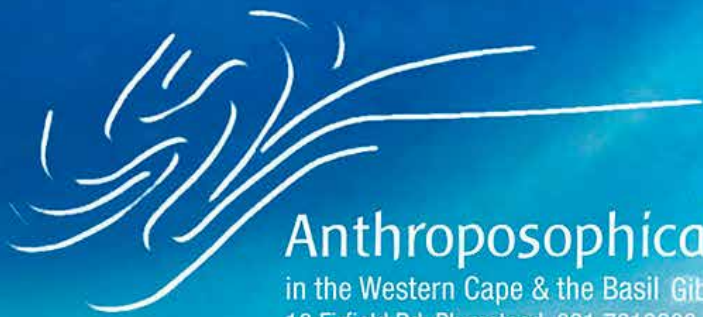




Anthroposophical Society

in the Western Cape & the Basil Gibaud Library

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Editorial

Winter Issue – 2026

Long ago the Mysteries were brought by the Hierarchies to guide humanity. This is largely lost. We have arrived at serious social, environmental and political problems. The New Mysteries are not yet established; they are in the process of becoming. It is we who are called to participate in this. Knowing that we will not find solutions to our problems with the same ways of thinking that created them. We need a thinking that is alive, morally intuitive, free of constraints of tradition, discerning and lovingly open to the real needs at hand.

This newsletter speaks courageously to the realities of our time while pointing toward what is newly emerging. In *What is our Task in the Present Time*, Martin Wigand encourages us not to remain onlookers or victims, but to “truly feel”: to release our personal anxieties and worries, and to connect instead with the deeds of world becoming.

The Shared Future gathering speaks of 160 participants who raised themselves to be the best they could, widening their hearts to become attentive to one another. Becoming a community of love, making space for the emerging future.

We also hear the voices of three relatively young people:

Ezra Sullivan – ‘We become truly human when we choose to give our life energies to light and love rather than desire and mistrust. It is as simple as doing what one knows to be true, to develop the willingness to be ourselves.’

Khalil Rossouw – ‘I feel called to nurture a movement where young people can become changemakers who listen deeply to one another, to the wisdom of this

continent, and to what is seeking to emerge through our time.’

Matthew Mirkin, writing on membership of the School of Spiritual Science – ‘we need to work together with other human beings in our urgent task to bring true esotericism to the practical life’.

Richard Cox’s gives a rousing contribution honouring the South African thinker and statesman Jan Smuts, who published work offers radical, living ideas that emphasise relationship, participation, and interdependence.

I end with the picture of us at the tip of Africa, which even during the developments of a global materialistic thinking, still retains a relatively high regard for and acknowledgement of spiritual reality. May we awaken to and nurture this potential and through the strength and the support of one another, find the will “that good may become” in our World.

Caroline Hurner

“May this decade bring more than just solutions, more than just a future - may it bring words we don’t know yet, and temporalities we have not yet inhabited. May we be slower than speed could calculate, and swifter than the pull of the gravity of words can incarcerate. And may we be visited so thoroughly, and met in wild places so overwhelmingly, that we are left undone. Ready for composting. Ready for the impossible.”

Báyò Akómoláfé, PhD, rooted with and of the Yoruba people (of West Africa) who currently lectures at Pacifica Graduate Institute, California.



Call to Courage by
Michael Howard

What is our Task in the present Time?

Notes from a talk at Sophia House by Martin Wigand.



Let us look at a few lines of the Foundation Stone Meditation:

Practice Spirit-awareness / in balance of the Soul

Where the surging deeds of world becoming

The own I / unite /with the World I

And you will truly feel / in human soul weaving.

The surging deeds of world becoming are uniting our innermost being with the I of the world – isn't that what's happening? Huge waves are unsettling our world. Most people see only the outer manifestations of a powerful spiritual storm which stirs up the human souls.

Who is behind this spiritual storm, these surging soul waves? And what can we do about it?

Rudolf Steiner gives us the background: We are living in the age of Michael. This age started in 1879 and will last until about 2233. In the year 2056 it reaches its half time point. That is only 30 years from now! We can imagine, how Michael is intensifying his battle with his adversaries.

In 1899 the dark age of the Kali Yuga ended, where we were cut off from spirit. Now the spirit world stands open again, but the dragon has been cast down to earth, it needs to be fought on the earth, within our human consciousness. Who is the dragon?

We can think of Ahriman, but also of Sorat, the Sun Demon, who works together with and through the other adversaries, Lucifer, Ahriman and the Asuras. His power has peaked in 1998 (= 3 x 666).

What does that mean for us?

That we live in a crucial time of human evolution. 2000 years ago, the initiates looked ahead at this time and were very concerned. Because they could see already then, how powerful the adversaries would be, that the future of humanity would be determined to some extent in our time, that humanity would start to split into two streams, one moving forward, the other falling behind.

Why is that?

Up to the 19th century it was necessary for humanity to enter a materialistic period, so as to feel independent of spiritual powers, to feel free and self-confident. But now we must find our way back to spirit, because the karmic consequences of the present materialism are severe: Rudolf Steiner predicts decreasing intellectual capacities, an increase in mental and physical diseases.

And the big problem: the spiritual world cannot help us in this age of freedom, except if we ask consciously for their help.

So, **what can we do?** We should neither be victims nor onlookers; we must become supporters in Michael's fight. He needs us! He cannot win this battle without us!

Let's first understand what the battle is about: Michael has allowed the intelligence of the cosmos to pass to humans. Michael and Ahriman fight for control of this intelligence within our own consciousness. We can think of the woman in the Apocalypse (chapter 12): The sickle of the moon under her feet, a sun radiating from her heart, 7 Stars over her head. She is about to give birth, but the dragon waits, wanting to devour the newborn child. Some wonderful

"Practice Spirit-awareness in balance of the Soul"

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new faculties are emerging in our souls, but the adversaries want to bring these faculties under their control, to create a machinelike world, where humans are cut off from spirit and their future evolution.

Michael is the cosmic fighter for truth, Ahriman puts intelligence into the service of various agendas. All these agendas aim to divide humanity, all these topics about which we fight each other: Vaccinations, Climate change, Ukraine war, Donald Trump. All those "we against them" arguments, using labels like "right wing", "extremist", "reactionary", "conspiracy theorist" etc.

This battle is a spiritual battle. It does not require outer actions. We basically must be aware of the conditions Rudolf Steiner gives in his book **"How to gain Knowledge of higher Worlds"**, especially conditions 2, 3, 4.

Condition 2: Feel a part of all life: This means be interested in what's happening, be prepared to listen to opposing views, understand where the other is coming from.

Condition 3: Thoughts are real, they can have power. I will come back to that.

Condition 4: We are spiritual beings. We should not be afraid of outer dangers but be aware that they are meant to strengthen us spiritually.

Let us come back to condition 3: We must be aware, that most of the media today are under the control of huge corporations, they serve the adversaries. They promote materialistic views, as if materialism is not just a philosophical viewpoint, but as if it is a self-evident reality. Rudolf Steiner talked about the "Black magic" of journalism,

"Seal V represents a higher stage of human development, such as will occur when the earth has again united with the sun and man will no longer work merely with the forces of the earth, but with the forces of the sun. The "woman who gives birth to the sun" refers to this future man. Certain forces of a lower nature, which live in man and prevent him from the full development of his higher spirituality, will then have been put out of him. These forces are represented in the seal on the one hand in the beast with the "seven heads and ten horns", on the other hand in the moon at the feet of the sun-man. For spiritual science, the moon is the centre of certain lower forces which are still working in the human being today and which the human being of the future will force 'under himself'."

which tries to control public opinion. Therefore, whatever we read, be alert. Ask yourself:

- Is this based on materialism? If so, form a conscious thought calling it a lie, rephrasing it.
- What agenda is behind this news/article? If you take this agenda away, how would the news be then?

Each time you form conscious thoughts, clearly formulated, along these lines, you perform a spiritual deed in the service of Michael!

"A gesture of seriousness, earnestness and silent expectation": that is how Rudolf Steiner describes Michael in Anthroposophical Leading Thoughts. Let us be conscious of his expectation!

Yesterday we talked about our heart as the organ for feeling. Look at this last line of the quote above: *And you will truly feel...*

This encourages us to let go of our personal feelings, our anxieties and worries and rather feel connected to the *deeds of world becoming*. To feel part of this spiritual battle, not just an onlooker nor a victim.

I would like to end with a picture: Imagine our beautiful blue planet, as we see it so often in pictures. There is this thin blue layer of our atmosphere. But with our spirit eye we can also perceive a dark cloud surrounding the earth: the cloud of dark materialistic thoughts of negative emotions like anxiety and hate. Imagine the spiritual beings, the hierarchies watching it with great concern. And then, in this darkness, sparks of light! These are spiritual, truthful thoughts, fighting the darkness. Let us contribute to those light filled thoughts!

Jan Smuts and the forgotten Idea of Holism

By Richard Cox

This essay forms part of an ongoing series marking the centenary (1926–2026) of Jan Smuts' Holism and Evolution.

One hundred years after Jan Smuts introduced the word “Holism,” his central insight may be more relevant than ever. Today the word *holistic* appears almost everywhere. We speak of holistic education, holistic medicine, holistic management, and holistic ecology. Yet few people know where the word originated, or the depth of thought that once stood behind it.

One hundred years ago, in 1926, the South African thinker and statesman Jan Smuts published *Holism and Evolution*. In that remarkable work, he introduced a concept that would eventually spread across science, philosophy, education, and culture. Smuts believed he was identifying a fundamental principle operating throughout Nature: the tendency of life to form integrated wholes whose properties exceed the mere sum of their parts.

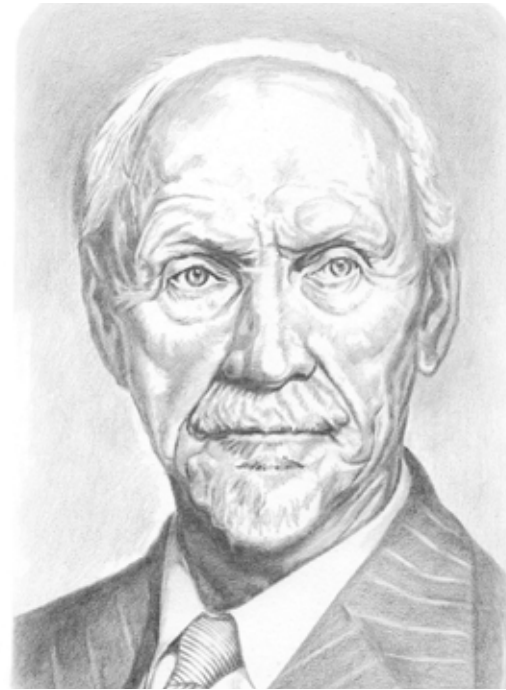
This idea was radical for its time.

The dominant scientific worldview of the nineteenth century had been strongly mechanistic. Organisms were increasingly interpreted as complex machines assembled through blind processes and external causation. Smuts accepted the importance of scientific analysis, but he believed something essential was being overlooked.

A living organism is not simply a collection of chemical reactions. A society is not merely a crowd of individuals. Even consciousness itself cannot easily be reduced to isolated physical events. In each case, a larger unity appears to organise and coordinate the parts into a coherent whole.

For Smuts, wholes are real.

More importantly, wholes are creative. Nature evolves toward increasing integration, organisation, and complexity. Atoms form molecules. Molecules form cells. Cells form



organisms. Organisms participate in ecosystems and societies. Evolution displays not only diversification, but also the continual emergence of higher-order unities.

Smuts saw this as one of the great patterns of existence.

What makes his work especially fascinating is that he stood at a historical crossroads. He wrote before the rise of systems theory, cybernetics, ecology, and complexity science. Yet many later developments seem to echo aspects of his intuition. Modern researchers now study emergence, self-organising systems, network behaviour, and dynamic fields — all attempts to understand how coherent order arises within complex wholes.

Of course, Smuts was not infallible. Some of his formulations now appear speculative or incomplete. But the central impulse of his work remains remarkably alive.

He sensed that reductionism alone could not explain the richness of life.

This is not merely a scientific issue. It affects how we experience ourselves and the world. A fragmented worldview tends to produce fragmented consciousness. We begin to see ourselves as isolated units competing within a meaningless universe. Holism challenges this assumption by emphasising relationship, participation, and interdependence.

Importantly, genuine Holism does not deny individuality. Rather, it suggests that individuality itself develops through relationship. A cell depends upon the organism. An organism depends upon its environment. Human consciousness develops through culture, language, and community.

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Importantly, genuine Holism does not deny individuality. Rather, it suggests that individuality itself develops through relationship. A cell depends upon the organism. An organism depends upon its environment. Human consciousness develops through culture, language, and community.”

The whole and the part continually shape one another.

Smuts also recognised that evolution involves directionality. Not necessarily a rigid predetermined blueprint, but an unfolding within potentialities.

Perhaps the renewed interest in Holism reflects a deeper cultural need. Ecological crises, social fragmentation, and technological acceleration all reveal the limitations of purely mechanistic thinking. We increasingly sense that everything participates within larger systems whose balance can no longer be ignored.

In this context, Smuts appears less like a historical curiosity and more like a neglected pioneer.

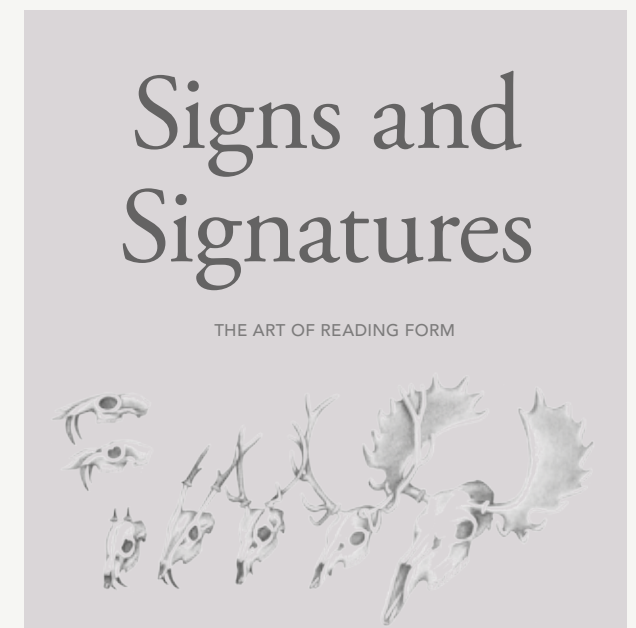
His work invites us to reconsider some very old questions:

- What is a living whole?
- What is the relationship between form and meaning?
- Is evolution to be understood as the product of directionless blind mechanism?

These are some of the questions that eventually led me to write *Signs and Signatures*. The further I explored Goethe and Smuts, the more it seemed that both were pointing toward a richer understanding of Nature — one in which form, relationship, and participation play central roles.

As we mark the centenary of *Holism and Evolution*, it may be worth revisiting the questions Smuts posed a century ago. They have lost little of their relevance and may even have gained new significance in an age increasingly defined by complexity, interdependence, and ecological uncertainty.

The future of science will not abandon analysis but hopefully learn how to place analysis within a living whole, where polarities, gestures, and patterns are recognised as expressive of deep inner tendencies.



Signs and Signatures — The Art of Reading Form - Goethe, Smuts, and Nature's Hidden Patterns

Signs and Signatures is the book written by Richard Cox. The Amazon paperback edition is coming out in August. South African readers may obtain signed, centenary edition hardcover copies of the book directly from the author.

The Anthroposophical Society is Facing a Crisis of Succession

— an extract from
Ezra Sullivan essay “The
Threefold Colab?”

Ezra is Chair of the American General Council and is involved in the Youth Section Co-Lab initiative in Spring Valley. Click [here](#) to read for Ezra’s full essay *The Threefold Colab - Liberation Science*

At this time, the Anthroposophical Movement is facing a major crisis of succession. Of the 42,000 members of the Anthroposophical Society globally, about 4% are under the age of 40. And of the 20,000 members of the School for Spiritual Science, there are 300 members under the age of 40. This crisis extends to the initiatives, where the Waldorf Schools have been experiencing a chronically low supply of new teachers for many years. Meanwhile, the average age among the hundreds of participants at Rudolf Steiner’s final address at Michaelmas of 1924 was thirty years old. Willem Zeylmans van Emmichoven was thirty years old when he was appointed by Rudolf Steiner to be the first General Secretary of the Anthroposophical Society in the Netherlands. Finally, the average age of the original Executive Council of the General Anthroposophical Society in 1923 was forty-six years old. New generations are not coming to the movement because what is being offered is not captivating to them.

The greatest injustice, the ultimate conspiracy, that humanity faces today is materialism. Young individuals are often the most at risk, and on the frontlines, in this battle with materialistic forces seeking to dominate attention and meaning. The signs of struggle appear as social isolation, screen addiction, and mental health crises. But the Earth



Ezra Sullivan

and the stars are conspiring for human beings to experience the realities prepared to become, through love. We become truly human when we choose to give our life energies to light and love rather than desire and mistrust. It is as simple as doing what one knows to be true, to develop the willingness to be ourselves.

The Emerging Youth Work here in Southern Africa.

This work has been given a further impulse from those youth having attended the Shared Future gathering. Thus, I asked three people to share something of their experience of this:

Brilliant Mandera, a second-year student at the Centre for Creative Education writes:

“Our hope is to create a space where every young person feels seen, safe, and valued. Our intention is to walk alongside them not to tell them who to be, but to listen, encourage, and equip them with skills and confidence for the road ahead. We’re dreaming of conversations, practical workshops, and moments of joy that remind our youth they belong and they matter. Even in the cold months we want



Brilliant Mandera

this to be a season of warmth, growing, and new possibilities together.”

Khalil Rossouw, Social Art Coordinator for OASA

For me, this impulse of a South African youth initiative was first felt through my work within OASA. It was deeply strengthened at the Youth Conference: Gifts of Africa gathering in Tanzania 2025, where it felt as though the threads of young people working with Anthroposophy across Africa were beginning to find one another. Standing on that land together and carrying its spirit home to the meeting place of the Indian and Atlantic Oceans at the Re-Membering Our Shared Future gathering, I recognised that something was asking to be woven between generations, cultures and places through the voice of youth in Africa. Alongside Stacieva Mbuguni, Tatenda Nhipura, Shelani Van Niekerk, Savana Mia, Rubi Pierre-Louis and others across the continent, I feel called to help create spaces for these encounters, to convene and to share, and to nurture a movement where young people can become changemakers who listen deeply to one another, to the wisdom of this continent, and to what is seeking to emerge through our time.

David Haig, Trainer at the Centre for Creative Education and ASSA Executive member:

The Youth Initiative in Cape Town has started as an impulse at a crucial time in our country and in the world.



Khalil Rossouw

A gathering of youth from diverse backgrounds and cultures is in the process of manifesting. This is occurring at a time when we are facing growing questions and uncertainty about the future in our country and in the world at large.

The deepest human longing is for answers and for an authentic and essential experience of what it means to be a human being. What it means in both our personal and collective capacity to stand before the Truth, the Beautiful and the Divine. There is an impulse in the world at large and the impulse is being heard by diverse communities across Africa and Cape Town is no exception to this impulse.

Though still in its inception stage, our Youth Initiative is taking shape around the impulse of Anthroposophy and its practical application in both personal and societal spheres. And most importantly what can Anthroposophy offer the continent of Africa. And crucially, learn from the continent of Africa

ASWC “Making Our Assets Work Fund” will be sponsoring Brilliant Mandera and Nikilitha Ngundane’s travel to attend the Youth Conference in Kenya in September.

Membership of the School of Spiritual Science

by Matthew Mirkin.

This was written for the Anthroposophical Society in Great Britain's recent Newsletter and printed here with Matthew's permission. He is a Junior Doctor in Bristol and joint Coordinator of the Medical Section in UK. He was born in South Africa to his parents Judy and Aaron Mirkin.

I am involved in organising a meeting of young members (under 40 years of age) of the School of Spiritual Science who want to engage with work within the first Class here in the UK. We were made aware of a group in Germany, similarly for younger people, who are meeting without membership of the School as a pre-condition. This became a discussion for us in preparation for our own gathering – might we consider, in a very thought-through and intentional way, to open our gathering to non-members? This stimulated much debate, and it has been interesting to think about this so consciously, as well as have the opportunity to discuss it with Peter Selg in Dornach. In the end, we have made our event for members only, but reaching this decision has been very informative. Some aspects have become much clearer to me through this process. Centrally, the fact that membership of the School of Spiritual Science is exactly that: membership of the whole School as founded at Christmas 1923/24, with its condition to want to represent anthroposophy in the world, from the depths of esotericism to the most outwardly manifest moral practice in the earthly life. The first Class, the central esoteric content in this School, is there as a helping guide to those who wish to take on the responsibility to represent anthroposophy in the world, with all the challenges that this can bring.

I fear we can have the experience that the Class Lessons are regarded as the School. People's own very valid interest in esoteric work and self-development draw them to the Class work in isolation, seeking membership of the School essentially in order to participate in Lessons, where the blue card becomes a ticket. According to a conversation with Peter Selg, this was already a problem in Steiner's time, where Steiner delayed the start of the Class Lessons because he felt that people's applications to join the School focussed too much on wanting to participate in

his 'esoteric lessons' and missed something perhaps more fundamental than this: the wish to take on the mostly challenging task of representing anthroposophy in the world, through a community of earthly individuals embodied in the Anthroposophical Society and the School of Spiritual Science with the specialist Sections of activity.

If we join the School solely to engage in Class work, this removes the Class content from its context within the School. It becomes an isolated, encapsulated esoteric path with a rich mantric content but with no relationship to a real shared task on earth. This is the Luciferic risk – an isolated, self-enclosed, esoterically oriented path that serves individual development with no earthly orientation, thereby avoiding all the seeming limitations that earthliness can bring. Think on the being of Lucifer in the Group statue, large heavenly wings enclosing him and the intense spirituality of his beautiful face, the proud expansion of his chest. But he has no lower body, no legs to connect him to the earth, no interest in the world beyond the one he draws into his own being.

After all, the Class content is a pure spiritual gift from Michaël to humanity; why must it be embedded in an earthly form with structures and human representatives who at times can seem so very human indeed!? The more we connect to the real pre-earthy splendour and intentions of the Michaël School, the more we can feel a distinct sense of dissatisfaction with the earthly reality of our movement, with its structures and bureaucracy, with the character of certain human colleagues representing our School and its Sections, or with our own failure to manifest these ideals.

This can take so very many forms, be it dismay at the poorly managed social conflicts in our movement going right back to its origins, or dismay at the totally divergent views and directions of those carrying the School, for example around Covid-19 or climate change, or around the constitution of the Anthroposophical Society or its finances.

It can feel painful to see the spiritual splendour of the Michaël School be tarnished by this seeming human frailty and earthbound mundanity. Yet we know so clearly that the ultimate task of this School is meaningless without a pressing orientation towards ceaseless activity on earth, amongst active human beings.

Now I ought to dare and attempt to characterise more the temptation through Ahriman, where there can be the tendency to either disregard the importance of the School altogether, and to think that all real anthroposophy only happens in the practical application of its wisdom: what need is there for esoteric work when we have all the wisdom we need already? This is the abandonment of our spiritual source and would lead ultimately to the withering of our work, including the practical applications. Or perhaps the Ahrimanic tendency shows itself in

the over-bureaucratising of the School and its structures, overly forming it in order to preserve what was given 100 years ago so it becomes stifled and frozen in time and cannot truly live.

But perhaps the most threatening Ahrimanic temptation is to bring the content of the School into union with the currents of thought prevalent in our materialistic culture without daring to represent its genuinely radical and unique spiritual content, which is fundamentally at odds with the trends of materialistic culture in many areas. One might say, "We may have content to offer, but really it is not special nor any different to what is naturally occurring in the evolution of humanity of its own accord". Then we neglect to realise the specific and singular importance of the Michaël School for earthly evolution. This is not to say that there are not trends in culture with which we can feel a kinship and with which we ought to work, but we cannot meld the work of the School to the ebb and flow of outer culture; it must be a School which is freely defined from within itself, not by any demands from outside – certainly not by the beings at work in the prevailing culture, most specifically those of the materialistic, technocratic world order, even though that order may profess to stand for human progress and liberation.

How might we meet these confrontations? To quote Rudolf Steiner, defining most generally what an anthroposophist is, years before the founding of the School: "Abstract ideals will be replaced by concrete ideals corresponding to forward moving evolution. If that does not succeed, the Earth would submerge into materialism and humanity would have to start again – following a great catastrophe – either on Earth itself or on a near planet. The Earth needs anthroposophy! One who understands that is an anthroposophist." (Lecture from 27th Feb 1910, GA118).

So, in confronting the materialistic trends of culture, we are asked to re-affirm the spiritually unique role of anthroposophy of Michaël and to draw these down into concrete impulses of will. The more we unite with the high ideals, with the mighty spirituality of the content streaming from the Michaël School, the more we can feel pained at its failing manifestations on earth.

Any pain and concern for our School on this level must already reflect a deep care for its existence on earth. We can deny this pain by encapsulating ourselves in esoteric splendour and denying the desperate needs of the earth, denying the need to work together with other human beings in our urgent task to bring true esotericism to the practical life. Or we can deny this pain by trivialising the School and orienting ourselves to the tug and pull of prevailing culture, grasped by Ahrimanic materialism, or grasped by the mundanity of our practical work and the hardened forms of our institutions. If we wish to find a transcendent middle way, we must accept this pain, and in the depths of this pain find the very source of our

commitment to the highest spiritual aims and the deepest practical striving of this, our earthly Michaël School.

What that commitment really means, how it is reflected in the will of each individual member of our School, is karmically unique and cannot be generalised or prescribed. But membership of the Society and the School, the possession of a pink and a blue card, are the generalised outer sign of this commitment that we can all have in common.

Membership then takes on a completely new and deeper meaning, where we can feel united in a clear and burning commitment to the task of Rudolf Steiner and the deed of Christmas 1923/24. Through this commitment we are invited to participate in the first Class that helps us to clarify these ideals and simultaneously embody them more appropriately in our deeds.

While Rudolf Steiner assures us that the spirit of Michaël is present in the space in which the Lessons are held and the mantras are spoken, I would argue that the Michaël School is not automatically active in us as individuals by merely sitting in Class Lessons, but it comes alive in the will of those who feel that as much as their body needs water to drink, their soul needs anthroposophy and the wisdom of the 19 Lessons to survive.

It is exactly in this commitment to and membership of the School despite the real and perceived failures that the truly Michaëlic spirit can work. We must find inner certainty in the reality of the School regardless of how it may appear in the outer world, but also with absolute conviction that it must exist in the outer world. Even if one feels that the whole earthly endeavour has actually failed, and that whatever was attempted at the Christmas Conference must have retreated back to the spiritual world, I believe it is precisely in an inwardly renewed commitment to this impulse that it can find the pathways it needs to make its descent into earthly human culture.

Note there will take place A GATHERING OF YOUNG MEMBERS OF THE SCHOOL OF SPIRITUAL SCIENCE, who are under the age of 40 from August 26-30, 2026 in Dornach, Switzerland. Work will take place on the mantric content, and questions for the future of the School through Class Lessons, artistic sessions, and biographical reflection.

The School of Spiritual Science

The School of Spiritual Science, also called the School of Michael, was established by Rudolf Steiner at Christmas 1923/24 for those Anthroposophical Society members who feel a strong calling to go deeper in their inner life and who are committed to representing and taking responsibility for Anthroposophy in the world.

The School has at its heart 19 mantras, with esoteric Class Lessons. The Lessons describe in imaginative pictures experiences human beings can have as they approach and cross the threshold between the physical and the spiritual world – a journey of self-knowledge that includes manifold challenges and insights. In these Lessons Rudolf Steiner gave introductions to groups of mantras and the mantras themselves. The School is often referred to as the ‘first Class’ as Rudolf Steiner had originally planned three ‘Classes’. The 2nd and 3rd Classes were never formed before he died.

The School also encompasses 12 Sections. 10 of these Sections deepen the understanding and practice of specific fields of work and research, namely: Agriculture, Education, Humanities, Inclusive Social Development, Mathematics & Astronomy, Medicine, Natural Science, Performing Arts, Social Sciences, and Visual Arts. Whereas the General Section has an encompassing quality, where all members of the School belong, regardless of their field of work, and the Youth Section for members of the younger generation. Sections host many events that are open to the public, and depending on your work and interests you can ask to be put on the Sections’ mailing lists, regardless of School membership (often also referred to as ‘Class membership’).

If you are interested in joining the School, please contact the Class holder nearest to you

- Wilfried Bohm
wilbohm56@gmail.com – Cape Town
- Cyril Coetzee
cyrilcoetzeeartist@gmail.com – Cape Town
- Joan Sleigh
joan.sleigh@gmail.com – Cape Town
- Igor Sturmheit
igor.sturmheit@gmail.com – Plettenberg Bay
- Christiane Wigand
christiane.wigand56@gmail.com
– Stellenbosh/Hermanus
- Martin Wigand **mwigand58@gmail.com**
Stellenbosh/Hermanus

Towards the Sixth Epoch Faith, Love, and Hope GA 130

“We are living at present in the fifth post-Atlantean period, which will be followed by a sixth and then by a seventh, when a catastrophe will come upon us, just as one came between the Atlantean and post-Atlantean periods. (...) Thus at present it is essentially the force of faith of the astral body which, shining into the soul, is characteristic of our time. Someone might say: “That is rather strange. You are telling us now that the ruling force of the age is faith. We might admit this in the case of those who hold to old beliefs, but to-day so many people are too mature for that, and they look down on such old beliefs as belonging to the childish stage of human evolution.” It may well be that people who say they are monists believe they do not believe, but actually they are more ready to do so than those calling themselves believers. For, though monists are not conscious of it, all that we see in the various forms of monism is belief of the blindest kind, believed by the monists to be knowledge. We cannot describe their doings at all without mentioning belief. And, apart from the belief of those who believe they do not believe, we find that, strictly speaking, an endless amount of what is most important to-day is connected with the reflection the astral body throws into the soul, giving it thereby the character of ardent faith. We have only to call to mind lives of the great men of our age, Richard Wagner’s for example, and how even as an artist he was rising all his life to a definite faith; it is fascinating to watch this in the development of his personality. Everywhere we look to-day, the lights and shadows can be interpreted as the reflection of faith in what we may call the ego-soul of man.

Our age will be followed by one in which the need for love will cast its light. Love in the sixth culture-epoch will show itself in a very different form—different even from that which can be called Christian love. Slowly we draw nearer to that epoch; and by making those in the Anthroposophical Movement familiar with the mysteries of the cosmos, with the nature of the various individualities both on the physical plane and on the higher planes, we try to kindle love for everything in existence. This is not done so much by talking of love, as by feeling that what is able to kindle love in the soul is prepared for the sixth epoch by Anthroposophy. Through Anthroposophy the forces of love are specially aroused in the whole human soul, and that is prepared which a man needs for gradually acquiring

a true understanding of the Mystery of Golgotha. For it is indeed true that the Mystery of Golgotha came to pass; and the Gospels have evoked something which yesterday was likened to how children learn to speak. But the deepest lesson—the mission of earthly love in its connection with the Mystery of Golgotha—has not yet been grasped. Full understanding of this will be possible only in the sixth post-Atlantean culture-epoch, when people grow to realise more and more that the foundations for it are actually within them, and out of their innermost being—in other words, out of love—do what should be done. Then the guidance of the Commandments will have been outlived and the stage reached that is described in Goethe’s words: “Duty—when one loves the commands one gives to oneself.” When forces wake in our souls which impel us to do what we should through love alone, we then discover in us something that must gradually become widespread in the sixth culture-epoch. Then in a man’s nature quite special forces of the etheric body will make themselves known (...).

Even to-day, however, speaking from the ground of Anthroposophy, we point in full consciousness to what is destined to come about—how the Christ will gradually reveal Himself to ever-higher powers in human beings, and how the teachers, who up to now have taught only individual peoples and individual men, will become the interpreters of the great Christ-event for all who are willing to listen. And we can point out how, through the dawning of the age of love, conditions for the age of morality are prepared.

Then will come the last epoch, during which human souls will receive the reflection of what we call hope; when, strengthened through the force flowing from the Mystery of Golgotha and from the age of morality, men will take into themselves forces of hope. This is the most important gift they need in order to face the next catastrophe and to begin a new life, just as was done in this present post-Atlantean age.

When in the final post-Atlantean epoch our external culture, with its tendency to calculation, will have come to a climax, bringing no feeling of satisfaction but leaving those who have not developed the spiritual within them to confront their culture in utter desolation—then out of spirituality the seed of hope will be sown, and in the next period of human evolution this will grow to maturity. If the spirit is denied all possibility of imparting to men’s souls what it can give, and what the Anthroposophical Movement has the will to convey, this external culture might for a short while be able to hold its own. Ultimately, however, people would ask themselves what they had gained and say: “We have wireless installations—undreamt of by our ancestors—to transmit our thoughts all over the earth, and what good does it do us? The most trivial, unproductive thoughts are sent hither and thither, and human ingenuity has to be strained to the utmost to enable us to transport from some far distant region, by

“Ultimately, however, people would ask themselves what they had gained and say: “We have wireless installations—undreamt of by our ancestors—to transmit our thoughts all over the earth, and what good does it do us? The most trivial, unproductive thoughts are sent hither and thither, and human ingenuity has to be strained to the utmost to enable us to transport from some far distant region, by means of all kinds of perfected appliances, something for us to eat; or to travel at high speeds round the globe. But in our heads there is nothing worth sending from place to place, for our thoughts are cheerless; moreover, since we have had our present means of communication, they have become even more cheerless than when they were conveyed in the old snail-like fashion.”

means of all kinds of perfected appliances, something for us to eat; or to travel at high speeds round the globe. But in our heads there is nothing worth sending from place to place, for our thoughts are cheerless; more-over, since we have had our present means of communication, they have become even more cheerless than when they were conveyed in the old snail-like fashion.”

In short, despair and desolation are all that our civilisation can spread over the earth. But, in the last culture-epoch, souls who have accepted the spiritual in life will have become enriched, as if on the ruins of the external life of culture. Their surety that this acceptance of the spiritual has not been in vain will be the strong force of hope within them—hope that after a great catastrophe a new age will come for human beings, when there will appear in external life, in a new culture, what has already been prepared spiritually within the soul.

Thus, if we permeate our whole being with Spiritual Science, we advance step by step, in full consciousness, from our age of faith, through the age of love and that of hope, to what we can see approaching us as the highest, truest, most beautiful, of all human souls.”

Rudolf Steiner – 3 December 1911, Nuremberg

Re-Membering Our Shared Future

To Speak from the Stars, an
Inter-Generational Gathering in
Cape Town, at Easter, 2026

by Caroline Hurner, aided by Arjan Bogaers' research document *An Introduction to a New Commitment*, which he prepared for the gathering.

I realise that I may be biased, but this was the most extraordinary event, feeling as a crescendo of all my work as Coordinator of the Society in the Cape.

When I began my task as coordinator, I soon asked, "Who are the young Michaelic people wanting to listen to?" Eric Hurner, who was then working closely with the Youth Section in Dornach, immediately answered, "Orland Bishop," whom he knew through the founding of the YIP (International Youth Initiative Program) in Järna, Sweden.

So, ten years ago I contacted Orland, asking if he would come to South Africa. He answered yes, I will come, when the time was right.

I then discovered Orland's own connections with South Africa: that Credo Mutwa had earlier called Orland to SA to visit him; how he, together with a dedicated team, had brought an economic plan for South Africa (based on principles from the Threefold Social Order) to Thabo Mbeki when he was president; and, of course, his book *The Seventh Shrine — Meditations on the African Spiritual Journey*.

Orland, through these 10 years, had held us in consciousness and at Easter 2025 he committed to coming at Easter 2026. A large team of us then began preparing: Ezra Sullivan of the American AS Council, who also carries a significant place in the Youth Section World Wide (Ezra did



This was not a conference in the conventional sense, but rather a convergence over five days where listening and speaking, artistic practice and shared reflection, wove together to form a vessel in which transformation happened. We experienced communion, both with the tangible, visible community and the subtle, invisible one. We experienced the sacred, be it during the in-between times of individual conversations or through the carefully structured activities

a lot of our extensive fundraising for the gathering); Joan Sleigh who had for years been a go between with Orland while she was still on the GA Executive Dornach and now as coordinator of our local Social Section; Maaianne Knuth for her dedicated linking and care with African initiatives more widely than only SA; Khalil Rousseau from OASA who joined us for his technical and admin skills and his youth; and Anna-Lisa Burer from her place of great interest within the local Social Section, Novalis Ubuntu and as ASSA Executive member.

Once together our initial intention of youth work soon expanded to the need for inter-generational work, and that our aims should include the needs of our Threshold times, coupled with the potential of our geographical/spiritual locality. So very early our gatherings title was born amongst us!

One of our aims was to bring together in dialog the powerful legacies of Rudolf Steiner and Sanusi VusamaZulu Credo Mutwa*. We hoped to bridge these two cultural communities, one more working out of remembrance and the other out of practice, on a shared path toward the spirit. This we felt would serve the high task of South Africa taking its part in hosting the New Mysteries. We know that Parcifal in the 9th Century united the Eastern Stream (Grail) and the Western Stream (Arthurian) steam. Then with the end of Kali Yuga Rudolf Steiner at the Christmas Foundation Stone Meeting united all four Mystery Streams, including now the Northern Stream (Michael/Vidar) and the Southern Lemuria/Rosicrucian stream. As I understand it, here Rudolf Steiner birthed the New Mysteries to be achieved through our efforts, our practices to develop new capacities – such as love.

As we prepared, we felt accompanied by the spiritual world, expressed in the profound synchronicities that occurred. During one of our preparatory meetings, Orland shared that he understood that about 400 years ago, African Spirituality was meant to have had a significant meeting with Rosicrucianism, but it did not happen. I then asked Cyril Coetzee, if he understood what may have taken place and what hindered this possible meeting. He told me that around that time Francesco D'Almeida had been sent out by Henry the Navigator (Templar stream) and was murdered on his ship at Cape Town around that time. Then only two weeks later Cyril told me that a fellow researcher, Frans Lutters, from Holland, was coming to Cape Town for three days and had offered to give a talk on the topic of his latest book on Francesco D'Almeida and his later incarnations as Walter Johannes Stein, a close esoteric pupil of Rudolf Steiner's! So, Frans came to Cape Town in February and gave his talk which he titled: *The Historical and Modern Search for the Holy Grail*. He said that Cape Town was not only a historical place but also a place where the future begins!

We also became increasingly aware that the timing of the gathering—Easter 2026—was deeply significant.

...on Maundy Thursday evening we shared a simple silent meal together of bread and grapes out in The Ravine at dusk, no one taking food, but everyone receiving food; then on Easter Sunday morning we watched the Sun Rise together from Noordhoek beach, another time of silence potentised still further through Orland's closing words to us of the Christ Being; and lastly at the closing when three participants brought waters from sacred sites through Africa and around the World, a praying mantis came and sat on Liesel Haasbroek's hand as she mixed these waters to bless our shared future! We were all reminded of the story that Gershan Lombard had told us of Mantis – the San people's Creator figure - on our opening evening



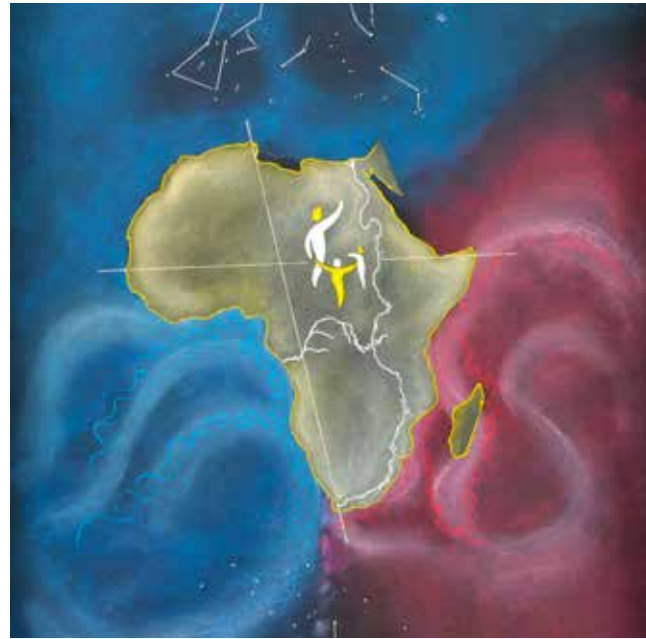
Easter is the time of Resurrection; here in the Southern Hemisphere, it also falls in autumn, when human souls draw inward, ready to bring forth new capacities. Astrosophy points to many significant planetary conjunctions between 2020 and 2030, as great planetary cycles end and new ones begin. This seemed to express what the *Stars are Speaking to Us*: a time when many of us feel called to serve our Time Spirit; a time that asks for more than intellect, calling instead for free moral deeds and the new mysteries of the will.

This was not a conference in the conventional sense, but rather a convergence over five days where listening and speaking, artistic practice and shared reflection, wove together to form a vessel in which transformation happened. We experienced communion, both with the tangible, visible community and the subtle, invisible one. We experienced the sacred, be it during the in-between times of individual conversations or through the carefully structured activities. However I would like to mention a few particular times: on Maundy Thursday evening we shared a simple silent meal together of bread and grapes out in The Ravine at dusk, no one taking food, but everyone receiving food; then on Easter Sunday morning we watched the Sun Rise together from Noordhoek beach, another time of silence potentised still further through Orland's closing words to us of the Christ Being; and lastly at the closing when three participants brought waters from sacred sites through Africa and around the World, a praying mantis came and sat on Liesel Haasbroek's hand as she mixed these waters to bless our shared future! We were all reminded of the story that Gershan Lombard had told us of Mantis – the San people's Creator figure - on our opening evening.

I think I can say that we all felt that what happened at the gathering was not only for the participants. Its effects we have witnessed ripple out over all realms; its transformations have changed things. The 160 people who gathered from across Africa and the World, came not so much for what they would get, but rather for what they could serve. We raised ourselves to be the best we could, to widen our hearts to be attentive to others. We became a community of love, opening portals to possibility, making space for the emerging future.

*see Arjan Bogaers' contribution *Two Initiates and their Star Lore*.

Note: Melody Brink's report on this gathering offers a complementary perspective.



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Re-Membering our Shared Future

Speaking to the Stars. Easter Conference in South Africa

By Melody Brink

From my participation at Easter 2025 in Northern Ireland for a conference around the Hibernian Mysteries, I heard of the wish for another Conference the following Easter – this time in Cape Town. I was one of quite a few others who, without knowing how we'd make it work, knew we wanted to go and set the intention that we would!

My father too, wished to attend. So, he and I made a plan to travel to Johannesburg together and take a special road trip to Cape Town to attend the gathering: Re-memembering our Shared Future; to speak to the stars – and oh, how grateful I am to have gone!

I have visited South Africa several times. It's a place like no other, and there's quite a vibrant anthroposophical community to meet!

The gatherings venue was at Monkey Valley Resort, Noordhoek, right on the Atlantic Ocean. There, many familiar and new faces of people who'd come from all over the world were gathered.

The main reason I'd been called to the gathering was that Orland Bishop, whom I've known for the last 15 years, would be there. For Orland, this was going to be a very special event: one of his dear mentors, Sanusi VusamaZulu Credo Mutwa, died a few years ago, and Orland felt it was time to return to South Africa to reconnect and to sense and speak into the living questions of the place, the individuals and our time.

The gathering was carefully crafted and held by a large team of collaborators: Orland Bishop, Caroline Hurner, Maaianne Knuth, Joan Sleight, Edgard Gouveia Jr, Rutendo L Ngara, Makhosi VulaMasango Isis Nozipho Mutwa (Credo Mutwa's daughter), Sue Davidoff, Allan Kaplan, Khalil Rossouw, Ezra Sullivan, Anne-Lise Bure, Gershan Lombard, Janet Manoni, Dr. Nkosenathi Koela and others. This meant that the five days were held with deep attention.



Melody Brink and her father

During the opening an oil lamp was lit by bow drill. This lamp would burn for peace throughout the five days, protected by Makhosi VulaMasango Isis Nozipho Mutwa's two students. We then walked down to the beach where, in four different groups, we created sculptures celebrating the four elements. We were led in a eurythmy form, walking in two lemniscates around all four sculptures. In the corner of my eye I spotted an otter curiously swimming close to the shore.

For the three following days a solid rhythm carried the whole. I enjoyed my personal practice of going straight down to the sea for a very chilly dip after waking up. After breakfast there was eurythmy and singing and then a lecture from Orland. On the first day the theme was Indaba,1 on the second it was Heart, on the third it was Sawubona2 and on the last day it was Future. To process what he shared we were invited to do a bit of artistic integration with pastels and paper, and to share with another anything that was living in us after the talk.

After a break we went into workshops which we all rotated through over the three days. On the first day my was with Allan Kaplan and Sue Davidoff where, after a mediation exercise, we were invited to share with two or others what it is that we yearn for.

On the second day my group was with Makhosi VulaMasango Isis Nozipho Mutwa, her two students and Rutendo L Ngara to learn more about the African cosmology and the relationship we can build with our ancestors.

On the third day we were with Joan Sleight and Janet Manoni, where we heard a story about the soul on earth from Janet which her grandfather had told her, which had been passed down through generations before him. Joan Sleight shared the well-known Waldorf kindergarten birthday story, and hearing these told side by side gave a

beautiful picture as to how closely intertwined African wisdom is with Anthroposophy.

After the workshops we had lunch and then *Open Space*, where anyone could offer any sort of workshop. I led a singing group as I wanted to share a song with several voices for the well-known verse (slightly adapted) from Steiner, 'The stars spoke once to earthly man'.

Then there was a communal workshop: The first day we were led through play with Edgard Gouveia Jr.; the second day through a dance form called Movement Medicine with Maaianne Knuth; and the third day was youth-led. There were quite a few young people present from other African countries, as well as from the Waldorf teacher training in Cape Town. After dinner and community conversations, there was more! On the first days we had an open mic in the evening where songs, dances, poems and stories were shared. There was even fire dancing! On the second night we heard music from musicians Dr Nkosenathi Koela and Gershan Lombard, and on the third there was dancing to honour the ancestors with Makhosi VulaMasango Isis Nozipho Mutwa and her two students.

The fifth and final day was Easter Sunday. Many of us met in silence on the beach before the sun was up, and we stood still, faces turned to the mountains in the distance and the sea behind us. The sky lighted more and more and finally the large luminous sun made its appearance. That day we had a closing ceremony before lunch. There was singing, an African Tale told by Michelle Kaplan, mandala making, words of thanks and many good-bye hugs beneath the hot African sun. The time together was complete, and I think many people felt deeply nourished and grateful to have had all those precious experiences and encounters.

Quite a few folks, especially locals, mentioned how touched they were to have a first-hand experience of the rich indigenous African wisdom in practice—something they'd never had before. And to have it standing side by side with Anthroposophy brought about something that felt healing and whole.

May our strivings for connection, wholeness and freedom, and our vibrant intentions for truth, beauty and goodness, continue to weave in new ways!

Melody Brink is based at Peredur Centre for the Arts and co-runs Middle Way Studio there, which offers craft and art classes for children and adults. She also teaches storytelling and clowning and is a team member of stART International, bringing emergency pedagogy to children worldwide.

1. An indaba is a Zulu and Xhosa term for an important gathering, or "matter" meant to discuss serious community topics. Originating from South Africa, it signifies a purposeful meeting for consultation.

2. Sawubona is a profound Zulu greeting that translates literally to "I see you".



Two Initiates and their Star Lore

Credo Vusamazulu Mutwa and Rudolf Steiner

An extract from the research done by Arjan Bogaers in December 2025 - when he wished to support the preparation and intentions of the Shared Futures gathering.

Since this the gathering *Re-Membering Our Shared Future – To Speak from the Stars*, honours and celebrates the legacy of two most prominent people in the realm of spiritual knowledge – Credo Vusamazulu Mutwa and Rudolf Steiner – let us begin with a very brief introduction of this fact.

Both Credo Mutwa and Rudolf Steiner are recognised as high initiates.

In Credo Mutwa's case, he was a Sanusi, a term defined by his daughter Makhosi Vulamasango Mutwa as someone who could smell things from afar. Also recognised and honored as "one who lifts us and a healer who reveals that which is hidden, such as mysteries erased by history, that is, someone who tells us about the future".

In keeping with his destiny as an African initiate, Credo Vusamazulu Mutwa communicated with the Ancestors and, among other things, beheld the features, faces and appearances of the multitude of beings in the spirit realms. These experiences were subsequently often presented in pictorial scenarios. This context is important if we wish to understand certain of his more outspoken revelations, such as shapeshifters and the Chitauri, which are presented in that most sublime work: *Song of the Stars*.

In this beautiful work, Mutwa uses traditional tales to convey the African version of cosmology, not unlike the manner in which ancient Greek mythologies translated the events and dramas of the multitude of celestial beings. Of this pictorial and poetic expression, Steiner indicated:

"He (man) thus attains to Inspiration through which he can raise his consciousness step by step to full communion with the world of stars. This world must be understood, of course, as an expression, a revelation, of purely spiritual beings and purely spiritual facts.

Thus, in the way I have indicated, we are made aware of the spiritual activity in man that is derived from the world of stars.

Song of the Stars



But they cannot express this knowledge in abstract thoughts. When we draw near to them, we are met with the full tide of song; they express everything through poetry and artistic images. In their own way they delight and enchant us with sublime harmonies unknown to Homer and the ancient Indian epics."

Rudolf Steiner – *True and False Paths in Spiritual Investigation: Knowledge of the World of Stars*

This event in April acknowledges and recognizes two initiates who, each in his own way, conveyed the 'Wisdom of the Stars' – the fact that human life here on earth, in truth, the entire evolution of the universe and humanity, originates in the cosmos and remains under the influence of and directed by the Spiritual Hierarchies whose abode are the stars.

The biographies of both Rudolf Steiner and Credo Vusamazulu Mutwa have been recorded in great detail and are generally accessible; hence, their biographical aspects do not have to be brought in here.

Accessing the Star Wisdom

"My grandfather told me that a Sangoma must be able to draw knowledge from what he called 'the Hidden

Lake.’ There is, he said, a huge unseen lake somewhere in the spirit world where all the knowledge of the universe — past, present, and future — is to be found. You must never again say that you do not know something. You must just ask the lake, the unseen lake, to provide you with the knowledge that you seek...”

Credo Mutwa – *Indaba my Children*

Rudolf Steiner’s supersensible knowledge was substantiated by his ability to access what are called The Akashic records: a cosmic memory containing all events, thoughts, actions, and emotions, and his work focused on gleaning this information through spiritual perception and research. The word “Akasha” comes from the Sanskrit term meaning “ether” or “spirit,” implying that these records exist on a plane beyond the physical world.

It can be argued that there are no direct historical, academic, or conceptual links between Credo Mutwa’s African Sacred Knowledge and Rudolf Steiner’s Spiritual Science. Although both may be regarded as modern esoteric movements, they have distinct origins, mythologies, and core concepts.

However, when we account for the differences in perception and the subsequent expression of each person, we truly find overwhelming similarities and correlations between Steiner’s Spiritual Science and Mutwa’s Sacred Africa Wisdom. Indeed, an entire and without a doubt most revealing study could be conducted on this, but within the context of this brief essay, only a very small selection of examples will have to suffice.

“There is nothing supernatural, everything is natural. We in Africa know that the human being possesses twelve senses, not five senses as Western people believe. I am not allowed to say much more, but I can tell you this. Man possesses the sense not only to foresee future events but also to move out of his body at will sometimes. But this only happens in times of crisis. [We] also possess the ability to influence objects.”

Credo Mutwa – *Indaba my Children*

“Our inner life moves through this circle of the twelve senses just as the sun moves through the circle of the twelve signs of the zodiac. But we can take this external analogy even further. In the course of a year, the sun has to move through all the signs of the zodiac from Aries to Libra; it moves through the upper signs during the day and through the lower ones at night. The sun’s passage through these lower signs is hidden from outer light. It is the same with the life of our soul and the twelve senses. Half of the twelve are day senses, just as half of the signs of the zodiac are day signs; the others are night senses.”

Rudolf Steiner – *Toward Imagination GA 169 20 June 1916, Berlin 3. The Twelve Human Senses*

“The Song of the Stars is truly the song of Africa, for you will find legends and lore about the Sun and the Moon, and all the stars, throughout this vast continent. And the mythology, and even the histories of our people, are full of descriptions, not only of the stars and planets, but of the intelligent beings that belong to them, and how they have interacted with human beings.” Credo Mutwa – Song of the Stars

“Star Wisdom becomes particularly meaningful when we discover where spiritual influences stream from the Stars to our living Earth, shaping and sustaining our cosmic/earthly existence. Star Wisdom and Earth Wisdom are deeply related. We live by the grace of spiritual beings dwelling in the Heavens and indwelling Mother Earth.”

Rudolf Steiner – *3 Faculty Meetings with Rudolf Steiner, pp. 617–618.*

You see, many of the stories about the stars fit together. For example, the Zodiac with all its creatures — the Mulu-Mulu as it is called — is not just groups of constellations going around the Earth, they are stars from which the various animals we have on Earth somehow originated. We are told that the lions came from the lion constellation. We are told that all the cattle came from the bull constellation, all the sheep came from the sheep constellation, all the grain came from the green maiden constellation, and all the lobsters and all the fishes came from the two fishes constellation or the whale constellation or they came from the sky crab constellation. The water-goat (Capricorn) constellation didn’t produce a goat, it produced seals and walruses that dwell in the sea. There is an image which the white people do not have in their Zodiac, of the whole constellation of the sky, which produced all of the many kinds of ocean and land animals that there are. : I tell you these things at the outset to let you know that for the people of Africa, the skies are full of life; yes, even the origin of life may be attributed to the stars! On the plains of Africa, it has seemed to many people, that there are the Herds of Eternity; but really, for the African mind, the living animals of the Serengeti plains are reflections of their heavenly cousins. The Herds of Eternity are really in the stars; there also is to be found the origin and destiny of humanity.” **Credo Mutwa** – *Song of the Stars*

“Thus, the animals were in the first place reflected Sun-images of the Zodiac. There is a real inner relation between the Zodiac and the animals which were coming into existence upon the Sun.”

Rudolf Steiner – *The Spiritual Hierarchies (1928): Lecture IV*

“This also establishes an interesting connection between the Zodiac and the animal form itself, of which the ancient dream-like wisdom was dimly aware. Human Questions and Cosmic Answers: Man’s Relation to the Surrounding World.

From their knowledge of the animal, the Ancients understood the connection between the forms of animals and the Zodiac,—which is rightly called “Zodiac” (animal circle).”

Rudolf Steiner – *Supersensible Man: Lecture I*

“Animals remain within the zodiac and have only dream images and not the conscious images that human beings have. Human beings continue in these activities by withdrawing from the influence of the relevant images in the zodiac. Animals remain fully under the influence of Archer, Goat, Water Carrier and Fishes and therefore develop forms that relate to the earth.”

Rudolf Steiner – *Cosmosophy Vol. II: Lecture VI30*

“According to one legend, when God created this Earth, Sixaxa refused to come and take the Earth on his back because God had created many Earths before, and then destroyed them for various reasons. Each of the created Earths had been carried by poor old Sixaxa on his back. When this world of ours — which is the sixth world according to African legend — was created, Sixaxa refused to come out of the sea and carry the Earth on his back and the great Earth Mother, Nomcumbulwana, assisted by her son, the little Son of God, Umvelinangey, made use of the dog of the Sun to force the stub- born old turtle to come out of the sea and to carry the Earth — depicted as a bowl with rivers and mountains on it — on his back.”

Credo Mutwa – *Song of the Stars*

“That is the so-called higher, pre-terrestrial triad ... This triad consisting of Old Saturn, Old Sun and Old Moon has evolved into our Earth.

Before the Earth became our present planet—after awakening from its latent planetary condition—it had to repeat briefly the Saturn, Sun and Moon conditions.”

Rudolf Steiner – *Theosophy and Rosicrucianism: Further Stages of the Development of Our Earth*

In our time, we understand the will as the central force of transformation.

A quote shared by Dr James Dyson at his recent talk at Sophia House.

“If I put on a magician’s cloak and asked people to perform the craziest exercise, like running up some mountain at midnight to do something nonsensical, believe me, they would all do it! Everyone would be chasing after me. But to spend years of effort to overcome and set aside perhaps just one character weakness or bad habit — that’s just not interesting, is it? People simply don’t believe that a single change in their own character — such as a vain person admitting his vanity and becoming ashamed of it — could possibly have more impact on their spiritual progress than listening to hundreds of lectures or committing all of my lecture cycles to memory [...]”

— Adelheid Petersen, *Reminiscences of Rudolf Steiner*

GEORGIA

– Land of Mysteries and Mountains.

a talk given by Martin Wigand
in May at Sophia wHouse



Mount Caucasus, in Georgia

Martin shared experiences from his journey to Georgia earlier this year. He began by describing the geography as a land between the Black Sea and the Caspian Sea and also sandwiched between two mountain ranges forming a unique isolated country, sometimes named the “balcony of Eu-rope into Asia”. Here is an image of Mount Caucasus, in Georgia, where Prometheus was chained by Zeus for bringing fire to Mankind.

Martin spoke of Georgia’s completely unique language and writing – ვეფხისტყაოსანი. He pointed out how the writing is largely curved, more feminine than masculine.

Remarkably Martin spoke of Zviad Konstantines Gamsakhurdia who, having been a Soviet-era dissident, became elected the first president of independent Georgia in May 1991. He was a professor of English language studies and American literature, and an Anthroposophist, who translated books by Rudolf Steiner into the Georgian language. He died under suspicious circumstances and is still regarded as a National Hero.

Martin then spoke of Georgia’s rich spiritual history. Beginning with the perilous journey of the Argonauts to the hidden mystery centre at the Black Sea, from which they stole the Golden Fleece with the help of the priestess and sorceress Medea. This laid the foundations for the future Greek mystery schools, and according to Rudolf Steiner this voyage can also be understood as a journey on the astral plane, a journey of initiation.

Then we heard of the astounding role women played in the Christianising of the country, making it one of the first Christian countries in the world.

Sidonia was a young woman at the time of Christ, whose Mother has fore-seen Christ’s deed to come and had sent her son to Jerusalem who then returned with part of the mantle Jesus had worn before his crucifixion. On the arrival home of her brother Sidonia ran to him and held the cloth to her heart and in ecstasy died. The cloth could not be released from her body and when buried a great pillar for a magnificent church was built over her grave. Today pilgrims still gather and worship at this pillar experiencing miracles.

Next Martin spoke of a woman named Nino who lived around 300, she was the primary instrument in bringing Christianity to this country (then named Iberia). She made this journey to Iberia because of a vision of Mary who gave her a crucifix made out of grapevines. These grapevine crosses are still to be found in Georgia today. Nino also became known for her gift of healing. The Queen of Iberia, who was desperately ill, heard about Nino and asked Nino to pray for her. The Queen was healed and became a Christian. However, the King, Mirian III, was unwilling to let go of his pagan beliefs. The story goes that one day while hunting he was blinded by some sort of darkness. Helpless, he prayed to “Nino’s God” and was then able to see. He instantly converted to Christianity - one of the first monarchs to accept Christianity.



Rustaveli presenting Queen Tamar his epic poem, painted by Mihaly Zichy

Queen Tamar reigned as the Queen of Georgia from 1184 to 1213, presiding over the apex of the Georgian Golden Age. Her reign is associated with a period of marked political and military successes and cultural achievements. This, combined with her role as a female ruler, has contributed to her status as an idealized and romanticized figure.

Shota Rustaveli dedicated his “*masterpiece of Georgian literature*”: The Knight in the Panther’s Skin to Queen Tamar. It is a long complex work with rich and transcending genres. Martin spoke of it as being a work comparable with Wolfram von Eschenbach’s Parzival and written at the same time.

.Martin brought our attention to the sequence of these significant women in Georgia’s history, feeling that we could speak of the Sophia mysteries unfolding here or the quest for the eternal feminine.

We thank Martin and Christiane, for sharing their experiences and re-search. We were all deeply moved by hearing of Georgia’s peoples which carry their spiritual history so livingly within their feeling souls.

Caroline Hurner



Nino the “Enlightener of Iberia and reed-pipe of the Holy Spirit”



Georgia’s completely unique language and writing



Georgia’s Svaneti occupies the high region of the Caucasus Mountain range

Prayer by Daniel Dunlop

Father, for me a new day is beginning.

Thou hast sent it and Thou canst make me strong for its duties.

*I pray that Thou wilt suffer no petty cares or great perplexities
to draw me from my true rest in Thee.*

In my sorrow, be Thou Understanding.

In my pain, be Thou Patience.

In my joys, be Thou Joy.

*Amid the rude shocks of life, keep me undisturbed and quiet
in Thee.*

Thou Who hast made me an immortal soul,

Give me the courage of one who is immortal.

*Help me to bless by word, or look, or deed all
whom I shall meet this day,*

And to give them of that same love Thou givest me.

Thou Who art the Heart of Love, bless me with love.

Thou Who art the Great Servant, teach me to serve.

*Thou Who didst create me, keep me by that same Power,
strong, self-giving, sane.*

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