking consciousness. Anyone who is really able to observe history knows that we are governed by impulses in historical life which, for ordinary consciousness, are only accessible to the dream state. Just as mankind dreams away the life of feeling, so it dreams away the impulses of history. If we attempt to observe the historical life of mankind with the concepts which are excellent for natural science, we cannot truly grasp it: we observe it only on its surface. What is it that is taught and studied as history in the schools? It is nothing more, in regard to real history, than the description of a corpse is in regard to the whole human being. History as it is taught today is the study of a corpse. The study of history must undergo a complete transformation. In the future it will only be possible to understand what works in history with inspired concepts, with inspiration. Then we shall have true history. Then we shall know what is in that governs mankind, what it is that works from historical life into social life.

My dear friends, what I am stating here has a deep significance. People think they understand social-historical life. They do not understand it, because they want to grasp it with the ordinary concepts of daily waking life. This does not become evident when history is written, for little seems to depend upon whether or not the facts are actually true. I should like to give you an example of this: We learn from history books that America was discovered in 1492. Generally speaking, this is correct; but from what is thus written in history books we form the conception that prior to 1492 America was completely unknown, as far as we may go back in history. But this is not the case. America was unknown for only a few centuries. Still in the twelfth and thirteenth centuries there existed a lively traffic between Iceland, Ireland and America. Medical herbs and other goods were imported into Europe from America. For certain reasons connected with the inner karma of Europe and the early role of Ireland, Rome made every possible effort to cut Europe off from America so that America would be forgotten. This effort on the part of Rome was not detrimental to European conditions at the time; it was well meant.

I only intend to show by this example that a fact need not necessarily be a historical fact; that we may be completely ignorant historically regarding an important matter.

To have historical knowing or to be historically ignorant in regard to the social life of mankind is, on the other hand, of great importance. How often today do we hear people say: we must think thus and so about this or that event because history teaches thus and so. Take modern literature, especially present-day magazines and newspapers and you will see how often the phrase is employed: “History teaches thus and so,” The human being partly sleeps away the historical events in the midst of which he lives, but he nevertheless forms a judgment about them or one is inculcated in him. The phrase: “history teaches thus and so” is very frequently heard, and at the beginning of the war, important men states what history taught them concerning the duration of the war. It was the honest conviction of the so-called “clever

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people” that, according to the general social and economic conditions of the earth, the war could not last longer than from four to six months! The outcome of this prophecy was similar to that of another historical prophecy made by a much greater spirit, to be sure, but which was formed by the ordinary conceptions of ever-day consciousness. Such conceptions cannot lay hold of history, because history is dreamt away, even partly slept away. It can only be grasped with great concepts. When Friedrich von Schiller became professor of philosophy at the University of Jena, he delivered his world-famous inaugural speech about the study of history. This was shortly before the outbreak of the French Revolution. He stated his conviction derived from history but gained with ordinary concepts. I am not quoting literally, but the following is what Schiller, who certainly was not an insignificant personality, propounded as his conviction: History teaches that many quarrels and wars occurred in ancient times, and from what took place then we can expect disharmony among the European peoples in the future. They will, however, consider themselves members of a great family and will no longer tear each other to pieces.—thus Friedrich von Schiller. Shortly thereafter in 1789, the French Revolution broke out. All that befell the European family of peoples in the nineteenth century, and what is happening now, so many years later, has certainly annihilated the so-called historical judgment of Schiller in a most thorough fashion.

History will only teach us something if we are able to penetrate it with inspired concepts. For the historical life of mankind is influenced not only by the so-called living, but by the souls of the dead, by the spirits with whom the so-called dead live, just as we live with the beings of the animal, plant, and mineral realms. Mankind attaches great value to mere phrases. But it must wean itself from this habit. It can do so only if it acquires true concepts, concepts permeated with reality. A very important concept is that which shows us that we are separated from the so-called dead only through our consciousness which is a sleeping consciousness in regard to the world of feeling and willing in which the dead surround us. It is a sleeping consciousness similar to the consciousness in which we dwell between falling asleep and awakening as regards the physical objects around us.

Clairvoyant consciousness confirms, step by step, that which has been characterized here in general terms.

The question, however, may arise: How is it that the human being knows nothing about the world in which he lives, through which he passes with every step of his life? Well, my dear friends, the very way in which clairvoyant consciousness offers concrete enlightenment concerning the intercourse with the so-called dead is the living proof of the fact that for ordinary consciousness the world in which the dead live must remain

unknown. I need only relate some of the characteristic traits of this intercourse with the so-called dead which may take place with developed clairvoyant consciousness, and you will see from this why we know nothing in ordinary life about this intercourse with the dead. It is possible—although it is, in a certain respect, a very delicate matter—still, it is possible that the world of the dead may lay itself open to awakened consciousness, that the world of the dead may be perceived by the human being, that he may enter into conscious relationship with the individual dead person. The human being must, however, acquire a completely different consciousness if he wishes to enter into an actual and secure relation with the dead person. He must acquire a consciousness which is completely different from the one employed in the physical world. Let me describe here a few characteristic traits.

“History will only teach us something if we are able to penetrate it with inspired concepts. .”

In the physical world we have certain habits in our relation to another human being. If I speak to someone here on the physical plane, ask him something, communicate something to him, I am conscious of the fact that the speech proceeds from my soul, through my speech organs, and passes over to him. I am conscious of the fact that I speak. I am conscious of this fact also in regard to external perception. And if this other human being here on the physical plane answers me or communicates something to me, then I hear his words, his words sound out to me.

This is not the case in fully conscious intercourse with the dead. (In half-conscious intercourse the matter is somewhat different, but I am speaking here of fully conscious intercourse.) In fully conscious intercourse with the dead matters are reversed. They are quite different from what we expect. When I confront the dead person, he speaks in his soul what I intend to ask him or what I wish to communicate to him: this sounds out to me from him. And what he intends to say to me sounds out of my own soul. We have to become accustomed to this, my dear friends. We must accustom ourselves to hearing what the other person says as sounding out of the spiritual outer world. This is so different from everything we are accustomed to experience here in the physical world that it does not occur to us at all to take any stand in regard to it. For just consider the following: At one time or another in life something speaks within your soul. You certainly will ascribe it to yourself. The human being is in certain respects egotistical, and if something arises within his soul he is inclined to ascribe it to his own imagination, to his own genius. We only learn to recognize through clairvoyant consciousness that much that arises in our souls is in truth told us by the dead. The realm of the dead constantly plays into our will, into our feeling.

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Something arises in us which we may call a good idea: in truth it is a communication from the dead. We also are unfamiliar with the other aspect of the matter and pay no attention to what may appear, out of the grey spiritual environment, as if it were our own thoughts surrounding us. If a human being can be sufficiently objective in regard to his own thoughts to experience them as if they were hovering around him, then the dead understand these thoughts.

It is true that the human being, even in ordinary consciousness, is in connection with the dead, but he does not become aware of it because he is not able to interpret the facts which I have just described. For we must realize that besides sleeping, waking and dreaming, we have two other states of consciousness. We have two other, extraordinarily important states of consciousness, but we pay not attention to them in ordinary life. We fail to pay attention to them for a certain reason which you will appreciate at once when I name these two states of consciousness: we have the state of falling asleep and the state of waking up. They are of short duration and pass so quickly that we pay no attention to their content. But the most important things occur at the moment of falling asleep and the moment of waking up. If we learn to know the real nature of these two moments, we all, in a certain respect, acquire the right concepts concerning the relationship of the human being to the world in which the dead co-exist with us.

Man is constantly in connection with the world of the dead, and this connection is especially vivid at the moment of falling asleep and the moment of waking up. Clairvoyant consciousness shows that at the moment of falling asleep the human being is especially fitted to ask questions of the dead, give information to the dead; in general, to turn to the dead. At the moment of waking up the human being is especially fitted to receive communications, messages from the dead. He receives them rapidly and since he wakes up directly afterwards, they pass him by quickly and the tumult of waking life drowns them out. Not so long ago, more primitive people in their atavistic state knew these facts and they hinted at them; but under the influence of our materialistic

culture such things perish even in remote regions. Anyone who grew up among the old peasants in rural districts knows that one of their fundamental rules was that on awakening in the morning one should remain quiet for a moment and refrain from looking out of the window into the light. These people tried to protect what worked upon the soul at the moment of waking from the rush and turmoil of waking life; they tried to remain quiet for a moment in their darkened room and not look out of the window immediately upon awaking.

It is not too difficult to observe that the moments of waking up and of falling asleep are of a quite special character. But in order to become aware of such things we need a certain wakefulness of thinking. Wakefulness of thinking is a faculty which has never been lacking to such an extent as it is today. I could give you grotesque examples of this. Let me quote one of the banal examples that permeate every-day life and can be met at every turn, as it were.

A few days ago I noticed an advertisement in a newspaper which filled about one eighth of the page. It advertised the wide-spread Memory Course of a man called Poehlmann. It stated that only by employing the method of Herr Poehlmann was it possible to gain influence over other people. No other method would do. I am not speaking now about whether it is permissible or not, whether it is right or wrong to try to "gain influence" over other people; this does not concern us at the moment. I am drawing your attention to the form of the advertisement. It stated: Certain people pretend to be able to gain influence over others by means of personal magnetism or by strengthening this or that force in human nature. It can easily be proved that these people do not speak the truth, for not one will be able to say that he succeeded through his personal influence in making Mr. Rothschild, or any other rich man, give him a million dollars. Since it is a proven fact that this did not occur—and it certainly would have been tried had there been a chance of success—it is also a proven fact that no influence may be gained over people by this method. Influence may only be gained on the path of science and education.—And then the method of Poehlmann is described.

Now we know that quite a number of people will become convinced through this advertisement that all other methods of trying to influence people are useless, for, has it not been proved that they were

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The Mission of the Archangel Michael

unable to influence Mr. Rothschild to leave them his millions? But how many people are there, you may ask yourselves, who read this advertisement and at once raise the objection: does this Poehlmann have students who succeeded in gaining Rothschild's millions? You need only ask yourselves to how many people this obvious thought will occur!

This is a trivial example, but an example which shows you how thinking fails to wake up in regard to what we read. I have chosen this example, first, because of its every-day character, and secondly, because it goes without saying that among those present there is nobody who would fail to observe that even this Poehlmann did not succeed in getting the millions. It is a foregone conclusion that all those who would be taken in by such an advertisement are not present here, and out of politeness I do not mention an example which could appeal to any of my present hearers! But what I want to say is that from morning to night, people read these things. It occurs in countless instances. They say: We pay not attention to them. Is that really so? The other day I read a speech in which the following sentence occurred: "Our relationship with a certain country is the core which must give the direction to our politics in the future." Just imagine the construction of this thought: a "relationship" is a "core" which becomes a "direction"! People who think like this are in a position to do all kinds of things in life! But we do not notice the connections that exist between such crippled thinking and the public life.

It is necessary today to pay attention to this lack of wakefulness in thinking which is a mark of our culture. To have thoughts that can be carried out: this is the first demand if we wish to become aware of the revelations of the moments of going to sleep and of awakening.

I once listened to an address by a very famous professor of literature and history; it was his inaugural address and he tried his best. He formulated all kinds of literary-historical questions and at the conclusion he said: You see, gentlemen, I have led you into a forest of question marks.—I pictured it to myself: a forest of question marks? Just think: a forest of question marks!

Only he who is accustomed to carrying through the concepts which arise in him, that is, he who develops wakefulness in his thinking, is prepared to pay attention to such things as the moments of waking up and falling asleep. However, even though something is not perceived, it nevertheless exists. And the intercourse between the human being and the dead exists and is especially strong at the moment of falling asleep and at the moment of waking up. In reality, every human being poses countless questions and gives information to his beloved dead at the moment of falling asleep and receives messages and answers from them at the moment of waking up. This intercourse with the dead, however, may be cultivated in a certain way. We have previously described several ways of cultivating it; today we

shall add the following:

There is a certain difference in regard to the thoughts which will lead us to a relation with a dead person at the moment of falling asleep; not every thought is equally suitable. Anyone who does not merely lead a sensual-egotistical life will, out of a healthy feeling, have the longing not to interrupt the relation which karma has brought him with certain personalities who have now passed through the portal of death. He certainly will frequently connect his thoughts with these personalities. And the thoughts which we connect with our conception of the departed personalities may produce an actual intercourse with the dead; even though we are unable to pay attention to what happens at the moment of falling asleep. Certain thoughts, however, are more favorable than others for such an intercourse. Abstract thoughts, thoughts

which we form with a certain indifference, even perhaps only from a sense of duty, are little suited to pass over to the dead at the moment of falling asleep. But thoughts, concepts, which arise from the experience of a special interest which united us in life are well suited to pass over to the dead. If we remember the dead person in such a way that we do not merely think of him with abstract thoughts and cold concepts, but recall a moment when we grew warm at his side, when he told us something dear to our heart; if we remember the moments we have lived through with him in a community of feeling, and in a community of willing; if we

remember the times we undertook and decided something together which we both valued and which led us to a common action—in short, something which made our hearts beat as one; if we recall vividly this mutual beating of our hearts: then all this colors our thought of the departed one so it is able to stream over to him at our next moment of falling asleep. It does not matter whether we have this thought at nine in the morning, at noon, or at two in the afternoon. We may have it at any time during the day: it will remain and stream over to the dead person at the moment of our falling asleep.

At the moment of waking up we may, in turn, receive answers, messages from the departed one. It does not necessarily have to be at the moment of waking up that this arises in our soul, since we may be unable to pay attention to it then; but in the course of the day something may arise in our soul in the form of a good idea, an inspiration, we might say, if we believe in such things. But also in regard to this certain conditions are more favorable, others less so. Under certain conditions it is easier for the dead to find access to our soul. The conditions are favorable if we have acquired a clear conception of the being of the departed one, if we were so deeply interested in his being that it really stood before

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our spiritual eye. You will ask: Why does he say that? I someone was close to us we certainly have a conception of his being!—I do not believe this at all, my dear friends. People pass one another in our time and know each other very, very little. This may not alienate us from the other being here in the physical world; but it alienates us from the being who dwells in the world of the dead. Here in the physical world there are numerous unconscious and subconscious forces and impulses which bring people close to one another, even though they do not want to learn to know each other. It is supposed to happen in life, as some of you probably have read, that people may be married for decades and yet have very little knowledge of one another! In such cases the impulses which bring these people together do not rest upon mutual knowledge. Life is permeated everywhere by subconscious or unconscious impulses. These subconscious impulses bind us together here on earth, but they do not bind us to the being who has passed through death before us. In order to effect such a connection it is necessary that we have received into our soul something through which the being of the departed one lives vividly in us. And the more vividly it lives in us, the easier it is for that being to have access to our soul; the easier it is for him to communicate with us.

This is what I wanted to tell you about the intercourse, constantly occurring, between the so-called living and the so-called dead. Every one of us is in constant intercourse with the so-called dead, but the reason we do not know it is that we are unable to observe sufficiently the moment of falling asleep, the moment of waking up. I have told you all this in order to give a more concrete form to your connection with the super-sensible world in which the dead dwell. This connection will take on a still more definite shape if we consider the following relationships:

The young die and the old die. The death of younger people is different from the death of older people in its relation to the living human beings they leave behind. Such things can only be discussed if it is possible to focus one's attention upon definite individual conditions in this field. I describe this not out of a general knowledge, but as a summary of what has actually occurred

in definite individual cases. If clairvoyant consciousness observes what happens when children die, when young people leave their parents and family and pass through the portal of death, and if one learns to know how these souls live on, the knowledge which thus arises may be summarized in the following words:

The consciousness of these young people that have passed through the gate of death may be characterized by saying that they are not lost to the living; they remain here, they remain in the neighborhood, in the being of those they have left behind. For a long time these young people do not separate from those they have left behind; they remain within their sphere—The matter is different in the case of older people that have died. It is easiest to express these things epigrammatically. The souls of these human beings who have died in the later years of their lives do not lose, on their part, the souls of those who have stayed behind. Thus, while those who have remained behind do not lose the younger souls, the older people, after having passed through death's door, do not lose the souls of the living in spite of the latter's being here on earth. They take along with them, as it were, what they wish to have from us. It is easy for them to do so; while the souls of younger people can have what they need from us only if they remain more or less within the sphere of the survivors. And this is just what they do.

It is possible to study these relationships in a way that will ascertain the facts I have just described. The study will, of course, have to be carried out with clairvoyant consciousness. If clairvoyant consciousness studies grief and the pain of separation, it will find that these are two completely different states. Human beings do not know this, but if one observes the grief, the sorrow in the soul of a person over a deceased child, one will find it something quite different from the grief and sorrow which may be observed if an older person has died. Although human beings do not know it, these inner soul states are fundamentally different.

“Every one of us is in constant intercourse with the so-called dead, but the reason we do not know it is that we are unable to observe sufficiently the moment of falling asleep, the moment of waking up.”



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It is a strange fact: If parents mourn a child that has died at an early age, this mourning, has it its actual content and deeper impulse, is only a reflection in the soul of the parents of what the child experiences. The child has remained here and what he feels penetrates into the souls of those who mourn him, calling forth an impulse. It is a pain of compassion; it is in reality the pain or sorrow of the child himself which the parents experience; of course, they ascribe it to themselves, but it is a compassionate grief. Do not misunderstand me, my dear friends; we must take the expression I am going to use in a reasonable sense, without attaching to it any secondary meaning. We might say: If a young person dies we are possessed by the pain from the departed one's soul life (—we are “possessed” in a normal fashion which is not detrimental), he lives on in us, and what expresses itself as pain in his life in us.

It is different when we mourn an older person who has left us. There a pain appears which is not the reflection of what lives in the departed one, for he is really able to receive what lives in our soul; he himself does not lose us. It is impossible for us to be possessed by his pain, by his feelings, for he has no longing to penetrate us with his feelings, for he has no longing to penetrate us with his feelings, because he draws us after him. He does not lose us. Therefore this pain, this mourning is an egotistical path, an egotistical mourning. This is not meant as a reproof, for such pain and mourning are justified; but it is necessary to differentiate between the two kinds of mourning.

After having thus spoken about mourning our departed ones and the way we continue to live with them, let us now proceed in our considerations to the dead themselves. Since the relation to a person that has died in youth is so different from the relation to a person that departed later in life, you will readily understand that there must be a difference in the way of commemorating them. In regard to a child we shall choose the right ritual, the right commemoration, we shall bear him in our memory in the right way, if we take into consideration that the child has remained with us, that he lives with us and that he loves to become familiar with that which we would have been able to impart to him, had he lived. Experience shows that children after their death long to find in the commemoration which we offer then, general human relationships; they long to find in the funeral service that which is of general interest and has little to do with special interests. Therefore, the Roman-Catholic funeral service is most suitable for children; it is a general ritual, valid for everyone in the same

way. A child that has died would like to have a funeral service that is of a general human character, valid for everyone, and not for him alone.

The Protestant funeral service during which a speech is made, entering upon the special, individual life relationships of the departed one is most suitable for the commemoration of an older person who has died. And if we wish to foster the memory of an older departed person, it is best to cling to details of his life which were characteristic of him and to look in his special, individual life for the thought with which we celebrate his memory.

From this you see, my dear friends, that, properly considered, spiritual science cannot remain mere theory. It shows us something of the relationships which exist in the world from which we are separated merely through the fact that we dream away our feelings and sleep away our will

impulses. It speaks of the worlds within which we exist with feeling and will. If we take hold of spiritual-scientific thoughts with sufficient intensity, with proper energy, they will not remain thoughts but will act upon feeling and will.—Just imagine the fruitful effect of these ideas upon life! Clergymen who do not adhere to mere abstract theology will be helped by these ideas in conducting funeral services in the proper way and with the proper tact.

This is not surprising; for the world of which spiritual science speaks is the real world in which our feelings and our will impulses live. Thus, what spiritual science is able to give works, in turn, upon feeling and will. It works upon feeling if we develop our feelings in regard to the dead. But it must also work upon the will impulses. We should pay special

attention to this in our time. For, my dear friends, if we were to trace the will impulses of the human beings of the present day, we would not come upon very deep regions of the human soul. It is imperative today that men look for spiritual impulses for their external life. As I have already said, people still reject this. But they will have to learn it; for this age will become the great task master for the generation that must live through it, the task master to a much greater degree than has been the case so far.

We shall link our next lecture to the concepts I offered to you today, which were concerned with the individual personal element, and shall then speak about the conditions of our present age from a truly spiritual-scientific viewpoint.

- Lecture by Rudolf Steiner



New University Update - Nigel Hoffman

I'm sure that very many people – those who have gained a sense of the significance of Rudolf Steiner's picture of the threefold social organism – have wondered why it isn't better known. Why, a century after Steiner gave so many lectures on this topic, is it still not taught in universities? With our world today so fraught politically, this creative way beyond party politics is not availed of because it is not understood.

By contrast, the Steiner schooling movement is growing in most countries and is familiar to many people. What is not known is that this form of schooling was originally an expression of the threefold social impulse – something scarcely recognised by the schools themselves.

I believe that Steiner himself provided the answer and that his indication has been insufficiently heeded. He advised:

... a spiritual contemplation of nature will provide means for the kind of training in thought which, among other things, makes it possible to comprehend the social organism.

The Atelier for the Social Quest course seeks to take up this approach. It begins with a module called Nature which involves studying phenomena of nature goetheanistically. This leads to Society which applies those Goethean methods to social phenomena (Steiner called his

social outlook "a new Goetheanism".) There are also modules on Self (the evolution of human consciousness through world civilisations as expressed in great works of art) and Economics – both goetheanistic in approach.

In the past this course has been emailed out to groups ("ateliers") who work on it and manage it themselves. I am now happy, at no extra cost, to guide two meetings via Zoom, at the beginning and mid-way through each module. Price for a group is \$150 total.

To find out about this course, go to:

<https://www.ateliersocialquest.com/>

Nigel Hoffmann

Nigel Hoffmann PhD was a Steiner high-school teacher for 18 years, in Australia and Switzerland, teaching mainly art. He is the author of *Goethe's Science of Living Form: The Artistic Stages*, Adonis Press, 2007; *The University at the Threshold: Orientation through Goethean Science*, Rudolf Steiner Press, 2020, and *The Social Archetype: Realising Society's Threefold Wholeness; A New Goetheanism*, Clairview Books, 2024. He is the coordinator of Atelier for the Social Quest.

1 R. Steiner, *The Renewal of the Social Organism*.

2 R. Steiner, *Freedom of Thought and Societal Forces*, SteinerBooks, pp.98-105.

"How do we develop an exact form of imagination, a living social thinking?"



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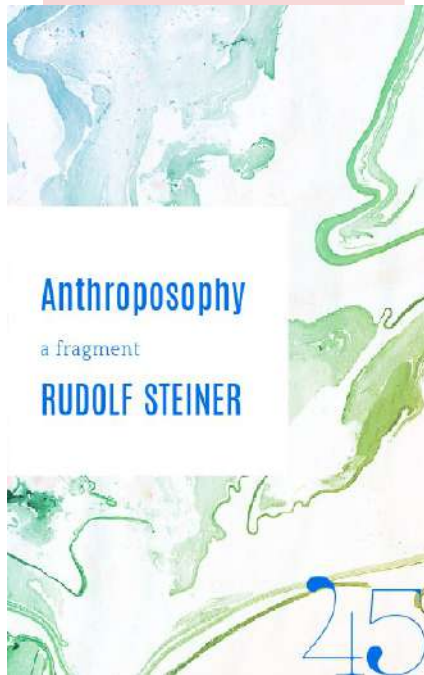
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The World that Underlies the Senses

Translated by Steiner Online Library



***“Before the world
can present itself
to man as a sensory
perception,
these senses themselves
must first be
born out of it.”***

The basis for the further life of the soul is given in the sensory perceptions. Based on the sensations of the first three senses, as well as those of smells, tastes, colors, sounds, etc., the ideas arise from the interaction of the human being with the outside world, through which what is given from the outside is reflected in the soul. The judgments arise through which the human being orients himself within this outside world. Experiences of sympathy or antipathy arise, in which the emotional life is formed; desires, longings and will develop. If one wants to have a characteristic for this inner life of the human soul, one must focus one's attention on how it is held together and, as it were, permeated by what one calls one's own “I”. A sensory perception becomes a soul experience when it is taken up from the realm of the senses into the realm of the “I”. One can gain a justified idea of this fact by making the following simple consideration. For example, one perceives the warmth of a certain object. As long as one touches the object, there is an interrelationship between the “I” and the external world. In this interrelationship, the idea of the temperature of the object in question is formed in the “I”. When you remove your hand from the object, the idea remains in the “I”. This idea now forms something essential within the soul life. It should not be neglected to note that the idea is that which detaches itself from the sensory experience and lives on in the soul. Within certain limits, a person can now call the experiences that he has with the help of the senses, and which then continue in the soul, his world.

But anyone who now reflects on how this world enters his realm will be forced to assume a different existence for this world. For how can this world only be an experience of the soul; how can man know anything about it? Only through having senses. Before the world can present itself to man as a sensory perception, these senses themselves must first be born out of it. For man the world would be soundless if he had no sense of hearing, and cold if he had no sense of warmth. But just as this is true, so is the other: in a world in which there were no sounds, no sense of hearing could arise; in a cold world no sense of warmth could develop. One need only think of how eyes do not develop in beings that live in the dark; or how, in beings that have developed eyes under the influence of light, these eyes atrophy when their bearers exchange their stay in the light for one in the dark. One need only think this through with complete clarity to realize that the world given to man through his senses, and on which he builds his soul life, must be based on another world, which makes this sensory world possible only by allowing the senses to arise out of itself. And this world cannot fall within the realm of the sensory, since it must precede it entirely.

Thus, contemplation is opened up to a world that lies beyond the sensory world, which cannot itself be perceived by the senses, but from which the sensory world arises as if from an ocean of existence that lies beyond it. The sense of warmth perceives warmth; behind it lies something that has formed the sense of warmth. The eye perceives through light; behind it lies something that forms the eye. One must distinguish between a world as it is given to man through the senses and one that underlies it. Is it impossible to say anything about this latter world through mere reflection? We can say something if we consider the following. Through the interrelationship between man and the external world, as mediated by sense perception, the world of perception, feeling and desire arises within man. In the same way, one can think about the relationship between the assumed other world and man. Through them, the organs of sensory perception arise in him. In everything that can be experienced in the sensory world, the human being is there with his “I”, in which the soul world is built up on the basis of sensory experiences. The construction of the sensory organs, which necessarily precedes all sensory perception, must take place in a realm of reality into which no sensory perception

The World that underlies the Senses

can penetrate. (There is hardly any need to consider the objection that might briefly occur to someone that a person could observe the structure of the sense organs in another being. After all, what he can perceive there, he perceives through the senses. One can indeed observe how a hammer is made without using a hammer; but one cannot observe with the senses how a sense organ is formed without using one.)

It is entirely justified to speak of the sense organs as having to be built from a world that is itself supersensible. And the essence of sense perceptions as described here provides food for thought for saying more about this world. Since the sense organs ultimately appear to be the result of the activity of this world, it can be said that this activity is a manifold one. It acts on man from as many sides as there are sense organs. The currents of this world pour into the wells that lie in the sense organs, so that man can draw from these wells for his soul life. And because that which is drawn from these wells ultimately comes together in the 'I', it must, although it comes from different sides, originally flow from a single source. In the 'I', the various sensory perceptions come together in unity. In this unity, they present themselves as belonging together. What strikes the soul in sensory perception is such that the inner life of the ego can be detached from it. From this it can be seen that behind the sensory world, in a supersensible one, there are as many sources of activity as there are sensory organs. These sources of activity reveal themselves through their effect, which consists in the structure of the sensory organs.

The range of these sources of activity thus includes a number of these sources that is equal to the number of sense organs. And one can say that the outermost limits of this range may be assumed to be the "I" on the one hand and the "sense of touch" on the other, although the sense of touch, like the "I", may not be counted as part of the actual sensory life. What once belonged to the "I" has detached itself from sensory perception, and so, because it is a completely inner experience, can no longer be counted among the latter. But it belongs to the essential nature of every sensory perception that it can become an "I" experience. To do so, every sense organ must be predisposed from the supersensible world to provide something that can become an "I" experience. And the sense of touch, in a sense, provides experiences of the opposite kind. What it reveals about an object presents itself as something that lies entirely outside of the human being. Thus, the human being as a whole must be constructed out of the supersensible world in such a way that, on the basis of tactile experiences, he confronts a world outside of himself.

If we survey the life of the human soul as it develops out of sense experiences, the sense organs appear as fixed points, as if

in a circumference; and the "I" appears as the movable element, which, by passing through this circumference in various ways, gains the experiences of the soul. The whole structure of the human organism, insofar as it is expressed in the sense organs, points to its causes in the supersensible world. There are as many sense areas as there are such causes; and within the realm of these causes, there is a unified supersensible principle, which becomes apparent in the organization towards the unity of the I.

A further consideration shows that the supersensible activity revealed in the structure of the sense organs works in different ways. In the three spheres of the sense of life, the sense of self-movement and the sense of equilibrium, the activity starts from within the human body and manifests itself within the limits of the skin. This kind of activity is also present in the senses of smell, taste, sight, warmth and hearing; but it is joined by another, which must be said to proceed from the outside inward. The organ of hearing, for example, is a member of the human organism. Within this organism, the forces must be at work that shape this organ in accordance with the nature of the body as a whole. From the outside, however, the hidden supersensible forces in the world of sound must come together, forming this organ in such a way that it is receptive to sound. In the case of the five sense organs mentioned, an encounter of forces is thus indicated on the surface of the human body, as it were: forces act in the direction from the inside of the body outwards and shape the individual sense organs according to the nature of the whole organism; the forces that meet them come from the outside inwards and shape

the organs in such a way that they adapt to the various manifestations of the external world. In the case of the senses of life, self-movement and equilibrium, only one of these two directions, the one striving from the inside outwards, is present. It further follows that in the case of the senses of speech and of concepts, the direction from the inside outwards does not apply, and that these senses are built into the human being from the outside in. For these senses, therefore, the supersensible activity as characterized reveals itself in such a way that it already approaches the inner life of the soul in terms of its formation. Insofar as we must also see the 'I' predisposed in the above-characterized way in the supersensible forces that build up the senses, we can say that in the 'I' these forces betray their own nature most of all. Only that this essential nature is, as it were, concentrated in a point in the 'I'. If we observe the 'I', we find in it a nature that is spread out in the most abundant profusion in a supersensible world and reveals itself out of

"The currents of this world pour into the wells that lie in the sense organs, so that man can draw from these wells for his soul life."

The World that underlies the Senses

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the senses.”***

this only in its effects, in the building of the senses. In this respect, too, the sense of touch presents itself as the opposite of the 'I'. In the sense of touch, that part of the supersensible world (or, if you will, the extra-sensible world) is revealed that cannot become an inner experience of the human being, but is accessed through corresponding inner experiences.

Anthropology describes the sense organs as sensory phenomena. It is consistent with the above findings that it does not yet designate special organs for the senses of life, self-movement and balance. The forces acting from the inside out shape the human being as a general sense organism that experiences and maintains itself. The organs of these three sense areas spread out, as it were, in the general physicality. It is only with the sense of balance that anthropology points to the three semicircular canals as a hint of a special sensory organ, because it is with this sense that the human being enters into an elementary relationship with the outside world, namely with the spatial directions. For the five intermediate senses there are separate organs, which readily show that the abilities characterized, from outside inward and from inside outward, interact in a variety of ways in their formation. (Even if there are still some doubts for anthropology regarding the external sense organ for warmth, these doubts will be resolved as science advances.) External organs for the sense of sound and the sense of conception cannot be described in the same way as for the other senses because these organs are already located where physical life internalizes itself in the soul. But the organ of touch will present itself to science more and more clearly as what it must be in the sense of the above considerations. It must work in such a way that the human being withdraws into himself in the touched objects, so to speak, shutting himself off from the areas of this sense in inner bodily experiences. We must therefore recognize in the structures spread over the entire surface of the body, which are regarded as organs of touch, something that essentially has to do with the body's surface withdrawing from the external world that is touched. The organs of touch are therefore actually formative for the interior of the human body; they give the body the form through which it withdraws from the external world that touches it from all sides. (In those places where the organs of touch show a greater sensitivity, the human being relates to the outside world differently than in those places of lesser sensitivity. He pushes himself more or less, as it were, against the outside world in one case or the other. From this it can be seen that the shape of the body is, in a certain respect, a result of the nature of the organs of touch at the various points on the surface of the body.)

This is the third chapter from Anthroposophy - A fragment, written by Dr Rudolf Steiner between the end of October 1909 and November 1910. The full work can be found here:

<https://rsarchive.org/Articles/GA045/English/SOL2024/index.html>

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Sophia

by Marcus Cox

I have a major question that I have been pondering about Sophia and that's connected to that text from proverbs that probably everyone knows and has been working with; which brings up this idea before anything was, "I was there". So what does that actually mean? A very strong reality, because it brings up the whole question of time. If you look at language you know there is a perfect tense, where I am "in the present within the effects of a deed that I have performed in the past". If you look at the imperfect tense you are "in the process of that forming" and then of course here is just a simple past tense, "I was there". It would be very interesting to look at the old languages to see which tenses they use for this.

So we have this picture of Sophia having always been in existence. One of my favourite images that would be connected to this is an image of a little statue from the medieval times of God the Father and this statue of God the Father was actually not God the Father. It is a statue of Mary, that has little doors in the stomach of Mary, or in her womb. When those doors are opened, lo and behold within the womb of Mary, is God the Father holding out his hand. Standing on the hand is the divine child and there is God the Father with his fingers raised in a blessing. I think this brings up this orthodox picture of Maria Theotokos, (See footnote) Mother of God. Maria, Mary Mother of God and I don't think this is a semantic shift of the trinity – God the Father, God the Son, God the Holy Ghost. They are the same and one of the same being. I think it is just more connected to this reality of time that in the womb of Sophia existed creation, before it actually came to creation. So what preceded creation in order to make creation possible? I think that this is very much what Rowan has been saying,

that this is the position, we are in today in the chaos of our present times.

I dare to say, that most of us wonder what it would be like in the end of times which we are in now. Never in our wildest dreams could we possibly have imagined the sort of chaos we are in. You can see also from what Rohan said, all the divergent views that people would have and how do we bring those divergent views into unity in order to enable a future to unfold. The future of course is not merely the future of humanity, it is the future of the earth and this of course is a very provocative thing. What happens with the earth when we leave Earth's evolution that has come into physical substance and move on to Jupiter evolution? And how do we move on to the New Jerusalem? If you look, there is a book called "The Secret Stream" dealing with Rosicrucianism.

In one of those lectures, Steiner describes the great mystery, how substance comes into existence.

He describes a threshold that the old Rosicrucians and the old Alchemists, through deep meditation, were able in their consciousness, to cross over this threshold. They could view the archetypal substance before it manifested as physical substance and Steiner describes the two substances as one of the most sublime things that you could look at in existence. And that it is golden and all other things that we could contribute to them describing the treasure. However the ability to perceive this substance and the ability to take hold of this substance, was possible through moral intensification, with meditation and the regulation of one's life. These are impulses that the alchemist could go through to take substance, this golden substance from across the threshold and bring it down into physical manifestation into substance and that it was possible to create Gold. A part of the moral reality was that whatever was brought across, had to be given freely to humanity for the furthering of humanity. No possibility of selfishness, materialism or

becoming wealthy could enter into the picture. So I think this is the stage that we are in at the moment, the most intense materialism that the world has ever seen, that the cosmos has ever seen and part of our moral intention must be, to break open this picture of gross materialism where matter is considered simply to be material substance that can be infinitely broken up and infinitely re combined to make new substances. I won't go into the DNA business, but that of course it is stemming from such a concept. How do we revere physicality and its manifestations in the physical world from our inner life, to be able to implant a beautiful impulse into the future of substance itself? So substance of the earth is capable of receiving the spirituality that is necessary for the future to unfold. I think we could possibly say, "How do we so develop ourselves, that we can pull the future down into the present?" That brings me back to the writing in proverbs, how was the past in existence before physical substance came into existence? I think Steiner gives us an indication of one stage because of Lucifer. Sophia actually went through a crucifixion and so when we look into the future we are looking at the resurrection of Sophia and Sophia can only be resurrected within the space of our own souls. A huge question of the future in connection with Sophia, must be that we can bring the purity of Sophia of Maria Theotokos, Mother of God down into our own substance, into our own being and into our own revelations of what is happening at the moment.

If you look at Steiner's lecture – the bridge between universal spirituality and the physical constitution of man, Steiner gives us a very interesting picture there, where he says "That in our thought life substance is destroyed and in our emotional life, substance is created." The boundary between our thought life and our emotional life I think, is the boundary on which morality expresses itself.

So how do we bring our thoughts into harmony with the inwardness of our inner lives and the needs of our inner lives that

are deeply connected to our physicality ? How do we do that ? In such a way that spirit is free to reveal itself and not to be overcome by physicality, which would mean like a crucifixion and its upon that I think the future of the earth, the existence of the Earths stands.

We know from occult science and theosophy, these vast pictures of the planetary evolutions, that we are of the earth evolution moving into the 6th post Atlantean epoch and that would be a very trying time, a very difficult time, because the temptations of the past would begin to rise and dominate the moral right of the human being. So this is the ultimate question and I think when we look at Afghanistan and Syria a few years ago, we see the working of the hugely immoral human activity visiting itself into the Earth into the souls of people and into the existence itself coupled with Maria Theotokos, the Mother of God. She is Maria the Pieta, holding the suffering Christ in her lap in great grief and in this grief we see the beauty of Maria that we don't normally see and it's the beauty of the morality that is able to accept what is and is then able to suffer that for the future. If we look at some of the recent pictures of Afghanistan and some of the pictures of Syria, we see here pictures of men carrying children, babies in their arms and the men are in absolute grief because the child is dead or is wounded. Here is a picture of the man human being, taking in Sophianic forces so that the feminine aspect of humanity can rise up within the human being. It is this feminine aspect of grief, being able to take what is at work within it and transform it. I think this is the essence of the transformation of our present day epoch into the 6th epoch, then from that time onwards from the Earth into Jupiter evolution. So these are transition points that I

think point to the future and the study group that I am working with often brings up the question: "Why does God have to make it so difficult ?" But that of course is not really a question. It is a very profound question for people who are suffering and who feel that life is difficult, but how is it possible that the pathway has to be like this and I think in this conference we may have the answer. The pathway must be difficult because the pathway has to be trodden in freedom and in love. This brings up the question of love and I know, having spoken with Cheryl a few weeks ago, who gave an indication of the new form of love by reading from the Epistles of Paul. When you read these letters on Paul, there are two rather unusual people whom you don't know who they are. They are not famous historical persons, but they belong to communities and the reality of the person is reflected from the community to whom he belongs and so the idea of freedom brings us to: "Can I love substance? Can I love humanity to such a degree that a new creation can actually come about ?" The new creation will come about in freedom and not compulsion because this is the point of time we are at.

So we all seek for this dreadful time we are living in to pass on. But in freedom, we have to be able to go back into and work this difficult time and say, but I must be able to penetrate this difficult time with consciousness and out of freedom. This means I don't act out of fear, but know that this is the necessary path of suffering that we all have to go through and through that suffering, we will form the new substance for the new earth and new substance for the new humanity.

Footnote 1: At the council of Ephesus in 431AD, there was a move to change Maria "Theotokos," meaning "bearer of God or Mother of God," to Maria "Christokos," meaning "bearer of Christ." Maria Theotokos implies Maria existed before God, and then gave birth to God. The traditional Christian churches view Theotokos as when the Virgin

Maria was pregnant with Jesus, that she bore "God within her womb". Whereas in Proverbs 8-22, it specifically writes, "In the beginning I was there." Implying she was there before God created the universe.

Proverbs 8

22 "In the beginning I was there, for God possessed me even before he created the universe.

23 From eternity past I was set in place, before the world began. I was anointed from the beginning.

24 Before the oceans depths were poured out, and before there were any glorious fountains overflowing with water, I was there, dancing!

25 Even before one mountain had been sculpted or one hill raised up, I was already there, dancing!

26 When he created the earth, the fields, even the first atom of dust, I was already there.

27 When he hung the tapestry of the heavens and stretched out the horizon of the earth,

28 When the clouds and skies were set in place and the subterranean fountains began to flow strong, I was already there.

This is a transcript of a talk Marcus Cox gave on August 6th 2021 at the Christian Community at Hawthorn, Victoria. It was transcribed originally by Cheryl Southall from an audio recording of the talk which has since been lost.

Parts of this transcript have been adjusted for grammatical correctness and to make the content legible. I have also filled in parts that were missing content from the many conversations I had had with Marcus. I had known him for over 25 years and had been in his Michael Centre Drama group for 8 years which carried a strong Sophianic impulse.

Con Margaritis February 2025

The School of Biodynamic Gardening

Gardening with the Spirit

Biodynamic Gardening Workshops

Introduction to Biodynamics & Compost Making

Saturday 25th October 2025
9.30am to 4.30pm

- * Introduction to Biodynamic Principles & Practice
- * An Introduction to the BD Compost Preparations
- * Practices to improve Soil & Humus formation
- * Making a Biodynamic Compost Heap on the day
- * Purpose of and making Compost teas
- * Practices for perceiving nature
- * Garden question time
- * Morning tea & Lunch provided from the garden

BD Compost Heap, Gladysdale Image: Lisa Pearson



Biodynamic Preparations, Tree Pruning & Pasting

Saturday 6th December 2025
9.30am to 4.30pm

- *Introducing the special nature of the Cow
- * Working with the Preparations BD 500 & 501, preparation and application
- *Exploring the activity of the 4 Elements
- *Practices for perceiving nature
- *Winter fruit tree Pruning & Pasting for tree health
- *Garden question time
- *Take home some preparations for your garden
- *Morning tea & Lunch provided from the garden

Stirring BD 500 Image: Anne and Rolf Bucher (Germany)



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SUNRAY DAY Term 4

Michael Centre
Movement room

10 October

17 October

24 October

31 October

7 November

28 November

We will continue to offer speech and eurythmy as well as felting and Christmas gift making. On the last day we will have an afternoon music concert. More on this event closer to the date .

For more information please contact

Johanna 0418400578

Sue 0491719497

RECENT WORKS BARB HENDERSON

A showing of my selected paintings is being presented at St. Helliers Gallery, Cam's Kiosk, in the Abbotsford Convent Precinct. I would love you to visit this terrific cafe/bar and see some of my recent work. The display opens on Friday 12 September at 6.30 pm. Nibbles and drinks will be provided, and additional drinks can be purchased at the bar. The show runs until Monday 3 November. Check the website below if you want to book a table as well.



Cams Kiosk: Coffee | Cam's | Abbotsford

DIRECTORY

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activities.**

**Next Newsletter
June 2025**

**“Anyone can be-
come a member,
without regard
to nationality,
social standing,
religion, scientific
or artistic
conviction...”**

*Anthroposophical
statutes
Christmas 1924*

Anthroposophical Study/Artistic groups in Victoria

KEW – Vic Branch Esoteric Study Group

Tuesday Mornings 10am and Thursday evenings 7pm at 2 Union Street, KEW. \$10
Studying The Gospel of St. John. Hamburg 1909 lectures, members and friends welcome.
Contact Birgith Lugosi for details of material: [0448 844 453](tel:0448844453) or birgith.lugosi@gmail.com.

SANDRINGHAM

Now reading the booklet 'The Balance in the World and Man - Lucifer and Ahriman' by Rudolf Steiner. 1st & 3rd Monday of the month at 11am for a cuppa and chat. Reading at 11.30am.
Contact John & Jocelyn: johnwilson4221@gmail.com or (03) 9598 3416.

WARRANWOOD – Michael Centre Drama Group

Weekly meetings Thursday from 5:45pm for a 6:30pm start until 9pm at the Michael Centre.
Working on Shakespeare's 'Cymbeline', also study of RS lectures on 'The Search for the New Isis, Divine Sophia' and artistic speech and Eurythmy.
Enquiries to Phil at phil.ingelmo1@gmail.com or 0403 438 414.

GEELONG/SURF COAST

Encounter Anthroposophy – discussion on life using the perspective of Anthroposophy.
Monthly meeting on Saturday in Torquay. Contact Yasushi: yasushi.hayashi@yahoo.com.

MANSFIELD – Pondering Steiner

Revisiting *Occult Science*, Thursday evenings 7:00-8:00 reading, 8-8:30 discussion.

Eurythmy

KEW – Aurora Australis

For those who enjoy movement as a strengthening of the self and health. We will work with the Lords Prayer. Gestures by Rudolf Steiner. Mondays 10am at 2 Union Street, KEW.
Cost: \$35 Contact Birgith Lugosi: [0448 844 453](tel:0448844453) or birgith.lugosi@gmail.com.

Introduction to Eurythmy

Wednesdays 10am - 11am 2 Union Street, KEW.
Contact Birgith Lugosi: [0448 844 453](tel:0448844453) 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](tel:0448844453)

WARRANWOOD 37A Wellington Park Drive

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

Class Holders: (Free rendering)

Guenter Zimmermann [0417 309 276](tel:0417309276)

David Morgan [0401 999 402](tel:0401999402)

Lukas Ryan [0402 543 740](tel:0402543740)

ESOTERIC DEVELOPMENT GROUP for Class Members

WARRANWOOD 37A Wellington Park Drive.

1st Sunday of Month at 10am **Rob Gordon** [0417 033 744](tel:0417033744)

VIC BRANCH COMMITTEE

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Goethean Science

Religious Renewal

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Renewal of the Arts

Biodynamic Agriculture

Anthroposophic Medicine

Steiner/Waldorf Education

Eurythmy; Curative and Artistic among others.

Websites

Anthroposophical Society in Australia
www.anthroposophyau.org.au

World Society
www.goetheanum.org

Other resources
www.rsarchive.org
www.rudolfsteineraudio.com

Membership

Would you like to become a member of the Anthroposophical Society? Come and meet like minded people who are striving to cultivate spiritually oriented soul life as individuals and in the human society in general.

For more information contact

Victorian Branch Secretary

Birgith Lugosi

Phone: 0448 844 453

Email: birgith.lugosi@gmail.com

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