

KEY DATES

Holy Nights Workshop
Sat 29th November
9am-3pm

**Anthroposophic
Meditation Workshop**
Dec 12th - 14th

Christmas Festival
Sun 14th Dec 3pm

Feb 2026 Conversation
about the statutes of
the society

Sat 21st March 2026
AGM 10am

Easter Festival 2026

Whitsun 2026

Michealmas 2026

Next Newsletter
March 2026

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Dr Steiner Part 2

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News in Victoria

Dear Friends,

I hope this finds you well, in good spirits and thinking about the coming sacred season of Christmas and perhaps where your journey has taken you this past year and where it may lead you in the new year ahead.

Welcome to our newest members: Alis Gordon and Les Venola. I'd also like to welcome to the committee Helen Bakowski.

We have had some wonderful events this year, thank you to all who organized and participated. The exhibition & Lecture Aboriginal symbols of the ancient past, the Anthroposophic Medicine conference, Alfred Augustins visit and of course the annual festivals. And there is still more soul nourishment to come over this holy Christmas season for you to enjoy!

Joy to you

Leanne Savory

On the morning of Thursday the 23rd of October, around 5am Jakob Meiser (our beloved BD compost man) crossed the threshold of earthly life to spiritual life. His dear, long-time partner and carer Janina Papas was with him at Rose Haven Hospice in Mansfield. Our loving prayers follow him as his spirit enters into the light of the spirit world.

*Cheryl Nekvapil
Priest of The Christian Community*



Our Holy Christmas Season

Dear Friends, we are almost at the end of 2025 and we have a very special Christmas season coming up with the visit of Thomas Mayer and Agnes Hardrop mid December offering a unique gift with their Workshop.

On the 29th of November we have the Holy Nights workshop where we will learn to prepare for the coming new year from a spiritual perspective and to understand what the great White Brotherhood would like us to work

with. From the 1st of December when the Holy Season begins through to the 6th of January, the 12 Holy Nights are framed in this way from Advent to Epiphany. We will learn about the great vigils we can celebrate throughout the Christmas season up to the birth of Jesus and understand the significance of the following 12 Holy Nights, culminating in the Epiphany - the 13th Holy Night and birth of Christ and the Holy Spirit through the baptism of Jesus in the Jordan through St. John the Baptist.

We also invite you to read the Letter to the Members (see page 4) from Rudolf Steiner to inaugurate the Statutes of the Society at the Christmas Foundation Meeting in 1923. He gave 16 Statutes for the Constitution.

We as Committee of the Victorian Branch would like to invite you a conversation about this in February 2026. Please contact us if you are interested.

With kind wishes

- Birgith Lugosi

Anthroposophic Meditation Workshop

Connecting to your higher self



Thomas Mayer was born in Kempten, Germany. He was co-founder and director of "More Democracy" and has organized many local referendums in Germany and Switzerland. He has published books on elemental beings and nature spirits and "Covid Vaccines from a Spiritual Perspective – Consequences for the Soul and Spirit and for Life after Death". For the past 20 years he has been teaching meditation together with Agnes.

Melbourne

December 12 - 14, 2025

Course leaders Agnes Hardorp, Thomas Mayer

**Please note this event is in 2 locations*

Friday December 12
6 pm - 9:30 pm

Location
Aurora Australis 2 Union St, Kew 3101

Saturday December 13
9 am - 7 pm

Sunday, December 14
9 am - 1:30 pm

Location
Kew Library, Cotham Rd. Kew 3101

Course fee: \$ 280, reduction possible

To register please contact
Birgith Lugosi
Email: birgith.lugosi@gmail.com
Phone: +61 448 844453

Please make payments to
BSB 633000 Acc No. 207414764

www.anthroposophical-meditation.info



Agnes Hardorp was born in Hamburg, Germany and grew up in the United States. She has worked as a professional singer, voice teacher, pianist and eurythmist. For the past 20 years she has been teaching courses in Anthroposophical Meditation all around Germany, Switzerland, Holland and Austria.

*"When one begins to
meditate, one accomplishes
the only really free deed in
this human life ...*

*we are completely free in
this. Meditation is the
archetypal free deed."*

Rudolf Steiner

GA 214, 20.8.1922

*"How can we
prepare to meet the
Masters, teachers
of mankind and to
receive their
blessings".*

Twelve Holy Nights Workshop

Discover the significance and sacredness of the 12 Holy Nights, a pause in time between the solar and lunar calendars that occurs every year from December 24th to January 6th. Prepare for 2026 by planting soul seeds during the holy nights that represent each month of the new year. The seed holds the Past, Present and Future.

In preparation for these Holy Nights, one would

observe seven important mediations over the time of advent from the 1st through to the 24th of December.

We will explore the 12 zodiac signs and symbols and plant the seed in our souls through movement, Self Healing Meditation, Eurythmy Meditation, and more. These practises can influence the coming year by working spiritually in a positive and fruitful way.

Date and Time:

Saturday

29th November 2025

9am-3pm

Location:

Aurora Australis

2 Union St, Kew

Cost: \$80

RSVP: Birgith Lugosi

0448 844 453



Artwork by Birgith Lugosi

Christmas Festival

- Christmas Lecture with Thomas Mayer
The Cosmic Christ and Christmas
- Eurythmy Modern and Classical Pieces
Performed by the Aurora Australis
Performance Group
- Piano Recital by Shane Rohde

Stay on for coffee, cake and conversation.

Date and Time:

Sunday 14th Dec 2025

3pm

Location:

Aurora Australis

2 Union St, Kew

Cost: \$30

RSVP: Birgith Lugosi

0448 844 453

CAN YOU CONTRIBUTE TO OUR NEWSLETTER?

We would love to hear from you.

Do you have an event or initiative to share, a story to tell,
something you would like to see in the newsletter?

Please contact Leanne Savory on : 0400 175 698

Or email: asvicnewsletter@gmail.com

From 'Letters to the Members' Jan 13th 1924



From 'Letters to the Members' Jan 13th 1924 by Rudolf Steiner

To give the Anthroposophical Society a form suitable for the cultivation of the Anthroposophical Movement - this was the purpose of the Christmas Conference just completed at the Goetheanum.

A society of this kind can have no abstract rules or statutes, for its basis is provided by insights into the spiritual world made accessible as Anthroposophy. From this a large number of men and women today have already derived satisfying impulses for their spiritual striving. Union in a society with others of a like mind is what their souls require. For human life unfolds its essence in a mutual give and take in spiritual matters. It is thus natural for those who wish to make Anthroposophy part of their lives, to seek its cultivation through a society.

But even though, to begin with, Anthroposophy has its roots in insights deriving from the spiritual world, these are no more than its roots. Its branches, leaves, blossoms and fruit spread out into every field of human life and activity. Its voice reaches to the depths of the creative human soul, with thoughts that lay bare the nature and laws of spiritual being. Artistic forces are conjured forth by its word; the arts receives impulses from every side. Anthroposophy looks up to the spirit and lets flow, into human hearts, the warmth that streams therefrom. The religious sense awakens out of true devotion to the Divine, manifesting in the world; religion is deepened and made more inward. Anthroposophy opens its well-springs, and the human will, up-borne by love, may draw from their waters. It brings the force of love to life in man and thereby works creatively in his impulses toward moral action and such conduct of life as is truly social. Anthroposophy makes the observation of nature fruitful, by means of seed sprouting from spirit vision; it thus turns the bare knowledge of nature into true nature-knowing.

In all of these ways Anthroposophy generates a host of life-tasks. Yet these tasks can only succeed in spreading to wider circles of humanity, if their beginnings are fostered within a society.....

.....What should take the place of ordinary statutes? A *description* of what it is that people would like to accomplish in a living and purely human relationship-as the Anthroposophical Society. It is at the Goetheanum, which since the fire has only makeshift wooden quarters, that Anthroposophy is being fostered. What the leaders at the Goetheanum understand this fostering to consist in, and what they hope to achieve by it for human civilisation should be described. Then should follow how they propose to do this cultivation with an independent School of Spiritual Science. We may not set up principles, to which one is expected to subscribe. We should rather characterise a reality. Finally it should be stated that whoever wants to add his efforts to what is being done at the Goetheanum may become a member.

As 'statutes', then,- which should be no 'statutes', but the description of what arises from such a purely human and living relationship within a society-the following are proposed.....

The Statutes of the Anthroposophical society can be found here: https://rsarchive.org/Articles/Statut_index.html

Clarification

The *Statutes of the Anthroposophical Society* were given to the members by Dr Rudolf Steiner at the Christmas Foundation meeting in 1923. They characterise the basis on which the Anthroposophical Society is constituted, and the School of spiritual science incorporated into it. They describe the nature of working and living together in a human community that has arisen from the spiritual impulses of our time.

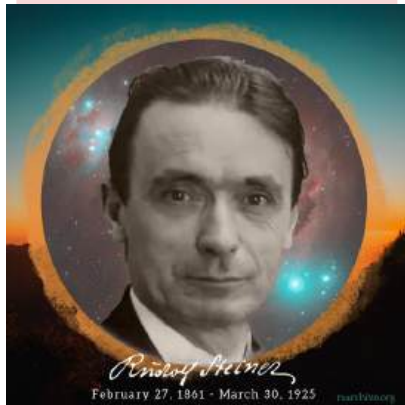
The *By-laws of the General Anthroposophical Society* meet the legal requirements for publicly recognised associations. On the basis of these Statutes and By-laws, the Society can set to work ever and again on the fulfillment of its task: the cultivation of true esotericism in complete openness.

A free, creative spiritual life presupposes economic independence. The General Anthroposophical Society and its School of Spiritual Science are therefore supported financially by the contributions of its members and friends and by income provided by its endeavours and assets.

"A society of this kind can have no abstract rules or statutes, for its basis is provided by insights into the spiritual world made accessible as Anthroposophy ."

-Rudolf Steiner

Biographical Timeline of our dear Dr Steiner Part 2



“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.”

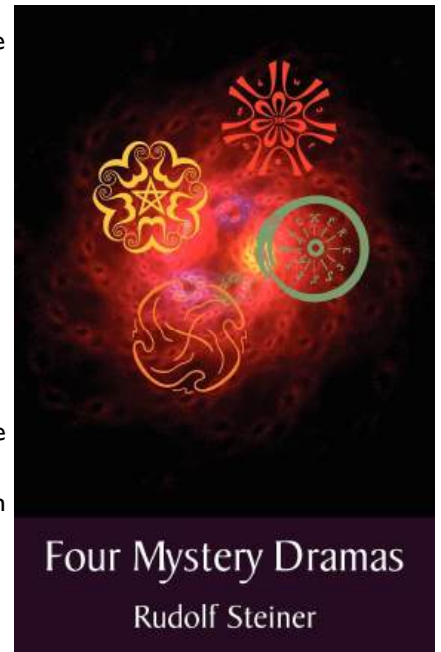
-Rudolf Steiner

Continued from the Sept issue

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/>

1912 AD Esoteric Warrior

Rudolf Steiner forged forward despite the crisis in the Theosophical Society. He wrote the third of the Four Mystery Dramas entitled *The Guardian of the Threshold*. He also published *A Road to Self-Knowledge* as an "amplification" of his earlier book, *Knowledge of the Higher Worlds and Its Attainment*. Additionally, he began introducing the new arts of Eurythmy and Speech Formation and the initial preparations for establishing the Anthroposophical Society began. During all of that work, lecture tours also continued: *The Mission of Christian Rosenkreutz* (Vienna); *Spiritual Beings in the Heavenly Bodies and in the Kingdoms of Nature* (Helsinki); *Earthly and Cosmic Man* (Berlin); *The Spiritual Foundations of Morality* (Norrköping); *Man in the Light of Occultism, Theosophy, and Philosophy* (Oslo); *The Gospel of St. Mark* (Basel); *Life between Death and Rebirth* (Berlin); and *The Bhagavad Gita and the Epistles of St. Paul* (Cologne).



On May 8, Rudolf Steiner for the last time celebrates White Lotus Day, commemorating the death of the founder of the Theosophical Society, Madame Helena Petrova Blavatsky. In October, Rudolf Steiner refused to recognize the Theosophical Society lodge dedicated to the Star of the East and later decides to expel all Theosophical Society members belonging to the Order. See *The Eleventh General Assembly of the German Section of the Theosophical Society* for a review of the events, including letters. In December, the rules and admission requests of the new Anthroposophical Society are written. A lecture given on December 28th, Dr. Steiner acknowledges the "starting-point of the foundation of the Anthroposophical Society" from that which they had always carried on under the name of theosophy. See *The Bhagavad Gita and the Epistles of Paul: Lecture I*.

To guide the Movement forward in the new Michaelic Age, Rudolf Steiner published *The Calendar of the Soul*, noting the year 1879 when Archangel Michael banished the Dragon Ahriman and his legions out of the heavens and into the earthly realm, thereby jeopardizing human evolution itself. See May 7, 1912, Cologne. Steiner refers to this battle of polarities and its impact on humanity again and again. "In the autumn of 1879 this battle ended by certain Spirits of Darkness being cast down from the spiritual world to the Earth. Since then they have been working among men, creeping into their impulses of will, into their motives, into their ideas, indeed into all human affairs. And so, since the autumn of 1879, certain Spirits of Darkness have been among humanity and if men wish to understand earthly happenings, they must be alive to the presence of these Beings. It is absolutely correct to say that in the year 1879 these Beings were cast down to the Earth. This made the heavens free but the Earth full of them. From that time onwards their habitation is no longer to be found in the heavens—they are on Earth." See *Behind the Scenes of External Happenings*.

Biographical Timeline of our dear Dr Steiner....

1913 AD Catalyst

This year Rudolf Steiner separated from the Theosophical Society and founded the Anthroposophical Society. In his autobiography, he recounts how the Theosophical Society showed signs reminiscent of spiritualism and Eastern influences under Annie Besant and Steiner warned members that the part of the Society under his direction had nothing to do with such things. Thus, on February 2nd, in the The Eleventh General Assembly of the German Section of the Theosophical Society the council voted to expel the members of the 'Order of the Star of the East' who refused to resign. Dr. Steiner noted the German section really logically was no longer in existence; rather a new entity, the Anthroposophical Society, took its place. The next day, February 3rd, they held the First General Assembly of the Anthroposophical Society, what Steiner called "the starting point of a significant effort to consolidate and expand the old work" with "new color" in hope that their anthroposophical affairs will flourish.

On September 20, 1913, the double-dodecahedron foundation stone of the first Goetheanum was placed in Dornach, Switzerland as "a symbol for us in its double twelve-foldness of the striving human soul, as a microcosm sunk into the macrocosm." This powerful address is here made available

for the first time in English. Likewise, The History of the Johannesbau and Goetheanum Associations offers a full history of the developments from 1911 to 1924. Steiner would live at the site where the foundation stone was laid in Dornach the remainder of his life.

Rudolf Steiner completed his Four Mystery Dramas with the fourth play entitled The Soul's Awakening. He also published The Threshold of the Spiritual World which together with A Road to Self-Knowledge (often published together), are intended to complete and amplify his other writing but can also be read independently. His travels to give lectures continued, including: The Mysteries of the East and of Christianity (Berlin); The Effect of Occult Development (The Hague); The Secrets of the Threshold (Munich); The Fifth Gospel (Oslo, Berlin, Hamberg, Stuttgart, Munich, Cologne); and *Christ and the Spiritual World: The Search for the Holy Grails* (Leipzig).

1914 AD Conflict

Rudolf Steiner published The Riddles of Philosophy which, together with Truth and Science and The Philosophy of Freedom, can be considered a philosophical trilogy. With the construction of their new Anthroposophical headquarters



Rudolf Steiner
(1861-1925)



Marie Steiner
(1867-1948)



Elisabeth Vreede
(1879-1843)



Albert Steffen
(1884-1963)



Ita Wegman
(1876-1943)



Guenther Wachsmuth
(1893-1963)

Initial Council of the Anthroposhical Society 1923

underway in Dornach, he led the Second General Assembly of the Anthroposophical Society in Berlin in January. This was followed by a cycle of lectures, Human and Cosmic Thought. He spoke in many places about the plans for the new building being constructed in Dornach, initially called "Johannesbau," later the "Goetheanum," including: The Building at Dornach and Ways to a New Style of Architecture on June 28th, the same day Austria-Hungary declares war on Serbia in response to the assassination of Austro-Hungarian Archduke Franz Ferdinand and his wife.

In August, World War I was declared in Germany. Rudolf Steiner gave a short course in Dornach on First Aid as well as lectures On the Outbreak of the First World War and The Destiny of Individuals and of Nations. additional lecture cycles included: The Inner Nature of Man and Life between Death and Rebirth (Vienna); Christ and the Human Soul (Norrköping); The Balance in the World and Man, Lucifer and Ahriman (Dornach); The Kalevala (Dornach); and a continuation of his previous lectures on The Dream Song of Olaf Åsteson (Dornach). Rudolf Steiner and Marie von Sivers were married December 24, continuing Dr. Steiner's speaking schedule together with A Christmas Lecture on December 26 and then Cosmic New Year: the Dream Song of Olaf Asteson. Also over New Year's, Steiner gave a series of eight lectures in Dornach, Art as Seen in the Light of Mystery Wisdom.

Biographical Timeline of our dear Dr Steiner....

1915 AD Catastrophe

Rudolf Steiner published *Thoughts During the Time of War* in which he viewed the First World War as a “war catastrophe.” He repeatedly pointed out that he had already warned of a “cultural carcinoma” that would arise from the unhealthy processes of the economy having terrible consequences. See 14 April 1914, Vienna. The events of World War I curtailed Steiner's lecture tours outside of Germany, and he spent much time in Dornach with the work on the Goetheanum. Lecture series included: *The Problem of Death* (Dornach); *The Value of Thinking for Satisfying our Quest for Knowledge* (Dornach); *The Spiritual Background of Human History* (Stuttgart); and *The Occult Movement in the Nineteenth Century* (Stuttgart) in which he gives an account of certain groups of human beings working systematically for good or evil. Eurythmy continued to be developed, as reflected in Rudolf Steiner's *Words before the Eurythmy Presentation of the “Twelve Moods”*.

1916 AD Perseverance

Rudolf Steiner began his collaboration with the painter and sculptor Edith Maryon. With her assistance, Steiner would produce the central sculpture of the First Goetheanum, “The Representative of Humanity” depicting the Christ holding a balance between the polarized forces of Lucifer and Ahriman. See *Correspondence with Edith Maryon: 1912–1924*. In January, he emphasizes the Christ as the sole path for Anthroposophy, “Everything that happens in the course of earthly evolution has its meaning only through the Mystery of Golgotha.” See *The Universal Human*. In September, Rudolf Steiner published *The Riddle of Man*, which portrays a struggle to develop a new sense for what man is — an immortal soul rather than accepting man as a mere machine. On the third anniversary of the laying of the Foundation Stone of the first Goetheanum at Dornach, on September 20th, Steiner gave the first of six lectures on *Organic Forms in Architecture*. Steiner lectured in Germany on the War and diverse topics including: *Toward Imagination* confronting us with the dead end to which materialism has brought modern civilization; *Goethe's Faust*; *The Mexican Mysteries and the Knights Templar*; *The Karma of Vocation as it relates to Goethe's life*; and began his great series of lectures on both, *The History of Art*, and *The Karma of Untruthfulness*.



Sculptor Edith Maryon

1917 AD Tripartism

The Russian Revolution was underway and the United States had entered World War I. In this climate, Rudolf Steiner brought forth his ideas for social stability first articulating the “threefold nature of the human being” in *The Human Soul and Body in the Light of Knowledge of Nature and Spirit*. In June, he further set forth his ideas on the “threefold nature of the social organism” in *The Threefold Social Order and the Ideals of “Liberty, Equality, Fraternity”*. In September, Rudolf Steiner then published *The Riddles of the Soul*, his representation of the three-fold nature of the human organism. In it, he describes the relation of the three soul forces of thinking, feeling, and willing to the three systems of the body: the nervous, rhythmical, and metabolic.

Despite WWI, the construction of the Goetheanum continued. Dr. Steiner primarily remained in Germany delivering new lecture cycles including: *The Karma of Untruthfulness II*; *Cosmic and Human Metamorphoses*; *Building Stones for an Understanding of the Mystery of Golgotha*; *The Karma of Materialism*; and *The Fall of the Spirits of Darkness*. He also published *The Chymical Wedding of Christian Rosenkreutz* in *Das Reich*, the journal of poet and alchemist Alexander Bernus who launched the magazine in the middle of the war to elevate intellectual life at the time. Among those who worked for the journal in the first year were Hans Ludwig Held, Max Pulver, Friedrich Alfred Schmid-Noerr, Rudolf Steiner and Carl Unger.

“If people insist that this war is just like the wars of the past and that we’ll be making peace just as peace has been made before — let them talk. They are the people who love maya and do not distinguish between truth and deception. Let them make what may seem like ‘peace’ — order will only arise from the chaos that fills the world today when insight based on the science of the spirit dawns in human minds.”

- Rudolf Steiner

Biographical Timeline of our dear Dr Steiner....

1918 AD Scholar

Rudolf Steiner published Goethe's Standard of the Soul, in which he examines two of Goethe's literary masterpieces, Faust and The Green Snake and the Beautiful Lily. Illuminating the significance of the First Goetheanum, Dr. Steiner gave a series of private lectures in Dornach in January, Ancient

Myths: Their Meaning and Connection with Evolution. There he discussed the meaning of the Egyptian Isis and Osiris myth in relation to the Representative of Man and a new Isis unveiled. Other lecture cycles included: Dying Earth and Living World/ Cosmos (Berlin), a

twenty-one lecture series also including Anthroposophic Life-Gifts and A Sound Outlook; Occult Psychology (Dornach); Mysteries of the Sun and of the Threefold Man (Dornach); The Science of Human Development (Dornach); and Historical Symptomatology (Dornach). At 11:00 am on November 11th, a peace agreement was signed between the Germans and the Allies, ending World War I.

Steiner made efforts to help humanity comprehend its present and future tasks through an understanding of the past with a twelve lecture series including: The Challenge of the Times and The Fundamental Social Demand of Our Times. Then, through Christmas and New Year's holidays, How Can Mankind Find the Christ Again? (Dornach). His mother died on Christmas Eve.

1919 AD Reformer

With the end of World War I, Rudolf Steiner wrote and lectured on a new conception of social organization, shedding light on socialist theories, Marxism, world-historical events and offering practical indications of requirements for a healthy social structure. Expounding upon his three-folding ideas first presented in 1917, he published The Threefold Social Order. In this book, Rudolf Steiner presents his central ideas on the threefold nature of the social organism, relating the three aspects of the individual (thinking/perceiving, feeling/valuing, and willing/ planning/acting) to the proper function of three realms of society (cultural-spiritual, the production-economic, and the "sphere of rights" including legal rights). His writings and

lectures on such a "Threefold Commonwealth" are published as a collection in The Renewal of the Social Organism. He spoke extensively on social issues at factories and elsewhere, including talks given in Zurich which have been published as The Social Question. See also Spiritual-Scientific Consideration of Social and

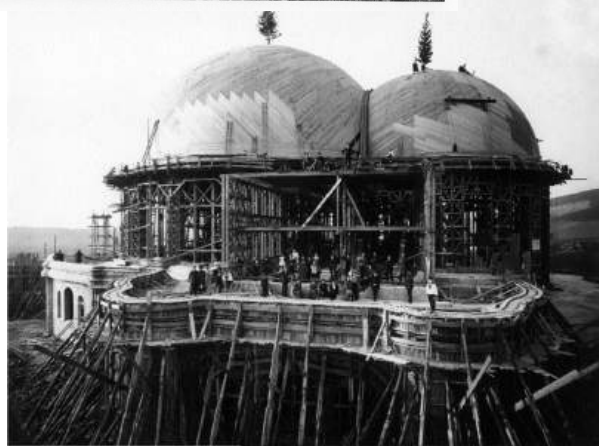
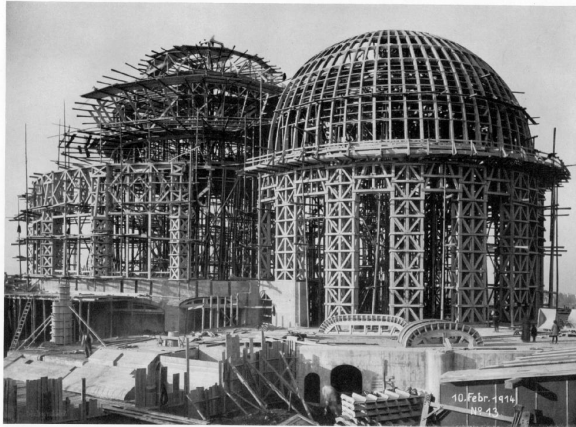
Pedagogic Questions, Thoughts during the time of the war (1915) and further writings on the events of the World War in that same volume.

Another remedy to the social problems of the time was offered through education. See Steiner's lectures, Education as a Social Problem, given one month before the opening the first Waldorf school in the context of post-war Germany. Inaugurating a worldwide educational movement, the Free Waldorf School (Freie Waldorfschule) was then founded

in Stuttgart by Emil Molt and headed by Rudolf Steiner until his death. For an overview of this form of education, visit our compilation under the Education topic. Dr. Steiner gave the 'first course' in natural science, The Light Course, to the teachers of the new Stuttgart Waldorf School as an inspiration for developing the physics curriculum. It is based on Goethe's approach to the

study of nature. He also gave a series of talks which served as part of the basic training of teachers at the first Waldorf School, the General Human Knowledge as the Basis of Pedagogy, commonly known as The Study of Man. It covers topics such as mental pictures and will; memory and imagination; the soul activities of thinking, feeling, and willing; the forces of sympathy and antipathy; the twelve senses; the hierarchy of forces that move the will; and more.

Additionally, there were further developments of speech, drama, and eurythmy as reflected in The Genius of Language, which was part of the first Waldorf Teacher Training, and The Origin and Development of Eurythmy. A Eurythmy Performance of Goethe's Faust was held at the nearly completed Goetheanum in November.



Biographical Timeline of our dear Dr Steiner....



1920 AD Architect

On September 26th, The Opening of the First Goetheanum was celebrated in a serious mood with the conviction "that a new spirit of science must be carried into the lecture halls from new spiritual sources of research, into all the individual disciplines." The building stood as "an outward sign" of this new Spiritual Science with the aim to unite the "trinity of art, science and religion." The History of the Johannesbau and Goetheanum Associations offers a full history of the developments from 1911 to 1924. Three lectures from 1920 are included together with prior talks in Architecture, Sculpture and Painting of the First Goetheanum which includes many images of the beautiful original construction. There, from the Goetheanum, Eurythmy performances were held with remarkable addresses by Steiner and

translated into English in The Origin and Development of Eurythmy 1918–1920 and The Origin and Development of Eurythmy 1920–1922.

"Man is a form proceeding out of movement. Eurythmy is a continuation of divine movement, of the divine form in man. By means of Eurythmy man approaches nearer the divine than he otherwise could."
- Rudolf Steiner

Not only artistic endeavors arose out to the Goetheanum in Dornach; two companies were founded to begin to promote and implement a new threefold social order. With Dr. Steiner as Chairman, Futurum A.G. was established "to place economic life on a healthy associative footing and shape intellectual life in such a way that legitimate talents are brought into a position in which they can be expressed in a socially fruitful way." Additionally, Der Kommenden Tag, "The Day to Come" was formed to "bring about the atmosphere of social life through its institutions, through the associative union of enterprises."

The new Anthroposophical Society affirmed its foundation "on purely spiritual goals" with "practical" applications in society, including the Waldorf School. It was noted this effort would face hostility, which was already becoming clear, just as their other initiatives did. See Newsletter To all Working Groups of the Anthroposophical Society. Unfortunately, due to the world situation, they had not yet been able to hold a general assembly.

Throughout the year, Rudolf Steiner continued lecturing widely on social issues, education, the sciences, and the arts. In March, he gave his Second course for scientists The Warmth Course in which he strove to extend modern ideas of physics through the understandings of the nature of warmth, its relationship to the four states of matter, to light, to color, and to the sub-earthly and super-earthly realms. Immediately following this, he gave twenty-one lectures as the first course for physicians, Anthroposophic Medicine and Physiology and Therapeutics. He also gave the so-called "Bridge" lectures, which were considered preparatory lectures for the 1924 Course for Young Doctors. He spoke of the human being as the model of creation, the microcosm within the greater macrocosm, in Man — Hieroglyph of the Universe. Also, in Dornach in May he gave three lectures offering a deep intellectual analysis of Thomas Aquinas, Augustine, and Thomism, The Redemption of Thinking. In September and October, Rudolf Steiner implored his listeners to develop themselves beyond the limits of ordinary cognition so they might perceive the Spirit active in the phenomena of nature. See The Boundaries of Natural Science.



First Eurythmist
Lory Maier Smits

Biographical Timeline of our dear Dr Steiner....

1921 AD Amplification

Rudolf Steiner, still promoting practical applications of anthroposophy, founded the weekly journal *Das Goetheanum* to which he contributed regularly until his death. The monthly journal, *Die Drei* was also founded as a publication of the Anthroposophical Society in Germany. Dr. Steiner continued his work on post-war cultural renewal, often giving two to four lectures a day. He was such a skilled orator, he even gave a cycle on *On The Art of Lecturing*. He began the year with an eighteen-lecture series on *Astronomy as Compared to Other Sciences* and, over the course of the year, *Cosmosophy Vol. I* and *Cosmosophy Vol. II* about our relationship to the cosmos as a means through which we may transform our materialistic society. Steiner visited the Netherlands in February and March to discuss Anthroposophical Spiritual Science and the Big Questions of Contemporary Civilization, finishing these talks the following year. He gave courses on *Color*, including painting and artistic creation. He taught about new medical therapies, including Anthroposophical Spiritual Science and Medical Therapy and Curative Eurythmy. Dr. Ita Wegman applied these teachings in her medical practice and later co-authored a book with Rudolf Steiner, *Fundamentals of Therapy*. In this year, Dr Wegman opened the first Anthroposophic Clinical and Therapeutic



Ita Wegman



"We must stand together with all the force of our souls for the preservation of our dear Waldorf School, no matter what the difficulties ... we are all permitted to serve a great cause which belongs to the future"
- Emil Molt first Waldorf School

Institute in Arlesheim, next to Dornach, and another was opened in Stuttgart. She also opened the Chemical-Pharmaceutical Laboratory in Arlesheim and a scientific research laboratory was established in Dornach. Continuing with religious applications of anthroposophy, Rudolf Steiner also began his first courses to theologians, two volumes of which were given in this year, *Lectures on Christian Religious*

Work I and *Lectures on Christian Religious Work II*.

With all of this success, hostility, mockery and ridicule were brewing among Rudolf Steiner's opponents. Accusations were made claiming Rudolf Steiner was a Jesuit, a Jew, a Communist, and even a madman who "dares to have every attack, every feverish dream of his brain cast in concrete, carved in wood, ground into glass and painted on the wall." See *Social Life*, Lecture II. Likewise, criticisms of the Waldorf schools and the lack of diligence in the faculty wore heavily on Dr. Steiner.



See for example, *Faculty Meetings with Rudolf Steiner*. Thus, in November, to clarify his teachings, Dr. Steiner began a lengthy series of public lectures to crowds of non-anthroposophists, delivering his talks with the skillful precision necessary to negating misunderstandings and caricatures of his teachings. See *The Essence of Anthroposophy*. He continued such public lectures in Oslo, Norway through December, giving eight talks on the *Foundations of Anthroposophy*.

1922 AD Disintegration

As early as January 1st, administrative challenges had arisen within the Waldorf schools. Rudolf Steiner acknowledged that the Anthroposophical Society was too weak and prone to sectarian tendencies to do what was asked of it. See *Soul Economy*, Lecture X. Both of the anthroposophical businesses, *Die Kommenden Tag* and *Futura A.G.*, were failing. Nevertheless, Rudolf Steiner actively continued his public lecture tour, *Anthroposophy and the Riddle of the Soul*, gaining a spotlight and applause from the media and public at large. The Wolff & Sachs concert agency had initiated and organized a lecture tour to give a picture of the spiritual currents of the time, showcasing the most important speakers through public lectures. Rudolf Steiner's first lecture tour with the agency sold out quickly even though they took place in the largest halls in the cities. Thus, a second tour, *Anthroposophy and Knowledge of the Spirit* was organized for May.

While Dr. Steiner's public impact increased and the popularity of anthroposophy exploded, strong opposition began to arise. Prominent journalists, authors, and scientists positioned themselves against both Rudolf Steiner and

Biographical Timeline of our dear Dr Steiner....



Rudolf at the ruins of the first Goetheanum

The souls now living in bodies which have the heart to hear and feel Anthroposophy are now preparing themselves to live in bodies in the future in which power will be given them to serve their fellow men, who up to that time had been unable to feel this heartbeat within them. We are only preparing for the preparers, as yet nothing more. The spiritual movement today is but a very small flame; in the future will develop into a mighty spiritual fire."

- Rudolf Steiner

anthroposophy in numerous critical, polemical, and even inflammatory newspaper articles, books, and lectures. These tensions became evident in 1921, the day after Steiner's 60th birthday, when in front of the lecture hall in Amsterdam, Dr. Karel Hendrik Eduard de Jon of the University of Leiden, distributed protest pamphlets entitled, "Dr. Steiner, A Swindler Like No Other!" The attack was later repeated by Gregor Schwartz-Bostunitsch, who distributed pamphlets under the same title in Hanover on January 25, 1922. Organized, targeted hostility called people to disrupt Rudolf Steiner's May 15th talk in Munich and subsequent engagements on the tour. Due to growing militant opposition, Steiner refused a third tour organized by Wolff & Sachs. (See GA 80a-c Editor Notes in German.)

Despite such opposition, Steiner gave introductory lectures on The Impulse for Renewal in Culture and Science and Fundamentals of Anthroposophical Medicine. He spoke at the Hague in the spring giving the lecture So That Man may Become Fully Human and returned again in autumn. Then, June 1-12 he attended the "East/West Congress" of the Anthroposophical Society in Vienna where he delivered ten lectures on The Tension Between East and West to an audience of about two thousand. August was spent lecturing extensively in Oxford, discussing the Spiritual Ground of Education and social issues. He also continued lecturing to private audiences on more esoteric matters, including Old and New Methods of Initiation and The Mysteries of the Sun and Death and Resurrection. Another book was forthcoming, as Dr. Steiner published Cosmology, Religion and Philosophy based on lectures given at the Goetheanum known as the "French Course" given for French members utilizing a translator. Other key lecture series included World Economy; a course for theologians which led to The Founding of the Christian Community; and in December: Man and the World of Stars, Anthroposophy and Science, and a series of Lectures for the Workers of the Goetheanum that continued through 1924.

On New Year's Eve, the original Goetheanum was tragically destroyed by arson, just one hour after Rudolf Steiner finished his lecture, Spiritual Knowledge is a True Communion. In this address, he interestingly discussed the continual dance of creation and destruction as an act of trans-substantiation and cosmic ritual, reiterating, "[W]e as human beings, by a deliberate, loving act of human will, transform that which has become matter, back again into spirit." Dr. Ita Wegman, Steiner's main physician, later reported that the burning of the Goetheanum shattered Rudolf Steiner's etheric body and he too began to leave this world; his physical constitution began to decline from that point forward. "In comparison to other people, I have really already died on earth," was something he often said.

1923 AD Awakening

With the embers of the First Goetheanum still burning, Rudolf Steiner addressed the anthroposophical community on New Year's day in familiar yet profound esoteric terms. In his Introduction to the Epiphany Play, he acknowledged the over ten years of "devoted, self-sacrificing love and work" that was destroyed in one night. That night, Steiner continued his lecture cycle The Origins of Natural Science in the nearby carpentry shop where the yet unfinished sculpture of the Representative of Humanity, Christ Jesus, remained balancing the forces that seek to prevent mankind from fulfilling its spiritual calling. In newly published remarks given before this lecture, Rudolf Steiner again recognizes the collaboration of friends who worked to save the cause which could not be achieved resulting in the now departed Goetheanum as expressed in the words: "Our friends gave birth to it in love, saw it grow up in love, but now also had to see it die in love." See The Fateful Year of 1923 in the History of the Anthroposophical Society.

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With the death of the Goetheanum and its capacity through Christ to fill the Human Being ("Anthropo-") with Divine Cosmic Wisdom (Sophia) (together, "Anthroposophy"), the call rang out for the enlivening of individual souls. In Awakening to Community, Dr. Steiner calls for an awakening to spirit in their encounters with others to plant the seeds of the spirit of the Goetheanum — a spirit transformed into love — within the hearts of mankind. In his address to member in June, he warned the Anthroposophical Society would collapse if the members did not have the courage for the self-reflection necessary to wake up to the spiritual world. See Responsibility to Anthroposophy. Facilitating their awakening would be his primary task the rest of his life. A Pentecost was needed within the souls of his pupils.

The destruction of the first Goetheanum meant 1923 was dominated by efforts to rebuild and reorganize the Anthroposophical Society. See The Purpose of Anthroposophy and the Goetheanum. While there was much talk about insurance money and financial concerns, Steiner encouraged the group to rebuild the movement with spiritual intention. He was clear that the anthroposophic impulse needed to arise within the hearts of the members themselves rather than from the building or the Anthroposophical Society. In addition to struggling Waldorf schools, both businesses that had launched to facilitate the anthroposophical impulse in society, Die Kommenden Tag and Futura A.G., failed and were closed. See Closing address on 'Futurum' And the 'Coming Day'. and Current Social and Economic Issues for more detail. Dr. Steiner was adamant "financial experiments" and efforts striving to get money and give money within the Anthroposophical Society must not happen again.

In September: "At Michaelmas, 1923, for the last time in his earthly life Rudolf Steiner was able to celebrate fully a Michaelmas festival, and this he did in Vienna, the capital city of his own homeland, where he had spent so many fruitful years in his youth. Much of Germany, including Berlin, was cut off from him in that year of uncontrolled inflation but here in Vienna he could feel himself truly at home, as he refounded the Anthroposophical Society in Austria and gave these wonderful lectures on the human Gemüt (heartfelt-thinking with cosmic warmth)." See Michaelmas and the Soul-Forces of Man, Introduction. Upon his return to Dornach from Vienna, Steiner gave five Archangel lectures, The Four Seasons and the Archangels, with the same warmth of this Michaelic Mission.

In his New Year's Eve address during the Christmas Conference, entitled The Envy of the Gods - The Envy of Human Beings, Dr. Steiner explained how the First Goetheanum was a memory of the temple of Artemis (Diana) in ancient Ephesus. There, where Artemis stood as the central figure, envious gods destroyed the temple for its ability to raise human beings into the spiritual realms.

For this same reason, in the Goetheanum, the Representative of Humanity, Jesus Christ, brought forth the wrath of envious human beings through arson. Rudolf Steiner implored his listeners to feel that holy flame of this sacrifice in their hearts and bear the will of the Goetheanum "onwards through the waves of progress in human evolution." The design and modeling of the second Goetheanum began with the intent to "build in the new Goetheanum a worthy monument to the body of the old Goetheanum, a worthy memorial." Concurrently with the Christmas Conference, Rudolf Steiner gave a comprehensive survey of the history of the ancient mysteries which held keys to understanding the mysteries of the First Goetheanum, World History in the Light of Anthroposophy.



*Rudolf Steiner working on the sculpture
"The Representative of Man" in 1919*

Preparations were made throughout the year for the reorganization of the Anthroposophical Society which had grown from about 3,000 when founded in 1912 to an international movement of over 12,000 members. During The Christmas Conference of 1923/1924, Rudolf Steiner re-founded the General Anthroposophical Society with new statutes and assumed its leadership, serving as its President working together with a new Board. On December 26, 1923, Dr. Steiner figuratively laid the "Foundation Stone of Anthroposophy" in the hearts of the members of the Anthroposophical Society giving The Foundation Stone Verse (Mantra) in which he urged his students to practice Spirit-recalling, Spirit-remembering, and Spirit-envisioning to enable the three, trifold Hierarchies and Trinity to penetrate their lower four bodies to raise them to their fully developed state, the "Four Times Twelve Human Being" he references in his last address the following year.

Other lecture series given that year included The Driving Force of Spiritual Powers in World History; The Cycle of the Year; Cultural Phenomena — Three Perspectives of Anthroposophy; The Evolution of Consciousness; Man as Symphony of the Creative Word;

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Rudolf Steiner's house at Dornach, Switzerland

“It is the task of Anthroposophy to bring a greater depth, a wider vision and a more living spirit into the other forms of art. But the art of Eurythmy could only grow up out of the soul of Anthroposophy; could only receive its inspiration through a purely Anthroposophical conception.”
Rudolf Steiner

Supersensible Man; Mystery Centers; The Arts and Their Mission; Eurythmy as Visible Speech; and The Child's Changing Consciousness and Waldorf Education. He additionally continued with lectures to the workers at the Goetheanum: Health and Illness II; Cosmic Workings In Earth and Man; Rhythms in the Cosmos and in the Human Being; and Nine Lectures on Bees. Adding to all of this work, he did a lecture tour in England, and gave lecture cycles in Prague, Norway, and the Netherlands—heralding the call for humanity to awaken to Spirit.

1924 AD Completion

On New Year's day, Rudolf Steiner concluded his series of talks on World History in the Light of Anthroposophy, stressing the importance of the members to awaken to the super-sensible world so that in Dornach there would be created a living center of spiritual knowledge. To guide the movement forward, Rudolf Steiner commenced articulating

the core tenets of anthroposophy in succinct, powerful statements published monthly to members and compiled later in the book *Anthroposophical Leading Thoughts* which contains both *The Life, Nature and Cultivation of Anthroposophy* and *The Michael Mystery*. Also, to an audience of seasoned students of Anthroposophy, Rudolf Steiner delivered *Anthroposophy: An Introduction* which contains advanced, yet foundational material required of his students. He further gave the first of what he intended to be three classes for the School of Spiritual Science of the re-founded Anthroposophical Society as a further development of his earlier Esoteric School, *Esoteric Instructions*. In early May, Edith Maryon, Rudolf Steiner's partner in the art of the First Goetheanum and the sculpture of *Representative of Humanity*, died and was buried. See *Eulogy at the Cremation of Edith Maryon*. Rudolf Steiner's relationship with her is well documented in letters newly translated into English. See *Correspondence with Edith Maryon: 1912–1924*. In June, Dr. Steiner attends The Eleventh Annual General Meeting of the Association of the Goetheanum which would be his last. The *History of the Johannesbau and Goetheanum Associations* offers a full history of the developments from 1911 to 1924.

At this critical time, Rudolf Steiner communicated to the members knowledge into the deepest spiritual mysteries including Rosicrucianism and Modern Initiation and The Easter Festival in Relation to the Mysteries. In Torquay in August, Rudolf Steiner acknowledged the karmic paths that had led many personalities together in the anthroposophical movement and told how there would appear again in less than a hundred years—individuals reincarnating to carry to full and culminating effect what they began as Anthroposophists then (with Dr. Steiner) in the service of Michael's dominion. "The very understanding of these things gives rise to the impulse to return to the earth in less than a century in order to give effect to the intent and purpose of Anthroposophy." See *Cosmic Christianity and the Impulse of Michael*. In a series of lectures to theologians, Rudolf Steiner also spoke from his own direct experience and knowledge of the spiritual truths contained in St. John's revelations, *Lectures to Priests: The Apocalypse*. In this last year of Rudolf Steiner's speaking engagements he produced eight volumes of material on Karma and Reincarnation, perhaps thereby revealing his own incarnations. This year he also did extensive lecturing on Eurythmy, speech and drama. Additionally, due to his poor health, Rudolf Steiner's unfinished autobiography was published in monthly installments throughout the year.

With his *The Agriculture Course* he launched the "biodynamic" farming movement, a now widely used form of sustainable, organic agriculture. He continued his education series and additionally gave a cycle *Curative Education* for the treatment of intellectually and physically disabled children. He expounded upon his prior work in medicine with the *Course for Young Doctors*. Although his health was failing, Steiner traveled to lecture elsewhere in Germany, Czechoslovakia, France, England, Switzerland, Poland, and The Netherlands.

Rudolf Steiner gave The Last address, to members of the Anthroposophical Society on September 28th in Dornach. On the eve of Michaelmas 1924, Dr. Steiner, frail and deathly ill, summoned the strength to passionately declare his last will for the rebirth of the anthroposophical movement. Nine months earlier, he had figuratively laid "the Foundation Stone of Anthroposophy" in the hearts of the members and then fostered their spiritual growth through intensive esoteric training.

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He had arranged for the continuation of the society without him in hope that, with proper spiritual development of the membership, the anthroposophical impulse would be born anew. This final lecture was Rudolf Steiner's last supplication for the membership of the Anthroposophical Society to actively develop themselves to be able to carry the anthroposophical impulse forward after he was gone. The Michaelmas verse given that day is his deepest call to the Hierarchies and beckoning to humanity to take up this mission to make ourselves into worthy four-part beings (physical, etheric, astral, ego/I) filled with the Cosmic Order of the Hierarchies to radiate these twelve forces into the world. He referred to it as the "Four Times Twelve Human Being." Now, forty weeks later when a new Anthroposophical impulse was to have been born among the members, there was no one adequately prepared to fructify this impulse for humanity and carry it forward into action. As Marie Steiner recounts in *The Close of the Year and the Turn of the Year 1923/1924*, "We were called, but we were not chosen. We were incapable of responding to the call, as further developments showed." After his last address that left the audience stunned and in tears, he took to his sick-bed in the carpentry shop where he would remain until his death. To underscore the utmost importance of what he said and left unsaid to the members, we offer the article *The Last address: Michael and the Mission of Man* to highlight key insights into this material. For an overview of the ongoing battle between Michael and the Dragon and its impact on human evolution, see *Michaelmas: Conquering the Ahrimanic Forces of Darkness*.

1925 AD Immortal

Rudolf Steiner continued to work despite continuing to weaken. He co-authored *Fundamentals of Therapy* with Ita Wegman, MD, as a step toward revitalizing the art of healing with the spiritual awareness it once possessed. In her assessment of Rudolf Steiner's illness, she reported that Dr. Steiner's etheric body was no longer able to work in the

digestive organs in the appropriate manner. "The result was that these organs were subjected too strongly to the physical forces, which are forces of degeneration." (Wegman & Nachrichtenblatt 1925.)

On March 30, 1925 at the age of 64, Rudolf Steiner died in the same room as the noble figure of Christ, the Representative of Man, carved by his own hand, soaring high above him. (Albert Steffen, *Goetheanum*, 1925.) The third of April was the funeral day of Rudolf Steiner. Albert Steffen, then the second President of the Anthroposophical Society, reflected, "As we realized afterwards, this day is held to be the day of Christ's death." As the poet Steffen declared in the memorial address, "May his immortal spirit be resurrected in our deeds." Rudolf Steiner was laid to rest on the property of the Goetheanum in Dornach with a simple stone slab headstone inscribed with, "EDN ICM PSSR" which represents "Ex deo nascimur - In Christo morimur - Per spiritum sanctum reviviscimus" translating as, "From God we are born - In Christ we die - Through the Holy Spirit we are revived." After Steiner's death, the Second Goetheanum was constructed from 1925-1928 in reinforced concrete in memory of the First Goetheanum.

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



Plaster casts of eurythmy figures Edith Maryon, private collection

"Man is a form proceeding out of movement. Eurythmy is a continuation of divine movement, of the divine form in man. By means of Eurythmy man approaches nearer the divine than he otherwise could."

Rudolf Steiner

The Michael path to Christ - A Christmas lecture

25 December 1919, Stuttgart GA 195

Lecture 2 of The Cosmic New Year



Artist unknown

***“My dear friends, we
dare not surrender
ourselves in these days
to a love of ease, nor
close our eyes to the
essentially important
happenings of the
present time.”***

When I have had occasion in recent years to speak on any of the great yearly festivals, Christmas, Easter or Whitsuntide, I have felt bound to say that we have no right, especially under the conditions that obtain today, to commemorate these occasions in the old accustomed manner; we have no right to forget the widespread suffering, the widespread sorrow of the times, and to recall only the greatest Event which took place in earthly evolution. It is our duty, standing as we do on the ground of our Spiritual conception of the World, so fully to realize all that which indicates decline in human civilization today, that this realization permeates our thoughts even round the Christmas tree. It is clearly our duty so to receive the birth of Christ Jesus into our hearts, into our souls, that we do not close our eyes to the fearful deterioration that has overtaken the so-called culture of mankind.

At this very time it is for us to bring forward the question: “Has not the thought of Christmas also suffered the fate of being seized by the forces of general deterioration?” When Christmas is spoken of today are we still conscious of that of which man ought to be conscious when he raises his thoughts and feelings to the contemplation of the festival of Christ? Are men in general conscious of the true meaning of what entered human evolution at the Mystery of Golgotha?

We light up our Christmas trees, we repeat the customary words and phrases associated with the Christmas festival, but all too often we avoid opening our eyes fully, we avoid awakening our consciousness fully to the need of saying to ourselves: “Here, too, there is decline. Where art Thou, O Christ-Power, Thou who canst actively bring about a new ascent?” For it must have been very clear to you in the lectures which for many years have been given in our circles, that only by the power of Christ will it be possible to permeate declining civilization with that impulse which can give it a new uplift.

In these days we must often think of men, in the middle of the nineteenth century, or towards the last third of it, who, from a certain materialistic mentality, spoke quite differently from the way many men speak today. They spoke more honestly than most men do today. I should like to recall to you one personality, a truly materialistic mind—David Friedrich Strauss. You know that his book, *The Old Faith and the New*, is a kind of Bible of materialism.

Among the questions Strauss asks in this book is the following: “Can we still be Christians?” He answers this question, and the unusual thing about his answer is that it comes from a mind fundamentally materialistic, but at the same time honest.

David Friedrich Strauss constructed a world-edifice of thoughts, of ideas, formed entirely according to materialistic, physical laws. He placed man within it in a world-order in which human nature contained none but physical laws. From these convictions, Strauss answered the question “can we still be Christians?” with an emphatic “No”. For men who held the views on natural science which Strauss held in accordance with the consciousness of his times, could not be Christians.

Thus a fatal, but entirely honest opinion is expressed in this “No” of David Friedrich Strauss, and the feeling often occurs to us today: Would that the official advocates of this or that religious faith were as honest as was David Friedrich Strauss. Could they but see that though they use the name of Christ they are really active opponents of Christianity.

My dear friends, we dare not surrender ourselves in these days to a love of ease, nor close our eyes to the essentially important happenings of the present time. It may not seem to you to be associated with Christmas, though it does indeed seem so to me, when I refer to an experience which came to me through a kind of spiritual investigation of an actual fact of the present day.

The Michael path to Christ - A Christmas lecture

You all know those persons who to a great extent are responsible, especially in Central Europe, for the dreadful conditions into which we have drifted, so far as any human being can be called responsible for these things. What did these men do when misfortune broke over Europe? They wrote books! We had books written by all kinds of people.

Now, the following experiment can be made with the help of Spiritual Science. The question can be asked, but strictly in accordance with Spiritual Science: "What forms of thought speak to us from the greater part of these self-vindicating books?" I have tried from every side to answer this question conscientiously. I have asked myself: "Of what kind are the thought-forms of these men on whom so much of the fate of Central Europe depends?" If we do not proceed in the abstract, but enter into things in the concrete, we compare one thing with another. In this way a comparison came to me when I asked myself the question: "About what period in the normal course of evolution in Europe were such thought-forms cultivated as those which we find in the leading personalities during the world war?" After conscientious scrutiny of the facts it was made plain to me that men thought in this manner about the time of the Roman, Julius Caesar. There is no difference between the soul- and thought-life of Julius Caesar at the time, let us say, of his Gallic wars, and the way in which such modern personalities form their thoughts. This means that these men have remained in a life of thought entirely unaffected by Christianity, for Caesar lived before the Mystery of Golgotha had broken into evolution. Even if the name of Christ Jesus is sometimes on their lips, the soul-life of these men has developed in such a way that it has nothing to do with concrete Christianity.

As the result of our many-sided studies we know that if anything develops in its own period, it is fundamentally good for humanity, but that it is otherwise when this thing remains stationary and comes to the front later. When this happens, when for instance that which was suited to the time of the Caesars continues to play a part in the twentieth century, that which was suitable to Caesar's day is transformed into something Luciferic. For that which ought to have worked properly in another period becomes, if it remains stationary, Luciferic. It is indeed essentially Luciferic.

We may now ask: "How is it that people whose fate has placed them in a leading position, have in their lives remained behind in this way?" If this question is to be answered we

must turn our attention to those who claim to fill their spiritual life with the Christ-impulse, but who really work in an anti-Christian direction. Let us turn our attention to many official representatives of religious creeds, men who pretend to speak according to the Gospels, but who are opposed to everything that really tells of the living Christ in our day. The most anti-Christian persons are frequently found today among the clergy, among the preachers of the so-called Christian creeds.

If among other writings people would investigate a book—regarded by many as setting the fashion—a book entitled *Das Wesen des Christentums* (The Nature of Christianity), by Adolf Harnack, they would find an answer to this question. If the name of Christ were struck out of this book and replaced by the name of a God generally little known, a God who permeates and controls human life just as he permeates and controls Nature; if the name of Christ were struck out and replaced by the name of Jahve of the Old Testament, this book would be nearer the truth than it is, and would then have some meaning.

The fact is that Adolf Harnack knows nothing of the real Being of Christ, that he has not the vaguest idea of the real Being of Christ, that he worships a universal, indefinite God and then labels this universal, indefinite God with the name of Christ. And who is Adolf Harnack? Adolf Harnack has become the fashionable theologian of the circles which have provided the

ground for the spiritual tendencies of those persons of whom I have been speaking. It is because no true revelation regarding the Christ comes any longer from the representatives of the creeds, that we no longer find in the events of the present day, among the men bound up with these events, any understanding for the true revelation of the Christ.

It hardly means anything to thousands, to millions of people at the present day, when they speak of the festival of Christmas; for they know nothing of the Being of Christ in the sense that is so necessary for our time. We must look into these things if in a deeper sense we will to understand the original causes of the downfall in contemporary events, and in the life of mankind within these events.



The Michael path to Christ - A Christmas lecture

“I have frequently spoken to you here of that important event which came to pass in the last third of the nineteenth century, the event through which a special relationship was established between the Archangelic Power, that Being whom we call the Archangel Michael, and the destiny of mankind.”

I have frequently spoken to you here of that important event which came to pass in the last third of the nineteenth century, the event through which 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.

My dear friends, in our day we know that when such a matter is indicated, the indication refers to two different things: first, to the objective fact, and second, to the way this objective fact is connected with what men are willing to receive into their consciousness, into their Will. The objective fact is simply this, that 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, so to permeate them with his power, 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.

What I mean by this will become quite clear to you through the following explanation. You are aware that before the Mystery of Golgotha was accomplished upon earth, the Jews of the Old Testament looked up to their Jahve (or Jehovah). Those who, among the Jewish priests, looked up in full consciousness to Jahve, were well aware that they could not reach him directly with human perception. The very name, Jahve, was held to be unspeakable, and if it had to be uttered, a sign only was made, a sign which resembles certain combinations of signs which we attempt in the art of Eurhythmy. The Jewish priesthood, however, was well aware that men could approach Jahve through Michael. They called Michael the countenance of Jahve. Just as we learn to know a man when we look into his face, just as we draw conclusions about the gentleness of his soul from the gentleness of his countenance, and about his character from the way he looks at us, so the priesthood of the Old Testament, through the atavistic clairvoyance which flowed into their souls in dreams, desired to gain from the countenance of Jahve, from Michael's connection with Jahve, that which it was not yet possible for mankind to gain.

The position of this priesthood towards Michael and Jahve was the right one. Their position towards Michael was right because they knew that if a man of that time turned to Michael, he could find through Michael the Jahve-power, which it was proper for the humanity of that time to seek.

Other Soul-Regents of humanity have appeared since then in the place of Michael; but in November, 1879, Michael once more took the lead, and can become active in the soul-life of those who seek the paths to him. These paths today are the paths of Spiritual Scientific Knowledge. We may speak of “the paths of Michael”, just as well as of the “paths of Spiritual Scientific Knowledge”.

But just at the time when Michael entered in this way into relationship with the souls of men, in order again to become their inspirer for three centuries, at this very time the demonic opposing force, having previously prepared itself, set up the very strongest opposition to him, so that a cry went through the world during our so-called war-years, in reality years of terror, a cry which has become the great World-misunderstanding which now fills the hearts and souls of men.

Let us consider what would have become of the Jewish people of the Old Testament, if instead of approaching Jahve through Michael they had sought to approach Him directly. They would have become an intolerant people, a national self-seeking people concerned with the aggrandizement of their own nation, a nation thinking only of itself. For Jahve is the God who is connected with all natural things, and in the external historical development of mankind, He

The Michael path to Christ - A Christmas lecture

manifests His Being through the connection of generations, as it expresses itself in the essential qualities of the people. It was only because the ancient Jewish people desired at that time to approach Jahve through Michael, that they saved themselves from becoming nationally so egoistic that Christ Jesus would not have been able to come forth from among them. Because they had permeated themselves with the Michael power, as this power was in their time, the Jewish people were not so strongly impregnated with forces given over to national egoism, as would have been the case had they turned directly to Jahve.

Today Michael is again the Regent of the World, but it is in a new way that mankind must become related to him. For now Michael is not the countenance of Jahve, but the countenance of Christ Jesus. Today we must approach the Christ-impulse through Michael. In many respects humanity has not yet struggled through to this. Humanity has retained atavistically the old qualities of perception by which Michael could be approached when he was still the intermediary to Jahve; and so today humanity has a false relationship to Michael. This false relationship to Michael is apparent in a very characteristic phenomenon.

During the years of the war we heard continually the universal lie: "Freedom for individual nations, even for the smallest nations." This is an essentially false idea, because today, in the Michael period, the all-important matter is not groups of men, but human individuals, separate men. This lie is nothing else than the endeavour to permeate each individual nation not with the new force of Michael, but with the force of the old, the pre-Christian time, with the Michael-force of the Old Testament. However paradoxical it may sound, there is a tendency among so-called civilized nations at the present day to transform what was justifiable among the Jewish people of the Old Testament, into something Luciferic, and to make of this the most powerful impulse in every single nation.

People wish today to build up the republics of Poland, of France, of America, etc., upon methods of thought suited to Old Testament times. They strive to follow Michael as it was right to follow him before the Mystery of Golgotha, when men found through him the Folk-God Jahve. Today it is Christ Jesus whom we must strive to find through Michael, Christ Jesus the Divine Leader of the whole human race. This means that we must seek for feelings and ideas which have nothing to do with human distinctions of any kind on the Earth. Such feelings and ideas cannot be found on the surface. They must be sought where the spirit and soul-part of man pulsate i.e., along the path of Spiritual Science. The matter lies thus, that we must resolve to seek the real Christ upon the path of Spiritual Science i.e., upon the Michael-path. Only through this striving after spiritual truth is the real Christ to be sought and found; otherwise it would be better to extinguish the lights of

Christmas, to destroy all Christmas trees, and to acknowledge at least with truth, that we want nothing that will recall what Christ Jesus has brought into human evolution.

Pre-Christian ways of thinking speak to us from the memoirs of our contemporaries i.e., ways of thinking which in our time are anti-Christian. When men, who are held to be representative, make pronouncements such as Wilson has done in the Fourteen Points, from such pronouncements there resounds nothing but pure Old Testament mentality, a mentality which in our time has become Luciferic.

"We must endeavour clearly to understand, that that which today we call human understanding is always, so long as we have not spiritualized it, a gift of that Lucifer."

Whence comes this, my dear friends? What really lies before us? When we travel back through the periods of human evolution prior to the Mystery of Golgotha, we find, early in the course of Oriental civilization, within that civilization out of which the Chinese civilization of today has developed, a human personality who was the external incorporation of Lucifer. Lucifer really did walk the earth at that time, in a human body. He it was who brought that human light which we find at the foundation of the ancient pre-Christian wisdom, with the exception of Judaism. In the art, the philosophy, and the statesmanship of Greece, much was still active which had proceeded

from this Luciferic incarnation thousands of years before the Mystery of Golgotha.

We must endeavour clearly to understand, that that which today we call human understanding is always, so long as we have not spiritualized it, a gift of that Lucifer. We must not hold merely, in a matter-of-fact, bourgeois way, the one-sided idea that anything Luciferic is dreadful, and we must get rid of it. The more we seek to get rid of Lucifer, the more we are dominated by him, for it was necessary during thousands of years of human evolution to enter into the inheritance of the incarnated Lucifer. Then came the Mystery of Golgotha. And a time will come in the future when, just as Lucifer was incorporated in the East in an earthly personality, to prepare for Christianity among the heathen, so in the West there will take place an earthly incarnation of Ahriman himself. This time is approaching. Ahriman will appear, objectively, on the earth. Just as truly as Lucifer has walked the Earth, and as Christ has walked the Earth, objectively, in human form, so will Ahriman walk the Earth, bringing with him an extraordinary increase of power to the earthly human understanding. We men have not the task of hindering in any way this incarnation of Ahriman, but it is our task so to prepare humanity beforehand, that Ahriman may be estimated in the right way. For Ahriman will have tasks, he

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will have to do this and that, and men must value rightly and make a right use of that which, through Ahriman, comes into the world. Men will only be able to do this if they are able to adjust themselves now in the right way to that which Ahriman is already sending to the Earth from the Worlds beyond in order that he may control the Economic life upon Earth without being noticed. This must not be. Ahriman must not control the Economic life on the Earth without his being noticed. We must thoroughly learn to know his particular qualities. We must be able to oppose him with full consciousness.

During the time I am lecturing here at Stuttgart I shall point out much that we must carefully note in human evolution up to the time of the Ahriman incarnation, so that when this comes to pass we may know how rightly to assess it. Today I shall only call your attention to one thing more. In this respect many of the modern interpretations of the Gospels are just as bad as the worst materialistic conceptions. When the representatives of so-called religious societies accept the Gospels today simply as they are written, and when every new revelation is rejected, such devotion to the Gospels, such a way of furthering Christianity, is really the best way to prepare for Ahriman's appearance on earth. A great many of the exponents of the so-called creeds of today are working intensively for Ahriman; they leave unnoticed the truth: "I am with you always, even unto the end of the Earth-age," when they declare heretical all that proceeds from the immediate vision of the Christ today. They leave this truth unnoticed because it is more comfortable to take the Gospels in a literal way only, that is, to hold to what they deem to be the literal interpretation of the Gospels.

Mankind must be protected by wisdom from regarding the Gospels in this way, for the four Gospels, as regards external physical understanding, do contradict one another. He who does not press forward today to a spiritual interpretation of the Gospels, spreads abroad an untruthful interpretation of these Gospels, for he deceives men as regards the external contradictions which are to be found in the four Gospels. He who deceives man regarding the things that concern him most vitally, best furthers the progress of Ahriman.

It is most important for man at the present time to place Christ in the centre between Ahriman and Lucifer. The Christ power must permeate us. But as men we must always seek the balance

between the mystic enthusiasm which tends to lift us above ourselves, and the materialistic understanding which by its bourgeois heaviness drags us down to earth. At every moment we must seek the balance between the Luciferic impulses which lift us up, and the Ahrimanic which drag us down. In the effort to gain this balance we find the Christ. When we strive to gain this balance, then alone can we find the Christ.

By a strange coincidence, a remarkable thing happened in human evolution at the time when materialism entered into it. I shall mention (concerning it) only two documents: Milton's "Paradise Lost" and Klopstock's "Messiah". In these poems the Spiritual Powers are described as if a Paradise had been lost, and man had been driven out of it. The work of both poets is based upon the idea of Duality in the Universe, upon the opposition of good and evil, of the Divine and the Diabolical. It is the great error of modern times that World-Evolution should be represented as a Duality, whereas it should be represented as a Trinity. One set of forces are the upward-striving Luciferic forces which approach man in mysticism, in sentimentalism, in fantasy—in what in fantasy is degenerate, fantastic; these forces dwell in man's blood. The second are the Ahrimanic forces which dwell in all that is dry, heavy, (speaking physiologically) in the bony system. The Christ stands in the middle between these two. His is the third group of forces. Lucifer's is the first, Ahriman's the second, and in the centre, between the two, is the Christ-force.

What then has happened in more recent days? Something has taken place to which men should look up with true spiritual-intellectual fervour, for unless they understand what it is that has happened they cannot enter in the right way into the Christmas festival. We read today Milton and Klopstock, we read their descriptions of the Supersensible World. What do

"It is most important for man at the present time to place Christ in the centre between Ahriman and Lucifer."



Painting by Gerard Wagner of the Slavic motif of the representative of humanity between Ahriman and Lucifer

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we find? Everywhere we find Luciferic qualities ascribed to Beings who are called Divine. Writers such as Milton and Klopstock describe the fight between Luciferic qualities which appear to them Divine, and Ahrimanic qualities. And a great part of that which modern humanity describes as Godlike, is simply Luciferic. They do not recognize it for what it is; just as little as they recognize that which is Ahrimanic for what it is.

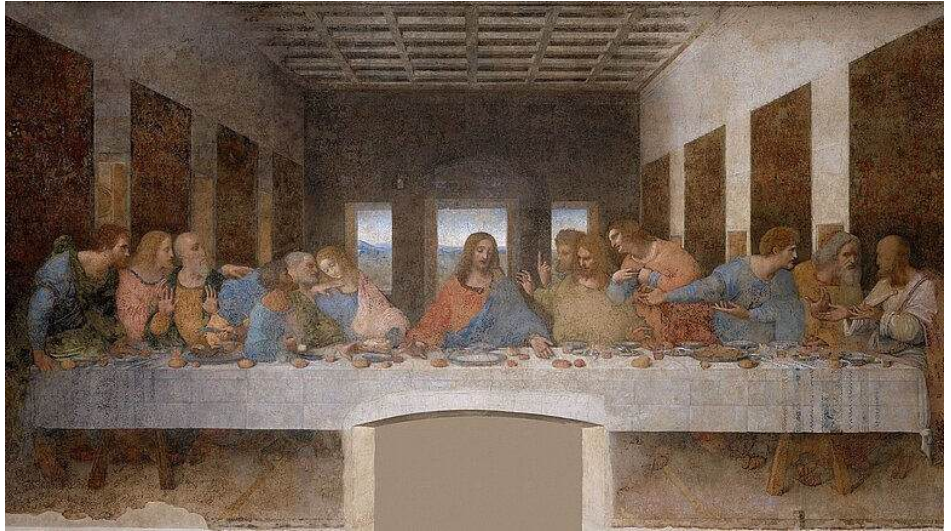
The same thing appears in Goethe's *Faust*, where we find Mephistopheles contrasted with "the Lord". Goethe, too, was unable to distinguish between the Luciferic and the Ahrimanic. Consequently his Mephistopheles is a kind of mixture of the two. I have already pointed this out in my little book *Goethe's Standard of the Soul* (*Geistesart*).

True followers of Goethe do not merely quote literally from his works, as do so many academic persons and the like. If we faithfully travel the path that Goethe has taken, so that we are able to recognize the things wherein he must have changed, especially if we follow his Conception of the World beyond the year 1832, we are able to speak of a Goethe of the year 1919, now soon to be 1920.

The way must be found calmly to admit that in the materialistic centuries, much that is Luciferic is hidden behind what is called Divine. There is much by which men seek to spread religion at the present day that reaches humanity only as words born on the wings of Lucifer.

Only when men are once more able to recognize this Dualism—the Luciferic that would lead them above themselves, and the Ahrimanic that would lead them down below themselves—and turn from these to what is truly Christ-like, only then will they again celebrate in the right way the Christmas event, that event by which we should recall how that which gives its own particular meaning, its true meaning to the Earth, entered into human evolution.

Today we cannot help thinking sometimes of Leonardo da Vinci, of Leonardo, who once as you know, painted in Milan his great picture, the "Last Supper"—Christ with His Disciples around Him. Leonardo was a long time painting this picture—twenty years. He wanted to put a great deal into it, and could never finish it, because he was always making a fresh attempt to paint the figure of Judas in the right way. Now under the State organization of Milan, the abbot of the monastery for which the picture was being painted was his immediate employer. When later a new abbot came, a sharp resolute man, not so patient as his predecessor, he went to Leonardo and told him sternly that the picture must be finished forthwith. Leonardo replied that he could now finish the picture, for since the new abbot had come he had a



The Last Supper by Leonardo da Vinci, Santa Maria delle Grazie, Milan, Italy

model for Judas. In a short time he had painted the face of Judas as we see it in the picture.

Just as at the beginning of the new age the face of Judas appeared to Leonardo on the ground of a positive faith, so we in our day have frequent occasion to write on our hearts and souls the fact that He whose birth we commemorate at this holy season, is betrayed most of all by many of those who declare that it is in accordance with their creed that they prepare this festival. We know that the Christmas Festival itself is one of those that has been adopted in the course of Christian evolution, that it was not till the third or fourth century that people began in these December days, to commemorate the birth of Christ. The event of Golgotha had already taken place some centuries before, when those whose thoughts were centred upon that Event, adopted something so incisively new, at that time, as the institution of the Festival of Christmas. Much, much later it was still possible for new things to be implanted in Christianity. Many of those who called themselves true Christians, fought at the time against these innovations. Today there are very many such people at work, who will not advance in the way their own creed advanced when it accepted in the third and fourth centuries the institution of Christmas; people who hold rigidly to that of which they say, "it stands written", people who turn away from every living revelation.

Terrible as is the state of sleep of people at the present day—of people who with their non-moral thoughts soil, too often, things which are seeking to enter the Spiritual life—the most terrible of all is the case of those who betray the true spirit of Christian evolution from out of the very faith itself.

It is in this earnest mood that I wished to present the lights of the Christmas tree to you today; next time I hope to speak of them in another connection.

- Rudolf Steiner

The Representative of Humanity

Article from https://anthroposophy.eu/Representative_of_humanity

The Representative of Humanity is a nine meters high wooden sculpture created by Rudolf Steiner between 1917 and 1925 in a collaboration with Edith Maryon. It was placed in a central place in the first Goetheanum, was saved from the fire when the Goetheanum was destroyed by arson, and is now placed in the second Goetheanum. It depicts the Christ in a human representation, as the representative of Man - the human being, providing the balanced mid-way of elemental balance and the human soul's battle between Luciferic and Ahrimanic influences represented by Ahriman in the cave and Lucifer on top.

From 1915-05-18-GA159

Some day when the building in Dornach that is dedicated to the spiritual sciences is completed, it will contain, in a significant spot, a sculpture dominated by three figures. In the center of this group a figure will tower as if it were the manifestation of what I would call the most sublime human principle ever to unfold on earth. Hence, one will be able to experience this representation of the highest human principle in the evolution of the earth-the Christ, who in the course of this evolution lived three years in the body of Jesus of Nazareth. A special task in the portrayal of this Christ figure will be to make two ideas visible. Firstly, it will be important to show how the being that we are concerned with dwells in a human body. Secondly, it must also become apparent how this human body, in every facial expression and in every gesture reflects a magnificent degree of spiritual refinement, which descended with the Christ from cosmic and spiritual heights into this body in its thirtieth year. Then there will be the remaining two figures of the group, one to

the left and the other to the right of the Christ figure, if that is the proper name for the figure that I have just sketched. This Christ figure is placed in such a way that it seems to be standing in front of a rock that towers noticeably at His left side, with its peak extending over His head. On top of the rock there will be another figure, winged but with his wings broken, who for this reason begins to fall into the abyss. One feature in the Christ figure that must be worked out with special artistic care is the manner in which he raises his left arm, for it is precisely this gesture that precipitates the breaking of the wings. It must not appear, however, as if the Christ Himself were breaking the wings of this being. Rather, the interaction of the two figures must be portrayed artistically to show how the Christ, by the very motion of raising his hand, is expressing his infinite compassion for this being. Yet this being cannot bear the energy flowing upward through arm and hand, an energy that is evidenced by indentations that the fingers of the extended hand seem to leave in the rock itself. When this being comes into proximity with the Christ being, he feels something that may be expressed in the words: I cannot bear the

“One does not gain the proper relationship to Lucifer and Ahriman by saying, “Lucifer, I flee from you! Ahriman, I flee from you!” Rather, everything that man has to strive for as a result of the Christ impulse must be seen as similar to the equilibrious state of a pendulum.”



Placement of the representative of Humanity in the first Goetheanum

The Representative of Humanity

radiation of such purity upon me.

This feeling dominates so essentially as to break this upper beings wings and cause his imminent plunge into the abyss. To make this visible will be a particularly important artistic task and you will see how the meaning of this interaction could easily be misunderstood. Imagine, for example, an artistic portrayal of the Christ suggesting that merely by raising His hand He would radiate such power onto the being that his wings would be broken, forcing the plunge into the abyss. In that case it would be the Christ Himself who irradiated this being, as it were, with hatred, and thereby caused his descent. Such an impression must under no circumstances be conveyed.



Lucifer

Rather, the being must be portrayed as having caused his own fall, for what is to be shown plunging downward, with broken wings, is Lucifer.

Now let us consider the other side of the group, toward the right of the Christ figure. There, the rock will have a ledge and, therefore, will be concave underneath. In this depression there will be another winged figure, who with his arm-like organs turns toward the ledge above. You have to visualize this as follows. To the right is the depression in the rock and in it stands this winged figure with wings entirely different from the figure on top of the rock. The wings of the figure on top of the rock resemble those of an eagle, whereas the figure in the depression has bat-like wings. This figure virtually buries himself in the cave, working in shackles, ever busy undermining the earthly realm.

The Christ figure in the middle has his right hand directed downward and the left one upward. Again, it will be an important artistic task not to show the Christ as wanting to shackle this figure; rather, he has infinite compassion for this being, which is Ahriman. Ahriman cannot bear this compassion and he writhes with pain from what the hand of the Christ exudes. This radiance from Christ's hand causes the golden veins down in the rock depression to wind around Ahriman's body like strong cords and shackle him. What is happening to Lucifer is his own doing; the same is true with Ahriman. This concept is going to take form as a sculpture that will be set up in a significant place in the new building. Above the sculptured group we will attempt to express the same motif through the medium of painting, but then the concept must be expressed differently. To summarize, the group of three figures: Christ, Lucifer and Ahriman will stand at the bottom as a sculpture, and above, the same motif will appear as a painting.

We are injecting this configuration of a relationship between Christ, Lucifer and Ahriman into our Dornach building because the science of the spirit reveals to us in a certain way that the next task regarding the comprehension of the Christ impulse will be to make man finally understand how the three forces of Christ, Lucifer and Ahriman are related in this world. To this day there has been much talk about Christianity and the Christ impulse, but man has not yet gained a clear understanding of what the Christ impulse has brought into the world as



This image is the oldest known example of "Christ Pantocrator" in the world. Painted on a wooden board circa 6th - 7th century, it is currently preserved at the Monastery of St. Catherine on Mount Sinai, in Egypt, one of the oldest monasteries in the world.

the result of the Mystery of Golgotha. Certainly, it is generally admitted that there is a Lucifer or an Ahriman, but in so doing, it is made to appear that from these two one must flee, as if one wished to say, "I want nothing to do with Lucifer and Ahriman!" — In yesterday's public lecture <I I described the way in which the divine-spiritual forces can be found. If these forces did not want to have anything to do with Lucifer and Ahriman, either,



Ahriman

the world could not exist.

One does not gain the proper relationship to Lucifer and Ahriman by saying, "Lucifer, I flee from you! Ahriman, I flee from you!" Rather, everything that man has to strive for as a result of the Christ impulse must be seen as similar to the equilibrious state of a pendulum. In the center, the pendulum is in perfect balance, but it must oscillate to one side or the other. The same applies to man's development here on earth. Man must oscillate to the one side according to the luciferic principle and to the other according to the principle of Ahriman, but he must maintain his equilibrium through the cultivation of Paul's declaration, "Not I, but Christ in me."

Rudolf Steiner

The Processes of Life



“If breathing cannot take place in the appropriate way, anxiety and the like occur.”

Another aspect now becomes part of the sensory life of the human being. Here too we can distinguish a number of areas. First of all, there is the process by which the inner life of the body is sustained from the outside: breathing. In this process, the life of the body touches the outer world; it confronts the outer world, as it were, in a form in which it cannot continue to exist, in order to receive from it the strength to continue. These words express approximately what is revealed to man in the breathing process, without going into the results of sensory science. The latter belong to anthropology. But what is characterized here is experienced by man directly in life, in his desire for air, in the observation of the inhibition of life when there is a lack of air, etc. A further process in this area is that which can be described as warming. For the maintenance of bodily life, man depends on the development of a quite definite degree of warmth within his body, which does not depend on the processes that determine the warmth of his surroundings, but on those that take place within him, and which maintain the intrinsic warmth within definite limits, however the external warmth may be constituted. A third process of

this kind is nutrition. Through it, the life of the body enters into a relationship with the external world in such a way that the substances consumed by it are replaced. A fourth process must be added to nutrition if it is to take place. In the mouth, the food consumed must interact with the saliva secreted by the body; similarly, such a process takes place during the further digestive process. This can be described as the fourth process in this area: secretion. Physical self-observation now shows that this process is followed by another. In the secretion that aids digestion, what is secreted is merely able to transform the food in such a way that it can be absorbed into the body. But man must also secrete that which can enter into this bodily life. He must transform the nutrients in such a way that they can serve to build up his body. This is based on a process that goes beyond what is given in the secretion just characterized. This process shall be called the process of preservation. Another process arises when we turn our attention to human growth. This goes beyond mere maintenance. In addition to the maintenance process, which would leave the body as it is at a particular point in time, there is another process that can be described as a growth process. The growth process and the maintenance process reach their conclusion when the finished body presents itself to the human being in a very specific form. This shaping of the human being from the inside out into a very specific form is called production. Reproduction then presents itself as a repetition of this production. That which belongs to one's own body is brought forth in such a way that it remains united with the human being; in reproduction, the brought forth comes out. Since here, for the time being, we are only speaking of the human being as a self-contained physical individuality, the process of reproduction is not taken into account.

The processes that are referred to here as aspiration, warming, nutrition, secretion, maintenance process, growth process and production are now followed by inner experiences for humans in a similar way to how inner experiences follow the processes of sensory perception in the ego. Emotional experiences follow breathing, warming and nourishment. These experiences are less noticed in their middle states, but they immediately stand out when this state is disturbed in one direction or the other. If breathing cannot take place in the appropriate way, anxiety and the like occur. A disturbance of the warmth state manifests itself in the feeling of frost or heating. Disturbance of nutrition manifests itself in hunger and thirst. It can be said that breathing, warmth and nutrition are linked to inner experiences, which reveal themselves as a kind of well-being, comfort, etc. These experiences are always there; they underlie what manifests itself as malaise, discomfort, hunger, etc. when there is a disturbance. Real introspection now shows that such emotional experiences are also related to secretion, the process of preservation, the process of growth and the process of creation. Think of how states of fear and anxiety manifest themselves in excessive perspiration; and you will be able to admit that secretion of this kind, within certain limits, is connected with a feeling that manifests itself in a general sense of comfort, just as one can see that all secretion is accompanied by an

The Human Being as a Sensory Organism

emotional state that escapes the attention of consciousness as long as it is normal. And further, self-reflection shows that such emotional experiences are also connected with the processes of preservation, growth and production. One can feel, for example, that the feeling of strength of youth is the expression of what inner experiences follow growth.

These inner emotional experiences are now something that stands in a similar way in the human being to the processes of breathing, warming, growing, etc., as the inner experiences that follow sensory perceptions stand in the "I" to the processes of these perceptions. It is therefore possible to speak of the fact that, for example, breathing is connected with an experience in the human being in a similar way to how hearing is connected with the experience that is designated as sound. The only difference is that the degree of clarity with which external sense perceptions are inwardly relived is much greater than that which is accorded to the inner experiences characterized here. Hidden beneath or within the 'ego-person' is another person who is built up out of inner experiences, just as the ego-person is built up out of the results of external sense perceptions. But this human being who lies beneath the 'I-human' is only really noticed in life when he announces himself to the 'I-human' in the disturbances of his experiences. But just as little as one may throw together the process of sensory perception with the process in the ego that is linked to it, so little may one do so, for example, in relation to the breathing process and the inner experiences (of an emotional nature) that combine with this process. It would be easy to be tempted to completely misunderstand the nature of these inner experiences and to say that there is no essential difference between them and those that develop under the influence of sense perceptions. It must be admitted that the difference between the two types of inner experiences, for example, between the sense of life and the inner emotional experience during the breathing or warming process, is not particularly clear. But it can easily be determined by more exact observation, if one bears the following in mind. It belongs to a sense experience that a judgment can only be attached to it through the "I". Everything that a person accomplishes under the influence of a judgment must, if it relates to sense perceptions, be such that the judgment is made within the "I". For example, one perceives a flower and passes judgment on it: this flower is beautiful. What is now evoked by the processes of breathing, warming, nourishment, etc., as inner experiences, points, without the intervention of the "I", to something similar to judgment. In the experience of hunger there is an immediate indication of something corresponding to hunger and connected with it in the same way that, after making a judgment in response to a sense perception, the human being connects with that sense perception. Just as the activity of the 'I' connects with the sense perception when making a

"In order for a 'life world' to exist, the organs of life must be built out of a world that lies beyond all life in a similar way to the forces for building the sense organs lying beyond the world of sense perceptions."

judgment, so with hunger something external is connected without the 'I' establishing this connection. This union may therefore be called an instinctive manifestation. And this applies to all inner experiences that are connected with breathing, nourishment and growth processes. We must therefore distinguish between the instinctive inner experiences of breathing comfort and warmth and well-being, and the corresponding perceptions of the meaning of life. The wave of instinct must, as it were, first beat against the 'I-human being' in order to reach the realm of the meaning of life. The structure of the inner experiences that take place through the processes described behind the 'I-human being' are now to be ascribed to the 'astral human being'. Again, the name 'astral human being' should initially be associated with nothing other than what is described here. Just as the "I-person" draws his experiences from the "sense world" through the sense organs, so the "astral person" draws his from the world that is given to him through the processes of breathing, growing, etc. For the time being, let this world be called the "world of life".

In order for a "life world" to exist, the organs of life must be built out of a world that lies beyond all life in a similar way to the forces for building the sense organs lying beyond the world of sense perceptions. This world reveals itself again in its effects, in the structure of the organs of life. The individual areas of the life processes: breathing, warming, nourishment, etc., can be interpreted as references to just as many areas of this world. One can now see that the areas of the life processes are less strictly separated from each other than the areas of sensory perception. The sense of taste, for example, is strictly separated from the sense of sight, whereas the areas of life processes are closer; they merge more. Breathing leads to warming, which in turn leads to nutrition. - Anthropology therefore shows essentially separate sensory organs for sensory perception; for the life processes, it shows organs that flow into one another. Thus the lungs, the most exquisite respiratory organ, are connected with the organs of blood circulation, which serve for warming; these in turn flow together with the digestive organs, which correspond to nutrition, etc. — This is an indication that the corresponding areas of the world in which their constructive forces lie also relate to each other in a different way than the forces for building the sense organs. The latter must, as it were, be more mobile in relation to one another than the organs of sense. The experiences of the sense of taste, for example, can only meet with those of the sense of hearing in the common 'I' to which they belong. The feeling of growth, on the other hand, meets with itself through that which is revealed in the breathing process. The feeling of the power of growth is revealed in the ease of breathing, in warming, etc., through increased

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inner life. Each feeling-like experience of this kind can coincide with another of the same kind. The areas of sensory perception could be depicted as a kind of circumference, with the individual areas resting on it while the “I” moves across them. The life processes can be depicted in a different way. They can all be imagined as being mobile and capable of moving across each other.

Now, however, there are also clear relationships between the sense perceptions and the life processes. Take the breathing process and relate it to the auditory perception. In both cases, the corresponding bodily organ is directed towards the outside world. This is an indication that in the outer world that which has a relationship to both the one and the other organ reveals itself. It is only that, for instance, two things reveal themselves in the air; in relation to one, the respiratory organ is formed and places it at the service of the body; in relation to the other, the structure of the organ of hearing is related. It may be recognized that the forces that shape the organ of hearing must, so to speak, be more original than those that form the respiratory organ. For in the developed human body, everything is interdependent. A human organ of hearing can only unfold from the inside out if the respiratory system is predisposed in just the way it is. From out of the organism, the respiratory system grows towards the outer world, as does the organ of hearing. Now the respiratory organ serves only the inner life of the body; the organ of hearing, however, must be adapted to the outer world - to the realm of sound. In the outgrowth of the respiratory organ from the body, therefore, only the nature of the body itself needs to be taken into account; the organ of hearing must outgrow itself in such a way that it is appropriate for the outer world of sound. No other organ needs to lie in front of the respiratory organ; it grows in accordance with the inner formative forces. The organ of hearing, however, must grow towards an already existing structure. Its adaptation to the outer world must precede its emergence from the inner life of the body. This shows that the forces that form the organ of hearing as a sensory tool belong to a world that is the more original or higher than the other, in which lie the forces that reveal themselves as such, which form both the organ of hearing and the organ of respiration from the body. A similar thing can be shown for other sensory perceptions and life processes. One's attention is drawn to the sense of taste. The secretions can be related to it in a similar way to the respiratory process to the sense of hearing. The saliva of the mouth contains what the food dissolves and thus makes it possible to taste. A similar reflection to the one just made can show that the forces from which the secretory organs are formed are the less original ones compared to those through which the sense of taste arises.

In the light of such considerations, one can therefore assume a higher supersensible entity in man, whose powers reveal themselves in the structure of the human sense organs. Likewise, there is another whose effects reveal themselves in the structure of the human organs of life. The latter world is felt by the 'astral man' as his instinctive inner experiences; the former manifests itself to the 'I-man' as a sensory reality (sensual world). However, neither the first world through the senses nor the second can come directly to manifestation in the astral man.

It has been said that the supersensible world reveals itself in the “I”, as it were shrunk to a point, in its own nature; in the same sense, it can be recognized that the second of the worlds mentioned shows itself in the emotional experiences of the “astral man”, which can be described as life instincts. In these experiences something is expressed with which the other instinctive experiences of the “astral man” merge into one and are an image of a supersensible world in the sense that the “I-man” is an image of such a world.

The “I-person” and the “astral person” represent two human parts that express themselves in inner processes. In order to make the “I-person” possible, the forces of a supersensible world build up the sense organs. In so far as the human body is the carrier of the sense organs, it shows itself to be built out of a supersensible world. Let us now call this carrier of the sense organs the physical human body. The 'I-human' permeates it in order to live with its help in the sense world. We must therefore see in the physical human body an entity that is built out of forces that are related in their nature to the 'I' itself. Within the sense world, the physical human body can only reveal itself in its sensory manifestation. According to its inner reality, it

“In the light of such considerations, one can therefore assume a higher supersensible entity in man, whose powers reveal themselves in the structure of the human sense organs.”

The Human Being as a Sensory Organism

The following diagram dates back to Paracelsian thinking, and is still valid today:

Planets	Metals	Plants	Organs	Life Processes:
Saturn	lead (Plumbum)	beech (pine)	spleen	breathing
Jupiter	tin (Stannum)	maple	liver	warming
Mars	iron (Ferrum)	oak (nettle)	gall	nourishing
Sun	gold (Aurum)	ash	heart	secretion
Venus	copper (Cuprum)	birch	kidneys	maintaining
Mercury	mercury	elm	lungs	growth
Moon	silver (Argentum)	cherry	brain	reproduction

"Every physician should be a trained astronomer, for there is nothing earthly which has not its mirror in the Cosmos. But do we really know what this means? It means that every organ in our body is formed by a certain principle of the universe; the former attracting the corresponding activity from the latter. Thus the Sun forms the heart, the Moon the brain, Saturn the spleen, Jupiter the liver, Mercury the lungs and Venus the kidneys."

- Paracelsus

is a being of a supersensible nature. — In order to make the "astral human being" possible, another world, which is added to the characterized supersensible world as a "life world", builds the organs of life. The forces of this world have proved to be akin to those of the experiences that the "astral human being" has in the instincts of life. What builds up the physical human being reveals itself in the sense world in the sense described above. The forces that build the organs of life can only reveal themselves in the physical world in the processes of life. This is because they generate the organs of life, and only through such organs can a life process manifest itself. The organs of life

themselves are not organs of perception. Therefore, not only the forces that build up the organs of life remain imperceptible to the senses, but the manifestation of these forces in the human being cannot become manifest to the senses either, but can only be an intuitive, instinctive experience. This revelation will now be called the 'etheric human body'. (The word 'etheric' should be understood to mean only what is meant here, and in no way what bears the name 'ether' in physics.) Just as the physical human body relates to the 'I-human', so the 'etheric human body' relates to the 'astral human'. The physical body is, in its essence, such that it provides the I with sense experiences; the "etheric body" can only be experienced directly by the "astral human being" in terms of feeling. The relationship between the I and the physical human body is the same as that between the "astral human being" and the "etheric human body". Thus the organs of life presuppose forces to which they adapt themselves, in that they shape sense organs, such as the organ of hearing, out of the body in the sense of experiences to which they themselves do not serve; and the sense organs in turn presuppose the organs of life in that they are maintained by their processes.

Thus we can distinguish: 1. A supersensible world in which lie the forces for building up the sense organs. 2. A supersensible world in which lie the forces for building up the organs of life. The former presupposes the latter; therefore the former can be called the higher spiritual world and the latter the lower spiritual world. 3. A world in which the astral human being is related to the life processes in such a way that these reveal themselves in him as life instincts. This presupposes the life processes, and thus the second world. It may be called the astral world. 4. A world in which sense experiences reveal themselves to the human being through the sense organs. This, however, is the physical-sensual world.

The physical human body is formed from the higher spiritual world, in so far as it is the carrier of the sense organs. The etheric human body is formed from the lower spiritual world, in so far as it builds up the life organs. In the astral world, the astral human being enters into a relationship with the processes of life, in so far as these reveal themselves in the life instincts. In the physical world, the human ego enters into a relationship with the sense experiences (sound, tone, warmth, light, etc.) that present themselves as the external world, insofar as these reveal themselves as the sense world.

"The physical human body is formed from the higher spiritual world, in so far as it is the carrier of the sense organs."

This is the forth 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>

Dear participants in the meditation evenings at Forum 3:

"Not through struggle does one overcome struggle, not through hatred does one overcome hatred, but in truth, struggle and hatred are overcome only through love."

In the spirit of these words by Rudolf Steiner, I would like to invite you to our online peace reflection and meditations every Wednesday at 7 p.m.

As an introduction:

The following words are taken from a lecture by Rudolf Steiner in 1905 entitled "Our World Situation: War, Peace, and the Science of Spirit." At that time, Europe was filled with growing military tension. In many countries, there was a prevailing conviction that civilization could only be further developed through war and the exercise of power. At the same time, voices were raised passionately advocating for peace. These hopes found powerful expression at the Hague Peace Conferences of 1899 and 1907 – and yet, in those years, countless bloodshed occurred worldwide in numerous conflicts. Amidst this contradictory era, Rudolf Steiner spoke in a different spirit. He was not concerned with political programs or external appeals, but with the inner source of peace: the cultivation of spiritual life, both individually and collectively. Only from this work of cultivating consciousness, Steiner argued, could that power arise which pours forth as true, active love upon humanity. His words resonate even today because they direct our attention to what can begin within ourselves. Here are some excerpts (emphasis mine):

"This is the great achievement for our soul that we acquire through spiritual development: the unity of all humanity, which we must consciously strive for. ... The purification must take place down to the passions, until it becomes self-evident to humankind that the same soul lives in their brother [and sister]. ... Only in real life can we grasp this. Therefore, it can only be the cultivation of spiritual life that permeates us with the shared breath of this unified soul. ... We do not fight, nor do we fight war, because fighting does not lead to higher development. A true peace society strives for spiritual knowledge; the real peace movement is the spiritual-scientific current, because it aims at what lives in humanity and moves toward the future. ... With what we have conquered on the physical plane, we must ascend into the spiritual realm. Then the human genius descends upon humankind, whose words will be: Peace be with you. ... We need not speak of peace or treaties." We do not close ranks, but rather cultivate spiritual life. Then we awaken within ourselves the power that, as mutual assistance, permeates humankind. ... We do not fight; we cultivate love. With this cultivation of love, conflict must disappear. ... We do not pit

conflict against conflict, but love against conflict. This is something positive. ... We work on ourselves, in the outpouring of love, and establish a society built on love. ... Then an ancient saying will come true: ... Not through conflict is conflict overcome, not through hatred is hatred overcome, but only through love." - Rudolf Steiner, lecture of October 12, 1906, GA 54, pp. 52ff., Dornach 1966

This meditation work is sustained by the experience that our thoughts and feelings unfold an effective force in the world—and that benevolent spiritual forces accompany us in this. To begin, we want to reflect on our own capacity for peace: for our shared Earth and humanity, for our immediate surroundings, and for treating ourselves with care. Then we will extend our good wishes and prayers for healing to those we hold dear – and, if we wish, to everyone. We will conclude the evening with gratitude for the opportunity to share this experience. As always, I look forward to everyone who joins us.

With best regards,

Ulrich Morgenthaler

If you would like to attend, please register by emailing:
aktuelle-themen@forum3.de.

Dates for upcoming in-person and online meditation sessions until the end of 2025, Wednesday evenings, 7–8 pm CET:

In-person sessions: November 19 / December 17

Online sessions: November 5 / December 3

Cost: €8 consession €5 per session

Forum 3's bank details at GLS Bank: DE41 4306 0967 0023 9484 10 / BIC: GENODEM1GLS

The link is below. The Zoom room will open at 6:45 p.m.

<https://us06web.zoom.us/j/82487770598?pwd=ZzdOOdEzUUJBb0xxcGpuaHVnWlJldz09>

Meeting ID: 824 8777 0598 Password: 149017

Enter on your mobile phone
06950502596,,82487770598#,,,*,*I

If you know anyone who might be interested, please feel free to forward this invitation.

Would you like to become a member of the Anthroposophical Society?

Meet like minded people, cultivate spiritual life, as individuals and in society.

Contact Birgith Lugosi (Victorian Branch Secretary)

Phone; 0448 844 453 Email: birgith.lugosi@gmail.com

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)*

Workshop trainings in the practice and theory of working with Biodynamics in your home garden or small farm. Learn how to enhance soil and atmospheric health whilst deepening your connection with the Spirit in Nature.

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For more information and bookings please contact Lisa

Ph: 0412 209 761

email: elementalliving.lisa@gmail.com

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elementsofliving.com.au

*elements
of living*

Dear Friends of the Anthroposophical Society
we would like to invite you to join the society as a member.

Your contribution supports the society in organizing newsletters,
festivals, workshops, lectures and gatherings.

If you would like more information or wish to join and/or contribute please contact;

Birgith Lugosi (Victorian Branch Secretary)

Phone: 0448 844 453 Email: birgith.lugosi@gmail.com

Anthroposophical Initiatives in Victoria

DIRECTORY

Share your group
or initiative here.

We also welcome
photos and
reports of your
activities.

Next Newsletter
March 2026

“Anyone can be-
come a member,
without regard
to nationality,
social standing,
religion, scientific
or artistic
conviction...”
Anthroposophical
statutes
Christmas 1924

KEW – 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.

KEW – Painting Classes ongoing

Saturday Mornings 9am - 11am at 2 Union Street, KEW.
Contact Birgith Lugosi for details: [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.
Contact Janina Papas: [0421 812 881](tel:0421812881) or [03 5778 7567](tel:0357787567), or email: janinapapas@gmail.com.

Eurythmy

KEW – Aurora Australis

For those who enjoy movement as a strengthening of the self and health. 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.

Curative Eurythmy for your wellbeing

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

WARRANWOOD 37A Wellington Park Drive

SunRay Days We offer speech, eurythmy and more. Come for a little or come for all
Every Friday during the school term in the Movement room.
For more information contact Johanna [0418 400 578](tel:0418400578) or Sue [0491 719 497](tel:0491719497)

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

VIC BRANCH COMMITTEE

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Dianne Schiller

James Gillan

Helen Bakowski

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birgith.lugosi@gmail.com.

CONTRIBUTING TO THE NEWSLETTER

We would love to hear from you.

Do you have an event or initiative to share, a story to tell, something you would like to see in the newsletter?

Please contact Leanne Savory on : 0400 175 698

Or email: asvicnewsletter@gmail.com

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Find out more about Anthroposophy

Anthroposophy is a path of knowledge that guides the spiritual in the human being to the spiritual in the universe. It was inaugurated by the Austrian spiritual scientist Rudolf Steiner (1861–1925).

Anthroposophy is there for anyone who is seeking to lead a conscious spiritual life.

Insights gained through Anthroposophy can spark new and much needed initiatives in all areas of human life. Some examples are;

Goethean Science

Religious Renewal

Social Threefolding

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

To receive this newsletter
email your request to the editor:
asvicnewsletter@gmail.com

News in Victoria published quarterly by the Anthroposophical Society in Australia, Victorian Branch Inc. A0034703L, 2 Union Street, KEW 3101 for the members of the Vic Branch, the members of the Michael Group and friends of the Anthroposophical Society - Victorian Branch. Views, comments and content in the Newsletter are the responsibility of the authors alone and do not reflect the views of the Anthroposophical Society, which cannot hold a view. Copyright in all contributions, text and image, is reserved by each author. All care is taken to provide accurate information. However, no responsibility is accepted should any errors appear. We endeavor to list all events on Anthroposophy and its application in life that are open to the public in Victoria.