

# Anthroposophical Society

in the Western Cape & the Basil Gibaud Library

18 Firfield Rd, Plumstead, 021 7619600 – info@aswc.org.za

## Editorial

Warm greetings Community in this mid-Winter 'Cape of Storms' experience! We are also halfway through 2023, a year of great significance - where 100 years ago we would have been standing in between the destruction of the first Goetheanum and the threshold of the Christmas Conference!

*Now, after nearly 100 years, we could say we have reached the end of the beginning of Anthroposophy, and that the main task and life of Anthroposophy still lies ahead. (Ueli Hurter, Switzerland)*

For, as I understand it, the forces that streamed as a kind of initial inheritance within Anthroposophy are no longer available to us (3 x 33 years having passed). We are being called to work for our own activity to cultivate the life of soul, to serve the transformation of culture, based on spiritual inquiry and insight and win a place for the Human Being, so under attack in these times.

Gratefully, this Newsletter is filled with experiences that support our 'knowing' and practice of what it is to be Human: the Current Affairs Café report highlights the relationship we need to foster with the elemental realm; a piece on *Our Members Facilitated Process* describes how we are building the social fabric of our community and tuning into our potential for the future; Eastlynne Nelson Tansley writes of her time at a Camphill Convention and her experience in cultivating the capacity for having 'healing Raphael Conversations'; Liesl Haasbrook shares a glimpse into 'the flow of her life' through biodynamic farming to working with water flow forms; Eric Hurner shares a concentrated picture of what Human Orientation is and Michael Grimley writes profoundly on

*The Heart as an Organ of Cognition* as part of his deep and serious preparation towards our own renewal of the mysteries, here at the *Foot of the World Cross*.

I return to the picture of us standing at the tip of Africa, in the depth of Winter, in this significant year – I am so grateful for each one of you. My wish is that we find the strength and the support of one another to awaken, find the way "that good may become" in our World.

*Warmly*

Caroline Hurner



Winter Issue – 2023



# Report on Our Member's Process Day, 27 May 2023

by Caroline Hurnwer

Twenty-one of us met on Saturday 27 May for our second step of 'A facilitated process together as Members' throughout 2023. Our overall aim being to tune into our united wishes for the way forward for the ASWC.

The impulses for our second step came directly out of the insights we won together during our first step in February. A few of them being:

- We need to open ourselves more, listen more and be more welcoming.
- Do we need to spend more time reflecting within and really finding our inspiration which then becomes appealing to others?
- Each person could practise their own reality checks e.g., in how we digest the tenants of Anthroposophy so that we can express them in our own words free of terminology to anyone.
- To honestly look at ourselves as society, recognising that there lies value in casting a diagnostic eye upon ourselves and asking, more than anything: "Where are we today?"
- The image gathered from our meeting (see the first graphic harvest) had a predominance of blue and yellow. Many commented that we need to bring the red/pink - the action and heart - into the future.
- The importance of heart encounters with one another out of our shared love of anthroposophy was affirmed. This will bring a sense of community and fructify the will for doing.

So, when we came together at the end of May, we sought to create a deeper relationship to one another, strengthening the 'in-betweens' and looking with care at where we are, before moving outwards to the world.

Sue Soal opened the day by honouring in detail the feedback won from our first step. This had the immediate effect of uniting us both in the seriousness and the exciting potential of our renewed engagement together.

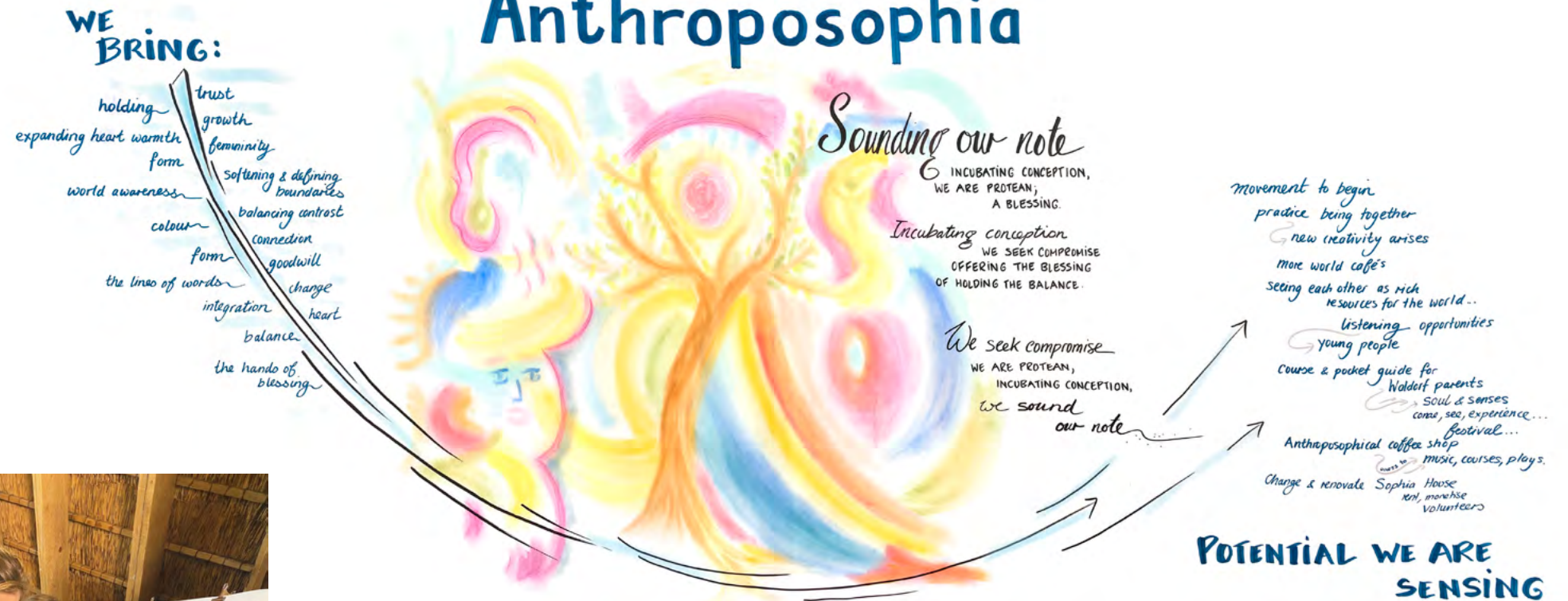
After tea we were led in an artistic activity by Mirjam Macleod, whose remarkable manner led us in finding an inner tranquillity and ease from which to bring ourselves to create, with 2 or 3 others, a non-verbal conversation in colour, using wet-on-wet painting! Here, remarkably, we revealed our own and experienced "the other's" unique creative being - a profound glimpse into what each can and do



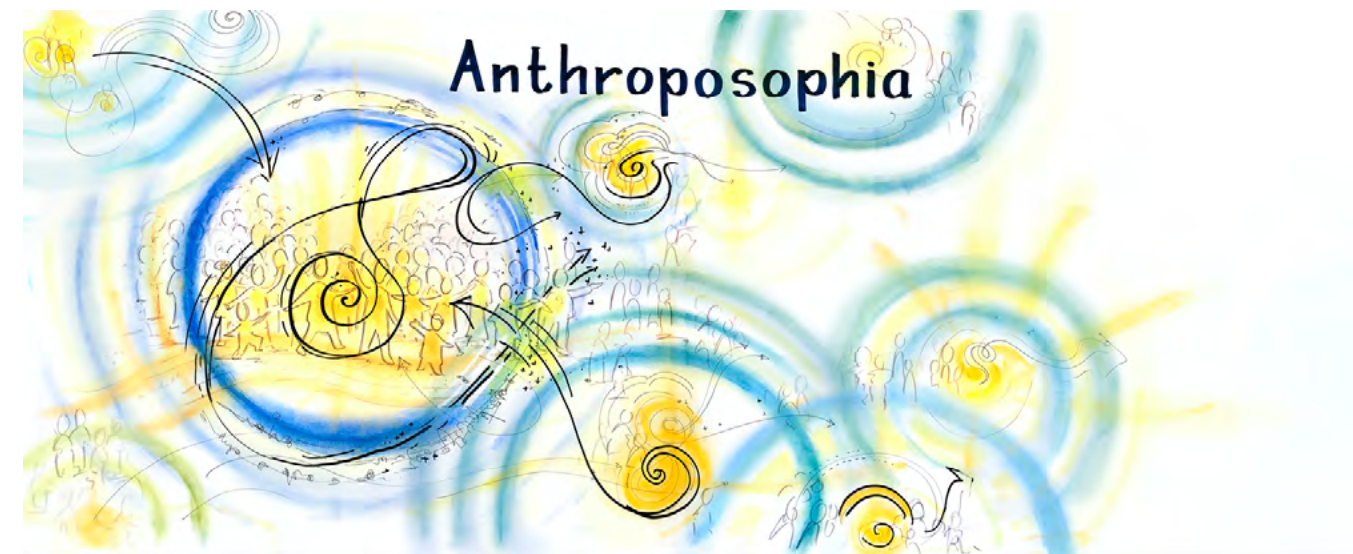
*God picks up the reed-flute world and blows.  
Each note is a need coming through one of us,  
a passion, a longing pain.  
Remember the lips where the wind-breath originated,  
and let your note be clear.  
Don't try to end it.  
Be your note.  
I will show you how it's enough.  
Go up on the roof at night  
In this city of the soul.  
Let everyone climb on their roof  
And sing their notes!  
Sing loud!*

Mawlana Jalal-al-Din Rumi

## Anthroposophia



Graphic image harvested by Sonja and Mirjam on 27 May.



A graphic image harvested by Sonja Niederhumer during our members morning 18 Feb 23



contribute to the world. (On the left of the second graphic harvest you can read what each of us spoke as a quality of “what we bring”.)

Each group then found a title for their painting (colour-conversation). These titles sounded into the room as guiding lights.

Then after the most generous and nurturing lunch we gathered again opening with a poem created from combining our painting titles. (See the central section of the graphic.)

Our aim for the day to build relationship together was abundantly served through having witnessed one another revealing parts of ourselves from which we can collaboratively serve to incubate the future.

Out of this fertile space Maaianne Knuth then led the last process of our day: into a small group conversation process, often named “The World Café” - a small group conversation process. Where we spoke of the potential that we sensed arising (See the photos of us sitting around small tables, decked with candle, flowers, paper and crayons.)

Lively exchange happened and to illustrate this – here is one participant’s feedback:

*“I loved the question that arose at our World Café table: “What is the Anthroposophical Society?” For the first time I am seeing glimpses of it as a very alive, questing group of people who each carries a flame of recognition within them of this being, Anthroposophia, and in their own way and destiny, strive to serve her: a group of people, more of whom I look forward to engaging with and getting to know more deeply in the future. This is a very different way of seeing the society from how I have been seeing it – as a rather stodgy, exclusive ‘thing’ or body of knowledge and behaviour that demands an implicit way of being that I (and everyone) must squeeze ourselves into if we want to be part of it. So, thank you for this whole beautiful process over the past months which has enabled this change in my perceiving. It makes ALL the difference.”*

Other feedback from the Café: We need to continue the practice of being together like this, where new creativity arises and we see each other as rich resources. We need more World Cafés and to create opportunities where we listen - particularly to young people. We need to run workshops which will attract and enthuse Waldorf parents, where they can also experience the rich soul and sense experiences that Anthroposophy can offer and fructify cultural life. We can hold festival-type events and perhaps support an anthroposophical coffee shop which becomes a venue for cultural events, such as music, courses, plays etc.

Then to close the day Christina Goodall sounded a gong. This she slowly warmed and let its reverberations grow into the room where we had shared so much, on this the eve of Whitsun! Personally, I heard in this sounding, an urgency to bring the spiritual world into presence on earth.

When the preparatory group together reviewed our day and were astounded at what came about between us all. It was a day of by it’s of ease, seriousness, depth and communion amongst people and a day of practice in what it means be to be Human.

Our third step will take place in August to continue building this growing sence of Community. We will probably invite a few individuals from our surrounding movement to collaborate with us, to even more strongly sense into the potential that we can bring about together for the future.

Lastly, we need to thank the preparatory group (Liz Sith, Maaianne Knuth, Sue Soal, Cecilia Solis-Peralta, Sonja Niederhumer and Mirjam Macleod) for their deep and sensitive preparation in guiding us through so many diverse and artistic processes that so engaged each of us so that at the end of the day, I suspect, every-one left enthused with the feeling that they don’t want to miss the next gathering!





# Camphill Community Convention

26 -30 October 2022

Dear Friends,

Here is a broad brushstroke and one detailed event of the Convention.

Forty-seven Community Members met for 5 days in Camphill Hall (known as "The Hall of Memory and Conscience") on Myrtle Estate in Scotland. The buildings and paths are mostly 80 years worn and hosted our presence with grace. We Preparers cleaned the Hall, that had not been occupied by such a coming together for some years, on arrival. There were thirteen Preparers representing seven regions of the World where Camphill was, is and hopes to become.

Our programme included 4 prepared talks, various artistic group work and report backs on Research groups conducted throughout the Camphill Movement over the year. The group I am part of was able to meet through Zoom every month.

## LISTED BELOW ARE THE RESEARCH TOPICS.

1) What is the task of the Camphill Community today? What is the unifying essence that can shine in all the diversity of regions, places, generations?

What could be the new forms of membership of CC?

2) The Camphill Community and the first Goetheanum: how may it transform today? What does it demand from us to stand in the space of the small Cupola?

3) The spiritual Goetheanum and the Foundation Stone community: What differentiates the tasks of being an anthroposophist, the A.S. and the CC?

4) Research work with the Wegman/Michael meditation.

5) The New Isis: What does this mean to us now and in the future?

6) Love for the Living Earth, Humanity and Each Other. Christ in the Etheric sphere. The elemental world.

7) Building bridges between us and the departed.

Much time was taken up with small group conversations, exploring after images of talks and thoughts of the future of community membership.



Dunja and Eastlynn

Two younger volunteers prepared fresh meals from the gardens and as usual coffee breaks were gifted with sweet bakes from the group home kitchens. While residential coworkers worked round the clock to facilitate our stay.

All took place within the Autumn glow of Scotland, and I am sure were abundantly accompanied by the elemental realm.

## RAPHAEL CONVERSATION ARTISTIC ACTIVITY:

Dunja Balaban from Ireland and I had the privilege to co-host this artistic activity. This endeavor was initiated after an online Retreat with Preparers and other interested Community members, including Nora and Christof Andreas Lindenberg, at the end of July 2020, where we were inspired to start practicing a particular form of healing conversation - where we imaginatively placed ourselves within the Small Cupola in front of the Representative of Man. Christof having aided us in entering this space through sharing his research into the form and spiritual background of the images within this Cupola.

In this practice of this Healing Conversation, there is a speaker and listener where one asks the Christ for an image, within the surrounding is striven for of a future Raphael Healing Drama space. We enthusiastically started with our soul concerns to do with work, community and



individual biographical situations. We ended up meeting weekly for a year and a half, leading up to the Convention. The image always came to us and we were midwives. This powerful tool of listening and being witnessed with the help of Christ practiced for a year was then brought to a larger group of ten at the convention for the first time over three sessions. This new group too experienced the phenomenon of the presence of an image, given to heal where attention was needed.

Interestingly we found out that there were at least two other Raphael Conversation impulses being practiced at the Convention. Its time has come!

Eastlynn Nelson Tansley

Easter 2023



## Practicing situational Anthroposophy

*"Develop the presence of mind  
to recognize what act, what  
words of yours can help the  
other person to manifest their  
higher being in unexpected  
moments"*

Florin Tinser, USA

## There are 3 ways in the world to learn:

1. Through imitation, which is the easiest. By emulating. Mostly we are not good imitators, we rather ape and thereby diminish.

2. Through experience. To do, then to learn from success and failure. But why is it so hard for humans to learn like this?

3. Through insight. Such insight we gain by leading Spirit Recollection over into Spirit Mindfulness.

Michaela Glöckler



# Anthroposophy in Plettenberg Bay 2023

Yvette Worrall

During the course of the last couple of decades there have been several study groups operating here - but mostly short lived. There has been a somewhat itinerant population, always fluctuating. Yet the seeds seem to have sprouted despite this.

The Raphaeli Waldorf School was started in 2009 and today some 130 children in playgroup, kindergarten and primary come here to experience an enlivening education, ratified by the Federation of South African Waldorf Schools. This now includes Carole Penfold's piano accompaniment for Eurythmy lessons. ("How do you feel when Carole plays the piano?" A severely autistic boy replied "Relaxed")

As of last year, Biodynamic gardening has emerged as a curricular commitment, made possible by the very large hectare of the school, and the drive of Avice Hindmarch with permaculture colleagues who helped run a 2 week course in 2021 - yielding a wonderful garden where Class 3s now work every Monday and experience a full Main Lesson.

Avice is also running a 1 hour Monday meeting at the school, for any parents or friends interested in understanding and utilising Biodynamics. About 12 people are involved and the same number at the Craggs, half an hour from Plett on a Wednesday. The first subsidiary exercise was introduced this week.

This is beyond the group that has formed around the 2 visits of Georg Meissner to develop a biodynamic approach among local vintners.

Beyond that, Carole Penfold, Avice, myself and – for too short a time - Lynda Moss meet every second Sunday. We hear the relevant gospel reading, the creed and the Lord's Prayer. Then we explore a particular story in light of anthroposophical understandings and insights.

So far we have been involved in the Grimms fairy tale of The Six Servants, and 3 stories from Isabel Wyatt's compilation "The Book of Fairy Princes" - The Kingdom of Beautiful Colours, The Fox Who Went to Heaven and The Prince with Two Eyes. Isabel Wyatt was a close friend of Liane Collot d'Herbois, the anthroposophical painter. I have valued the quality and meditative rhythms of her prose as a corollary of her friend's sensitive skills in looking into light.

Avice comments on how she values the manner in which "the love of story has grown into this sharing and digging for soul and spiritual essence...Consciously keeping anthroposophy alive takes creative will muscle compared to attending arranged functions so I guess we actually are blessed in so many ways."

Lynda found the timings in The Kingdom of Beautiful Colours especially revealing for her own biography - how a healing can take 21 years. Lynda is headed to Guangzhou but will leave a profound appreciation from what she has brought. She and I read the Foundation Stone Meditation together as the sun set gloriously over the mountains with goats and kids grazing in the field in front of us. (photo provided).

And thus - in this little border area between the Western and Eastern Cape - the seeds of anthroposophy emerge into a hopeful sprouting.



*"Can I expand my soul  
That it unites itself  
With cosmic Word received as seed?  
I sense [I do forebode] that  
I must find the strength  
To fashion worthily my soul  
As worthy raiment for the spirit"*

Rudolf Steiner

*"If we do not develop within ourselves  
this deeply rooted feeling that there  
is something higher than ourselves, we  
shall never find the strength to evolve to  
something higher"*

Rudolf Steiner



# The First Goetheanum, the Fire and what is arising from the ashes

This was the title of our  
closing event of 2022 which  
took place at Sophia House  
on Friday 9 December.

Together we celebrated something of the living, artistic being of the First Goetheanum building. Both Cyril Coetzee and Michael Grimley brought deeply touching images and recollections in their brief but intense talks, we had artistic activities and an extensive exhibition in the library.

Cyril Coetzee's opening address was on the historical and spiritual perspectives regarding the burning of the First Goetheanum, followed by a choice of one of two artistic activities: either 'Building the New Temple From Above' in eurythmy with Christiane Wigand or 'A Metamorphosis of the Capitals', an exercise in clay with Briar Grimley.

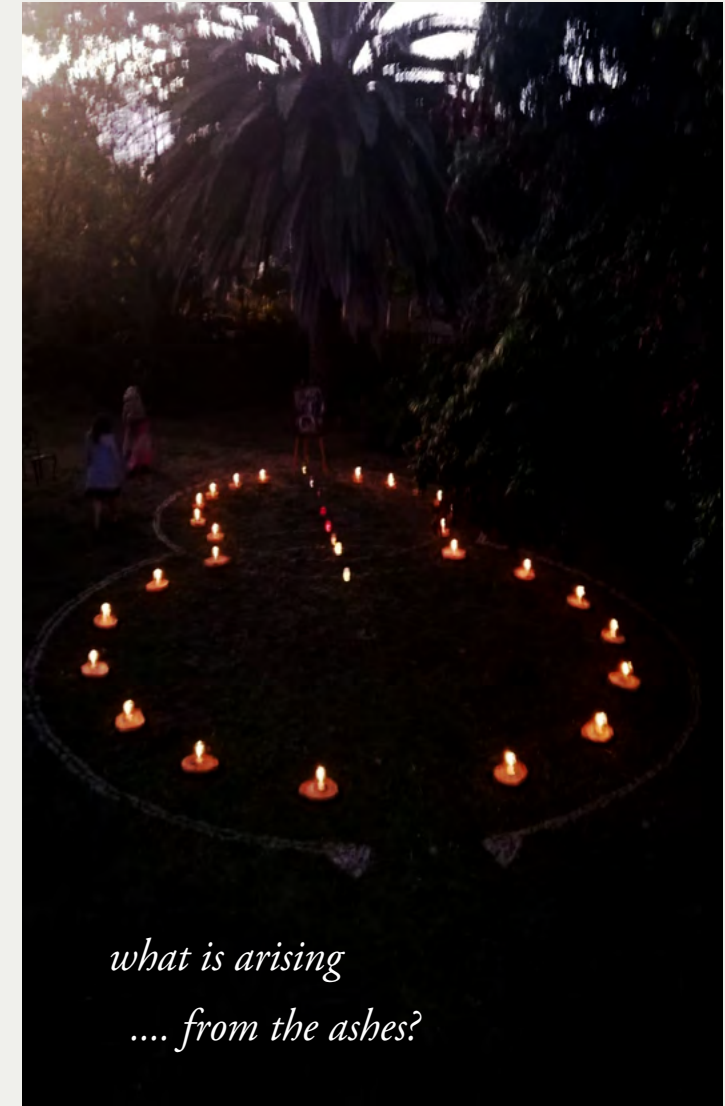
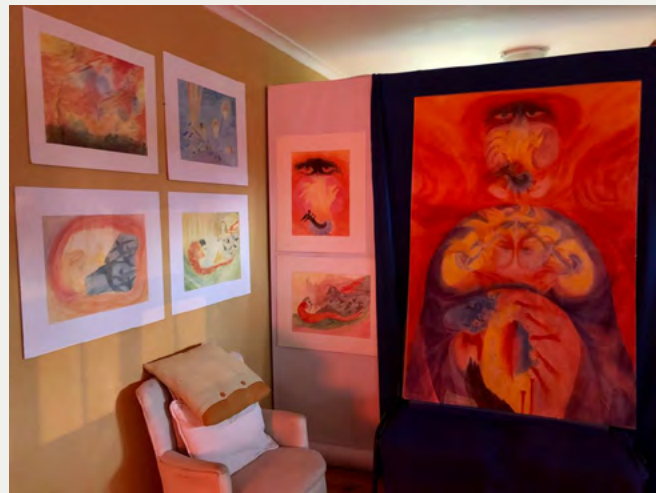
Michael Grimley then laid before us the powerful thread that lies from the laying of the foundation stone in 1913 to the Foundation Stone Meditation in 1923.

We then quietly descended the staircase, where the night too had arrived, and we reverently encircled the ground plan of the building, which had been laid out by Wilfried Bohm with sand and logs and lit candles on the lawn. Here Briar led us in visualising how we each stand, as a pillar, on the earth with the dome of the starry sky above us. Standing here as individuals and as a community we were then invited, if we chose, to inwardly offer something of ourselves towards the future, in support of what is and what can 'rise from the ashes'.

Michelle Kaplan then called us to another corner of the garden where she recited fire poetry into a fire which had been ignited on the newly reclaimed land on the site of the old swimming pool.

Then to end this potent event, which I would like to describe as a High Festival that had come into being through pure collaboration and generosity, we moved to the stoep for a mug of soup and to enjoy some social time together.

Caroline Hurner





# The Laying of the Christmas Foundation Stone

## From Wisdom to Love

Michael Grimley

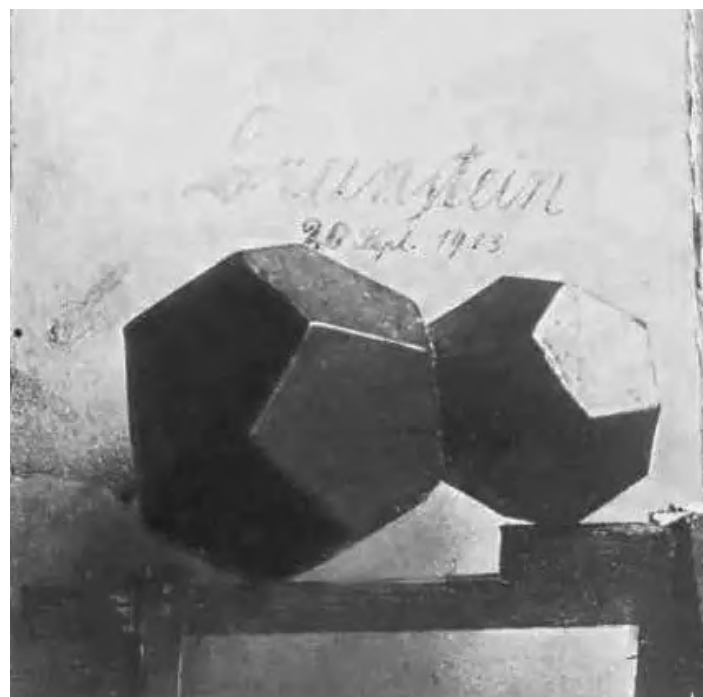
The following presentation, entitled *'The Heart as an Organ of Cognition'*, was written in 2016 for members and friends of the Anthroposophical Society in the Western Cape. It announced a series of study sessions for over a period of seven years, aiming to prepare for the celebration of the hundredth anniversary of the Laying of the Foundation Stone on Christmas Day in 1923. These sessions took place during each of the first six years, with five sessions now closing the study process during this final year.

With these closing sessions we will be focussing on the spiritual dimension of Rudolf Steiner's aim for the radical transformation of the General Anthroposophical Society and Movement combined. It is for this spiritual dimension, in relationship with body and soul that the 1916 presentation is now being shared for all members and friends of the Anthroposophical Society and Movement.

### THE HEART AS AN ORGAN OF COGNITION

*"The Age of Michael has dawned. Hearts are beginning to have thoughts; . . . Thoughts, which at the present time strive to grasp the Spiritual, must originate in hearts which beat for Michael as the fiery Prince of Thought in the Universe." (1) – Rudolf Steiner*

Next year will introduce a period of seven years in preparation for the celebration of the Founding of the General Anthroposophical Society on Christmas Day 1923. But 2016 will also mark the centenary of one of the most significant spiritual scientific discoveries by Rudolf Steiner – that is, the direct relationship of the forces of the human soul and spirit to the three-fold system of the human body. We can



therefore ask: Is there a relationship between it and the 1923 event of the laying of the Foundation Stone?

According to his own account it took Rudolf Steiner thirty years of painstaking systematic spiritual scientific research to confirm the reality of this discovery as a fact of life. Only then did he feel ready to announce his findings to the world. Until his book, *"The Riddle of the Soul"* (2), appeared in 1917 the picture presented by the scientific world was that our faculties of thinking, feeling and willing were solely located in the nerve-sense system. Through Rudolf Steiner's discovery a whole new dimension of understanding opened up concerning the relationship of soul and spirit to the body; particularly concerning the relationship of thinking, feeling and willing to the nerve-sense, vascular and metabolic-limb systems.

A hundred years later this discovery still has yet to be embraced by the scientific establishment at large. In the meantime it has had huge impact on the development of anthroposophy and its practical application in the world. Through it the foundation of a revised anthropology was laid for renewing the arts of education and medicine. Without it, the laying of the Foundation Stone for the General Anthroposophical Society, and the founding of the School of Spiritual Science, might never have been possible.

An example of how he applied this discovery to practical life is the series of foundation course lectures he gave to the first teachers of the Waldorf School in Stuttgart, preparatory to its opening on 7 September 1919 (3). In each of these morning lectures he presented in a comprehensive and synoptic way how soul and spirit interact with the threefold systems of the body as a foundation for the discussions and advice that followed. In so doing he laid down the formative basis of a new art of education.

However, the most direct and incisive demonstration of its application appeared in the first three sections of the Christmas Foundation Verse. Here the discovery of the relationship between body, soul and spirit informs the synoptic character of the verse as a whole and the meditative rhythms for the days of the week. The opening words of each section immediately connect the human soul to the three domains of the body:

*"Soul of Man!  
Thou livest in the Limbs ..."  
"Soul of Man!  
Thou livest in the beat of Heart and Lung ..."  
"Soul of Man!  
Thou livest in the resting Head ..."* (4)

These three calls to the human soul living in the body announce the renewed challenge of the old mysteries – *"O Man, know thyself"*. It is then followed with a challenge to practice three modes of meditative activity to awaken an awareness of the human spirit, the human *"I"*, unfolding into a self-determining agent endowed with free will.

*"If I today look back, my dear Friends, on what was able to be brought from the Spiritual Worlds while the dread storms of war were surging through the world, it can be epitomized in the three verses which have just sounded in your ears. For there could be perceived that Three oldness of Man whereby throughout his being – in spirit, soul and body – he can now call to life in a new form the 'Know thyself'. It had indeed been perceptible for decades past. Yet it was only in the last ten years – during the storms of war – that I myself was able to bring it to a mature form. For then I tried to indicate how man lives as a threefold being even physically: in his Metabolic and Limb-System; in his Heart- and Rhythmic System; and in his Head, Thought and Perceptive System."* (5)

In the second stanza of each of these three sections of the verse the synoptic perspective of the human body, soul and spirit opens up as a revelation of the activity of the angelic hierarchies and the trinity of the Father-Spirit, the Christ-Will and the Spirit's Universal Thoughts. The correspondence between the movement from the microcosmic perspective of the unfolding of the human *"I"* with the macrocosmic revelation of the spiritual activity of the Holy Trinity and the Hierarchies is significant. For with their creative working in the body, soul and spirit of the human being – from the Spirit of the Heights, the Christ-force in the encircling Round, and the creative forces of the Father God surging in the Depths, the mystery character of the Christmas Foundation Verse is unveiled. The ancient calling of the old mysteries for human self-knowledge, *"O Man, know thyself"* reverberates once again, but in a completely new way:

*"Soul of Man, know thyself in all thy weaving life and being, in Spirit, Soul and Body.' Then and then only shall we have understood what lies at the foundation of all human beings. Then we become aware of the spiritual Substance of Man."* (6)

Soon after speaking these words Rudolf Steiner described how through the activity of our limbs in daily life we can comprehend the universal love for the world, which in turn enables us to comprehend the archetypes of world creation through the pulse beat of our blood – and our heart as an organ of cognition!

*"When this is wisely comprehended – wisely, that is, with the Heart as organ of cognition – then we may confidently hope that man will find how the God-given archetypes, the World-building Forms do potentially bring forth and make manifest the cosmos."* (7)

And further; when the human being,

*"... pours warmth of heart into his head system (he will experience the) wielding, working, weaving Thoughts of the World".* (8)

Thus, we find a threefold comprehension – a comprehension of World Love through the will activity of the limbs; World Creation through feeling in the rhythmic pulse of the circulating blood; and World Thoughts through a vitalised thinking in the resting head. But central and pivotal to all three is the role of the heart as an organ of cognition. It is here that we find the formative basis of the renewed expression of the old mysteries – *"O Man, know thyself"*. The cognitive shift from the head to the heart signifies the movement from the old mysteries, with their revelatory character orientated to the evolution of world creation from out of the past, to the new mysteries and their character of creative will and feeling orientated to the earth's future. The Mysteries of Wisdom are reborn and transformed into the Mysteries of Love.

It is into this organ of comprehension that Rudolf Steiner could then announce, as a mutual collaboration of those present, the laying of the dodecahedral Imagination-Form of Love into the hearts of the members of the General Anthroposophical Society:

*'Let us therefore here and now lay in the ground of our hearts the dodecahedral Foundation Stone of Love. And let us always remain conscious of this Foundation Stone for the Anthroposophical Society, which we have formed today. Let us henceforth be mindful of the Foundation Stone, planted today in the soil of our hearts, – let us preserve and cherish it in all that we will do, both here and in the world at large, for the further evolution, the full unfolding of the Anthroposophical Society.'* (9)

But how can we understand and develop this cognitive function of the heart; a capacity which we normally associate with the brain? As early as 1910, in two lectures from the series entitled ‘*Macrocosm and Microcosm*’, Rudolf Steiner had already outlined in some detail how through spiritual development the heart can function as a cognitive organ of thinking. At the time he was careful to point out that he was not referring to the physical heart as such but a spiritual one in the same region:

*“We have a quite different feeling about the thinking that becomes possible when we have made a little progress. The feeling then is as if what had hitherto been localised in the head were now localised in the heart. This does not mean the physical heart but the spiritual organ that develops in the neighbourhood of the heart, the twelve-petalled lotus-flower. This organ becomes a kind of organ of thinking in one who achieves inner development and this thinking of the heart is very different from ordinary thinking.” (10)*

Just as normal ‘brain thinking’ links thought to thought based on our sense perceptions, so heart thinking connects and co-ordinates the immediate apprehension of symbolic images arising through Imaginative consciousness. With the laying of the twelve-sided Imaginative Dodecahedron of Love into the hearts of those present, Rudolf Steiner could therefore have been referring to this twelve-petalled, spiritualised cognitive organ of the heart; a heart empowered with the light of thinking, and a thinking fired by warmth of heart:

*“So let the feeling of our hearts by turned, backward in time to the Ur-Christmas-Night.... this feeling that goes back to the primal Christmas, will give us the force we need to warm our hearts and enlighten our heads...” (11)*

*O Light Divine,  
O Sun of Christ,  
Warm Thou our Hearts,  
Enlighten Thou our Heads,  
That good may become  
What from our Hearts we would  
found,  
And what from our Heads  
direct  
With single purpose. (12)*

Notes

1. Rudolf Steiner, “At the Dawn of the Michael Age. 17.VIII.24 – Anthroposophical Leading Thoughts: Anthroposophy as a Path of Knowledge: The Michael Mystery” p.53. Rudolf Steiner Press 1973; translated by George and Mary Adams from Anthroposophische Leitsätze. Der Erkenntniswege der Anthroposophie. Das Michael Mysterium (GA 26).
2. Rudolf Steiner, “The Case for Anthroposophy: Selections from Von Seelenrätseln”. Rudolf Steiner Press 1970; selections translated by Owen Barfield from Von Seelenrätseln (GA 21).
3. Rudolf Steiner, “The Study of Man”. Rudolf Steiner Press 1966; translated by Daphne Harwood and Helen Fox from Allgemeine Menschenkunde als Grundlage der Pädagogik (GA 293).
4. Rudolf Steiner, “The Foundation Stone” p.15. Anthroposophical Publishing Company 1957; translated by George Adams.
5. ibid. p.22
6. ibid. p.24
7. ibid. p.23
8. ibid. p.23
9. ibid. p.25
10. Rudolf Steiner, “Macrocosm and Microcosm”. Rudolf Steiner Press 1985; translated by D.S.O. and C.D. from Makrokosm und Mikrokosm. Die grosse und die kleine Welt. Seelenfragen, Lebensfrage, Geistesfragen (GA 119).
11. op cit. p.27
12. ibid.

# Our Relationship With and Alienation From Nature Today

– reports from the 3rd Current Affairs Café held on 12 April ‘23.

By Martin Wigand, Richard Goodall and Gideon Malherbe (Edited by Gideon Malherbe)

How do we overcome our alienation from nature today and form a living relationship with the beings of the elemental world? This question was explored by attendees of the Current Affairs Café that takes place in the Basil Gibaud Library every second Wednesday of the month from 5pm to 6:30pm.

Martin Wigand prepared a short presentation unpacking the controversy around Climate Change. He reported that there are basically three camps of experts: A majority who dominate the discussion in the media and inform the political elite; a small minority who deny Climate Change altogether, and; a substantial group who accept Climate Change but do not see humanity as the sole culprit.

The vast majority of experts agree that:

1. Global temperatures have increased on average by about 1o Celsius since the beginning of the industrial revolution (in northern Europe and the arctic region the increase is much higher at about 4o), and;
  2. over the same period the amount of Carbon Dioxide (CO2) in the atmosphere has increased from less than 0.03% to about 0.042%.
- There is also agreement that:
3. an increase in CO2 has a warming effect on the atmosphere, but that this effect is too small by itself to account for the overall temperature increase observed. Therefore, so-called ‘feedback loops’ need to be taken into account.

Cloud formation is such a feedback loop. Clouds can have a cooling effect by reflecting sunlight away from the atmosphere, but it can also have a warming effect by holding back rising warmth radiating from the earth at night. Cloud formation has a much bigger effect on atmospheric temperature change than the effect of CO2 alone. However, the net effect of cloud formation is simply not fully understood and is one of the main discussion points among

experts. This is as far as materialistic science goes to explain Climate Change.

Despite inconclusive evidence about the causes of Climate Change, a simplistic argument prevails: that our use of cars, electricity and heating with oil creates additional CO2 in the atmosphere which causes global warming that has catastrophic effects on climate and, ultimately, puts the survival of humankind at risk. This kind of argument induces anxiety of the future and is used as a pretext for introducing more and more control measures. There have been periods in Earth’s history with much more CO2 in the atmosphere and substantially higher temperatures. However, these were periods when Earth teemed with life, because plants ‘inhale’ CO2, as they need carbon (C) to live, and ‘exhale’ Oxygen (O2), which humans and animals need to live. Some decades ago the Green Movement was born out of concern for the Earth and all its living beings. This genuine concern, which can be seen as a deeply Christian impulse, was hijacked and twisted by powerful interest groups into a convoluted myth about “the dangers of CO2”.

Climate change may bring about major changes to life on Earth, but whether such changes can be averted by introducing draconic control measures is highly questionable. Reverting to such measures instead of cultivating our love for the Earth and all its beings is a sign of how far removed we’ve become from our living environment. Rudolf Steiner points out that the conditions of life on Earth are not just caused by the laws that materialistic science assume, but that the so-called ‘dead’ work on our earthly conditions, including the climate, from beyond the threshold and according to the laws of karma.

After some discussion, we turned to Richard Goodall for an introduction to the world of elemental beings and our relationship to this world. Richard paid particular attention to three aspects of this vast subject:

- The dire long term consequences of us not coming into a living relationship with all that is spiritual behind the physical;
- A basic understanding of how elemental beings come into being;
- How we are able to release them from their enchantment in the earthly forms they have taken on and why this is so important.

A direct quote from the words of Rudolf Steiner spoken on May 28th 1922 in Dornach makes the first point abundantly clear:

*If mankind does not become receptive to what streams towards him from the spiritual world, then the result of this dullness on Man’s part will be – and there are signs already of it happening – that these elemental beings will gather together to form a kind of union and place themselves under the leadership of the supreme intellectual power – Ahriman.  
If it should happen that the elemental beings come under*



*the guidance of Ahriman with the clear intention of opposing human evolution, then mankind would be unable to make further progress.*

Richard then explained how elemental beings come into being: They are essentially **beings of warmth** through which the spiritual beings of the higher hierarchies ‘condense out’ the manifold forms of all physical existence from the mineral world to the ethers. This is a **fire process** – the products of which are **light** on the one hand and **smoke** on the other. From the smoke falls **ash**. The ‘ash’ of this creative fire process are all the forms of the natural world. They are **fire/warmth beings** who have taken on the offering task of being bound into physical form as elemental beings for the benefit of humankind. As Steiner puts it:

*“They are emissaries, elemental messengers of the spiritual, creative, formative beings” (RS 12/04/1909)*

These beings are imprisoned, or enchanted, in matter until such time as they are released from this condition by human beings. Everything on the Earth exists by virtue of the work of such elemental beings.

Just as the elemental beings came into being through a fire process, so must they be returned to their rightful spiritual origins through a fire process in reverse. The **ash** must become **fire/warmth** again through the **fire of enthusiasm** that it encounters **in the souls of human beings**. If we look at the natural world without letting anything stream from us towards it, then the elemental beings which stream into us during our every waking moment throughout our lives are devoured in us by Ahriman in us. They are stuck with us even after we die and they reincarnate with us as part of our unresolved self. If, on the other hand, we look at the natural world with **gratitude and reverence** and allow **Christ forces to stream to them through us** – then these same elemental beings are protected from Ahriman and when we die they are released to their true spiritual state and to their own further development.

Through a healthy, active, interested, respectful and reverent attitude towards the elemental world we can have a healing and positive influence on everything from the climate through to all the kingdoms of the natural world and even to our own state of health and wellbeing. Never are we disempowered in this regard. It is an inner decision and change of attitude and intention that makes all the difference in the world.

After Richard’s sharing, Gideon Malherbe called attention to how we can possibly re-connect with the elemental beings:

It is said that nature spirits and elemental beings are sensitive to the mood we bring when approaching them. They prefer a mood that is festive, earnest and sacred. We can start becoming aware of our connection to these beings by showing sincere interest in them. It is also important to establish inner peace and calm in order to survey our surroundings without projecting anxiety, fear, prejudice or qualities that may hamper unbiased observation, communication and connection. One activity that may endear us to beings of the elemental world is to practice drawing a plant. As our human gaze alternates between resting on outwardly perceptible

features of the plant and the picture being drawn, an etheric thread is spun between plant and observer that is capable of inwardly transmitting thoughts and feelings. When proceeding in a mood that is festive, yet earnest and sacred, these shy beings of nature offer us re-connection that can become an appreciable experience.

In her book, *Nature Spirits: the re-connection* (available in the Basil Gibaud Library), Susan Raven, shares valuable insight gained from personal experience. Immersed in the beautiful landscape of mid and north Wales that inspired her book, she devoted many years to exploring indications given by Rudolf Steiner. On her website she offers clear indications of how one might approach the Elemental World, *Nature Spirits* and the *Genus Loci* (presiding spirit of a large geographic or organisational situation). In her workshops she uses a prayer and petition to the nature spirits and elemental beings (see below). In the prayer she writes the words “In the name of Love” because students of all faiths attend her workshops. However, when she speaks this prayer she says “In the name of Christ”.

A final thought from Linoia Pullen (shared in May 2022 on her Inner Development Module: Meeting the Beings of the Nine Hierarchies in Every-day life):

*The Elemental Beings are our companions on earth. We have the power to liberate them from their enchantment when we cross the threshold. Through our deep interest and gratitude for their service, they can be freed from the task of holding the form of our manifested world. They will then have the opportunity to pursue other tasks on the evolutionary path of ascension.*

#### PRAYER AND PETITION TO THE NATURE SPIRITS AND ELEMENTALS

I remember, I am a spirit of nature too

I respectfully seek admittance to your domain

That I may, with grace and reverence,

Co-create with the beings of your world.

In the name of love, I allow you to instruct me

Prepare a place of warm welcome in my heart and mind

for your World Wisdom to enter my soul.

May the responsibility it brings

Ripen my understanding

Deepen my feeling

And guide my willing

That I may walk as a true human being

Through the kingdoms of nature

In which we all share the gift of life.

by Susan Raven and Friends

# Go with your Flow / Trusting The Pulse Of Your Life

“I would love to live like a river flows, carried by the surprise of its own unfolding.”

John O’ Donohue

When I walked into Howard Dobson’s house with Helen for my interview for the position as administrator of the Biodynamic Agricultural Association of Southern Africa in 2009, I had not heard the name Rudolf Steiner. I was most definably at the periphery then.

I was trained at Rozendal Farm in Stellenbosch, home of the extraordinary 12-year-old botanical vinegar. Here I was introduced to flowform technology. According to Kurt, the vinegar is run over flowforms so that it can receive the rhythm of the universe that is active everywhere and in everything. Little did I know then that I would return two seven-year cycles later to this farm for a different but connected reason. My centre then would be around another element.

The BDAASA office was at Reyneke wines for about six months and I had the wonderful privilege of having regular conversations with Johan about Jeanne, life, surfing, agriculture to name but a few topics we covered. I still remember the quote he shared with me: “One must still have chaos in oneself to be able to give birth to a dancing star.” Friedrich Nietzsche

We then settled at the Waldorf school in Stellenbosch where I encountered this holistic form of education as well as all the growers at the Organic Farmers’ Market. I immersed myself in the context of Steiner initiatives and almost by default absorbed these teachings. I was a pipe – empty of any knowledge of biodynamics - and through my laptop flowed strange questions and exhilarating answers. I absorbed new



understanding one email at a time. Aletta, who became my mentor and friend, told me that is there is no such thing as a biodynamic farm, only a biodynamic farmer. I was taught by and fell in love with the farmers in Southern Africa who practice spiritual agriculture, who devote their lives to working with Nature and her cycles, who listen to the messages of weeds, who see cow horns are cosmic antenna, who employ the wisdom of the vortex. Quickly I could recognise the smell of good soil and that a newly born lamb’s ears do feel like the plant that shares the name. The whirlpool of Life pulled me inwards towards the element of Earth and I willingly allowed it.

I was fertile ground for this philosophy and practice. A couple of months after I joined the BDAASA, I attended my first preparation making at Bloublommetjieskloof where I met and befriended Jeanne, two Wendy’s and countless others who would become the form around which my flow would pulse. I was having the most generative conversations of my life. I was pulled closer and closer to the centre. I answered some inner call, my life revolved around biodynamics, and it revolved around me. I recall the many conferences, deep encounters, proudly shared produce, great food, late-night conversations and playing and plays. Will I ever forget Eva demonstrating what a deep vortex looks and feels like? I started to understand what ‘imbue cosmic energy into matter’ referred to and I converted my own garden because of this.



I called my friend Claire in to contribute her wisdom about biomimicry to one of our conferences. 'Form follows function. Form follows flow.' Avice gave me the picture that, in embryology, first there is blood with a desire to flow and that creates the heart. I became interested in how we can emulate the principles of Nature in our social lives. Can we behave like the trees in a forest? Can our interactions be laminar and harmonious like water in a vortex?)

In 2013 Bruce Copley, my fire mentor and twin flame, taught me how to make the Primal Fire using stick friction method like our Bushmen. It takes energy to work with friction and every time I do, I recognise the heat inside me as a fire. I started to understand that the balance between masculine and feminine energies create an ember: the embryo of a fire, which becomes a flaming life force when blown into flame by the element of air, the breath. My great lesson is still that you do not make fire with force; you make fire with rhythm. Life pulled me towards this man and this element and I started to experience a new centre around this fire.

Pandora was sent to earth as punishment for the theft of fire. All the things in her box (pest, disease and other evils) I associate with chemical agriculture because of our separation from our true nature which is Nature. My thought is that when more people reconnect with the elements by working with them and learning from them directly (like biodynamics, friction fire, flowforms) we will put the troubles of modern living back into the box and feel hopeful about the future of our mother earth again. (I have discovered that Pandora actually had a jar not a box – possibly for storing wine or oil – but that is a story for another day.)

The time came for me to leave the BDAASA. Being the Pollinator had become my identity and I resisted the change. I grieved the loss of this part of my life, yet I had to find out who I was beyond this context. Water has memory, and so do we. It is impossible to really leave anything behind fully. Some aspect of all our experiences will always travel with us in our waters, so moving forward into a new spiral, brings your whole life with you.

Around this time, my business partner Charl and I bought the flowform moulds from Avice and Howard. When I told my parents that I wanted to work with flowform technology, my father said: "Follow your dream." and my mom, coming from a very arid region, said: "Don't throw away dirty water until you have clean water." I still smile when I think about this moment. Only much later have I come to realise that I feel called to not throw away dirty water, but to clean it.

"Flowform™ eco-technology and art uses nature's best methods of increasing **water's** capacity to support life while also helping people reconnect with the rhythm of life itself."   
Iain Trousdell

Water that flows over these forms, pulse through an infinity symbol with a vortex in each direction connected by chaos. When counter hand stirring or - as in the flowform - reversing the water movement, is suddenly stopped, ethereal qualities are recorded in the water. The 'implosion' of the wrapping vortex as a point of contact between earthly and cosmic forces is the key to the creation of order out of chaos.



This makes the water breathe deeply and this water becomes aerated effectively.

My specific interest and calling is to be an instrument of change and impactful in the conversion from chemical to regenerative agriculture through fertigation (fertile irrigation) employing flowform technology and compost teas. There is much potential for stagnant, toxic effluent with the addition of air and the biodynamic cow pat pit to become fertile, vibrant, transformative sprays on the lands of farmers who do not fully embrace biodynamics yet.

'Ora et labora' is a Benedictine mantra meaning to pray and to work. This grew into the word 'laboratory'. So a laboratory is a sacred space where work, study and prayer join in a dance of reverence, devotion and practise. To me, a flowform is both a laboratory and a temple. A flowform is a cost effective way of bringing both a riverbed and a river into the built environment, an opportunity to learn from water about water. People recognise the archetypal pulse of life and in some ways, we meet ourselves in a new way when observing the water flowing through a flowform, so it is ultimately an educational tool that changes our relationship to the element of water.

Stagnant water is without movement, without oxygen and without light. I am the Administrator (again) of the International Flowform Association. I have had conversations with scientists and engineers who devote their professional



careers to measuring and studying the light in water. I am currently working with a farmer who is using his light increasing flowforms to yield higher biophotonic microbes for his compost teas.

On 22 March, 2023, life gave me a full circle moment on World Water Day when I lead a water phenomenology session at Rozendal farm, where I started my biodynamic path 14 years previously. This was the same venue where the BDAASA hosted a Water conference about 21 years ago. The element of water is at the centre of my professional life now and I have brought earth and fire with me. I use the element of air by communicating my path and my passion and I call myself an Elementor.

Contact us at InfiniFlow Flowforms when you are ready to invite natural flow into your life.

**Liesl 082 807 7178 / Charl 083 233 4294 / infiniflowforms@gmail.com**

(I will be travelling abroad as an Elementor from end June for 3 months. I will be carrying the flame of the African Primal Fire and Bruce's legacy into Europe. I will deepen my relationship with water by attending the International Flowform Conference at Emerson College where I will learn how to make flowforms to bring that technology and possibility to South Africa. If you feel moved to contribute financially to my flow and to make me more buoyant on this journey, please contact me on 0828077178.)

*Water that flows over these forms, pulse through an infinity symbol with a vortex in each direction connected by chaos. When counter hand stirring or - as in the flowform - reversing the water movement, is suddenly stopped, ethereal qualities are recorded in the water. The 'implosion' of the wrapping vortex as a point of contact between earthly and cosmic forces is the key to the creation of order out of chaos. This makes the water breathe deeply and this water becomes aerated effectively.*



# THREE FOLD BALANCE BEAM

By Caroline Hurner

This beam was conceived of by David Wertheim Aymes and made by his actively engaged team at Bosun Brick, Midrand. It is a part of Davids ongoing study and research into Rudolf Steiner concept the Threefold Social Order.

David describes the aim of experiencing the beam: "When one can inwardly really feel and connect with a concept it becomes possible to align many daily experiences with this and so we gain the capacity to live in relation to this concept and the world then orders itself through us in this way." David

- The first photograph shows the balance beam at KufundaEco-Village, Zimbabwe
- The second and third show the students at the Vrije Hogeschool, Zeist, Holland, receiving an experience of the beam.
- The fourth photo shows the beam at the Goetheanum with J Wittich and A Valdinoci with David!

There are 3 balance beams in SA – all at Bosun plants – three in Europe, one at the Goetheanum, one in the Waldorf School in Dortmund, Germany, and the other is currently at theVrije Hoogeschool in Zeist, Holland. It gets moved around in Holland. There is also one in Zimbabwe at Kufunda.

Here follows more detailed information which can also be found on David's website

## BACKGROUND:

The idea of the Threefold balance beam was always out there. Its physical manifestation however only appeared a few years ago.

The reHJon Threefold Balance Beam gives one a chance to experience physically the interplay of three conscious points of view. These three conscious points of view are not only independent, but they all have **the same** overall objective and that is balance.



## NOTE THE FOLLOWING KEY FACTORS:

- They beams are as far as they possibly can be from each other in a circle construction. This is 120 degrees apart; and
- The further away one gets from the centre, the more leverage effect each one has and hence the least movement 'in amount' that is required in order to both influence and serve the others in the establishment of balance; and
- The counter lever to each beam is directly opposite this beam – the other side of the centre point. The way this beam is built though does not give the chance of a direct opposite lever as there is no structure there to use for this. The opposite lever has to be catered or taken up for by a joint response by the other two levers. This is the same for each lever. This creates a very dynamic and living requirement of independence but also servanthood.

## WHAT ONE CAN FEEL AND APPLY:

When three people find themselves able to balance on the reHJon Balance Beam sustainably through listening and responding with minimal time to respond, one gets to feel the joy of each player being who they are and yet how their active participation makes it possible for all three to have the experience of interactive balance.

This feeling can be drawn upon when one is trying to make sense of a healthy Threefold Social order. The Liberty, Fraternity and Equality spheres need to be equally far from each other, equally individual, serving a common purpose of a healthy social order and equally active and competent in their role.

(The idea of the Balance beam was given to David Wertheim Aymes in Johannesburg South Africa by the angels. The design was made by Herman Jonker, a colleague of David's. Email David at [dwa@bosungroup.co.za](mailto:dwa@bosungroup.co.za).)

# THE FOUNDATIONS OF ESOTERICISM

In occultism we differentiate in man firstly his actions, in so far as by actions we understand everything which proceeds from any kind of activity connected with his hands; secondly speech and thirdly thoughts.

Everything which in this sense he accomplishes with his hands brings about its karmic results in his next earthly existence.

What we speak concerns not only ourselves alone, but also a group of human beings having the same language, and this affects the karma of the group or race.

In words lies a greater responsibility than in deeds alone: for with them we are preparing the configuration of a future race.

What we think works on even into a new formation of our earth. We therefore distinguish three stages.

Firstly: Human action is individual, with the exception of those actions in man that arise from nothingness.

Secondly: Man cannot speak for himself alone; words concern a group of human beings.

Thirdly: Thoughts are the concern of the whole of humanity.

With this, something else is connected.

When we act we stand quite alone behind our actions.

When we speak we are not quite alone in our words.

Behind our words a spiritual being is working with us, standing behind us.

Just as truly as the words we utter are imprinted quite exactly in the Akasha, so is it true that with every word we utter we impinge upon the body of a spiritual being who is incarnated in this Akashic substance into which our words penetrate.

We must take this up into our feeling life; this is why we must pay such heed to our words.

When we think, we are seemingly quite alone within ourselves; nevertheless beings of a spiritual nature are active with us in our thoughts, beings still higher and more significant than those active in our speech.

The thought in us can only become the imprint of a higher spiritual being because this higher being has a body formed of the same substance as our thoughts.

Rudolf Steiner-

<https://rsarchive.org/Lectures/19051012p01.html>



# PARSIFAL

## When Opera and Eurythmy meet

*"O supreme joy of miracle!  
This that could heal your wound  
I see pouring with holy blood  
yearning for that kindred fount  
which flows and wells within the Grail.  
No more shall it be hidden:  
uncover the Grail, open the shrine!"*

(last words of Parsifal/Act 3)

PARSIFAL was performed for the first time at the Goetheanum this Easter. It was a real feast with 36 Eurythmists, a choir with 52 participants, 14 main role singers and a whole orchestra. The Goetheanum was awakened to a real Grail Castle!

The first performance was on Palm Sunday, the second performance on Good Friday and the last performance took place on Easter Sunday. For the participants, this was a real three-fold Easter experience!

I had the honour of seeing the dress rehearsal and the last performance at Easter.

After the performance I had short conversations with some Eurythmists and they shared that they really felt this three-fold experience:

The Premiere was the beginning, an unfolding of something still hidden and unknown.

The second performance felt somehow against resistance and the third performance, as a fulfilling moment.

Even the composer Richard Wagner recalls that the original idea for this work came to him on a Good Friday.

Not only the participants but also the audience felt "the true Easter path of Parsifal."

All the roles in this Parsifal opera were sung by professional opera singers, accompanied by a full orchestra.

The Eurythmists represented important images such as

*"flower girls", "the spear", "the swan" and "the Grail".*

Different dynamics and soul moods of for example, Kundry, were portrayed in movement by the three Eurythmists led by the singers.



The whole stage setting was pompous and often grey - an image of our modern time. But even when everything seemed lifeless, the Eurythmy was able to enliven it.

From our Eurythmy Community in South Africa, Silke (Sponheuer) and Alison (Kane) were participants. I was pleased to see them both and to know that South Africans were part of such an amazing program.

A deep gratitude surrounded the fact that I could study eurythmy in South Africa and

proudly carry the golden seeds of this training into the world...!

Tonya Sutter, 24.4.2023

### FROM OUR COMMUNITY

Both Wilfried Bohm and Mary-G Hauptle, from our community, were able to attend this Parsifal production.

Mary-G wrote "It was a once-in-a-lifetime experience. There were three acts over five hours, where the eurythmy was enchanting, powerful, beautiful and dynamic. I was blown away!"

When Silke returned to us in May, after having performed, she spoke of how this mighty project had been funded by one single individual alone who, since the time he was 12, had wished for this to happen. Now he is 70 years old! Silke felt that it is of significance that it could be performed during this, the Centenary Year of the refounding of our



Society, pointing out how in his book *Occult Science* – *An Outline* in chapter VI, Rudolf Steiner writes:

*The hidden knowledge which is gradually taking hold of mankind, and will increasingly be doing so, may in the language of a well-known symbol be called the Knowledge of the Grail. The Holy Grail ..... most significantly pictures the heart and essence of the new Initiation-knowledge, centering in the Mystery of Christ. The Initiates of the new age may therefore be described as the "Initiates of the Grail."*

Silke also gave us a picture of, how at the Centre for Creative Education, all final year students need to submit a research paper, where they have to find their own question and go out into the world researching it. This is of course to stretch the students into their own independent being and to evolve the art of teaching for our children, our land, and for the future.

I know that both the CCE and our community miss Silke's physical presence while she is periodically away fulfilling her task as one of the leaders of the stage ensemble at the Goetheanum. However, our "loss" has meant that something truly remarkable has been supported for eurythmy in the world.





# Michael and the Orientation Through Balance

by Eric Hurner

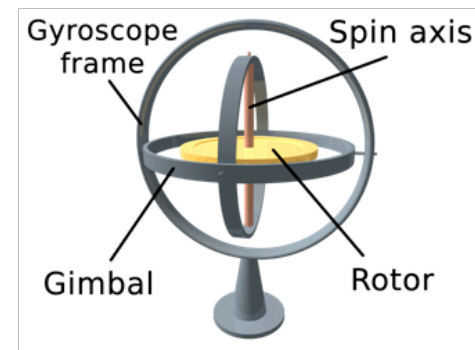
A passage in Christiane Gerges recently published short book Das Michael-Fest (the Michael Festival) she introduces the imagination of Michael bearing the scales:

*“The inner, eternal essence of rhythm is balance! Perhaps this is more tangible when one feels how the rhythm builds up from heaviness and lightness. If it did not have balance as its eternal essence, rhythm would be only a finite, arbitrarily long sequence.*

*Through the I, I can connect to this eternal essence of rhythm. Through the awakened I-activity in post-Christian times, the law is permeated by the I to form equilibrium!”*

The passage led me to reflect on the different phenomena of equilibrium about which I have occasionally pondered in the past and now desired to gain some clarity.

For human beings, equilibrium or balance has four dimensions and four technical instruments, of which the scales deal with the vertical force of gravity drawing all things towards the centre of the earth, above/below and represent it symbolically. The equilibrium of the second dimension – that of right/left, is established by the spirit level, which, like everything liquid, tends to align itself with the earth’s surface.



The fact that we can move into the third dimension, forwards/backwards, detached from the earth, is made possible by our organ of equilibrium, by the vestibular arcades in the inner ear. These arcades are arranged at right angles to one another in the three dimensions of space and are filled with liquid and lined with fine little hairs that register any movement. There is also an instrument for orientation in this dimension - the gyroscope - which is the essential basis of navigation in shipping, aviation and space travel. It is secured in gimbals, like its predecessor, the marine magnetic compass, which replicates the organ of balance and its three rings aligned with the three dimensions.

Then there is a fourth instrument, the barometer, which informs us of the equilibrium of the atmosphere according to air, warmth and water conditions. It rises or falls, independent of dimensions, and is for nature what constitutes the fourth dimension in man, namely the balance between inner and outer and the moral-psychic balance between Luciferic and Ahrimanic forces.

Whoever thinks that these above-mentioned instruments are merely theoretical, materialistic parables should consider how it feels the moment one steps aboard a small boat. Immediately, all conditions of equilibrium are different,



every movement has to happen with consciousness. These circumstances apply all the more to a cargo vessel, for example, where all equilibrium conditions, starting with constructing the ship, loading, navigation in different weather conditions, etc., must be constantly monitored. The survival and functioning of the ship and crew depend on these four instruments.

In the fifth seal of the Apocalypse, which Rudolf Steiner had made for the Munich Congress in 1907, Michael stands with one foot on land and the other on the sea. An extraordinary position of equilibrium, seen from this point of view.

Christiane Gerges continues:

*“Therein lies the Christian element. «I have not come to dissolve (the laws), but to fulfil!» Fulfillment from within: The inner balance replaces the law from the outside and is what is now contemporary: a law that is only applied in a weighing way according to the principle of the balance of the earth and the cosmos!*

*Michael with the scales replaces Michael with the spear who holds down the dragon with the spear of the law.*

*Balancing is the great secret of the moon. It refers to the sun, which stands behind the lunar rhythm as an eternal being. Through its light, this lunar rhythm first appears.”*

Rudolf Steiner elaborates on this theme in the last two lectures in The World as the Result of Balancing Influences,<sup>1</sup> given in November 1914. He explains how the development of the human ego determines that our upright, bodily form is symmetrically arranged. We need two versions of each so that we can experience ourselves when they are touched. But this also exposes us to the different forces of the Luciferic and Ahrimanic.

Our thought life is determined by the fact that the Luciferic forces act on us from the left and the Ahrimanic forces from the right. These meet each other, separated only by a knife’s edge, right through the middle of our body. Then we have the Luciferic forces drawing us from the front, up to our breastbone, and the Ahrimanic forces pushing us from behind, up to the spine. There we have a separation, a certain free space between the two. This process determines our emotional life. And from above, the Luciferic forces act on our will up to where the head sits on the cervical vertebra, the Ahrimanic from below up to the diaphragm. Again, a gap is created in which we as human beings develop a certain freedom. The heart, which is not quite in the middle and also not symmetrically formed, thus has a very special position and possibility. Lucifer and Ahriman have a polar effect on us from all sides until we reach a small cube, which Rudolf Steiner illustrates with the following picture:

The above concerns the three dimensions of space. For our inner life, there is a different confrontation, in which Lucifer insists on our rights, Ahriman on our duties. The more we selfishly insist on our rights, the more we are exposed to Lucifer; the more we involuntarily pursue our duties, the more we are under Ahriman’s control. But even here there is a free space. We can learn to love our duties. The duty we like to perform because we love it out of insight or affection is freed from both Lucifer and Ahriman. And when we have gained sufficient insight that it is our karma that leads us to this or that out of necessity, we understand the consequences, accept them with love, and then willingly carry out the duties they place on us. In this way we learn to lead our lives out of an «understanding serenity» (in German eine verstehende Gelassenheit).

This seems to me to describe most accurately Michael’s attitude to the cosmos and the human being. As the administrator of cosmic intelligence, he must maintain an understanding composure at every moment and act out of this. By developing this capacity, we are therefore supporting the task of Michael.

<sup>1</sup> Our Connection with the Elemental World: Kalevala - Olaf Asteson - The Russian People - The World as the Result of Balancing Influences - Rudolf Steiner - CW 158, Rudolf Steiner Press Jan. 2017 ISBN 978-1855844889



Let us add to these remarks about balance what Rudolf Steiner says in his lecture The Aetherisation of Blood:

There are two poles in the human being, the life of observation and thought and the impulses of the will. The life of the will sleeps during the day, the life of thought sleeps at night. The thoughts we have in our brain are like the shadow images of the moving, rich life of thought on the astral plane, while in the will we are unconscious.

Between these two poles lies the emotional life, mainly anchored in the heart. It has two aspects: Feelings of sympathy and antipathy towards what is good and beautiful or evil and ugly (the aesthetic feelings); and the impulses to put the good and beautiful into action (moral feelings). Of these two, the moral impulses are of a higher kind. In relation to the higher worlds, it looks schematically as follows:

Thoughts: shadow images of beings of the astral plane (awake).

Sympathy and antipathy: shadow images of beings of the lower devachan (dreams).

Moral impulses: shadow images of beings of the higher devachan (asleep)

Through this emotional life in the heart, the blood flows continuously, and through the etherisation process of the blood, currents flow upwards to the head and around the pineal gland. From there these currents send their reflections into the thoughts on the astral plane.

At night, however, other currents flow through the human being. These come from the cosmos and flow through the head, around the pituitary gland and from there into the heart and the will. They are coloured according to the moral configuration of the individual.

In this way, a person's moral precepts gradually pass into his deeds, which have been instilled in him by higher beings in the course of the nights.

#### FROM THE LECTURE:

*“At the moment of waking or of going off to sleep, a kind of struggle takes place in the region of the pineal gland between what streams down from above and what streams upward from below. When a man is awake, the intellectual element streams upwards from below in the form of currents of light, and what is of moral-aesthetic nature streams downwards from above. At the moment of waking or of going off to sleep, these two currents meet, and in the man of low morality, a violent struggle between the two streams takes place in the region of the pineal gland. In the man of high morality, there is around the pineal gland as it were a little sea of light. Moral nobility*

*is revealed when a calm glow surrounds the pineal gland at these moments. In this way a man's moral disposition is reflected in him, and this calm glow of light often extends as far as the heart. Two streams can therefore be perceived in man — the one Macrocosmic, the other, Microcosmic.*

*‘To estimate the significance of how these two streams meet in man is possible only by considering on the one hand what was said previously in a more external way about the life of the soul and how this life reveals the threefold polarity of the intellectual, the aesthetic and the moral elements that stream downwards from above, from the brain toward the heart; and if, on the other hand, we grasp the significance of what was said about turning our attention to the corresponding phenomenon in the Macrocosm. This corresponding phenomenon can be described today as the result of the most scrupulously careful occult investigation of recent years, undertaken by individuals among genuine Rosicrucians. These investigations have shown that something similar to what has been described in connection with the Microcosm also takes place in the Macrocosm. You will understand this more fully as time goes on.’*

If we consider the above balance of the human form between Lucifer and Ahriman and the ongoing development of our heart thinking through the etherisation of the blood, we have a wonderful basis for understanding today's spirit of the age and acting in its spirit, also with regard to the work on a Michael festival. In the 8th class lesson, it says about the relationship of man to the cosmos:

«We speak to the sun as we now speak to our heart here in earthly existence: This is my heart. We speak to the moon: This is the creator of my form.

If we experience this in our heart, which was created for this purpose, it results not only in thinking with the heart, but in an inkling of what can probably be understood as cosmic intelligence, how this has flowed into our bodily form and how we can learn to incorporate it into our sense of duty.

## A worldwide society... in Southern Africa



‘n wêreldwye vereniging... in Suider-Afrika





# Anthroposophia

Revealing and Illuminating  
Anthroposophia in ourselves and in  
the World

PRACTICING RECOLLECTION, MINDFULNESS AND BEHOLDING



## Invitation

**Saturday 19 August from 10 am till 3pm  
at Sophia House**

for the third step in our Members Proces

We had a deeply nourishing meeting in May, where we had time to reveal to ourselves and each other the unique qualities we bring to our community and through this we sensed the potential that we are.

One participant wrote:

*"I sensed a very alive, questing group of people who each carries a flame of recognition within them of this being, Anthroposophia, and in their own way and destiny, strive to serve her: a group of people, more of whom I look forward to engaging with and getting to know more deeply in the future."*

With this enthusiasm you are warmly invited – whether you could make our last two days or not – to our Day on Saturday 19 August.



We will create an immersive nourishing space where we'll further warm the social fabric amongst us - giving one another spirit-certainty in discovering our own note. So, to play our part, however humble, in the Song that is wanting to incarnate. A Song that from this warmed centre, we - as the ASWC - will bring towards our new and enlivened future with the world.

Our day will be filled with conversation and artistic activity, including help yourself to tea and cake and a bring-and-share lunch break.



As part of building a vibrant co-creating community, **please let us know if you would like to contribute by taking on a small task for the day** - we will get back to you!

Cecilia Solis-Peralta, Liz Smith, Sue Soal, Maianne Knuth, Sonja Niederhumer and Caroline Hurner.



## Anthroposophia

### WE BRING:

holding—trust  
expanding heart warmth—growth  
form—femininity  
world awareness—softening & defining boundaries  
colour—balancing contrast  
form—connection  
the link of words—goodwill  
integration—change  
balance—heart  
the hands of blessing

### Sounding our note

INCUBATING CONCEPTION,  
WE ARE PRESEAN,  
A BLESSING.

Incubating conception  
WE SEEK COMPROMISE  
OFFERING THE BLESSING  
OF HOLDING THE BALANCE.

We seek compromise  
WE ARE PRESEAN,  
INCUBATING CONCEPTION.  
WE SOUND  
our note

movement to begin  
practice being together  
new creativity arises  
more world coffee's  
seeing each other as rich  
resources for the world...  
listening opportunities  
young people  
course 2 pocket guide for  
wildlife parents  
Soul & senses  
case, see, experience...  
festival...  
Anthroposophical coffee shop  
more, courses, plays  
Change & nurture Sophia House  
and, nurture  
Volunteers

**POTENTIAL WE ARE  
SENSING**

**DAY 2  
27 May 2023**

Enlivening the social fabric  
between us.