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THE HEALING POWER OF ANTHROPOSOPHICAL SPIRITUAL SCIENCE IN OUR TIME

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One of the most challenging aspects of anthroposophical spiritual science is the concept of Christ and of all that this Being has done and continues to do on behalf of humanity. If we are serious about wanting to bring healing forces into this tired and struggling world, however, we need the courage to look at these thoughts with the same level of objectivity as when we are observing a phenomenon of nature or looking into ourselves. It is the intention of this article to demonstrate that this is not just a sectarian, personal issue, but one on which our further evolution depends.



Painting by Ninetta Sombart.

Looking with Fresh Eyes

It is extraordinarily difficult to speak of this issue directly in today's world. Rudolf Steiner did so a century ago, and it engendered powerful hostility from many sources - especially from occult societies, whose interest it was to keep such knowledge away from humanity, in order to maintain their own spiritual and worldly power. It is still the same today.

Another reason for this difficulty is that the name of Christ has been almost exclusively connected with a religion, through which terrible as well as wonderful deeds have been done. Moreover, religion for increasing numbers of people is seen as a thing of the past. Through spiritual science, however, we have the opportunity to look with fresh eyes at the nature and, above all, the deeds of the actual Being who bears this name. We are at a stage in the human journey at which, without this insight, humanity will be unable to find its way through the jungle of half-truths, lies, fear and corruption in which we are at risk of suffocating.

Through Steiner's far-ranging spiritual experience, we are given glimpses into the vast processes of human and world evolution, leading gradually from the realm of pure spirit towards the material world we know today. Each stage was initiated by the sacrifice of part of their substance by Beings infinitely more sublime than we humans have yet become.¹

Two thousand years ago a further profound sacrifice occurred. It was during a time when, through the developing rational mind, human beings were becoming increasingly separated from 'heaven' and vulnerable to the forces of evil.² It was the self-sacrifice of a Being, who had accompanied humanity's evolution from the beginning. And it marked the turning point in evolution, from the in-streaming of wisdom and guidance from above to the dawning capacity of human beings to lift ourselves, little by little, back towards the spirit, out of our own free will.³

What previously had been beyond humanity, pulsing through sun and stars and the whole cosmos and worshiped through different names by people in many cultures of the ancient world, was now bestowed as a gift within. Strange as it may sound, one could say that with this sacred gift of the personalized and increasingly independent spiritual 'self' or



Painting by Laura Summer

‘true I’, the need for religion has gradually diminished as the power of self-determination has grown stronger.

In past eras we hear of avatars who took on human form for periods of time to bring a teaching or carry out certain actions. When their task was done, they left again, but their wisdom endures. Many cultures carry memory pictures of such great and beneficent beings. Names like Buddha, Krishna, Rama, and Manu, for example, resound in human history as true guides and teachers of humanity.

What is different with the Christ is, first, that this impulse came into human existence from even beyond the ‘nine levels of heaven’ known to ancient wisdom, from the level of the Word or Tao or ‘Son of the Father’. And secondly, that it brought a deed of healing, of Resurrection, through which that Being will continue to be united with humanity until the end of earth evolution.⁴

With unimaginable pain and suffering, the Christ Being sacrificed its own separate existence and took on the karma, not of individual human beings (for that belongs to each one of us), but of earth existence as a whole, so that humanity can continue to evolve. In Ancient Chinese wisdom we hear of Pangu, who separated heaven and earth, so that life could come into existence between. In Christ we can recognize a being who brought heaven’s healing impulse down into humanity, so that we can, in time, become creator beings ourselves.⁵

That power to create is gaining momentum every day and night now, but generally without the matrix of a comprehensive spiritual knowledge, through which our actions can work with a conscience that is in harmony with the Spirit of our Time. At great peril to the world’s future, the link between technological and moral development has largely been cut.⁶

A Deed of Rescue and its Caricature

The mission taken on by Christ was not only to experience how it is to be a human being, through fully incarnating into the body of Jesus of Nazareth, but also to experience death, as a human being does, and to transform it into a new possibility of life.

The essence of the Christ Deed is the rescuing of the human spirit from the annihilating forces of spiritual death, that were already gaining great power two thousand years ago and are now infinitely stronger. It is an eternal and unconditional source of renewal for all who strive to unite their thoughts, feelings and actions with it, not through religious duty any more or through handing over responsibility for one’s actions, but through an inner freedom that is at the same time an act of love.

This renewal of the forces of life has a meaning quite different from being able to live in physical bodies forever. ⁷ That loudly proclaimed goal is a dangerous caricature of Christ’s deed, which is to renew the human spirit so that we ourselves, through many lives and challenges on this earth, as well as long intervals in the spiritual world to regain strength and wisdom, can gradually become co-creators of an existence wrought out of love. Love, however, that can only be born out of suffering. All this becomes possible because Christ, as the Cosmic Being of Love, has taken on the cross of becoming the Spirit of the Earth, as an archetype of a completely free and enduring deed of sacrifice.

How differently our environmental challenges appear when one looks at the earth in this way! Our task is not only to create physical solutions to our many crises, but to recognize their spiritual dimensions, too. So long as we continue to shutter our minds against the reality of the living spirit in each human being, we also blind ourselves to the hidden connections between nature’s health *and the ways in which we human spiritual beings think*.

Two millenia after this deed of sacrifice began, we have reached the stage at which we can at least begin to comprehend it with the rational mind, as a legacy of the development of scientific thinking in the past few centuries. For this thinking, *in its essence*, is a selfless, spiritual striving for truth free from the soul’s desires and prejudices, despite all the corruption in that process at this time.

This means we are at the beginning of a new stage of the human journey, leading to the possibility of transforming death, which surrounds us wherever we look (not only in the environment but our culture and materialistic values) into a new level of spiritual life, and evil (which also wreaks havoc throughout contemporary existence) into the highest good. No outer force or sense of duty can compel or inspire us to begin this task of transformation, only one’s free decision and love for the action, continuously renewed.

Anthroposophical spiritual science, therefore, is not a new religion or a new version of an old religion. It is a science that includes and values material existence but does not restrict



A bas relief on a sarcophagus in Ravenna, Italy, depicting the trial by water (Noah in his ark) and the trial by fire (the three Hebrews thrown into the fiery furnace).

itself to it. And the deeds of Christ and their enduring legacy, along with the creative seed-power for the good within our being and the huge risk of being taken over by evil, can be looked upon with the same level of conscious objectivity as every other aspect of reality.

Our world is changing. Life as we knew it in past years is slipping away. We are all experiencing a great trial on the pathway of humanity's initiation. If one is willing to carry thoughts such as these, however, neither believing nor disbelieving but 'living' them and testing them, a dawning conviction can arise that through Christ's deed of unconditional sacrifice a source of enduring healing has been offered to us. But we will only become aware of it through facing the suffering that lies ahead and all around us, and through learning to embrace it as if it is our own.⁸

Trials of Fire, Water and Air

Healthy paths of initiation into the hidden secrets of existence have always involved trials in body, soul and spirit to prepare the neophyte for the even greater trials one will face as a fully self-responsible spiritual being working amidst other beings, both higher and lower. This journey through the spheres of heaven and hell, vividly portrayed, for example, through Dante's poetic trilogy, the *Divine Comedy*, is also present in distorted forms in many of the violent videos being watched by millions of young people around the world.⁹

In his considerably calmer book, *How to Know Higher Worlds*, written for modern people on a spiritual path, Steiner writes of three kinds of trial that used to be endured within the secrecy of the Mystery Centers in many regions of the world. These trials are now interwoven with daily life, especially in our relationships with others. We are all, in some way, on a journey towards the deeper aspects of life. And many there are who feel themselves in front of a deep and perilous 'abyss'.¹⁰

This is portrayed succinctly and beautifully in words attributed to Adam Bittleston: 'In the new mysteries the whole earth becomes a temple. The hidden tragedy and triumph of the pupil begins to become external fact. Our own friends become for us, though they may know little of it, the terrible and wonderful actors in the ceremony of our initiation.'¹¹

The first of the trials mentioned is the Fire Trial, whose

name speaks for itself. Are there any amongst us who are unfamiliar with such trials, when, for example, 'all hell breaks loose' in one's life, and one loses control over one's emotions, thoughts and actions? But of the three, I think it is the easiest to overcome, even though it is a rough journey towards mastering these unruly elements in one's soul and it may take years (even a lifetime) to achieve it.

The second is more sinister. It is known as the Water Trial and reveals itself in situations in which one feels inwardly lost and unable to find a way through, just as can happen when the wind dies down on the ocean and one's sails hang limp. One knows there must be a solution but needs to find it. Here, too, it may take years (or a lifetime) before the energy being wasted in insidious anxiety becomes transformed into clear action.

Each of these trials can come several times and, indeed, will continue to do so, until one achieves the inner changes they are challenging us to develop. They can happen in a different sequence, too, for everyone's biography is unique and so are the specific pathways each of us is needing to walk.

In my experience, it is the third of these existential challenges, the Air Trial, that is the most difficult, because in this *there is no pre-ordained way through*. One must create it out of one's own individual presence, resourcefulness and goodwill. It is this trial, I suggest, that our world is most of all facing now. What is happening has no precedent, for there is no escape, no hidden corner of the earth where one can hide away and live completely separately. It belongs to this time in the human journey and it only 'makes sense' to the extent that we 'bring sense' into it and find and create our ways forward.

I have no doubt that in uncountable millions of souls the question rages: 'What can I do to get through this?' And that in many, too, beneath this cry for help, there is a deeper resonance: 'What is it calling on me to change within myself?' There is no single answer, for we are all individuals, each with our own backpack of weaknesses and possibilities. Part of my own response is to try to sort out what I really know and what is just theory or even delusion.

All the arts can help in this process, including the art of formulating thoughts and feelings in written or spoken words, as I am attempting now. For art in its many forms cleans and strengthens the soul. It cultivates a discernment that is especially important, when one is treading a pathway amidst the traps and deceptions that have attached themselves to the question of the true nature of Christ. And of the medicine that can bring wholeness in our fractured world today.



The head of the Representative of Humanity, a wooden sculpture by Rudolf Steiner.

Healing's Cry in the Wilderness

The central task of our time, I suggest, is healing. This is not the same thing as eradicating illness, though that can indeed be a laudable goal, so long as one is aware of the context within which the illness has come into being, what it is expressing and what one can develop inwardly through overcoming it oneself. Healing does not 'eradicate', it does not kill or destroy. It renews and builds.

In all areas of modern life, this need for healing is staring us in the face. Healing that is not simply a 'fix' or a 'reset', but an enkindling of a way of being which did not previously exist. It is a 'making whole' on a new level, an act of creation, no matter how small, towards a truly new world *that can only come into being through this healing*. It is a re-creation through self-transformation, that is, at the same time, a world deed and a creation of new energy and substance!

Without gravity we would be unable to build the living substance of a healthy skeleton and muscular system and stand upright. So too, it is life's difficulties, even its failures, which can become new strength, energy and capacities. In illness, therefore, we have a potential catalyst for a new kind of health, which is directly inspired through one's own activity, alone and with help from others. Healing, in that sense, begins essentially as self-healing. In contemplating such thoughts, one comes to a recognition of the rightful place of illness, death and even evil in the fullness of world existence, and in the school of life on earth.

We are living in an age during which new illnesses are appearing all the time, not only on the bodily level but mentally, psychologically, socially, environmentally. How ironic it is that this is happening at the same time as ever more precise techniques of 'targeting' morbidity, whether to combat viruses, cancer, heart disease, depression or whatever, are being developed! It is as if we are in a time warp. We are living in a highly spiritual era of human evolution and have the legacy of two thousand years of trials, achievements and failures since the bestowal on

humanity of the seed for true autonomy. Yet never has there been a more dogmatic denial of our full nature in body, soul and spirit.

We do not only live and interact on a physical level, but in our 'inner world' too. And it must surely be self-evident how much our moods and ways of thinking affect physical health. Laughter and joyfulness lift the soul and at the same time activate life-enhancing processes in the digestive system, which influence the whole body. Likewise, fear, anxiety, doubt and antipathy stimulate hormonal and physical processes that weaken one's resilience and health.

Two years ago, before this pandemic of fear took hold, it was normal in many places for doctors to dress up as clowns and visit hospital wards to make patients laugh. This wonderful medicine, I believe, was first introduced for children, but its healing influence was so clear that it was brought also into adult wards. Is it hard to realize that our current 'puritan', anti-enjoyment, anti-social, anti-community regime, in the name of 'real' medical science, is making people more prone to illness?

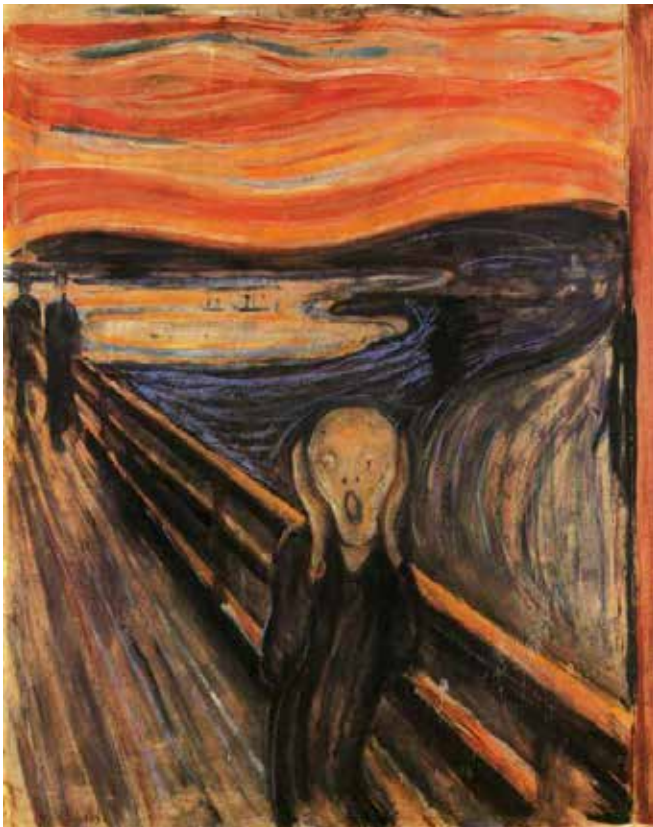
In contemplating such phenomena, we have keys for recognizing the interaction of soul and body, working in both directions. Depression is influenced by one's bodily state and, as a soul state, also works into the physical organs. So, too, with joy. Yet it is possible to be at peace, even joyful, when one's body is unwell and in pain. And this gives an indication of a power greater than that of the soul. One becomes aware of the *active* nature of spirit, of 'I myself' as a spiritual being.

Herein lies a power, individualized in each person, that can bring order into one's life and, in time, health into the body. Spirit reveals itself, too, in the reality of human self-consciousness and even meta-consciousness - the ability to look at oneself and one's actions as if from beyond. It is the instrument for one's calm presence and the active motive force of moral development.

Healing, therefore, is fundamentally an activity of the spirit. Not in a mediumistic way, but through conscious perceptions, intuitions, decisions and actions. Moreover, only I - that is to say, 'the spirit in me', 'the spirit in each person,' - can overcome the selfishness that is such a soul illness at this time, and which spawns so many of our contemporary psychological and bodily problems.

Many readers will be familiar with a painting by Edvard Munch seven years before the beginning of the momentous 20th century. This scream is sounding still today, re-enforced by a level of global despair and suspicion that has never been so widespread. How many millions of people feel we are standing on the edge of an abyss of fear, hatred and doubt, not only because of the specters of illness but of environmental catastrophe!¹²

What power can console that scream of the world soul, echoed in the souls of children as well as adults?



Edvard Munch's *The Scream*.

An Answer from the Human Spirit

In the spiritual, psychological and physical science of Anthroposophy we have been given a way of 'seeing', that recognizes our contemporary, non-religious, scientific consciousness, but does not limit itself to the materialistic thought forms that restrict its vision. Research of this kind extends scientific methodology into the realms of life, soul and spirit, while calling on the same intellectual rigor and objectivity as the physical sciences. Moreover, though only those who have developed senses that go beyond physical perception can investigate such realms, their findings can be understood and evaluated by the rational mind and our normal common sense, so long as we approach them without any kind of assumption, prejudice or bias.

It is a process of knowledge that is neither sensuously mystical nor coldly intellectual. A way of thinking, perceiving and making sense that has 'heart' as well as crystal-clear attention to details. It must be 'walked' if one wishes to make a healthy judgment about it. In this way, the human being is brought back into the scientific process, whether as a spiritual scientist or student, for no machine can replace the presence of the individualized spirit, and what it can perceive and do.

Within this holistic scientific paradigm the thought of Life reborn out of Death illumines the path taken by the student, until sooner or later it becomes experience in many subtle ways, not through auto-suggestion, but through an insight that has grown cleaner and less invasive. It is a question of learning to

recognize what we already 'sense', but with fresh 'eyes' and 'ears', through uniting the thoughts and perceptions of the head with the deeper forces of intelligence in one's heart and will.

I ask myself, over and again, what our current drastic situation is calling upon in those souls now on earth, including those who are still in childhood. Relying on past habits of thinking is no longer enough. What matters is the igniting of a new spirit of courage, creativity, devotion and unbreakable faith in the ability of human beings to go through what is threatening to stifle us. And to work together towards a future that embodies our highest possibilities.

Rudolf Steiner gave us the picture a century ago of humanity standing at a threshold that is leading either towards the grave of all civilization and moral striving or towards the birthing of a new kind of world community based on recognition of the unlimited potential within every human being. It is a metaphysical, but real, abyss, fraught with very specific dangers that reveal themselves as *caricatures* of what we can become. Our real fear, hatred and doubt is towards the spirit!

The need for this existential knowledge of the abyss is greater now than ever before, as millions of souls live on this edge of psychological, mental and physical survival, without being fully aware of it. In J.R.R Tolkien's epic, *The Lord of the Rings*, we find it described also in imaginative detail. How many millions, I wonder, have read that book or seen the film? And how many have paused to think whether there might be a genuine esoteric knowledge behind it?¹³

Two details I would like to highlight. The first is that Frodo, the central hero of the whole epic journey, was a very ordinary 'hobbit', without any pretensions or pride, but one who somehow had the ability to be at the right place at the right time. The second is that the spiritual seer of the whole venture, the wise old man Gandalf, fell into the abyss through fighting the beast that rose up out of it, and, as far as outer appearance was concerned, died - only to re-appear much later in the story with a vastly purer and more incisive radiance.

Despite the extreme wealth of a tiny minority – and, indeed, because of it – much of the world population lives in fear and suffering and with little or no hope for the future. The 'hard rain', foretold by Bob Dylan, is indeed falling at this time. It is an altogether new kind of suffering, as compared with how life was in ancient times, when people still felt a natural connection with the spirit and sense of their own destiny. The great suffering of today arises from the abyss of meaninglessness, and the inner emptiness and confusion it spawns.¹⁴

And yet it is that same feeling of being close to the limits of strength and sanity that is a key for experiencing the reality of one's own spirit. For self-knowledge does not come easily. It must be won through trials of suffering, which teach us to let go of our neurotic attachments and see the inner reality of one's own caricature or 'double' with its pervasive self-obsession and self-deception.

Oscar Wilde's meticulous, relentless description of a soul's descent into the abyss of corruption in *The Picture of Dorian*

Gray can become a salutary warning today. Likewise, the illnesses and aberrations in the outer world that are confronting us so strongly are reflections of our own inner condition. This, too, one must recognize and 'own', in order to find one's way through it all. 15

The trash, the social and environmental poisons, the stress and anxiety and the illnesses that arise from this, all become a mirror, held up by the stern Witness of Truth within us. The danger is not only of processes seemingly beyond our control, such as sun spots and weather cycles, but our own aberrations, built on those of our predecessors through many generations. But now is a time of reckoning. Our credit is running out and the bill must be paid. The bill of unbiased self-knowledge.

All of this reveals itself, too, in a strange phenomenon at this time of heightened consciousness - the growing realization that whatever we know *is also a part of who we are*. For our individual souls are interwoven with the world soul, which includes the greatly suffering souls of animals and other beings on this earth. This earth that is now the body of Christ.

But here, too, we run the risk of yet another caricature of true healing. It is the idea that human beings are the real virus and that we must therefore be separated from nature in SMART cities, which will essentially be 'concentration cities', whose 'inmates' will be unable to enter into the huge nature reserves, that are already being systematically acquired in many parts of the world by the super-wealthy. A long sentence! I apologize. But so will our 'sentence' in SMART hi-tech skyscrapers (and perhaps 'earth-scrappers') be, too, if we do not awaken soon to what is being woven around us with increasing technological brilliance. 16



The Mercury 'Healing' Seal by Rudolf Steiner.

The Power of Peace for People of Goodwill

Peace is the central message of Christmas, which is a celebration, not directly of the birth of Christ but of the human being Jesus, into whose highly purified body the Christ entered during the event known as the Baptism in the River Jordan thirty years later. It is the message that fills the whole atmosphere of the stable in which the child is being born, and even the surrounding landscape where the shepherds are sleeping alongside their sheep: Peace for people of goodwill. 17

This peace has its being in realms beyond what the dry intellect can understand. It finds its place in the heart and from there can rise into the head and even descend as a power of healing into the whole metabolic system, but only to the extent that one cultivates within oneself the inner power of goodwill towards others and towards this whole earth existence. The good will of gratitude, of forgiveness, of devotion, humility and truthfulness.

Experience of this super-sensible peace has been in the hearts of all the great souls who have brought change for the good in humanity's long story, whether their names and deeds are recorded in outer history and whether they have called themselves Christian or not. For just as the sun, stars and planets bring rhythm and light into life on this earth, so too the Christ spirit-presence belongs to the whole of humanity, regardless of ethnicity, age or religion.

One can see this, too, as a kind of 'open secret' within much that is happening amidst the 'dis-peaceful' events of our time, for example in many of the demonstrations against the vaccination mandates. I find it deeply moving, for example, to hear eye-witness accounts of the calmness of demonstrators in many countries, despite the provocations and threats from police and officials. Particularly, when one realizes that people who have received the injections are standing alongside others who have not. Like Mahatma Gandhi in India and Peace Pilgrim in the USA, such people seem to be manifesting a power that is beyond normal scientific analysis, and can only be properly comprehended with the help of a science of the spirit. 18

It is a sun-power shining from within the center of the soul, that has revealed itself in thousands of deeply caring human beings in all the world's cultures in the course of time. A power that does not belong to any one or to any corporation, though I have no doubt many would like to replicate it synthetically and patent it, so as to reap the power that wealth brings in this materialistic time! But all of that is yet again a caricature, which in the end will have to die away.

The medicine of the spirit reborn, on the other hand, that has been bestowed as a seed within the human soul by the Christ Deed of complete self-surrender, cannot be destroyed by any power that originates in this physical world. Only its outer physical trappings can, and in time will, die away, but never its essence.

This thought gives me heart in these challenging times of witnessing the 'abyss of corruption', inherent as a tendency in every aspect of contemporary civilization - in science and

politics, in business and education, in medicine and journalism, in government, administration, the legal system and in our own personal lives. Yet again, we stand in front of the mirror of our own souls. I am part of it, and it is part of me. The 'that' outside I cannot directly change, but towards the 'this' within I do have a certain authority. And it is the 'this', not just the 'that', which will become the future.

The pain in many souls comes from feeling powerless in the face of all that is being unrolled in the world around. But there *are* actions one can take and many are doing so, not only outwardly but within. One example is the striving to become *conscious witnesses* of what is taking place, even from a distance, and to internalize it as clearly and vividly as possible, in confidence that beings beyond the physical levels (including human beings who are no longer in material bodies) can perceive this through us. And can work in their own ways to bring the gentle touch of healing.

Such also is the practical potency of prayer, carried in the heart's peace. It becomes a creating of deliberate patience, of doing fully whatever one can do, each day, each night, knowing, too, that there is a wise timing in human biography and evolution. I believe this is what Mother Teresa meant by 'praying the work'.¹⁹

It becomes, therefore, a trial of bearing these deeply shocking experiences with conscious faith in the power of the seeds for the good in every human soul to reveal themselves, freshly and truly, when our world 'winter of dogmatic materialism' gives way - as it must and will - to a new era of 'springtime in body, soul and spirit'. A trial that can be warmed and enlightened by the sacred flame of peace that shines most brightly in times of greatest darkness.

ENDNOTES:

1. This is described in vivid detail in Steiner's seminal books *Esoteric Science* (Collected Works 13) and *Cosmic Memory* (CW 11), as well as in many articles and lecture cycles, such as *Deeper Insights into Evolution* (CW 302).
2. Steiner dates the birth of the rational mind during the 8th century BCE and one can see its first flowering, for example, in the philosophers of Ancient Greece, the teachings of Buddha and the work of Confucius and many other pioneers of this new faculty.
3. It is also known as the Turning-point of Time. Five or six centuries before, one hears the warning cries of souls like Heraclitus in the West and Lao Tzu in the East, both of whom keenly felt the waning of the earlier pre-rational feeling of connectedness with higher beings. Through the former we receive the concept of the Logos or Word, and from the latter, the Tao working creatively throughout existence, though all these names have a more ancient origin.
4. Chinese culture, among others, still has the concept of nine levels of heaven, though their interpretation is far from clear for most people. Buddha also spoke of nine levels of the spirit above our normal state as human beings, and in ancient Gnostic knowledge in Western Asia these levels were described as 'hierarchies' of beings, from the Angels up to the Seraphim. The word 'hierarchy' literally means 'sacred rulers' or 'sacred beginnings'.
5. Names such as Pangu are often representative of a whole rank of beings. In Steiner's *Esoteric Science* we are given a picture of such an event, involving beings five levels above the human being, at the time of the sun's separation from the earth - one group rising upwards as custodians of the higher self, the other remaining within the 'earthly' aspect of humanity 'below'.
6. Another insightful aspect of this spiritual science - and of other streams of wisdom, too - is of different eras being rayed into by specific impulses. Steiner speaks of seven such 'Time Spirits', each bringing their impulse for three to four centuries. The Time Spirit now is known as Micha-el. Significantly, 'his' previous era was during the so-called Axis Time approximately 2,500 years ago, a time of cultural innovation along the East-West 'axis' from China, through India to Greece. Such times have a strongly cosmopolitan flavor.
7. The goal of eliminating illness, suffering and death and bonding humanity with AI is being most actively promoted through Transhumanism. Among its many wealthy and powerful protagonists are Elon Musk and the previous CEO of Google, Eric Schmidt.
8. Initiation was a life-long process of self-transformation through many trials and teachings, in order to raise oneself to the direct experience of spiritual realities in their many layers and forms. Though this spiritual knowledge has influenced cultural development in many parts of the world, its core content and practice was kept in total secrecy, so as to avoid the risk of it being misused. The penalty for divulging it was death.
9. *The Divina Commedia*, written by the Italian poet Dante Alighieri in three long parts - Inferno, Purgatorio and Paradiso - and completed in 1320, a year before he died.
10. *How to Know Higher Worlds*, also published as *Knowledge of Higher Worlds and How to Attain it* (CW 10).
11. Some also attribute these words to Rudolf Steiner, but without being able to find a clear reference. Adam Bittleston (1911-1989) was a writer, counsellor & Christian Community priest in England.
12. *The Scream* by the Norwegian painter Edvard Munch, 1893.
13. Published in 1955. J.R.R. Tolkien was an active member of the Inklings Society in Oxford and through this formed an increasingly firm friendship with C.S. Lewis, the Christian author of many comforting stories for children, and the historian and writer Owen Barfield, who was a life-long student of Anthroposophy.
14. "A Hard Rain's A-Gonna Fall" (released in May 1963. It was composed and sung by Bob Dylan, whose poetic and visionary genius inspired millions of people at the time.
15. *The Picture of Dorian Gray* by the British playwright Oscar Wilde (published in 1891) tells the tale of a handsome young man who wanted to remain youthful and charming and live a life of debauchery. His wish was granted, but his portrait, that was gradually being painted as the years went by, revealed all the time what was happening to his soul.
16. For a glimpse into this future that is being raced towards us, see UN Agenda 2030 and Klaus Schwab's *The Great Reset*. According to an article by Eric O'Keefe in the *LandReport* magazine, dated 1 January 2021, Bill & Melinda Gates are the largest owners of farmland in the USA. See www.landreport.com
17. The Baptism in the River Jordan is described from different perspectives in all four gospels. Steiner spoke and wrote of it extensively in his lectures on the gospels. See also Emil Bock's vivid description in *The Three Years*, published by Floris Books, UK.
18. Mahatma Gandhi needs no introduction. Peace Pilgrim was the name taken by an American lady who took an oath to keep walking until people would recognize the need for peace. She carried no money or possessions (not even a water bottle, a change of clothes or a hat) and criss-crossed the North American continent for 28 years until her death through a car accident in 1981. See www.peacepilgrim.org
19. In the refuge founded by Mother Theresa for the poorest of the poor in Calcutta, the call to 'Pray the Work' was written on many walls as a reminder for all her co-workers and an invocation to the volunteers who came to help.

Insight into Festivals as a Path of Healing: The Course and its Artistic Approaches in Taiwan

Winnie Wei Ling Lin, Yilan, Taiwan



Back in the winter of 2017, a small group of us gathered in our newly opened Studio 3 and listened to the story of Jesus and the events of Christmas. Christmas talks given by Ben Cherry had been a tradition in the CiXin community, but that talk in 2017 was quite special and astonishing. It was also the first time we were introduced to the painting “Jesus Among the Doctors” by Ambrogio Bergognone. A seed was planted at that time, but we didn’t realize it.

Eager to hear more, an Easter course was later added to the tradition. We soon discovered that topics and stories connected with the Christ impulse were so vast and fascinating, they developed into four festival talks annually and the cycle continued for several years. Over time, this learning of festivals germinated into a rhythmic way of sharing warmth and bringing consciousness together. It had become part of the year’s rhythm for a group of loyal participants in our community.

In Spring 2021, our lives and daily rhythm were challenged by the pandemic policies and regulations. While facing uncertainty, I realized the important role these festival learnings have played in bringing inner peace for me. Carrying the thought that the Time Spirit Michael has never given up on human beings and imagining Christ’s entry into humanity’s destiny as the greatest redemptive event, synchronized with the macrocosm and Earth’s breathing processes, all this empowered me and enhanced my inner flexibility. Through this realization, followed by a conversation with Ben, we generated the idea to continue our rhythm of deepening the meaning of these festivals for one’s individual and community development.



Our “**Anthroposophical Insight into Festivals as A Path of Healing**” course contains 7 on-line sessions, in a sequence from Michaelmas to the Festival of Saint John, and two live events for Christmas and Easter. Since many people in Eastern Asia are unfamiliar with these festivals, we stated the following in the course description: *“In this path of learning there is no conflict with the traditional festivals of this (or any other) region of the world, many of which are based on the rhythms of the moon, whereas the Christ festivals are connected, most of all, with the Sun. However, in all festivals sun, moon and earth are interwoven, as indeed is the whole planetary system and the world of stars.”*

“Our focus will be on finding our way through this unprecedented – but long prophesied – coming together of spiritual influences and to recognize in calm self-awareness that the seeds for a new humanity-based future lie within one’s own ‘I’. The choices are our own. The ‘I’ in each individual human being is the Door.”

“What Rudolf Steiner has revealed, however, is not a religious belief, but the results of spiritual research carried out with the rigorous discipline of the modern scientific methods, extended beyond the confines of what our senses can see and the brain-bound intellect can calculate. It is not something he invites us to believe, but to live with and assess with the same objectivity and sense of truth as one would apply to other aspects of life on earth.”



Artistic elements are woven into the course and visual imagination is very much emphasized. Historical and anthroposophical paintings and sculptures, along with our own drawings, support the feeling realm of understanding. Steiner's lectures about Archangels and Festivals are translated and now available to our Mandarin-speaking participants.

Our collaboration with Threefold Living Studio's "Anthroposophy as Healing" course, has enabled us to invite participants from outside Taiwan. These two sister courses are bringing together all kinds of different aspects, where healing is necessary - and possible - today.

Despite the benefits of on-line courses in breaking geographical boundaries, we feel the need to meet locally for strengthening awareness and most importantly for heart-to-heart interaction. In the upcoming meetings at Christmas 2021 and Easter 2022 in Studio 3, participants will have a chance to experience the meaning of festivals through conversation and working with color.

About Us:

Studio 3 was established in 2017 by a group of parents of CiXin Waldorf School in Yilan. Enlightened by learning anthroposophical insights through the arts, we aspire to bring a new artistic impulse into the community. Our studio hosts long-term courses including Adult Anthroposophical Painting and Clay Modeling, as well as organizing events such as parent-child painting sessions and student exhibitions.

Contact: studio3yilan@gmail.com



Anthroposophy as a Path of Healing - and the Cultivation of a Learning Community Locally

Gloria Sun, Yilan, Taiwan

When I first met Anthroposophy, I knew that certain things would be essential for deepening my understanding of it. I sensed the need for partners, for a group of friends with similar enthusiasm, and for real teachers.

My steps led me through biodynamics and therapeutic art and enabled me to experience the color-filled world that Anthroposophy brings into one's life. As Waldorf parents, we also made many friends who had similar values with respect to life, health, education and food. Meeting others who make conscious choices about their way of living is a wonderful gift, and so I met my community, my people.

As the years went by, I formed friendships with others who were wanting to deepen their learning journey, so we began publishing books, trying to bring more wisdom into daily life and hosting seminars, study groups and workshops. Out of this arose our publishing company, Threefold Living Studio, in 2018 and we moved our office closer to Cixin, a beautiful Waldorf school in Yilan, surrounded by rice farms.

It has been a long journey, and it has often only been through facing pain and overcoming blind spots that I have been able to receive and give. I realized, too, that I am capable of changing, and of transforming pain into something new that I can offer. This enlightened my way, especially in designing courses for adults, and I recognized the need for a good teacher to guide us all in our deep dive into the mysterious realms of Anthroposophy.

During this process, and through participating in Waldorf teacher training 10 years ago, I came to meet Ben Cherry, through whom I have learned much about human development. With his help, we initiated some inspiring projects in our local community, such as a study of *The Philosophy of Freedom* and of *The Spirit of Waldorf Education*, from which we received much positive feedback and also requests and invitations from other regions of Taiwan.

This summer, my working partner Chen Hsiuping and I had the idea of creating a new scale of online courses, to help broaden people's perspectives on different areas of modern life, and we invited Ben to join us. Together we came to the concept of Anthroposophy as Healing, so as to deepen our overall study and build a wider community in Mandarin-speaking regions.

Ben also suggested we make links with a course he was offering about festivals with another group of local parents who focus more strongly on visual arts, under the name of Studio 3. In their course, too, there is an emphasis on healing, and I am grateful for our walking alongside each other. All these factors have led us to a different level of collaboration.

Here is the introduction for the 'Anthroposophy as Healing' course, sent out in September:

Anthroposophy is a path of knowledge to guide the spiritual in the human being to the spiritual in the cosmos. It arises in man as a need of the heart, of the life of feeling, and it can only be justified inasmuch as it can satisfy this inner need.—RS



Our founders



Our garden

Such are the words with which Rudolf Steiner began the huge task of encapsulating the essence of the whole of Anthroposophy in meditational form. Out of unwavering respect for human freedom in this age he placed this vast knowledge before humanity in the form of thoughts which, in themselves, offer no persuasion. It is up to each reader to decide whether or not to put effort into bringing them to life in one's own biography. His words are addressed directly to the individual human 'I'.

It is the inner effort one puts into bringing these seeds for soul development to life, that brings healing. It is the 'I' itself in each human soul which, in complete freedom, takes on or turns away from the life-long task of bringing new order, meaning and purpose into one's destiny. Likewise, it can only be through one's own autonomy and activity, united with the



Our work

freewill of others, that a truly humanity-based future will be brought into being.

It is our goal in this course to help participants recognize the awesome possibilities that lie ahead of us, if we begin to walk this long path of uprightness with patience and courage. For there will be - and already are - very big trials, and the temptation to give way to one's personal habits and emotions is very real.

The future is what lives inwardly in our souls now and at each stage of one's journey through life. This was known to those who had wisdom in the ancient world and we are being called upon to recognize its truth now. It is I myself who am creating my own destiny, for better or worse, and it is one of the central tasks in this era which Steiner called 'consciousness soul' or 'spiritual soul' to recognize this in full awareness.

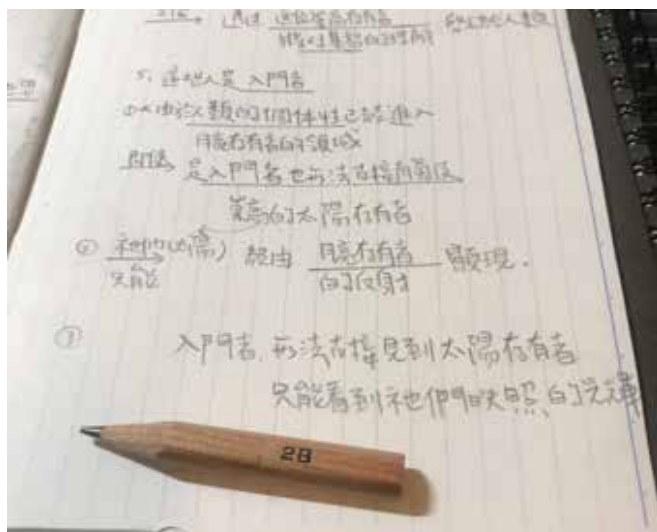
It is a process of increasingly challenging self-transformation from uttermost selfishness towards selflessness, alone and in collaboration with others. And evil, in all its forms, is what brings us to the edge of the abyss and challenges us to wake up.

Walking harmoniously with the sister course, which is focusing on seven festivals, connected with Christ, whom Steiner refers to as the 'I AM of Humanity' - beginning with that of Michael, who is the Spirit of our Time - we will look into our own inner journey of healing and 'becoming whole' from eight points of view.

It is an ongoing process. Nearly 150 people have signed up for the courses and we have been receiving a lot of feedback. We are building a wider learning community including in China, Singapore, Malaysia and Canada. I admire the participants for their courage and commitment to learn, despite the long reading list that we have set for them.

Amidst the inspiring feedback we have received, I wish to share one example from a close friend. She once told me that the book *Occult Science* was too difficult for her to read, but that through this course and further discussion with our group, she discovered her own way of digesting the content

through writing by hand. She bought a "notebook and pencil for Occult Science" so as to write down sentences that lit up something within her at certain moments and she has continued writing them. Here is a photo she has sent us.



"I am grateful to participate in this course, it brings me peace in my heart." She said to me.

What encouraging feedback! Everyone can find their way to learn. It feels so good to be developing as an adult, and I dare to imagine a future built on the clear knowledge that our hands are capable of action! Isn't it great to be a human being!?

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Threefold Living Studio is an Anthroposophical publisher, managing an educational garden, an independent bookstore and initiatives such as CSA and the development of a learning community. We strive towards deeper understanding through acting locally.

Website: <https://www.threefoldlivingstudio.com/>



善美真華德福教育

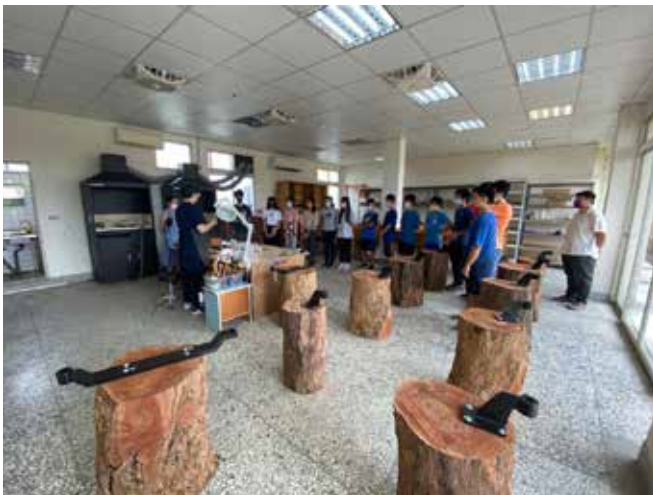
Growth at Shan-Mei-Jhen Waldorf Education

Chao Hwa Tai, Taichung, Taiwan



It is so beautiful to see new students begin their school life in our school garden.

Finally, we can announce our situation at Shan-Mei-Jhen Waldorf School in Taiwan. First of all, we are very lucky to begin our school again from the middle of August after a lockdown closure of over two months. The vaccine issue has been quite diverse and devisive but we still have some space of freedom to operate.



The new high school building has a copper workshop for class 9.

We now have a parallel class one this year. It is so beautiful to see 34 new students begin their school life in our school garden. We have more than 200 students total in our school and it brings great joy to all of us to see so many happy faces. The new high school building is in use with a new copper workshop and archery classes for our class 9. We are glad to keep Waldorf education going here in Taichung during these challenging times.



There are archery classes for class 9 at Shan-Mei-Jhen Waldorf School.

It is our pleasure to share this video with you... enjoy.

<https://www.youtube.com/watch?v=PO4Mwow7UDI>

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<https://smzwaldorf.com/>



The Making of Abiding Heart Education: Beyond Contemplative Education

Dr. Meyrav Mor, Kathmandu, Nepal

[First printed in *Waldorf Today*, Nov. 8, 2021]



Tashi Waldorf School Kindergarten, Kathmandu, Nepal 2000

Introduction

In 2000, a nascent Abiding Heart Education began its journey with the establishment of my first school in Nepal, Tashi Waldorf School, which integrated Waldorf methodology with Himalayan cultural heritage. Tibetan Buddhism was central to the school's curriculum due to the primary importance of supporting and nurturing the connection between displaced Tibetan and high Himalayan students and their linguistic and cultural heritage.

At Tashi Waldorf school I also developed a Tibetan Buddhist curriculum that encompassed meditation, Buddhist morning prayers and offerings, Buddhist education, Buddhist festivals and also featured Tibetan language, music, folklore and drama.

A Buddhist Children's Pedagogy

A Buddhist children's pedagogy needs to be transformative, experiential, and developmentally appropriate to nourish children's beings towards freedom. I identified the Waldorf transformative educational approach as providing such a pedagogy, with its deeply holistic understanding of child development, and integrated this with the Buddhist contemplative and meditative (experiential) approach. This synthesis became a new educational approach, termed 'Abiding Heart Transformative Experiential Buddhist Education'.

One master, Mingyur Rinpoche, listened deeply and asked many questions about such pedagogies. I described the nesting system of confirmative, progressive and transformational education systems, and the placement of both Waldorf and Buddhist education in the transformational. Both aim, in their individual ways, towards inner freedom—enlightenment. Everything in Abiding Heart Education

becomes part of the path towards inner freedom.

I propose that the Waldorf approach is capable of delivering an immersive, transformative Buddhist education for children while also teaching a comprehensive children's curriculum.

Intrigued by my work, Mingyur Rinpoche shared that he was planning to set up a school in Kathmandu and that such a curriculum would be of great benefit to his schools. I was able to offer educational expertise in relation to his monastic schools in Nepal and India.



Khenpo Sonam Tsewang and 2019 students

The Pillars of Abiding Heart Education

Abiding Heart Education comprises four foundational components:

1. Experiential Buddhist Foundation Studies;
2. Buddhist and developmental science-based Child Development from Birth to Rebirth;
3. Learning theories: Buddhist learning methodology, Steiner pedagogy and other contemporary learning theories and methodologies leading to the Abiding Heart Education learning and teaching approach;
4. Abiding Heart's transformative experiential curriculum for kindergarten through class 8.

The first pillar of Abiding Heart Education forms the Foundation Buddhist studies course - a 16 week full time course- a full semester! The focus here is on Foundation Buddhist Thought and the inner development of the trainee teacher. Trainees first dedicate time to understanding, contemplating and meditating the Buddhist worldview. Experiential arts are an integral part of this course to enrich the process of learning and to enable exploration of inner landscapes and reflection on how the Buddhist view and meditation can be applied in the journey of self-transformation.

The combination of daily philosophy classes together with meditation and transformative and expressive arts, modelling, Himalayan arts and crafts and movement, are a fantastic way of applying the Foundation Buddhist studies into trainees'

lives. The full training course follows the same pattern of daily lectures, meditation and artistic exercises.

The second pillar of Abiding Heart Education is child development from birth to rebirth. This is a 10 week full time course that similarly follows a daily rhythm of lectures, meditation, artistic exercises and personal development group work.

This course progresses from exploring our own inner landscape to understanding the nature of the human being and in particular the developing child. It does so from multiple perspectives; encompassing Buddhism, scientific theory and Steiner's philosophy of education. By the second semester of our full-time two-year teacher training courses, our trainees have acquired the knowledge and understanding to enable them to explore Buddhist psychology, developmental science, psychology and neuroscience.

By the end of this course, our trainee teachers have an in-depth understanding of the developing child from birth to adulthood and how it relates to our teaching methodology and content for each year group. However, our child development course does not stop at the end of childhood, for it is anchored in Buddhist psychology and understands human development from the moment or bardo of death through the other stages of the bardos of death to conception and prenatal development.

Understanding the importance of Aiding Heart Education's pedagogy is key to building children's resilience and opening both heart and mind, where attention is given to supporting children's spiritual, physical, socio-emotional and cognitive development from birth to rebirth.

The third pillar of Abiding Heart Education is our 3 week course on Learning Theories and Methodologies: Buddhist Pedagogy, the Transformative Learning Approach of Steiner and other Contemporary Learning Theories. This course provides a synthesis of the three components (Buddhist, Steiner, and contemporary learning theories) and forms the Abiding Heart Education learning and teaching approach.

The fourth pillar of Abiding Heart Education is the curriculum content. This is introduced to trainees towards the end of year 1, when we feel they have embodied their learning into heart understanding (conceptually and experientially), and are at a stage when they can immerse themselves in learning how to teach the Abiding Heart Curriculum.

The curriculum includes an array of subjects taught in kindergartens and schools, all of which are immersed directly and indirectly in the Buddhist view and meditation, with the aim of nurturing the development of wisdom and compassion. Beyond subjects, such as cultural studies, history, or literacy, Contemplative education, Buddhism, prayers and rituals, are integrated into every lesson and throughout the daily, weekly and monthly rhythms of the school year. The curriculum is rich, purposefully wholesome and true to Steiner's ideal of educating the head, heart and hand.

The course is delivered over a year and focuses on thorough training on how to teach each individual subject to each specific year group. Curriculum delivery requires trainees to learn an

array of new skills in a multifaceted role; to develop confidence as speakers, writers, artists, meditators; to train in child observation, and this is all anchored in contemplative practice and the Buddhist view. I teach this course myself, with the wonderful support of Waldorf colleagues from around the world.



Abiding Heart students past and present 2019-21

Abiding Heart Education currently has a team of over twenty experts who advise and teach Shamata and vipassana meditation, Buddhist philosophy and psychology and neuroscience, as well as experienced teachers of progressive and transformative pedagogies, contemplative education, experiential arts, sculpture, craft and handwork, Buddhist Himalayas dance and thangka painting, music and drama, sustainability education, science, and more.

Our teacher training courses are open to teachers and aspiring teachers from all over the world. Candidates can apply to become either a kindergarten teacher or a primary teacher (class 1-8). The training is full-time over two years. We aim to keep the tuition fees low to make it accessible to people from all backgrounds.

The training and curriculum content is designed to be adapted to any Buddhist community around the world. We also include in our training how the Buddhist content can be mostly taught in a contemplative way (secular) for non-Buddhist or mixed Buddhist and non-Buddhist school communities. This training can greatly support teachers in the context of progressive and contemplative based schools around the world; for those who teach children dharma holiday camps and in dharma centres globally as well as Buddhist monastic schools and Buddhist based lay schools in Asia.

The results of Abiding Heart teacher training courses have exceeded our expectations and beyond imagination. I have observed the trainee teachers' growth as they become reflective practitioners and develop a deep inner relationship to each subject they teach. It is not only their confidence to teach that develops daily, but the courage to use the knowledge they have gained to develop and adapt our curriculum in relation to their own culture and Buddhist traditions (also non-Buddhist tradition for some of our trainee teachers).

I feel deep gratitude for having the good fortune to walk

the path this lifetime of developing such a rich and wholesome education that can nurture and bring healing to children. May it be of benefit to all children and beings.

For more information about abiding heart education and our kindergarten teacher training, primary teacher training, Child Development Course, Understanding Children with Special Needs course, and our corner for nurturing parents in our 'Becoming' short courses, please go to www.abidingheart.education

*Dr Meyrav Mor can be contacted at:
meyrav@abidingheart.education*

Eurythmy Classes in Nepal

Ritman Gurung, Pokhara, Nepal



The movement for Waldorf education started in Nepal in the year 2000. There are now six Waldorf schools in Nepal and the Maitreya Pathshala (Pokhara Waldorf School) in the Himalayan town of Pokhara is the only school which is outside the Kathmandu Valley and the capital city of Nepal. Maitreya Pathshala has a kindergarten and grades one through seven. The school is a farm school and a biodynamic farm at that.



The founding teacher of Maitreya Pathshala, Ritman Gurung, is going to finish his diploma in Eurythmy from Witten Annen Waldorf Institute, Germany. This five-year curriculum course, anchored by teachers from London Eurythmy Training, has been conducted in India. He also learned pedagogical eurythmy during his diploma courses and did his practicum by starting the eurythmy classes in Maitreya Pathshala from 2019. Now he is coordinating eurythmy lessons from grade one to seven which is pioneering, first of its kind, work in Nepal. He is developing the eurythmy lessons for each grade. Speech eurythmy lessons are in Nepali language. This little country school is the first in Nepal to have Nepali eurythmy lessons throughout the grades.

The eurythmy lessons have a pianist who plays electric piano. He also plays Sarangi which is a live instrument in some parts of the eurythmy lesson if needed.

The children do eurythmy lessons barefoot as in Nepal we are still looking for a shoe that we can use for eurythmy lessons. The children have lots of fun and they enjoy eurythmy as part of their school day.

The school has a new hall large enough to be used for eurythmy lessons. It has many windows, no curtains and a cement floor.

Eurythmy lessons were unimaginable in Nepal for a long time and only possible when eurythmists visited and gave short workshops or seminars. Now eurythmy has finally incarnated in Nepal and is like a bud of creative movement here at the top of the world.



Between Form and Freedom: The 1st Asian Waldorf Upper School Teachers Conference

Opening Remarks by Dr. Lorelie Tan, Manila, Philippines



Good day to all our friends who are here with us. We have friends from Asia, Bulgaria, USA, Switzerland, Germany, South Africa. I greet you from where I am now, here in our beloved Manila Waldorf School grounds. We would have gathered here last year had COVID not struck us. Despite this challenging time, we are given marvelous opportunities for continuing our teaching, our learnings, our lives really, as well as our coming together.

Carrying on and continuing what we have started, we bid you all a warm and heartfelt welcome to the First Asian Waldorf Upper School Conference!

Just to give a short historical background, the Asian Waldorf Upper school conference has sprung from the impulse that was birthed at the AWTC in China. It was the last Asian Waldorf Teachers Conference after circling around Asia, strongly supported by the Friends of Waldorf through Nana Goebel. It happened first in Taiwan, then Bangkok, Manila, India, Korea and Japan. There in China, as we closed the cycle of the AWTC, the Upper School teachers and mentors were gathered by Florian Osswald to come up with a vision for Asia in terms of carrying on the training conferences. It had been brewing ever so gently in the pot since 2018 until a decision was made by a group of Asian US teachers in Bangkok in 2019 to finally make the first upper school training happen.

From the Waldorf 100 movement, questions that arose woke us up to the reality of our tasks at present. Are the teaching methods we are employing still relevant today? Are there things we need to change so that something new may arise that will serve as seeds - for the future? How may we develop creativity, resilience and innovative thinking in our students while at the same time help them become socially and emotionally intelligent?

In Asia, the beginnings of Waldorf education started in the 1990s. We could say the movement is young, but it is also

where the spread and growth are rapidly happening.

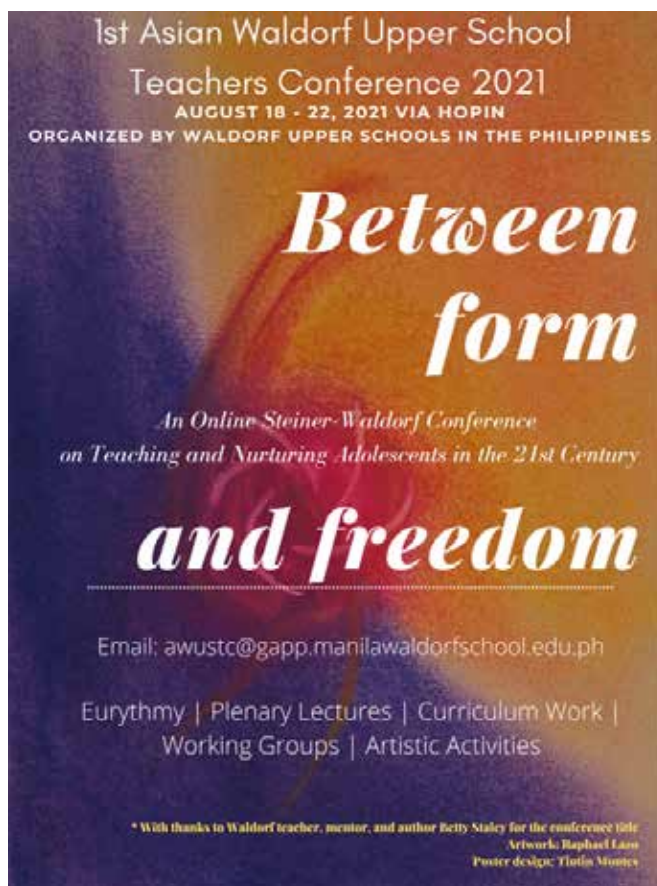
This first Asian Waldorf Upper school conference is a work of collaboration and vital connectiveness with a mix of speakers, mentors and artists from Asia and our ever-supportive friends from the Goetheanum. In this conference, the talks will revolve around the theme: *Between Form and Freedom*. A theme which Betty Staley has so generously allowed us to use. Today we are honored to have Raph Lazo and Porn Panosot open the conference exploring the challenges our youth are facing today and the role of Asia in world evolution. Asia being a region full of will forces, we will hear how we can channel this strength of will in a constructive direction. On the second day, we have our dear Betty Staley, who will speak extensively on the development of character in realizing Form that leads to freedom and how in our teaching we can bring in the Michaelic impulse. On the third day, we will have three speakers collaborating on science teaching. They are Albrecht Schad, Tina Salazar and Binky Manlapaz. Their talk will help us discover how to lead new soul qualities "are emerging in the adolescents to stability and strength through living science teaching." On the fourth day, Joan Sleight and I will partner to deeply discuss how the 12 senses are the foundation for the development of the Ego and see how they are an inner resource to become discerning of the truth. Finally, Isa Belmonte and Florian Osswald will discuss the ideals of truth, beauty and goodness and how these can be developed into a world changing seed for the future.

We start each day with a fifteen minute Eurythmy session with our friends from India, Meeta Grovor and Preeti Birla Nair. Thereafter we dive straight away into our curriculum sharings. The Working groups will tackle the questions of our time which may arise from the daily plenary talks and we shall culminate with a meaningful sharing on the last day of the conference.

As we have colleagues who have established upper schools, we also have those preparing for one. Thus, we've scheduled at the end of the day a session for sharings and questions and answers which many teachers have on preparations and sustaining a high school. We also have prepared a sharing of activities from Japan from their many years of teaching the upper grades. Also expect to hear a foreign exchange experience from a Manila Waldorf School alumnus.

We, the Manila Waldorf School, would like to acknowledge the strong support and cooperation of our Asian colleagues who have journeyed with us on the preparations leading to the conference. You have openly and willingly carried the spirit that led to where we are now. We know and trust that this vessel of light will continue to glow in the next coming years. We thank the Philippine Waldorf Schools for being part of this endeavor as we grow this movement in our homeland. We thank all the parents who have contributed and donated the funds that made this conference possible and who have supported us throughout these years. We acknowledge the untiring efforts of our own colleagues, in tech support, media publications, and organizational tasks.

You have been joined by Destiny together to unfold
 The powers which are to serve
 The good
 And active work
 And while you journey on
 The path of soul, wisdom itself
 Will teach you that
 The highest goals
 Can be achieved when souls
 Will give each other spirit certainty,
 Will join them selves in faithfulness
 for healing of
 The world
 The spirit's guidance has united you.
 ~ Rudolf Steiner



Poster for Form and Freedom conference.



The Challenge of Our Times: Strengthening the Will and the Role of Asia in World Evolution

Raphael Dennis V. Lazo, Manila, Philippines

1st Asian Waldorf Upper School Teachers Conference 2021



RAPH LAZO

I feel it is significant that we open this conference with a question on strengthening the will and the role of Asia in the evolution of humanity. It is a topic that confronts us all, particularly with the realities the response of governments to the COVID situation has brought about in education as well as other areas. As teachers, we are faced with the most painful situation of seeing young children with no place to go, no space to run around freely, trapped in tiny “idiot boxes” that exclude real contact, discourage movement, and raise questions about the wider realities of modern education. I am sure we have heard, in different conferences, the potentially dire consequences of this situation on the generations that are still developing and how this impacts the evolution of humanity. In a sense, this lack of freedom will greatly affect the forms that will be shaped in the future.

The current COVID situation *added* to challenges we already confront in the Asian region: according to data from the UN, the percentage of our population that is young is still anywhere from 11%-28%. Child labor is still about 18% of all 5-14 year olds in the Asia-Pacific region. Of the 163 million migrant workers as of 2017, one in three comes from Asia. In this situation, we may already see how freedom is being put at risk by existing economic and social forms.

How do we see opportunity in a context like this?

As we all know, the overall theme of this conference is Between Form and Freedom and about teaching and nurturing the adolescents of the 21st century. We want to understand the young people of today to be able to work with them and

guide them into this world in a healthy way. This begins with us, the teachers and the adults around these young people. We want to teach these young people in a manner that it will last with them for the rest of their lives.

This is not a new question. At the beginning of the 20th century, as the industrial age's grip was strengthening, a new impulse to education was introduced. This impulse sought to renew in education the view that to teach effectively, teachers needed a new understanding of the human being.

After two years with this new impulse in education, Steiner returned and with the teachers reflected and reviewed the work to date. These eight lectures focused on different images for understanding the human being as well as challenges the teachers face. Among the many challenges posed in those lectures was the need to understand that young people of the day needed to be taught in a very different manner from how the teachers had learned. Without this change, a question of how do we teach these young people in a manner that will last with them for the rest of their lives arises. And this question is as valid today as over 100 years ago.

For this, the advice of Steiner in his series of lectures on *Education for Adolescents* is to understand the true nature of the human being. And through this understanding, our teaching - be it as teachers or parents - must live so they may depend on it for the rest of their lives. We must seek a way to teach that is free of the teaching forms that molded us and will allow the young people of today to seek their own forms, to translate their ideas into ideals and ideals into practical application in the world.

We need to begin somewhere to be able to address this. As teachers, we ask ourselves this question about our teaching. We need to examine our way of bringing content to the students in a manner that the spirit that stands behind this content is what lives in the student. Where do we even begin when we are confronted with a world full of challenges as mentioned above.

Let us then look at one possible aspect, the aspect of strengthening the will and how this may contribute to the evolution of humanity, particularly from the Asian perspective.

When we look back at the statistics mentioned at the start, what stands out, for me at least, is the will force all these statistics represent - a will force that at the moment appears to be leading humanity down a very different path of development, one that will possibly not lead it down a path of freedom but rather a path of form, a form of social relationship that perhaps is no longer appropriate for the current stage of human evolution or even for humanity in general. Even before these young or migrant workers give up their freedom to work, they are already trapped in social conditions that in a sense, could only lead to the choices they are compelled to make. Current social forms that encourage such migrations, for example, are not, in my view, healthy for human evolution. These social forms are dominated by economic forms where human will forces are effectively exploited as a resource - separated from the human being. How is it even possible that what is inherently part of the human being is treated as something separate, with a dollar

price to it, and may be traded or sold?

And, as we know, will forces are filled with spirit and soul beings that stand behind them. In a sense, we may ask, what is the value of a soul? Of a spirit? Of my soul? Of my spirit?

Migration itself has always played an important role in human development, including evolution. From the earliest migration of the beings from Atlantis, to the spread of different cultures throughout - imagine how any religious movements spread, be it Buddhism, Islam, or Christianity - migration was always an important activity of humanity. Migration has allowed the meeting and sharing of qualities and forces from different parts of the world. It presents everyone with a very modern question: how do I retain who I am and yet learn to live and work in a different - sometimes hostile - social context? Yes, how do we retain our individuality while learning to work with others. It sounds very much like a class 9 question.

And how could this apply particularly from an Asian perspective? Steiner does mention Asia in different lectures I have encountered. In Asia, certain qualities still remain, for example, reverence, devotion. However, he also indicates that these qualities stream from a connection that was relevant at earlier moments in human evolution. Perhaps the question we as Asians

may ask ourselves is: what stands behind these qualities? Are we devout, for example, simply because we have always grown up in this situation? Is this the gesture of the age of the consciousness soul or one that remains from a previous stage of human evolution? Why are we reverent or devout? Why are we patient, kind, always smiling, resilient? What stands behind all this? Is it a deed imbued with consciousness and warmth or does it stream from "tradition" or a stage of human development that has since passed on? For those of us who work with adolescents, we have experienced for sure how these young people question the meaning of these qualities. Yes, as obedient family members, they may comply, but do they truly connect and understand what stands behind these qualities? There are deep questions with the young about these qualities. These questions, at times unmet, may force them to seek their own guidance, their own ideals and heroes away from the adults around their lives. Thus our gaze turns onto ourselves, as those adults who may no longer be seen as the guides for these young people. .

This question stands before the teachers every day. Our students, from different backgrounds and home situations, stand before us asking us to be models, to be inspiration for how to imbue their deeds with true intent. In the times of ancient Greece, this came naturally; for modern man, the teaching generation no longer meets the student in this manner. As mentioned earlier, Steiner asks each teacher - and this may mean parents as well - to look at themselves. What moves us, the adults, that surround the youth of today?

Steiner has provided indications on how to understand this, how to look at the true nature of the human being and to teach in a manner that addresses this very nature. And while the thinking forces of the youth are coming into their own

during this phase in their development, it is the strength of the feeling life that will provide the intentionality, the direction of their will forces. So how do we strengthen this capacity in our adolescents given the additional challenges brought about by COVID restrictions? How do we create an environment for the possibility of imbuing our inherent sense of reverence and devotion with the clear intent of the consciousness soul? Would this then provide the possibility for directing the strong will forces that exist in the Asian context - as expressed by what the Western perspective experiences as industriousness, caring, creativity, among others, as expressed through our migrant working population? Clearly this will take time; the future though is prepared by the deeds we sow today. And this includes what we are able to transform by infusing these will forces with a clarity of thought that will set this transformation into motion. There is no new normal; there is just a condition that will be new. And yes, for Asia, this is an important step in the evolution of humanity.

So how do we work to direct the will? How do we infuse it with qualities of the consciousness soul? How do we awaken our world view that Asia has a role in the overall evolution of humanity? Where do we find the model, the archetype that is both spiritual/physical that may give us an example of how we may meet the world in this manner? So many questions to consider. Perhaps we need to re-examine our views about ourselves, our culture, and look at how it interacts with the world, shapes the world. In the Foundation Stone meditation, Steiner says:

“Let there be fired from the East
What in the West is formed
Speaking:
In Christo morimur”

Fired from East - what is it that is fired from the East? We all know the sun “rises in the East” and brings light and warmth to the world. It creates a new day, allows space to be for the new deeds humanity will bring. When we awake in the morning - even when we go through our morning routines or rituals - do we appreciate the newness of the moment? If each sleeping moment is the little brother of death, then every waking moment is the little brother of rebirth, of reincarnation. And in that waking moment, we do bring with us the echo of the night, that spiritual archetype of the human being. We bring it with us so that we may seek it in our waking life as a guide for what we do. It is, in its own right, a spiritual teacher that lives within each of us. We learn to let it flow into the work we do as teachers. In a way, to use a Christian image, the disciples of the Christ learned to love what they did and felt duty bound to do. And this love is warmed by this spiritual archetype incarnated by the Christ. So how do we awaken to this, every morning and every evening, that we may meet what streams from the future not with fear, but with a resolve to do.

We have predominantly young populations. We all know someone who is a migrant worker. Our youth and our workers carry this possibility with them. Working as a migrant

worker - while challenging - also allows for an opportunity to meet diversity and to find a way to work together, perhaps a new way to work together, one permeated with the warmth the consciousness soul engenders. For me, the possibility that human evolution is now focused on what Asia may sow and contribute is a reality. For this, we discipline our will to allow the warmth and light of the spiritual forces to live in us.

With this in mind, how does this help us understand possible ways of strengthening the will? How does it help widen our perspective on the role of Asia in human evolution?

For this, let us:

Turn to the ancient principle

“Spirit is never without matter,
Matter never without spirit.”

Spirit is never without matter. Humanity works with the hierarchies to bring the spirit into this world. Human beings are spirit incarnated into the world of matter. Unfortunately, matter has clouded our vision of what is spiritual in the world - including the soul and the spirit that are part of being human. Humanity seeks to understand the world and yet the world cannot be understood with just “*belief*”. The path of understanding the true nature of the human being will allow us to develop that which lies sleeping in us, asleep even in our will. Through this understanding of the human being, we move through the path of “*belief* to recognition,

knowledge and *understanding*” of the spirit in the world. Yes, spirit is never without matter and matter never without spirit.

Asia has a unique connection to what is ancient. It is not found in our ruins but in our practices related to the spirit in the world. Even in the Philippines, a very Christianized nation, it is not uncommon for people to speak about the different spirit beings you find in nature - some good and some less so. Possibly, this connection needs transformation to one filled with the warmth and light of the spirit. However, do we seek this spirit? Do we seek to apply the spirit to the practical life in the material world? The world around is full of distractions away from the spirit; it is full of veils to make it difficult to see the spirit in the world. And yet the young people turn to the adults in the hope that we may guide them to seek and find this spirit in the world. And if they do not find this with the adults around them, they will seek it on their own.

For the students to have “grace and strength and skill for learning and for work” they turn their gaze to the “spirit of God.” To ready themselves for receiving these gifts from the “spirit of God” the students behold the world without and behold the soul within. It is in this constant movement from outer world to inner - from inner to outer that we hope to awaken in the students a true purpose in their actions, that their actions, our actions are filled with light of the spirit that we may transform into warmth, warmth in our practical life. Thus our deeds are filled with transformed light, light from the spirit. Our deeds are filled with practicality in the material world, as transformed from the spirit into that which is material. And what we receive in the material, we do transform,

through such directed deeds into the spiritual.

Can we imagine a world filled with this possibility? Can we imagine that in each of the one in three Asians who are migrant workers, this was truly living - what a contribution to the evolution of humanity this may hold. If we meet the world around us, as we travel through it, with our renewed connection to the spirit realm, one filled with warmth of the light of the spirit, one that reignites our dying connection to the spirit realm, a connection that lived once as a reality for the Asian people, the evolution of humanity will be filled with this contribution and it will, in my view, strengthen the consciousness soul to allow the coming of spirit-self.

Perhaps we could suggest that Asia stands between form and freedom. We carry forms that are necessary for the evolution of humanity. These forms need to be freed to take on new forms in the context of human evolution. For this, we need to awaken in the students, in ourselves, the capacity to allow our judgement - as described by Steiner in his lectures - to mediate between what we perceive and what we conceive. It is in this movement that we become free to transform that which is spiritual both in the world and in us into that which becomes the new forms of the future. We are still both spiritual and physical beings. It is time to find this new balance to contribute to the development of humanity. Thus, what is the current connection to the spiritual in the world, at least as experienced by Asians may be transformed into a truly re-enlivening force, filled with true intent. A force that will re-enliven the dying earth existence.

On the Educational Value of Science and Math Lessons

Dr. Albrecht Schad, Tina Salazar and Binky Manlapaz

**1st Asian Waldorf Upper School Teachers Conference
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ALBRECHT SCHAD

Throughout the ages in which conscious human development has taken place, the three great ideals of mankind have been called the true, the beautiful, and the good.

These three ideals of truth, beauty and goodness are the great goals of human endeavor. In older times, for example with the Greeks, it was all still one. These ideals were still inextricably linked. But that also meant: what is beautiful is also true and good. For example, there was the case that a woman, Phryne in Athens (Frey, E. 1959), was brought to justice. And since she was very beautiful, she was acquitted. Because whoever is beautiful must also be good.

According to Steiner, truth is related to the physical body.

The virtue of beauty has something to do with the level of the living (etheric body), with the beauty of the living.

And the virtue of goodness has something to do with the level of the soul (astral body) (Jan. 19, 1923, GA 220).

So the truth finds its expression in science

Beauty finds its expression in art

Goodness finds its expression in religion.

When one is born, one comes from the spiritual world and has clothed oneself in a physical body. And the child is still completely filled with that devotion that one develops in the spiritual world, which is why it gives himself to its surroundings by imitating people. It lives entirely in imitation. So what is the basic impulse, the unconscious basic mood that fulfills the child up to the change of teeth? The child proceeds from the unconscious assumption: the world is moral, the world is good (GA 293 - Study of Man).

That makes a lot of sense. When a child is born, it relies on other people to look after it selflessly. It brings with it a great deal of trust, a great faith, which we, as imperfect adults, do not really deserve. But the child unconditionally surrenders to the world. It can only do that if it makes this unconscious assumption: the world is moral, the world is good. And the people who take care of the child actually do so selflessly. A little being comes to you that you don't even know, a stranger. And this alien being suddenly wants to be looked after free of charge around the clock. This trusting basic mood of the child helps us to do justice to this task. Because that's the great thing about the children, that the children are people who believe in the morality of the world. And therefore they can also believe that this world can be imitated. The small child reveals to us the prenatal, spiritual and spiritual world. So the small child still lives in the aftermath of the prenatal, in the past.

When the child goes through the change of teeth, it actually lives completely in the present until puberty and is interested in the present. And this must be taken into account when teaching and educating. How do you live in the present? You live fully in the present when you enjoy the world around you in a human way. So we shouldn't fail to teach in such a way that the lesson is really a kind of enjoyment for

the child, and not something that primarily arouses antipathy and disgust in the child. The teacher should really bring his relationship with art to life. The primary-school child starts from the premise: The world is beautiful. It should be allowed to find the world beautiful. This assumption of the child that the world is beautiful and that the lessons also have to be beautiful cannot be accommodated if you always look at everything exclusively from the point of view of the purely useful, but rather that you always try to immerse yourself in the artistic experience, so that the lessons become artistic.

What well-proportioned physique can we still find here in the middle of childhood, what ease of movement and how easy it is to inspire children! What attachment do we still find, what spiritual openness and what trustworthiness. At this age we encounter a great wealth of natural human possibilities.

With the fall into the earthly, we can experience the tragedy of earthly maturity. Everything becomes coarser down to the physical level, the limbs become terribly long, the body becomes heavy, the young people are outwardly clumsy at first. In the soul, the inadequacy of the unconventionally emerging emotional life occurs. In the transition from child to adult in the time that we call adolescence, the young people are shaken through and through. Why all this when so much has already been achieved? First of all, it can be said that it is inevitable. This relieves the adults of even wanting to prevent this bumpy maturation. However, pubertal maturation is now longer than it was a hundred years ago because physical puberty and mental puberty are now clearly becoming separate events. Puberty is also associated with more dangers, as adolescents often already have an adult body but still have a very child-like soul for some time.

With the maturation of the soul, the individualized powers of judgment and love reappear in the soul. In addition to physical changes, the first thing that appears is the strong, free intellect, the power of judgment. But this sharp and fast intellect harbors the danger that thinking becomes unworldly: there is a dominance of the possible over the real. Then, with the 10th grade, the climax of mental instability is reached. At the same time, however, the emotional life often experiences a clear deepening.

With sexual maturity, something begins to live in young people that can be characterized as follows: the world is true. That is a trait in the youngsters that they are now developing. And now the school lessons can begin to take on a scientific character. From now on, the teaching should have such a scientific character that a correct inner concept of truth emerges.

Now we are dealing with Steiner's statement that truth is experienced in the physical body. So it is especially with the help of the natural sciences that we can practice this virtue of truth. The first step is learning to observe and to describe exactly, in order to perceive and describe things as they are and not as it suits us or in ways that we find pleasant.

Goethe demands that you practice the following skills when working scientifically:

**The abyss of foreboding
a sure look at the present,
mathematical depth,
physical accuracy,
Height of reason,
sharpness of mind,
agile wistful imagination,
loving joy in the sensual,**

"Nothing can be dispensed with in order to grasp the moment in a lively and fruitful way."

Listed here are attributes that now become available to the young person, for example, sharpness of mind and the joy of fully using the senses. On the other hand, Goethe enumerates characteristics which must be beneficial for the youthful soul, if one considers the turmoils of the years puberty.

During this period of puberty, it is essential to gain confidence in thinking so that young people can see that the world has a truthful side.

How helpful is it to go on surveying excursions with a 10th grade. Here, thinking can encounter the world and is corrected through itself. The "caustic teachers", these professional "know-it-alls", do not correct, the apparatus corrects. An experience of great objectivity can arise there. Because the result does not depend on who is measuring. The prerequisite for this, however, is that measurements are taken correctly.

Precise observation and description is one of the basic virtues of the natural sciences. Through this, you practice learning not to want the world the way you would like it or how it is convenient, but to accept it as it is. Because the pupils experience science in this way, then - according to Goethe - "the standard of liking and displeasing, of attraction and repulsion, of benefit and harm is missing. They should renounce this entirely. As indifferent, divine beings, they should look for and examine what is and not what is comfortable." In doing so, the students practice another skill. If you learn to accept things as they are, it is an act of selflessness. One practices the ability to be selfless.

Plato and Aristotle said that science begins with a sense of wonder and amazement. Steiner also advised the teachers of the first Waldorf school to do the following: "In teaching you have to arouse amazement at the end of a chapter, when philosophizing, it is at the beginning. The children must be made to be amazed. They must have something that completely absorbs them." (GA 220, p. 42/43).

So one should do science in such a way that one is amazed at the result. Maybe there is something to marvel at right from the start. But that is not the important thing. The important thing is that you can be amazed at the end result.

Finally, I would like to tell you something that can be dealt with in the 12th grade zoology block. The goal here is to look at the whole animal kingdom. This is how you treat mollusks, i.e. mussels, snails and squids. The octopus (*Sepia officinalis*) is a typical representative of the ten-armed cephalopods and lives

on the coasts of the Mediterranean Sea. If you have the opportunity to watch it foraging for food, how it carefully gropes through the algae, then the correspondence of his color with the pattern of the environment is noticeable. If it perceives [an enemy/danger?], it gets two black spots (shock color), until finally, shortly before the ink is ejected, the whole animal turns black. Then he pours out ink, a black cloud remains in the water and the animal flees backwards and upwards. Depending on the mood, it can discolor its surface in different ways:

- Fear and horror produce black spots or a completely black appearance.
- If the animal sleeps, the senses fade and a white spot spreads.
- If the animal dies, it becomes completely white.
- Fear is thus expressed in the black color. Hope is expressed in the white color. It is the turning to one's own soul space, to which the senses have no access
- Love, especially in the youthful soul, lives between fear and hope, between exultation and deathly sadness. The rhythmic zebra stripes of the octopus are a true picture of this emotional mood.

Next, let's look at the three most common mussels on the North Sea beach. These are the blue mussel, the cockle and the clam. The blackish-blue colored mussels live on the stones and wooden structures of the surf and tidal zone, they are constantly shaken by the surf and live in constant alarm. Their two shell halves fit together exactly and close perfectly.

The cockle lives on the sandy bottom. At night it wanders along the sea-floor and predares there. During the day it digs itself in just below the surface. Its color is ocher and it is lightly striped. The white-colored clam always lives deeply buried in the sand and stretches its siphon 20-30 cm through the sand to the surface of the sea-floor. Its shells fit together so badly that they cannot close properly. In German, the name (*Klaffmuschel*) refers to the opening between the shell halves.

Let's take a quick look at the snails (gastropods = pelvis-feet). At first glance, the color patterns described above seem to be missing in the gastropods. However, if you cut open a cowrie (*Cypraea*), the three color motifs of black, striped and white appear on the inner parts. The innermost shell corridor, formed in the early stages of youth, is brown / black, the second is brown striped and the third that merges into the outer shell has a white basic color, which is then covered by other colors with age.

This means that the three colors can be found in all three groups of molluscs: cephalopods, mussels, and snails. The octopus shows a life of color in which all three nuances work into one another. In the case of the *Cypraeen*, representative of the snails, the same colorations show one after the other within one animal during its youthful development. In the case of the mussels, the coloring is distributed in the three types next to each other. The mussel, which is pointed towards the castle, inhabits an environment in which there is ever-changing move-

ment. The cockle, which is harmoniously formed around the closing rims of the shell, changes its place of residence according to the rhythm of the day, and the clam, which is broadly developed towards this rim, lives constantly buried deep in the ground. The habitats match these colors extremely well. The constant surf always brings the mussel into fear, the black shell is tightly closed. The clam, which is constantly "sleeping" in peace, has the shell open all the time and cannot close it at all.

Rather than coldness, science can evoke enthusiasm.

As a qualified scientist, Steiner himself practiced the above-mentioned skills using the scientific method. And he called this practice a prerequisite for spiritual science. He expresses this on March 6, 1922 in Berlin (A 81, p. 17): "Anthroposophy is based on a phenomenological conception of nature". And on 9/29/1920 he says in Dornach (GA 322, p. 36): "That's why I do not believe, and I say this quite frankly, that someone who has not acquired a scientific discipline in the strict sense of the word, who has not learned to research and think in the laboratories and through the methods of modern natural science, can come to genuine spiritually-founded knowledge.

..... And I myself - if I may make this personal comment - people are very resentful that before I actually published work on spiritual science, I first wrote some things about scientific problems in the light that seemed necessary to me. So the point is that we acquire this scientific attitude so that it continues to work when we get beyond the limits of natural knowledge.

So natural science serves to strengthen the soul in adolescence. It strengthens and structures thinking. It enables selflessness to be practiced. Its importance is not so much primarily to recognize nature, rather it is a preparation for the approach to the spiritual. Later it helps us to endure and understand the encounter with the supernatural. Science has educational value.



TINA SALAZAR

Thank you, Albrecht.

I would like to repeat that thought -- the skills developed through the sciences contribute to the adolescent's preparation to meet the spiritual.

In old times, the human being is connected with the world.

I could find myself in the world, and the world is easily within me. The world and I are one. When I eat, I take in the world and its cosmic wisdom. This wisdom becomes part of me and lives in me. I commune with the spirit as easily as I eat food and build my physical body.

Now, the human being is no longer connected that way. The human being is detached from the world. Separate. I am separate. When I eat, I don't become conscious of what the food carries within it. Its cosmic thoughts are absent to me. The adolescent, in a way, also goes through this "fall" in their development. First, being one with the world, embracing its fullness, then gradually separating from it as they mature. The adolescent tries to grasp this now outside world through their thinking.

They begin with gathering facts. Starting with the "what's" of the world, then making connections as they delve through processes. They then begin to break the whole apart and analyze the individual components -- to find its true nature, a nature hidden from plain sight. Then making sense of the parts, they begin to piece their new understandings together. Throughout this pursuit of nature, the adolescent has an experience of the spirit through the study of matter.

This is a pursuit of truth.

Through truthful perceiving, I give myself to the world and in the process benefit from it because I grow closer to the spirit.

This is salt (show a picture of table salt).

It is commonly known as table salt because it is often at the table when one eats. Table salt is cubic in its crystal structure. The mineral halite or naturally occurring rock salt can range from a few millimeters to a foot -- maybe even bigger because crystals tend to keep on growing. Unlike living beings that have a limit in their growth, crystals could go on and on. Also, table salt is white and allows light to pass through it, as is characteristic of a crystal.

It tastes salty. But there are other kinds of salts in the world too that are not quite just salty. There is the pink salt from the Himalayas and the Andes mountains, it has trace minerals giving it its distinct pinkish color. They say that it tastes less salty and more "minerally" than regular white salt. There is Kala Namak or black salt which is pinkish-brown and has hints of sulfur when tasted. They say if you add too much of it to food, it may taste like rotten eggs due to the sulfur. There is Persian Blue salt which is a slightly sweet salt. It is mined from ancient salt lake beds in Iran. Here in the Philippines, which is surrounded by water, we have our sea salt. It is harvested from the evaporation of seawater which is trapped in man-made sand beds during high tide. It is coarser in texture and has a gray tinge to it. I'd say that our salt tastes *just* right. =)

Class 10 chemistry focuses on the study of salts, acids, and bases. Rudolf Steiner indicated that students at this age must study the higher idea of saltiness, acidity, and alkalinity. The 15/ 16 years old's thinking has matured to a point where studying sharp and contoured concepts will help them deepen their thinking capacities. Limited and understandable phenomena

should be given to them, in such a way that they are led to concepts that they could apply in an array of experiments, as well as be able to predict results. The study of salts, acids, and bases provides this precisely to the students. In the study of salt, one can systematically progress from the qualitative to the quantitative. The student, through keen observation, will be able to understand concepts relating to salts without having to result in model-thinking. They can deeply penetrate and evaluate the concepts themselves because it is shown to them by nature.

In Class 10 chemistry, we form salt crystals through different processes. My favorite is via seeding or nucleation. It is an easy process and one that students could do using equipment from a regular kitchen. You start by heating water, then gradually adding table salt to it. You first add 10 grams, then stir it until it all dissolves. You add 10 grams more, then stir it again until the salt is no longer visible. You continue this process, adding less and less until you have reached a point when the water cannot take in any more salt. The water has reached its limit -- it has peaked. At this point there is equilibrium.

You then filter it, and you will get a clear solution where you cannot distinguish the salt from the water. The salt has given up its form, and the water has received it fully. It has become like the sea.

You then bring a "seed." A solid foundation such as a small crystal tied to a string. You leave it for a time, letting it cool down undisturbed. The salt will re-form on its own.

There will be crystals on the string, at the bottom of the container, and on the surface. Crystals are everywhere. The salt is re-formed, and you have beautiful, exact white cubic crystals before you.

Another way to form salt crystals is by preparing a supersaturated solution then disturbing it ever so slightly. This supersaturated solution is not easily made and requires patience and precision. A supersaturated solution is a metastable solution -- it is temporarily stable. You have pushed the solute-solvent relationship beyond its capacity at a given temperature. In this solution, there is tension, and little disturbance will trigger crystallization. A knock on the glass. A tap at the surface. Because it is very "stressed," and is therefore at the edge of its equilibrium, it is easy to make it form crystals. However, you may also prolong this state of tension in the solution if you leave it alone and store it at a stable temperature. You, therefore, shelter this metastable state and keep it at the edge of equilibrium. The solution stays homogeneous and unchanging, as long as you leave it alone. This way of forming crystals is impossible to do using table salt. We normally do it with sodium sulfate or sodium acetate. This fact is also added understanding to the students on the nature of salts. Not every salt can undergo this process.

Through these experiments, class 10 students try their best to form beautiful crystals through repetition and refining their practice. Eventually, they come up with a ratio of salt to water to make a saturated solution. The concept of solubility and

crystallization are only two of the many truths in nature that an adolescent can grasp in class 10 chemistry.

Allow me to give you a personal note. I chose to give this example because, in my mind, it also provides a soul picture to the students -- I don't mention this to the students but carry this picture as I teach. In the first process, one can create crystals from a solution in balance that receives a seed. A drop of clarity comes to this harmonious state and, in turn, creates a crystal that has a strong relation to light.

In the second process, crystals form from a tensed state. Equilibrium is pushed to a limit, and one needs to handle it very carefully. Crystallization is beautiful when it happens, and crystals form in one continuous growth. It is fast. The whole flask is one big crystal, and you see no liquid. There is a big crystal right in front of you.

Two formations -- two gestures of growth before adolescents who are also finding equilibrium themselves as well as new growth.

On the other hand, Rudolf Steiner wrote that "In the salts, the cosmic thoughts are expressed on earth. And man again gives form to these cosmic thoughts in his etheric body. This is the *salt process*."

The human being in taking care of his living body breaks down and dissolves nutrients when he eats. This is akin to how water dissolves salt. Then the human being within his etheric body re-forms the salt's carried wisdom. This is transformed crystallization. The universe is recognized by the human being, and the human being is in the universe as he eats.

Such a beautiful process but one we cannot perceive in our uninitiated state. This truth escapes our senses. Escapes the adolescents.

So you have two truths -- one you can perceive with your senses and one that you are absent to. How do you reconcile them?

By experiencing the world, we have a way to regain our connection to the spirit. For example, by experiencing the truth that is in table salt -- how it forms crystals; its cubic structure; its taste, texture, color; how it swims in the ocean and has a great connection with water; how it produces a bright yellow flame when it meets fire; how it can be formed from opposing acids and bases; and how we can recover it out of water given the right play with warmth -- we gain an understanding of its nature and therefore a feeling for the spirit embodied within it. The adolescents are being prepared to meet the spirit in their study of nature.

The world teaches us truths, as Albrecht has said, but we must have a right relation to it. This quest for the truth is the quest of the adolescent. The stronger their connection with the truth, the more connected they are with their physical body that is connected with their pre-earth existence. To their spirit before birth. Pursuit of the truth and integrity on how we work with nature makes us aware of the spirit in it and in us.

Science is not just an accumulation of facts about the world but a re-connection to a world that is my inner world. I embody

the world and through it learn about myself and the spirit.

So, in science we teach students to look at the world, to seek its truths, and to let nature teach them.

Thank you.



BINKY MANLAPAZ

Thank you, Tina and Albrecht!

In a math workshop I attended years ago, I remember the mentor sharing this story. One day a math teacher enters a classroom and announces to his students, "Class, I am giving you a surprise test...". At that very moment, almost all his students' faces turned pink. He knew too that if he ever measures their heart rates, they will most likely have faster heart beats. Why? What's the phenomenon?

Students who like math will surely be excited. Probably in their heads they say "I got this!" or "Bring it on!". On the other hand, those who do not like math get nervous and would even begin to sweat. In their heads they say, "I will surely fail this test..." That, I'd say, is a common reaction towards the subject.

Math, just like science, evokes thinking. And in order for the students to start to get on with mathematical processes, he must know the basic arithmetic skills. This is where the mastery of these skills are important. It must live in their limbs. Skip counting, jump rope and even knitting in the lower grades prepares them for bigger maths.

Learning of bigger concepts in middle school, such as fractions, decimals, business math, and algebra, are highlights of this stage of development.

As soon as they reach the 7th or 8th grade, they should have mastered their times tables, have developed familiarity on units of measurements—how far a kilometer is or how heavy is a pound versus a kilogram.

Familiarity with conversion units, like how we convert a meter to yard or to inches, are necessary, and how all these are applied in our daily lives. That is just one aspect of math.

The other spectrum is the study of geometry. And that is

where we can connect ourselves to nature--the canvas of all mathematical concepts.

Nature plays an important role in the study of this subject. Like what Albrecht mentioned earlier, the students and the teacher especially should marvel at what we observe. This was how mathematicians founded the concepts that later became theorems and postulates. By observation.

As we perceive nature, we form connections to what we see. We observe the patterns formed on the sand or the waves as the strong wind moves them in different directions. It is quite interesting too how the fern unfurls through time. Nature reveals itself to us in the most surprising and wondrous ways.

It is a special moment indeed for students to see how the Fibonacci sequence is evident on every joint of our bones, and how our body accords to the divine proportion, that is the golden ratio.

What then do we do with these observations? We make sense of these. Through logic and reason, we derive laws that are true for a phenomena.

When students move to high school, most of them would have completed the changes from puberty. They are now ready for the thinking part of their soul.

Math teaches them how to think. Our goal for our students is that they develop the ability to think for themselves, to think critically and analytically and that they grow the capacity to think outside the box. It develops in our students the discipline, patience, perseverance and the ability to correct one's mistakes.

However, there are many concepts, though we as teachers feel the need to teach them, are quite abstract and unimaginable for the students. And because they want to understand, these concepts need to be presented to them in an imaginative way, so they find the connection to what is presented to them.

While most people think that math is done mostly by following blind procedures to solve meaningless problems, we want our students to experience that math is an adventure, and that it is a human endeavor. It is critically important for students to understand the math behind the math in order for them to grasp the truth behind these concepts.

While we want for students to actually see these concepts imaginatively, we must avoid veering them away from the difficult topics. They need to endure this, and will even be healthy for them to experience this moment.

Often, I find myself in front of curious adolescents, wondering whether they have a use for the formulas they learn in my class. I tell them that there are many things they learn in math class that they may never get to use after high school. It is not to say that they are meaningless and without purpose. When the subject is done right, the students will discover that the world is true and is filled with awe and wonder.

Math is human. Sometimes, it is not important that all we teach has its practical use. Math, just like drama, music, painting or literature, is in itself a form of art. It satisfies an inner craving for truth in the laws of nature. And it empow-

ers them when they are able to think abstractly, that which they can form judgments about, and which they find logical understanding to.

When an individual becomes an adolescent, he realizes that the world is bigger than how it is. He feels that he cannot easily take in all that he sees, he needs to be involved.

In teaching astronomy, it is not enough to give them the names of the constellations and introduce the lesson by giving them the historical context. We sometimes fail to realize that the universe is too vast, that it is hard to fathom where we stand. It amazes the students to discover how close we are to our moon, as compared to how far the sun is. And how these celestial bodies affect us and our surroundings. I even remember one student saying, "Oh, my worries are just too small or invisible to how huge the universe is..."

A true understanding of how things work is what he seeks. They yearn to know the truth in the world. Math gives that quality, because no matter how the subject is spoken, whether it is in English or in any of our languages, it is the same. It is universal.

Fear and the feeling of not knowing enough can be painful for the adolescent. When at the beginning, before concepts even begin to become abstract they lose the interest and the will to understand, they develop antipathy towards the subject which they can carry throughout their high school life.

I, for one, experienced that. Before puberty, I remember just being an ordinary student. I came to class, learned the concepts, took tests, and basically passed all subjects. Until I turned 15 and I met my math teacher who, up to this point I am thankful for, revealed the mysteries of math I have never seen before. It was a magical moment when I realized I can do math, and that I can do it well.

This teacher helped me develop the confidence in finding my way through word problems. I discovered how the abstraction of sine, cosine and tangent became so real and alive in me. She believed in me.

And with the same intent, I would like to do the same for my students. I want my students to come to my classes with excitement and interest to learn and to work. Being confused is quite normal in any math class. I would even say that it is incomplete without it. However, seeing the students struggle and strive are things I want them to develop.

The goal for me each day is that my students leave my classes feeling fulfilled and successful. A feeling that these young adults can carry throughout their lives.



The Twelve Senses as Doorways to Ego Development and Conscience

Lorelie Tan and Joan Sleigh

1st Asian Waldorf Upper School Teachers Conference
2021



Part I: LORELIE TAN

The growing, evolving and maturing Self arises as actions develop more and more intentionality and experiences become learning tools. This process involves different birthing pains that lead to transformations and metamorphoses of abilities and capabilities as we go through this our present earthly reality.

Through the portals of the senses, we open to the light of the outer world while inwardly we open to the light of the spirit we all carry within us. The senses bring us into an experience of the sensory world, to an awareness of ourselves, inhabiting physical bodies and becoming interested in the surrounding world. We understand and navigate the world through the senses.

Steiner speaks not only of the senses we know that have physical organs but also of those that bear a more spiritual element. In our work as Waldorf teachers and friends who work with such, this spiritual element must continually be sought.

The 12 senses are the vehicles by which the Ego reaches into the Earthly environment and gathers impressions, experiences and images of the immediate surroundings, enabling us to interact with the external world. We have senses as sources of impressions that our soul, our inner life needs.

There are distinct modes of sense experience given by the 12 senses. We experience different qualities that influence distinct realms within our souls. Our senses are essential to thoughts, feeling and action. They form the content for our thoughts, sensations for our feelings and essential support for motivated will actions.

Not all senses have equal influence, though. Through the physical and soul constitutions we have, a stronger relationship with particular senses.

Some sense manifestations may show a strong relation to the will life, to the feeling life but could be a bit random in the will life. Intentionality takes time and practice after all. Each one has a different relation to the senses. The individual has a unique manner of orienting itself. We will have our own response and reaction to the environment as well as to people around us.

As we fulfil the demands of our present earthly lives, we create our own realities. Under the auspices of the ego, nothing penetrates us without us taking hold of it. Through the senses we can work on ourselves, our individual karma. It is quite a task for this incarnating ego to recreate experiences of the entire external environment. The ego remains completely free to do this since it is this that gives direction. When we wake up to the intention of the incarnating ego, we have our own biography to contend with, to decide to bring sense impressions to what we could learn from. In the incarnation process it is through the sense impressions that we can work on ourselves.

Our intentions in our present incarnation are determined by our pre-birth intentions. Whether what is happening is in line with our destiny is the challenge of the Ego. We find ourselves living in circumstances of different social mores or conventions and cultures that can modify this ego path. This is not a random occurrence. We have chosen these sensitivities/prejudices in line with our pre-birth intentions. As pre-chosen circumstances we find ourselves in, we live in the cultural setting and life situations that we are born into. The Philippines, for instance, being strongly Catholic, influenced by hundreds of years under colonial rule, has brought biases and prejudices I grew up with. Just as all of us also are in the same but all unique situations. We work towards what we eventually discover and accept as our own.

The human social world can only gain health if spiritual insight is brought into our social views. In adolescents, they are taught to see the objective side, that there is truth in the external world besides their own. It is the time to guide them into transforming impressions to perceptions that can become a health-giving social reaction. Compared to younger years, a more detached kind of perception now begins in these youngsters. It tends to be more individualized. They are always searching for true perceptions now mediated by higher spiritual senses. As guides to these adolescents, we would have done them a great service in our teaching if we are able instil in them a moral intuition, a compass as aid in judgments they make. This is none other than giving opportunities for purposeful creative ideas for the future.

But it begs the questions: to what extent can we modify our perceptions? Some senses even determine the colour of temperaments. The temperament gives emphasis on certain types of sense. Just to cite an example, the choleric would have a strong self-consciousness, while the phlegmatic would live in the senses that work in the etheric realm. The Pedagogical task in the lower school working with the temperaments is to give greater freedom in the soul responses to external stimuli and afford a more conscious control of which senses to priori-

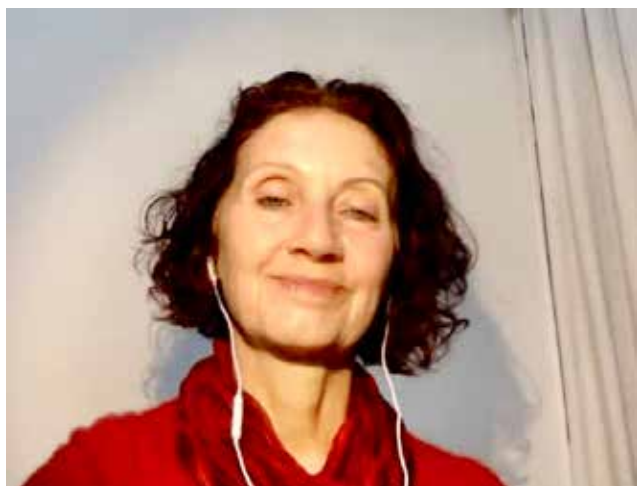
tize in reaching out to the environment. After Class 6 we work with the soul types where there is more flexibility and when rapid change is possible. A dominance of certain traits shows that the ego has chosen.

At times, aberrations in these traits is a health practitioners' and even teachers' dilemma. Is the presenting pathology part of the chosen developmental path or an intrusion impacting from outside? Can this imposition be resolved? If these manifestations are a part of the chosen path, what can be learned or transformed? If achieved, will the pathology be corrected or are we able to help the individual accept? Can there be found some form of harmony with these obstacles? We can live with these questions as we go through our teaching years where our experience grows.

It is our task to introduce adolescents entering puberty to the world in such a way that their main interest is turned towards the world and not only on themselves. According to Steiner, and we can also attest to that, the main task of education in puberty is to ensure a proper balance between inner and outer; facing the world is contrasted by focusing on oneself.

This is a big challenge because it is at this time that there now arises a very intense experience of all emotions, with the soul having its own dynamics. These experiences and resulting perceptions carry them through their individuation process. And yet we also contend with knowing that these souls came as well with intentions and resolves from their previous incarnation.

From the most basal to the higher senses, they serve as foundations for making us capable of going our individual path. That we are able to behold our own sense of self from the willing senses to the higher senses where we are able to behold the higher self, or we can say, the Divine in the other, will be the topic for deepening by Ms Joan Sleigh.



Part I: JOAN SLEIGH

Greetings and appreciation to Lorelie for her contribution...

I would like to begin my part of this contribution with the Morning Verse given by Rudolf Steiner to use from the 4th Grade onwards...

I do behold the world
In which there shines the sun
In which there gleam the stars
In which there lie the stones

The plants they live and grow
The beasts they feel and live
And Man to Spirit gives
A dwelling in the soul

I do behold the soul
Which dwelleth within me
God's Spirit lives and moves
In light of sun and soul
In heights of world without
In depths of soul within

O Spirit of God
To thee I turn and ask
That strength and grace and skill
For learning and for work
In me may live and grow

Lorelie ended with the understanding that *"from the most basal to the higher senses, they serve as foundations for making us capable of going our individual path"*. The human being lives in both the external and the internal world within itself. It needs to orientate itself in both worlds, navigate from one to the other and build the relationships between these worlds within itself. If, how and when we might be able to behold our own sense of self from the healthy development and interplay of the other senses, we will now try to explore together.

Let us at first remind ourselves briefly of the landscape of the twelve senses, through which the human ego journeys and explores its way into the world.

The **four bodily senses – touch, well-being, movement, and balance** – are those organs which allow the human being, contained and limited within the confines of its physical body, to find orientation in the outer form and structures of the surrounding sensory world. This is done mostly through active, intentional engagement with and response to the surrounding sense-perceptible world. Meeting and affirming the surroundings world with *interest, awakens the 'I' to its solitary physical self within the outer space. The experience is of boundaries, separation and therefore defensiveness, which calls forth a longing to experience goodness in the personal orientation, relationship, and integration within the human community.* Through the bodily senses the child finds orientation in its surrounding world. This includes the spatial, natural surroundings, but deepens into an experience of the language, the cultural way of life, rituals, habits and religious practices. The child finds home and identity within its outer surroundings. How can the world feel **good, welcoming, warm, safe, and whole? What experiences allow the child to inhabit the world fully?**

The **four connecting or soul senses – taste, smell, sight, warmth** – are those organs which allow the human being, exposed to and involved with its own life of perception, to explore and learn to judge, through sensory experiences, the quality of the surrounding world. Where the four “*bodily*” or “*will senses*” are engaged in sensing the outer realities of the surrounding world, the “*soul*” or “*connecting senses*” are involved in the sensations stimulated by elements and aspects less tangible and material, such as light, colour, warmth, a variety of tastes and smells. It therefore follows that the exploration and integration of these connecting senses also reach a deeper level of perception, building a perceptive relationship to the surrounding real world, while allowing the ‘I’ in its mediating role between the inner and outer world realities, to awaken to the *beauty* of the surrounding world. The inner experience and integration of outer stimuli may develop an honest, conscientious understanding of itself as an individual, with unique perceptions of the surrounding world echoing strongly within its soul. **Beauty = qualities, art, rhythms, harmony. The ego identifies with its own internal sensations stimulated by beauty, good taste, smell, quality, etc. This is a process of individuation, how do we create the right sensory perception and integration of the qualities of beauty in the world?**

The four **social senses – hearing, speech, thought, individuality** – are those organs which grow and develop within the life body (etheric structure) of the human being, sometimes thought of as connected to the glands or even the chakras), they are agents that allow the human being to step beyond these confines of the self-absorbed ego to meet, interact, and understand other the human beings around. These are the most subtle sense organs, where the process of sensory experience is almost an intuitive sensing of the inner nature and being of another individual. The social senses are the means whereby the ‘I’ actively identifies with all that is outside itself, in an attempt to penetrate and understand what is foreign to itself. Particularly in terms of human social relationships, these senses give rise to **discernment, to judgement of the self in relationship to another**, an understanding of *truth* within itself, in and through the experience of the other. The activity of **participating with the unknown**, aligning with something beyond oneself, develops *empathy and inclusion, establishing the potential of a new community. How does the adolescent experience the world as true when it is full of conflicting information and disinformation? How do we create the right mood, the inner atmosphere within our classrooms that invite the emerging I find and own its own truth? Mood is defined as: inducing a particular state of mind and feeling. Originates from *müd*, also in mind and Mut (courage)*

Rudolf Steiner suggests that it is through the thinker that thinking is linked to observation.... Human consciousness is the stage where observation and concept meet and are connected to one another. Consciousness is the mediator be-

tween thinking and observation.... to the extent that human beings observe objects, things appear as given; to the extent that human beings think, they experience themselves as an active part of the surroundings and become co-creators of the surrounding reality.

The outer experiences, are registered through the sense organs, echoed as inner sensations, and consolidated in the ‘I’ organization, thereby building a personal context through which the individual finds relationship to its surroundings. This process relies on a highly intricate activity of perception. It is incomplete if we say that the outside world impacts on the inner world through the sense organs. What about the influence of human actions on the world around? The observing human being participates actively, fuelled by interest, in the processes of the surrounding world. In the activity of sensing, an effect is not only elicited by the object on the observing subject, but energy streams simultaneously from the observer to the object of observation.

This two-way flow builds relationships between the human being and the surrounding world, but also allows the individual to know itself through awakening to its own experiences; in other words, it learns to discover its own personal world in relationship to a complex outer world. This activity of expanding the ‘I’ with interest into the surroundings and receiving the stimuli through the sense organs, would fade into forgetfulness as soon as the object disappeared, were it not for a similarly complex process of reconstructing the impression within the own soul. If this happens unconsciously, the ‘I’ forms its identity without being aware of its difference and separation from the surroundings. The more aware the activity of recreating the impression within the own soul becomes, the more the human ‘I’ becomes aware of itself as an independent and therefore solitary being. Henning Köhler, an Anthroposophical psychologist, describes how in this complex and truly human process the perceptive activity in which the soul engages is, even when completely unconscious, as in small children, by its very nature creative. For, the sense of delight, the joy at the beauty of a rose bush, a landscape, or an artwork, is not the result of an imitation, a camera-like reflection of the sight within the soul, but a recreation, an individual reproduction of everything that the senses perceive.

The sense organs are highly specialised organs of perception which act as doorways or windows to the surrounding world. Lorelie will give us a description of two such magnificent organs in the second part of her contribution. The world would be colourless, soundless, senseless, and inaccessible to the human being without these intricate instruments which transfer an impression, sensation, perception of every object and situation outside of the human body, allowing it to become a living experience.

On the bases of what the sense organs convey, the human being first observes and perceives the reality of objects, situations, and interconnections of the surrounding world, and through the activity of thinking converts these to a conceptual

understanding of the same. Perceptions become concepts which anchor themselves as memories. These in turn give rise to recognition of similar observations, thereby developing inner resonance which builds relationships to the objects and situations. The inner resonance and recognition of the outer realities then grows into a body of experience upon which is based a cognitive knowledge and understanding of the surrounding world. The third stage identifies the essential essence of the object or situation, which in itself has nothing more to do with the physical object itself but has been created as a human counterpart to the outer stimulation, a part of its own personal inner world. The world becomes a home through the continued threefold process of *observation* through the senses – inner *resonance* or recognition of what is perceived – an *objective understanding* through the formation of *concepts*. In short: *observation – sensation/resonance/ participation – concept/ understanding/knowledge*.



Rudolf Steiner's sketch for the Eye and Ear painting in the First Goetheanum.

Part II: LORELIE TAN

The visible nature is in every detail subject to the totality of the invisible laws.

We can find much information on the anatomical and physiological workings of the sense organs, but I wish for now to bring forth insights that have been spoken of out of the study of spiritual science. This way, we are presented with another way of looking at conventional knowledge that relates to the supersensible quality that each sense carries.

First, let us look at the Ear apparatus

The ears afford the marvelous capacity for the human being to have an all-encompassing experience of the external environment. Working with earthly forces before finally producing neuro-electrical impulses sent to the brain, the ears mysteriously transform vibrations into recognizable sounds. Sound is created within us. Only vibrations of different qualities get to us. The physical manifested as vibrations, which include noise or objects striking each other, or any of such nature, becomes

an actual sound we can perceive and distinguish. The higher quality of expression of an innermost sentiment is the human voice, which is an ensouled sound.

To hear confirms that we are here, pun intended! According to Steiner, this sense existed before mankind was created. Before anything existed in the world, there was hearing: the hearing of the world. This takes some pondering on.

This organ is of such complexity that it has been described as a microcosmic world despite the miniscule space it occupies. The ears have withdrawn into the quietest part of the skull, where no disturbance can reach it.

In Chinese Medicine, the external ear points are gateways to healing. Specific sites correspond to certain body parts and doing either acupressure or acupuncture on these specific points can unblock life forces. These can lead to healing and relief of certain ailments and even pain control. And this is just in the auricle or the external visible part of the ear.

The auricle is cartilaginous in structure and is said to have little effect on the human's capacity for hearing unlike how it serves the other creatures in the animal kingdom. It is, however, scientifically reported how individualized the auricle is. Aside from the walk and body odor among other things, the shape of the ears makes it possible to recognize someone from a picture of their ear with 99.6% accuracy. As the individual grows, the ear does not change in shape but just grows larger.

What could this mean?

It gives one the idea that the highly individualized shape of the outer ear speaks of how we begin to make what is our very own from this sense organ.

The outer canal is 2.5 cm in length and is S shaped. Only the outer third of this canal is fibrocartilaginous, the middle third is surrounded by bone, with the skin directly attached. At the end of this canal is the tympanic membrane or the ear drum, the guardian of the threshold of hearing. It contracts and relaxes as the vibration passing through changes in intensity. This membrane tenses in response to loud noise and relaxes with soft sounds. I imagine this to be a continuous graceful dance as the eardrum does its function.

I had the experience of losing this protective function of the eardrum when I happened to accidentally rupture it in my younger years from diving in the pool. It was an experience like no other. Fortunately, it was just a small tear that spontaneous closure cured. But, throughout the weeks that it remained opened I heard only very uncomfortable gushing and hushing, which was a very disorientating episode. I was neither here nor there.

Moving into the middle ear, we find the connection of the nasopharynx in our oral cavity to this section of the ear, which is the structure called the eustachian tube. This links the activities of the middle ear the nose and the larynx. We all have had an experience of needing to pop our ears when climbing heights or equalizing in an airplane ride. Hearing is united as much with speech as a baby starts to babble and create sounds on its own in the beginnings of learning to speak.

The capacity to hear is united with the ability to emit sound from within. Hearing is closely related to speech.

The acoustic forces from vibrations then is transformed into the mechanical movement of the eardrum with the small bones of the middle ear mechanically pounding in sequence until this mechanical force reaches the inner ear that now becomes forces of the liquid or lymph now working with the forces of hydraulics to stimulate the fine hairs in the main hearing apparatus, the cochlea that magically transposes the original vibrations into distinct sounds. Fine hair, numbering almost 25,000 hair cells that are brought into movement. Beneath each hair cells are found terminations of the eight nerve fibers which in turn extend to the cochlear or hearing nerve that leads to the brain.

The physical sound is completely worked on by the ether forces of the living waters. The nerves stand ready to receive the worked-on sound. The ear has then served its purpose. Now it is we who must reconstruct the sound in our own image. Here the sense of hearing impinges upon the higher senses, in particular the sense of the word.

EYE:

Now let us look for a short while into the Eye from which we can also glean some hints of the supersensible behind matter:

Seeing is an active process in which the Human Being lives and expresses the self. The eye raises the object seen into our conscious life. It provides the mind with an image of that which it communicates within the environment. The eye can be regarded as the perceptive organ of the Ego.

The eye is a highly complex organization that has isolated itself from the rest of the body. The eye grew out towards the skin as if it were reaching out... opening out to behold what is out there. It is interesting, because the retina of the eye is characterized as being of a nerve pole origin, it is as if the brain itself moved out to meet the world. The muscles of the eye are of a peculiar nature that they serve like guardians of a threshold from one space to another. They either allow or restrict light to pass through. This is seen in the muscles that surround the iris. These are called sphincter muscles. These special muscles are basically found connected with the metabolic processes of digestion and elimination. It seems to speak of it being a refined digestive organ of nourishment.

In addition, there are 7 muscles that make possible the different movements of the eyeball in the orbital region just as there are 7 muscles for every limb. Seeing is a grasping, a touching or a taking hold of the perceived object.

The eye bears a rhythmic quality as well. We could not bear the light without moments of darkness which our blinking reflex affords us throughout our waking hours. Studies have shown that Reflex blinking happens about 12 per minute. In a subtle way, we see a hint of the interplay of the polarities of light and darkness even in this event that occurs in $\frac{1}{3}$ of a second. The eye is borne of the light as much as it is of darkness.

Another polarity that exists in the eyes is that having a centre of acute vision, that affords us foveal vision and the peripheral vision that we use in dark illumination. We differentiate a physiological process between a focused vision and a holistic peripheral perceiving. Foveal vision provides us with high acuity but is less sensitive to what is outside its field of reach. On the other hand, the peripheral eye which most of us use in crossing the streets, most of the everyday events where things are happening at the same time or even teaching a classroom full of students. Being a sharp shooter is not being foveal but a strong peripheral vision able to discriminate contrasts, movements and backgrounds. Look up to the night sky and you will discover that the stars are brightest in the peripheral vision.

Not like a camera that takes a replicate or just copies, the eye completes. The miraculous mystery of the eye is that it is able to harmoniously complement what is missing. Maybe you have come across posts in the media where you are able to read words in sentences and still get the meanings despite missing letters. It speaks not of a passive activity, but a conscious ego bearing quality.



Gerard Wagner's painting of the Eye and Ear motif.

Part II: JOAN SLEIGH

Drawing these rich pictures together, how do we integrate an active engagement of sensory perception and integration into our high school curriculum? The purpose would be to enable the learners to explore a living experience of the surrounding world, re-create and integrate the wealth of such experiences within themselves, and thereby shape and mould the nature of their ego. Two main components, as emphasized by Rudolf Steiner, are important here: active engagement in the world around, complemented by inner reflection and transformation. How do we build a bridge/relationship between these outer and inner experiences so that the adolescent can tune into and inhabit both worlds comfortably. Once again, what mood of soul and surrounding environment may bring this about? May we suggest /find /integrate projects which require the learner to actively engage in the world, observe and document the experiences (**observation**); explore the

phenomena, the interaction, and what changed on both sides of the interaction (**participation**); and then describe what changing, learning effect it may have had on the learner him/herself. These are already included as practical projects and regular tasks, but could be shaped and examined with a central focus on sensory perception, **integration** and **reflection**.

What mood of soul enhances true observation?

What mood is required for real active participation?

These activities of stepping-into-the-world could then be compensated by assignments requiring inner observation and reflection. Important here is that inner experiences be shared, articulated and documented. **What mood allows the sensitive young person to open to this inner vulnerable place within them?** In this way the inner soul activities: thoughts, emotions and intentions can be extracted and abstracted from the complex entanglement of the soul sphere and seen as if from without. Then articulating and sharing these with other learners, consolidates the capacity of discernment and judgement within the subjective experience of the individual (ego). Guided dialogue, debates and conversations in class are irreplaceable instruments in this process.

In closing, we could summarize the main sensory components in the three activities of *touching*, *seeing* and *listening*. These express themselves within the human experience as

sensations (experiences), perceptions (sensing qualities) and socialization (aligning with moods). How we ensure that such experiences elicit the intended development of **personality/identity, ego/individuality, and 'I'/conscience** requires regular awareness and practice. As Betty Staley said: the path of the adolescent is the path of the teacher, in that the teacher has agency to create the conditions, space and mood in which the student can best let the butterfly emerge. **The highest purpose of the high school and each teacher could be that an active, sensitive, engagement with the world, with others and with Self, become more than good practice, but rather a way of life!**

“Within the human being’s experience of the I itself lies nothing that is incited by a sensory process. On the other hand, the I assimilates the outcomes of the sensory process into its field of experience, fashioning from them its particular structure of inwardness, the actual I-human being. This I-human being thus consists wholly of experiences that have their origin outside of the I yet outlast the corresponding sensory experiences by persisting within the I. These experiences can therefore be transformed into I-experiences.”¹

1 Rudolf Steiner: Anthroposophy – A Fragment; Chapter 6; GA 45





LAKOTA *Waldorf School*

IN THE HEART OF THE PINE RIDGE RESERVATION

Lakota Waldorf School | PO BOX 527, 3 Mile Creek Road, Kyle, SD 57752



Update on COVID-19 Teaching Restrictions at Lakota Waldorf School

Last school year, due to the pandemic, LWS educational activities were limited to home learning packages, distance learning via zoom, one-on-one tutoring, and irregular periods of hybrid schedules combining classroom and home activities.

Then, at the beginning of this current school year, all schools on the Pine Ridge Reservation were allowed

to open with restrictions for live classroom session. But this fluctuated as spikes in COVID cases caused all schools to abruptly close several times this fall.

Fortunately, by October, the situation calmed down and COVID restrictions were adjusted by the Oglala Sioux Tribal Education Committee for schools in the Pine Ridge Reservation. **We are now allowed on-site teaching five days a week in classrooms limited to 8-10 people (students and teachers combined).** Of course, standard pandemic precautions such as mask-wearing and hand sanitation procedures are still in place.

Without a doubt, the pandemic brought unprecedented disruption to the developmental growth and learning progress of students at LWS and everywhere. But we remain flexible and focused on moving forward in re-establishing the healing rhythm of our indigenous Waldorf curriculum. And most important, we have not lost focus on our unique and impactful mission of providing Lakota children, Grades K-8, with the power of an **indigenous Waldorf Education** – that is an education that interweaves a Lakota language and culture program with the wonders of Waldorf's age-appropriate and experiential pedagogy.

The Lakota Waldorf School is a tuition-free school. Our indigenous Waldorf mission is only made possible with grants and gifts from good people like you.



<https://lakotawaldorfschool.org> info@lakotawaldorfschool.org



Reading the World Script: A Threefold Research Process

*Fiona Campbell PhD, Irmhild Kleinhenz and Martin Samson,
Australia*

The human forces are twofold in nature.
One stream of forces goes inward:
Which gives form and inner groundedness-of-being.
One stream of forces goes outward:
Which gives well-being and illuminating-light-of-life.
If the forming forces of the weight-filled body plague you,
Picture yourself as buoyant light-filled Human Being.
--Rudolf Steiner¹

The term ‘world script’ encompasses the entirety of formative forces that unify the cosmos, including its rhythms, archetypal imaginations and gestures. This ‘world script’ is an open secret, normally veiled to our physical senses, but we can learn to read this script through phenomenological perception of the human being, nature and the cosmos. *Stream of Life* is a research collective that investigates how we may do this to access its salutogenic forces for our physical and spiritual wellbeing.

The world of stars holds many secrets. The old Hermetic wisdom of ‘as above, so below’, ‘as within, so without’ is a path to knowledge for understanding the human being. The *Stream of Life* collective recognises its third aspect, the middle sphere, that reveals itself in nature. We use the terms ‘macrocosm’, ‘mesocosm’ and ‘microcosm’ to reflect this mutuality of the heavens, earth and human being, and the mutuality of our research. We find the themes chosen for our collaborative research are enlivened and deepened by these three interwoven perspectives.

Foreseeing how technology would come to dominate our daily lives, Rudolf Steiner² challenges us to offset this development by becoming more creative to overcome the forces of death inherent in any kind of mechanising process. Developing the pictorial forces of imagination is one method for accomplishing this. Picture imagination can awaken human beings to free and independent activity, but also strengthen our formative forces.

But to achieve this, such images must be experienced as a living process. We should not simply picture fixed images in our mind's eye but consciously emulate the dynamics of the life processes. Then these fixed images come to life. So an underlying theme of our research has been working with living imaginations from the macrocosmic world of stars, the mesocosmic forces of nature, and the microcosm that is the human being.

This report is a synopsis of our research findings on the nature of the *World Script*.

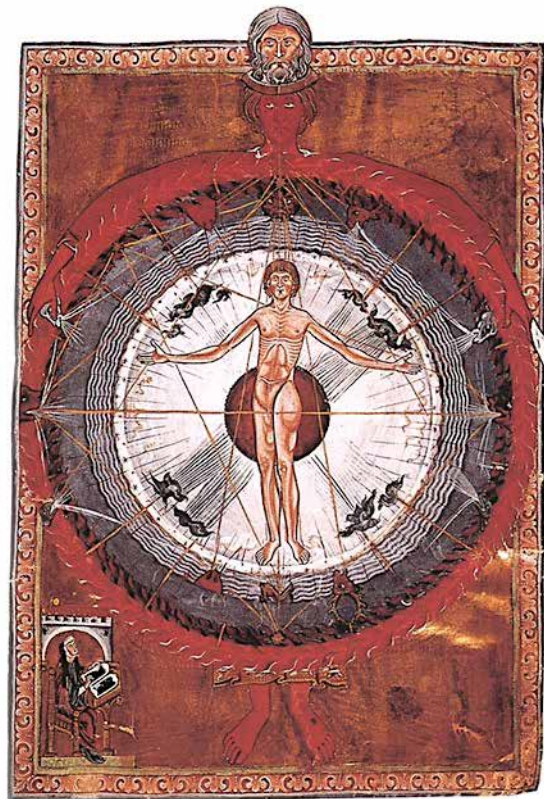


Fig. 1: *The Universal Man, Liber Divinorum Operum* of St. Hildegard of Bingen, 1165 ©Wikicommons

The macrocosmic picture

Martin Samson's research explores the macrocosmic picture, the changed relationship of humanity to the world of stars. In his Christmas/New Year lectures³, Steiner urges us to learn to speak to the stars. The old paths of the stars speaking wisdom to us has come to an end; now humanity needs to establish a renewed role and find starry imaginations within to lift us into the cosmos⁴. This new relationship to the stars is a path of experience.

The whole sphere of stars and planets works as one organism encompassing the world (Fig.1). Martin's research these past thirty years has focused on listening to the stars in both hemispheres, through the seasons and the cycles of the year. He has found there are definite constellations in the Southern Hemisphere that reveal four cosmic imaginations that can work for the renewal of the human constitution. Steiner⁵ correlates these four with the human metabolic, rhythmic, nerve-sense, and muscular skeletal movement systems. In the southern regions of the earth, the festivals, as celebrated by the human community, support this renewal in collaboration with the archangels and the starry constellations of the southern skies.

The contribution of the festivals celebrated out of the starry forces of the southern skies is to help build new organs within the fourfold human being⁶. The four imaginations which appear in the starry world of the northern hemisphere reveal the conscious content of the festival, while the southern

imaginings work upon the human being in such a way that new soul-spiritual organs evolve out of our constitution. This transformation of the human constitution is essential for humanity to continue receiving the revelations anew each year.

Martin has studied how the stars in the Southern Hemisphere are at work in each particular season of the year and weaves these as imaginative pictures into the themes of our research. Through observation, listening and reflection, these imaginings have clarified for him how the human being, the earth and the world of stars are bound in one form that reveals the secrets of what we call 'the world script'.

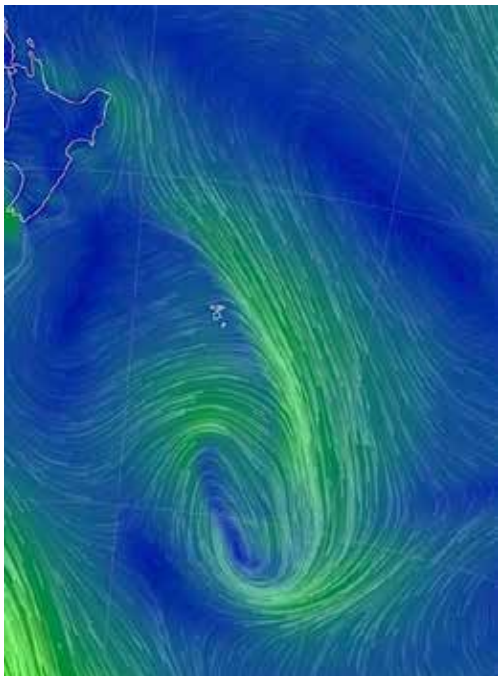


Fig. 2: Air formations off the coast of New Zealand

Turning to the mesocosmic realm

Observing the movements and gestures in the dynamic forces of water and air (Fig.2), we see how these forces flow through and around all living things in a continual interplay of tension between the 'streaming in' and 'streaming out'. The particular focus of Fiona Campbell's research is how the dynamics of this dual streaming, intrinsic to natural water- and airflow, is present also in human thinking. This idea was first proposed by the scientist, Theodor Schwenk⁷ in his qualitative water investigations but was not further developed. Fiona takes up this premise in her research into cognitive processing⁸ and extends it into our understanding of the essential nature of enlivened, generative thinking.

Schwenk believed that by learning to read the script of Nature, we would begin to understand the true nature of the unifying spiritual forces of the cosmos. Learning to read the gestures and movements of the phenomena of water and air is a starting point for revealing this script. For example, natural water flow has an intrinsic meander movement, shaping and being shaped by the resistances it meets in the earth, warmth and air elements of the physical world. If we can picture think-

ing as having the same dynamics, responding to the same inner and outer tensions as water flow, we have then an image or 'shape' of a thinking process that is radically different from that of the straight line of analytical processing.

Conceptualising thinking as a step process from A to B with no distracting tangents is a mechanistic image of cognition, a dry abstraction derived from theory rather than a qualitative picture of the living experience of thinking. And if we remember that thinking is an activity of the etheric, then we can understand that the world ether is a thought-forming power. To connect more consciously with this power, we need to develop greater mobility in our cognitive process, so our thinking has the same fluid, generative nature as water.

In *Goethe's Worldview*⁹, Steiner asserts that if we do not feel the working and creating of an idea, our thinking remains separate from nature and is not drawing on the life of the streaming etheric around us. But when we feel an idea as active and living within us, then we experience ourselves and Nature as a whole. Then, we can access this thought-forming power. Practising forming pictures of nature's processes in our mind's eye can aid us here. The mental forming and dispersing of clouds¹⁰ or of a stream of thought shaping and a stream of thought, ebbing and flowing like a river, can enliven our inward capacity for thought-forming. By learning to build inner pictures of the natural world that emulate the growing and dying away of nature, our thinking process partakes in the laws of the formative forces of the cosmos. And continuously practised, can help us loosen and reduce the fixedness of our mental models¹¹.

Thinking can then be experienced as a dynamic activity with the capacity to disrupt, dissolve, form and revise the underlying patterns that govern our habitual forms of thinking. And as in water, when we dwell on a particular thought, the shape of an idea is formed.

Water always wants to return to a spherical form – think of a dewdrop – so when the forces of flow meet a strong resisting force, a spiralling dynamic is born, and a vortex begins to form out of the ensuing chaos¹². The heart of this vortex is a hollow space. In thinking, repeatedly dwelling on a thought, returning to it again and again, can gradually cause a similar activity to occur – the opening of a space in our thinking process where new ideas can be born. All potentialities are within this hollow space. It is a place where the rectilinear nature of analytical thinking can be disrupted, leading to a more open and enlivened cognition. It is a place where new things can emerge.



Fig. 3: Loop rotation of DNA molecule @ [freestock](#)

The microcosmic picture in human beings

The term 'script' in medicine has the same etymology as 'prescription'. To prescribe, the practitioner must have diagnostic insight¹³ into the nature of an illness and it is in this context that Irmhild Kleinhenz explores the idea of the constitution of the human being as a microcosm of unifying forces underlying nature and cosmos.

Through the use of such tools as electron microscopy, we can get a glimpse into the very interior of the human being. It is amazing to recognise many forms that we observe in nature, but also in the cosmos, such as a DNA molecule (Fig. 3). The microcosmic architecture of internal organs and cells bears a striking resemblance to these outer forms, so we can surmise that they are influenced by the same invisible formative forces. There appears an intelligent design behind these structures, which also determines their functions¹⁴.

In the blood and lymph, fluids move in rhythmic ebb and flow, similar to the movement of natural water flow in nature. Many organic functions rely on the solar and lunar rhythms such as the cycle of menstruation with its 28-day moon rhythm or the influence of sunlight in the synthesis of Vitamin D. Other more complex rhythms relating to the planets and the zodiac are found in different organs or systems.¹⁵

For instance, the plant drawings (Fig. 4) in *The Plant between the Sun and Earth*¹⁶ provide inspiration for finding the appropriate remedy and treatment for illnesses. In these drawings, we see images that reveal how the formative forces determine the structure and function of the plant. When diagnosing an illness, a picture of how these formative forces

align with the functions within the human being can be used as the basis for a remedy. This is relevant to the prescription of anthroposophic remedies, where these formative forces are 'preserved' through the process of potentization¹⁷.

Furthermore, by actively engaging in what Irmhild terms 'substance imaginations' (and Fiona calls 'enlivened, generative thinking'), activities such as the functioning of the immune system in recognising, regulating, maintaining, adapting and adjusting to influences from nature and cosmos.

Illness may then be seen as a disturbance of the dynamic interaction between inner and outer processes, as a crisis. And, like the vortex form¹⁸, this crisis opens a sensitive space where something new can appear. Can illness be an opportunity to reconnect to the mesocosmic and macrocosmic script? That an illness even has something beautiful to offer, if considered from the macro- and mesocosmic perspective, and that out of a recovery process, new possibilities can arise to evolve as organs¹⁹.

For example, Steiner²⁰ describes the development of a new etheric heart out of our capacity to influence the formative forces from within the blood that stream up to the head. These forces glimmer and sparkle around the pineal gland, then mirror back to the heart as renewed and enlivened thoughts that have been permeated by spiritual activity²¹.

In this way, we can see how the World Script is reflected in the microcosm of the human being.

Conclusion

In the opening verse, we are presented with a picture of the human being as having a dual nature with a tension between the streaming-in and the streaming-out forces. By enlivening and harnessing these dual forces within our thought life, we can develop a kind of 'water' thinking that is *dynamised* with the forces of the World Script. Then we can see the potential for a new and open experiential thinking that connects us with the starry script above and the deepest mysteries of the workings of the heart and blood within.

The Stream of Life research collective is comprised of Dr Fiona Campbell, whose core research work concerns cognition and creativity; Irmhild Kleinhenz, who studies and practices anthroposophic naturopathy; and Martin Samson, who studies how the spiritual and physical work in union with each other in the starry realms. You can find a link to their first webinar below²².

Website: <https://painted-space.com/>



Fig. 4: *Ethereal concentric spheres* by Olive Whicher (1980)



Endnotes

- 1 Rudolf Steiner, *Verses and Meditations*, (1961), trans. Martin Samson.
- 2 Rudolf Steiner, *Technology and Art: Their Bearing on Modern Culture*, (1914) CW 275
- 3 Rudolf Steiner, *Man and the World of Stars*, (1922), CW219
- 4 Rudolf Steiner, *The Four Seasons and the Archangels*, (1923) CW229.
- 5 Ibid. Lecture 5, CW229.
- 6 Ibid.
- 7 Theodor Schwenk, *Sensitive Chaos* (1996)
- 8 Fiona Campbell, *Flow, resistance and thinking: a phenomenological study of creativity* (2018) <http://hdl.handle.net/10453/129435>
- 9 Rudolf Steiner, *Goethe's Worldview Steiner, R. 1985 (1918), Goethe's World View, Rudolf Steiner Nachlassverwaltung, Dornach, Switzerland.*
- 10 Exercise given by Rudolf Steiner in Schwenk's *Sensitive Chaos* (1996), p. 96
- 11 It may help to work with drawing these processes first, using charcoal or a thick pencil, but the drawing must emulate the movements, the experience of dissolving and binding, flowing and ebbing, not focus on what it looks like. The line or surface must be enlivened and transformed from lifeless representation.
- 12 'chaos' in its original meaning as 'a gaping void or chasm, or formless primordial matter
- 13 Rudolf Steiner and Ita Wegman, *Fundamentals of Therapy*, (1925) chapter 1: True Insight into the Nature of the Human Being as a foundation for the Art of Medicine
- 14 E L Grant Watson, *The Mystery of Physical Life* (1992)
- 15 These are described in detail by Karl Koenig in 'A Living Physiology' (1999).
- 16 George Adams and Olive Whicher, *The Plant between the Sun and Earth*, (1980).
- 17 Ernst Marti, *The Etheric Marti, E., 2017. The Etheric: Broadening Science through Anthroposophy*, Vol.2: The world of formative forces and the nature of potentizing.
- 18 Theodor Schwenk, *Sensitive Chaos*, (1996)
- 19 Johannes Rohen, *Functional Morphology – the dynamic wholeness of the human* (2008).
- 20 Rudolf Steiner, *The Human Heart*, 26 May 1922, CW212
- 21 Rudolf Steiner, *Occult Physiology*, 'Man's Inner Cosmic System' 23 March 1911, CW128
- 22 Fiona Campbell, *Reading the World Script*, videorecording, YouTube, August 2021 <https://youtu.be/oZ9sqowSw6Q>



The 4 Ethers and Universal Beauty

Johannes Schuster

If beauty lies in the eyes of the beholder, what then is Universal Beauty? For it to be universal, beauty must be able to transcend fashion, style or ideology and pass the test of time, as many examples of art and architecture have done for centuries and continue to do, uplifting us every time we open ourselves to their presence.



*Chartres Cathedral,
God loving Adam into being*

What is their secret? Does this mean Universal Beauty is destined to remain an historic phenomenon of the past?

How would we recognize newly created beauty that hasn't had the opportunity to stand the test of time? And what is more, what would it take to create it?

One thing many people would agree on is that in this day and age timeless beauty is rare indeed to find. Our urban landscapes range from colourless, utilitarian industry hubs to brash commercial and tourist centres vying for our attention, forever trying in ever new ways to dazzle, impress and fascinate --- instead of support and uplift.

Universal Beauty always uplifts and supports and helps us recognize our own humanity, even if only for short moments.

The questions about beauty are less controversial when moving from human creations to the forms of nature. Most forms of nature seem to have a purpose, life and beauty of their own which is timeless and not subject to debate or interpretation.

Why is that? The answer to this depends on our world view. If we see nature as the ensouled expression of an underlying world of soul and spirit, then its timeless beauty can ultimately be traced back to this world.

Herein lies the link to the 4 Ethers.

If the 4 Ethers are the 4 great artists that give expression to the creations of beings from higher worlds invisible to our senses, the 4 Elements furnish the required energy, paint, clay and ground to stand on. As nature's universal artists, the 4 Ethers dance, paint, sound and sculpt, each in their own way and in accordance with the inspirations from above. No wonder then that nature's creations continue to inspire and uplift.

But then why is it that the mere copying of nature cannot impress and inspire us in the same way? This is because we are on different spiritual pathways.

Unlike human Beings, Nature has no moral dimension and cannot be judged by moral standards. As Human Beings on the other hand we are moral beings who are free to work with, for or against nature. We cannot escape our moral responsibilities in anything we do or create. The word *moral* here should not be confused with *moralistic*. The latter comes with rules and norms, while the former is an expression of universal truths and values, encapsulated by the ideals of "*Goodness Truth and Beauty*".

For the purposes of Transformative Art & Architecture, beauty becomes universal when it bears within itself a moral dimension; put simply, when it contains a spiritual spark from a higher realm of "*Goodness Truth and Beauty*". *It is this spiritual element which has transformative power*. Why? Because as we resonate with a work of art that is elevated by the presence of Goodness, Truth and Beauty, we have mirrored before us a part of our own humanity, which hails from the same realm.

But this does not mean that we cannot learn from nature. The 4 Ethers are the 4 artisans of NATURE'S LANGUAGE OF FORM which is the LANGUAGE OF LIFE. If as artists we wish our creations to be as vibrant and meaningful as nature's forms, we would do well learning to read and speak her language. Yet while the language may be the same, our human purposes are different to those of nature, which is why copying nature may be a useful exercise to practice our artistic skills, but does not create transformative art.



Universal Beauty and its connection with the 4 Ethers
is the subject of an online Seminar held in early 2022

**between 22nd January and 20th February 2022,
over three alternate weekends**

Morning Lectures & discussions with Johannes Schuster
and Art practice with Sue Schuster in the afternoons

For more information download the Flyer, go to the website

<http://biosculpturalarchitecture.com/wordpress/wp-content/uploads/2021/11/AUB-2022-Flyer-1.5.pdf>

<http://biosculpturalarchitecture.com/upcoming-courses/>

or contact Johannes Schuster directly

by Phone (+61) 0414 724 587 or email js@biosculpturalArchitecture.com

The Four Ethers and Universal Beauty

Universal Beauty has the power to transform



An Online Seminar over 3 alternate weekends

with Lectures in the mornings
and Art practice in the afternoons

22nd Jan – 20th Feb 2022

Great works of art have the ability to affect us on such a deep level that we may suddenly experience tears of joy or even speechlessness. Great works of art all share a quality of timelessness which transcends their Age, with an ability not just to awaken, but with a power to transform us. It seems that when such works of art touch on the *Good, the True and the Beautiful*, that they have "Universal Beauty."

This seminar explores the nature of **Universal Beauty** in connection with **Nature's Language of Form**, through the form signatures of the 4 Elements, the 4 Ethers and the 4 connected Physical Forces. Together these form four polarities, which Ernst Marti identified as Nature's *World Formula*¹ Marti's World Formula gives us a profound insight as to how spirit connects with matter, which is the key question for Transformative Art & Architecture.

Over three alternating weekends we will explore the question of how physical matter can be raised through art, to resonate on a higher etheric level, by employing the same vital life principles which nature uses. The point is not to copy nature's forms, but rather understanding the form signatures of her underlying forces. Then, once we are able to "read and write" in Nature's Form Language, we can begin to apply this to our own artistic creations.

Transformative Art & Architecture brings a new level of understanding to Steiner's imperative,

that it will be our task in the future to work with the 4 Ethers in all spheres of cultural endeavor, laying the foundations for the appearance of a new Ether Steiner referred to as the *Moral Ether*.

Johannes will explore the theoretic basis of the 4 Ethers in morning lectures and discussions, whilst **Sue** will take the afternoon art practice sessions in drawing and clay modeling.

Johannes and Sue Schuster have taught the various **Transformative Art & Architecture (TAA)** seminars and course modules in Australia and internationally in Switzerland, Argentina, Malaysia and China for over 10 years. Course participants have come from all walks of life and include designers, architects, Waldorf teachers, doctors, therapists, BD farmers and business entrepreneurs, all of whom sharing an interest in exploring the world from a spiritual paradigm, many with a background in Anthroposophy, others without it.

Free introductory lectures available on Vimeo:

Lecture 1:
What is Transformative Art & Architecture?
<https://vimeo.com/568040247/daaf204740>

Lecture 2:
The 4 Ethers as Bridge between Spirit and Matter
<https://vimeo.com/647118640/019624baa0>

Lecture 3:
The 12-fold Matrix of Nature
<https://vimeo.com/554624269/08df0bba47>

For more information and to enroll go to:

www.biosculpturalArchitecture.com
or contact Johannes directly: 0414 724 587
js@biosculpturalArchitecture.com

V1.5

¹ Ernst Marti, *The Etheric* 2017,

a brief explanation of Marti's World Formula can also be found on pp. 3-5 in Johannes Schuster's article:

What is Moral Ether?

<http://biosculpturalarchitecture.com/wordpress/wp-content/uploads/2021/11/What-is-Moral-Ether-1.4.pdf>

Appeal for more self-responsibility and against a compulsory COVID-19 vaccination

**to Health Minister Karl Lauterbach, the Health Ministers of the German Federal States
and to the Members of the German Bundestag**

Scientific reasons for the free decision to vaccinate against COVID-19

A pandemic is about protection against infection^{1/2} disease³ and possible death. However, the vaccines developed to date provide this protection only to a certain extent⁴. They do offer more vulnerable people with pre-existing conditions and of advanced age temporary protection against severe cases of disease. However, they can neither prevent the occurrence of the disease nor a possible infection of others in the long term. In addition, the side effects that have become known so far are more frequent than we know from conventional vaccines, especially in younger people.⁵ Therefore, we consider an individual risk-benefit assessment to be indispensable.

Hospitals operated for profit quickly reach their capacity limits

The indirect threat to the population posed by overloading the health care system must be countered by increasing capacity. Compared with the restrictions on civil liberties and the prospect of compulsory vaccination, this is a more proportionate, patient-oriented and sustainable option.

Self-responsibility and freedom of conscience promote resilience and joy in life

We know from salutogenesis, resilience, and psychoneuroimmunological research that people with an inner value system, optimistic outlook on life, and religious or spiritual orientation have stronger resilience resources. Fear and compulsion, on the other hand, are associated with emotions that undermine resilience. Therefore, everyone, but especially those who work in health care and are thus exposed to higher risks, should be allowed to decide freely and self-determinedly for or against a COVID-19 vaccination - especially since this vaccination can only protect to a limited extent.

Individualism in the field of tension between egoism and conformism.

Our appeal is for the preservation of the central European values of freedom, solidarity and dignity, which we see endangered by the currently discussed compulsory vaccination against COVID-19. In view of this threat, it is gratifying that the Council of Europe adopted a resolution on January 27, 2021, opposing mandatory COVID-19 vaccination. It also seeks to ensure "that no one is discriminated against because they are not vaccinated, because they may have a health risk, or because they do not want to be vaccinated."⁶

Ladies and gentlemen, we call upon you to decide against a compulsory COVID-19 vaccination and in favor of more individual self-responsibility.

Thursday 09/12/2021

Michaela Glöckler, MD

Karin Michael, MD

1 [https://www.thelancet.com/journals/laninf/article/PIIS1473-3099\(21\)00648-4/fulltext](https://www.thelancet.com/journals/laninf/article/PIIS1473-3099(21)00648-4/fulltext)

2 <https://www.tagesschau.de/newsticker/liveblog-coronavirus-montag-235.html#Drosten-Geimpfte-mit-substanziellem-Risiko>

3 <https://www.bmj.com/content/375/bmj-2021-067873>

4 https://www.gov.il/BlobFolder/reports/vaccine-efficacy-safety-follow-up-committee/he/files_publications_corona_booster-27082021.pdf (09.12.2021)

5 https://www.pei.de/DE/newsroom/dossier/coronavirus/coronavirus-inhalt.html;jsessionid=3A53CF0A45800B0AA9F647A7492A9459.intranet222?nn=169730&cms_pos=6 (09.12.2021)

6 <https://pace.coe.int/en/files/29004/html> (see chapter 7.3.1 and 7.3.2)

Scaling Back "Style and Spirit" in the Time of Corona

Van James, Honolulu, Hawai'i, USA



Examples of paintings by members of the Aenigma art group.

Style and Spirit, a major art festival planned for the Lake of Constance area of southern Germany (Sept. 24-26, 2021) was cancelled like many other cultural activities due to Corona restrictions and repercussions of the pandemic. Because of shutdowns in so many fields of activity,

delayed permit and lack of building materials prevented the renovations necessary to house the main exhibition, conference center and workshop spaces at the main venue Schloss Hohenfels. Nevertheless, it was possible for scaled down activities to take place at alternative sites.

Originally the Art Festival was to feature exhibitions, lectures, discussion groups and artistic workshops with international presenters from diverse backgrounds. And as the brochure states: "The Festival is aimed at artists, art lovers, art therapists, art collectors, gallerists, aesthetes and philosophers of art, for whom every form of art can be a bridge to the heavenly, to the beauty of a divine-spiritual world." This Art Festival was meant to stand in contrast to the widely publicized commercial art fairs and be another attempt to bring the true historical importance of largely ignored anthroposophical art into public view.

The idea for *Style and Spirit* arose following the 2015 exhibition *Aenigma: One Hundred Years of Anthroposophical Art* which displayed the work of little-known anthroposophically-inspired artists. The highly successful exhibits in Germany and the Czech Republic which featured an impressive 600-page, coffee-table sized catalog made clear that the long-ignored anthroposophical artists are an art historic force to be reckoned with. (One of the exhibited artists, Hilma af Klint, went on recently to have the largest attendance record for a show at the Guggenheim Museum in New York City). Reinhold Fäth, co-curator of the *Aenigma* exhibition is also creator of *Style and Spirit*. As an artist-craftsman himself and author of *Dornach Design*, a compendium on anthroposophical furniture design, he appears to be on a mission to get proper recognition for anthroposophically-inspired art and also to awaken a larger audience to the spiritual scientific importance of art as a medium of self-development and inner transformation.



Reinhold Fäth, festival creator, lecturing on Apotropaic Art at an alternative venue, Andreashof.



A painting representing polarities coming together, by the Aenigma artist, Waldemar Volkmer, and shown as an example in Reinhold Fäth's lecture on Apotropaic Art.

Although the larger festival had to be cancelled it was possible to work within government restrictions with smaller events. For instance, a sampling of the art group Aenigma's paintings was shown at the Andreashof, a biodynamic farm and cultural center in Überlingen, together with a lecture by Professor Fäth on *Apotropaic Art*. In his lecture Fäth characterized art as having a profound influence on the observer. True apotropaic art turns away bad influences and deflects negativity. It brings about good energy and promotes positive effects. This, of course, is how indigenous peoples have always experienced art and is something greatly needed during a pandemic where fear has become the greater illness.



Schloss Hohenfels in the Bodensee, Lake Constance area of Germany, under renovation.

Another off-shoot exhibit of the festival, *Seen in Another Light*, featured the work of Arlene Möller and Alexander Winter (1951-2019) at the Galerie Collot d'Herbois. This was the first time other artists were shown in this exclusive small museum

to the late English painter Collot (1907-1999). The gallery holds a permanent collection of 45 Collot pictures, the largest assemblage of her work outside of Holland, many examples of which were also on view. Geraldine Winter, Alexander's widow, spoke about her late husband's work at the opening and characterized his work as a bridge between styles utilizing both veil painting techniques (thin washes of transparent color) and attention to "painting out of the color" (a method of weighing and measuring color qualities characterized by Rudolf Steiner).



*Artist Arlene Möller and Geraldine Winter at the alternative exhibition space, Galerie Collot d'Herbois which presented the showing of *Seen in Another Light*, paintings by Arlene Möller and Alexander Winter. Painting by Collot (below).*





The Galerie Collot d'Herbois, featured several works by Collot and the exhibition, Seen in Another Light, displaying the work of Arlene Möller (above) and Alexander Winter (right and below).

Other exhibitions and presentations in connection with the *Style and Spirit* impulse are planned throughout the winter and spring in the Lake Constance area, a region of Europe with many anthroposophic initiatives. One visitor to the exhibition commented that this area of southern Germany is the heart chakra of Europe.

Organizers are evaluating and rethinking the situation, looking at this not as a cancelation of the festival but as a postponement with thoughts of a two-year preparation time for a reemergence of a proper full-scale event. Therefore, 2023, an eventful centennial year for the anthroposophical movement, will likely see a rebirth of the Lake Constance Art Festival and a scaling-up again of *Style and Spirit*.



FIGHTING FOR FOOD AND SEED SOVEREIGNTY IN HAWAII

Allie Hymas

[First printed 2021 on EcoFarmingDaily.com]



Nancy Redfeather is a farmer, teacher, writer, program director and activist.

“Start with one row,” says Nancy Redfeather, a farmer, teacher, writer, program director and activist. In addition to decades teaching at Waldorf schools and advocating against GMOs in her home state of Hawai‘i, she recently retired from a decade working with the Kohala Center as the director for the Hawai‘i Island School Garden Network to put organic gardens in schools across the big island. Her advice to would-be seed advocates: “Get some success with a few rows of vegetables, then add some pole beans, then make sure you’re composting effectively. Once you get going, you have something to share with friends.”

To Redfeather, staying grounded in the work informs the direction and motivation for organizing people. Her life’s arc of prolific educating, organizing and advocacy can be traced back to a desire to see land flourish and food sources multiply for the community to enjoy. “You’ll have more of an appreciation for the whole system if you participate in it yourself.”

While it’s well known that tourists flock to the Aloha State, few are aware that the biotech companies have fought for decades with locals to carry out their field trials with the benefit of Hawai‘i’s isolated land and year-round 75 degree climate. “Hawai‘i didn’t really give them a welcome mat,” Redfeather says. “That’s because they use too much pesticides, communities were getting sprayed — especially Kauai.” Some, like *Grist*’s Nathaniel Johnson, argue that newcomers to the islands eschew GMOs to protect their own vision of paradise. Others point out that small farms are Hawai‘i’s legacy, and monoculture threatens to erase it.

“Eighty-six percent of farms on this island are small farms, one to nine acres,” Redfeather says. She acknowledges that before colonization, the Ko Hawai‘i Pae‘ina (Hawai‘ian Kingdom) grew food in many small, contiguous gardens, and that model is as much Hawai‘i’s future as its past. “They fed a

population that’s roughly as big as we have now, and everyone participated in the food system.”

In Oahu, a gallon of milk might cost \$8.99, a pound of carrots \$3.49. “That’s because we keep shipping food here from the Central Valley, which is completely unsustainable,” Redfeather says. “When you think about the price of groceries at the big box stores here, there’s every reason to throw in with small farms.”

Redfeather’s many shades of activism and work in seed sovereignty comes in a long list of directorships and leadership roles, but she sums up her work with a very practical motivation.

“Who owns the seed? This is the time for people to come together and to share their old seed varieties with our home growers and market growers in our communities to help develop regional and local food systems. We need to keep growing varieties that are adapted for Hawai‘i.”

From Mainland to Island

“My ancestors were farmers. They came from Scotland in the 1800s and brought the black angus cattle to the United States,” Redfeather says. “People who were breeding animals in that time always had a complete farm — they had crops for their cattle, seed for the winter and food for their family.” The family had collaborated on the cattle breeding operation for generations, until the 1930s, when they lost their business and farm in the Great Depression. “Eventually, when their farm was foreclosed, they sold all their machinery and came to California.” Redfeather’s grandparents bought two acres in the San Gabriel Valley and started the farm where she was born.

“When I was a child in Los Angeles, there were tens of thousands of small farms: Los Angeles had become an agricultural center back in the 1920s. The chamber of commerce back in that day had decided that instead of big farms, many small farms would create a stronger economy for Los Angeles.” Redfeather says the early vision for a multiplicity of small farms led to the region’s early success in becoming a food hub for the western United States. “They made it easy for farmers who went bankrupt in the midwest to come out and buy a piece of land — and that’s what my grandparents and great grandparents did. “My grandparents had a small egg farm,” Redfeather says. “My grandmother bred a chicken that was a good layer but really docile. I grew up spending a lot of time with chickens.”

Initially after graduation, Redfeather was not drawn to the agrarian life, but she turned to it again when the stress of college began to wear on her health. “I was working on my master’s degree in education, and I realized that I didn’t feel that great. If I’m 21 years old and I don’t feel like I have a lot of energy, there must be a reason.” It was around 1971, and a recently-published book, *Diet for a Small Planet* by Frances Moore Lappé, had influenced several of Redfeather’s friends. “I read that book and I realized this is exactly what I wanted to do. I wanted to grow my own food.”

“There was a big Back to the Land Movement in California in the 1970s. It was such a progressive time; conscious-

ness was really opening.” Redfeather purchased a house in Longbeach with a backyard. “When I got there, I dug up the entire backyard and I put it all into a garden. I’d never done this before! I had seen my grandmother’s gardens but I really didn’t know what I was doing at first.” Five rows of zucchini and other rookie mistakes would teach Redfeather that first year about how to plan and organize her garden. “I had so much food coming out of my garden, I would teach all day and then come home and work until nightfall.”

It wasn’t until Redfeather moved to Hawaii in 1978 that she began to overlap her career with growing food. “Through teaching at a Waldorf School I was introduced to biodynamics,” she says. The soil on the big island was much different from Southern California, and Redfeather needed to majorly pivot her approach to growing food. “I couldn’t believe how hard it was to garden here,” Redfeather says. “Every island is different: Kauai is very old and has soil, but I live on the newest island and there was hardly any soil on the land I had.” Reading Rudolph Steiner’s books offered a framework within which Redfeather could pivot some of her strategies. “I started practicing biodynamics by myself, because I couldn’t find anyone else that was doing [it.]” After spending some time outsourcing her materials from the Josephine Porter Institute in Virginia, Redfeather began meeting other practitioners of biodynamics in her region and they formed an organization, Biodynamics Hawaii. “We had over 65 different gatherings and conferences over a ten-year period,” she recalls. “At that time there were many more practitioners of biodynamics than there are today.”

Redfeather’s interest in seeds and seed saving became a passion in 1994 when she took classes from John Navazio. “One day I was sitting in class and he told us that he had just read a report in FAO that by 2005 we’re going to have lost 90 percent of all crop varieties that were grown in the 1900s. Those are the seeds that fed all our ancestors!” Redfeather found the report herself and launched a personal study into her state’s history of seed-company buy-outs and loss of seed diversity. “Before the 1980s, over a hundred different seed companies used to come to Molokai and do their winter grow outs, but by the time I learned about this in the ’90s, all of those seed companies had been bought out.”



The GMOs Next Door

It was this growing awareness of a threat to seed diversity that sparked Redfeather’s attention when she learned about a massive wave of field trials happening quietly on several islands. “There hadn’t been a word about this in the paper,” she says. “By the time people found out, around the year 2000, Hawai’i was the center for field trials of genetically engineered crops.”

Later, Redfeather would learn that in 1999, the Hawai’i Department of Health submitted concerns about the field trials, but were overruled. “We had congressional members who thought it would be a great thing for Hawai’i to become a center of production for a new kind of seed that was going to feed the world.”

Redfeather remembers a letter to the editor written by a local librarian, alerting the public that at the time roughly five to six thousand field trials for genetically engineered crops had already occurred in their backyard. “I called her, asked what we should do as a community. At the time, I didn’t know anything about it, but it seemed wrong to violate the nucleus of a plant that has grown for millions of years and then decide that it’s yours: you can patent it, own it, and change it. It seemed like the wrong thing to do.” The librarian called her back and connected her with five other women who had reached out with a similar desire to take action. “We got together and it turned out that we were all mothers, we were all organic growers, none of us had ever been an activist and none of us understood genetic engineering.” The group committed to a year of learning and study before taking any action, seeking out the help of their local USDA extension. Using their resources and a conference room one night a week, the group independently researched and shared their findings with one another, culminating in a position. “After a year and a half, we felt like we knew enough to speak up.”

As the group began to solidify their arguments against GMOs in Hawai’i, the University of Hawai’i began to invest more resources into genetic engineering. The university hosted a two-day conference, inviting professors and extension agents from all over the state to come discuss genetic engineering as the future of agriculture in Hawai’i. In the spirit of discourse, however, the university searched for an organization to present the perspective of organic agriculture.

Redfeather recalls that other leaders in the state’s organic agriculture scene were either uninterested or unavailable to join this discussion. “They needed an opposing voice, and they couldn’t find one,” she says. “In desperation, they called me. It was like being thrown into the fire!” Redfeather says she felt nervous, but determined not to miss this opportunity. “To think that we wanted to go up against the biggest corporations in the world — Monsanto, Syngenta, Dow, Dupont, Bayer and so on. It was daunting!”

Redfeather gathered her materials and created a speech outlining the concerns shared by the organic farmers in her group. She walked into the conference thinking her position would be postured as an afterthought, but when she arrived at the conference, she was surprised to discover the organizers had rearranged the schedule. “The person before me dropped out, so they told me I had an hour and a half to speak.” Redfeather says that this speech was a pivotal mo-

ment for her, not only in platforming the collective voice of her group, but also in learning the university's systems and language for discussing the issue. It was an important opportunity to shift the debate away from merely a blanket rejection of genetic engineering itself and to primarily focus on how seed patents and modified crops have disrupted the agriculture on a small island ecosystem. This message would become the foundation of Redfeather's organizing mission in the years to come.

Redfeather and her cohort of activists worked on the GMO issue for seven years, during which they wrote a widely distributed pamphlet. "We didn't really have the internet in the early 2000s so we travelled across the state and had live gatherings." The group maintained a good rapport with the University of Hawai'i, getting speakers for their events and setting up debates.

The Garden Teacher

In 1994, Redfeather submitted a proposal to the board of the Waldorf school where she worked to begin a garden program. Splitting her time between the classroom and a new school garden, she was among the first teachers that decade to promote the benefits of agrarian classrooms.

"I brought the 8th graders out to a big field filled with tall grass and said, 'Okay, we're going to make a garden here!' Redfeather says. This was the beginning of eight years running this program with kindergarteners through eight graders. "By 1999 I had a really good idea of the role agriculture could play in education and the classroom." With her background and decades in classroom teaching and child development,

Redfeather saw many layers of benefits in overlapping her skills and passion for growing food. "The children were not only adding to their skills by working in the infrastructure of the garden, they were using the garden for their learning."

Redfeather had lived in Hawai'i for over twenty years before she was able to purchase land of her own. "I'd always had gardens everywhere, but the piece of land we bought in 1998 was the first time I'd owned a small farm." With this new opportunity, Redfeather retired from teaching and developed Kanuwani Farm with her husband, Gerry Herbert. Herbert is an agriculturist graduated from UC Davis and an agricultural historian. "I was doing the GMO work while building the farm and the house simultaneously."

Not long later, a local conservation nonprofit, the Kohala Center, reached out to Redfeather with the opportunity to organize a two-day conference. "I wanted to include everybody: the dairymen, the ranchers, the farmers, the educators, the policy makers and the scientist." In 2007, the Hawai'i Island Food Summit launched with over three hundred attendees. "One of my breakout sessions was about school gardens and I didn't think hardly anyone would attend since it was so specific, but as I watched almost a hundred people cram into this tiny room, I realized the time had come for organic agriculture to merge with education."

Following the conference, the Kohala Center hired Redfeather to run the Hawai'i Island School Garden Network, and for ten years she pursued the goal of starting organic gardens in each of the island's 75 schools. But seeds were always on Redfeather's mind.



The Hawai'i Seed Growers Network

"In the following year the OREI had a grant to run a seed symposium for the entire state, so I applied and we got it." At this point, Redfeather had been attending local seed exchanges for over seven years. "They would be huge! Five hundred people would come, but only about five people would bring seeds."

The first year of the symposium brought together 150 farmers and the Organic Seed Alliance. "The Organic Seed Alliance brought their A team; they put on presentations and did demonstrations — it was awesome." By the time the symposium was over, a working group of 25 farmers and gardeners from across the state had formed to collaborate on preserving and sharing open-pollinated local varieties of seed. "Everyone in this group was growing seed independently; we just weren't connected. Many of the group were extension agents or professors, so it was a nice combination of private and public." This working group became the Hawai'i Seed Growers Network.

Through the Cirrus Trust's fund aimed at seed-saving initiatives, five members of the network began putting on statewide seed saving trainings. "We called it Seed Basics," Redfeather says. "One thing lead to another: we started to see seed networks, seed libraries, and seed exchanges on the islands." The unique climate, soil and half rainy-half dry seasons in Hawai'i heighten the impetus to protect regionally-adapted seeds and the knowledge to grow them. Redfeather and her group began discussing how to build an effective market for sharing seeds and connecting various knowledge bases. "This is what Hawai'i needed in order to protect food security moving forward."

The necessity of seed saving came into focus during the pandemic. With many of the Indigenous food systems displaced by colonization and expensive industrial food shipped in from the mainland, gaining back access to fresh,

nutritious food is a matter of survival. "After March of 2020 we were quickly sold out," Redfeather says. "Home gardening is one of our biggest food security assets, because you can always grow something here all year-round. Even a small yard can have a small garden and fruit trees."

Growing an Impact

Today, Redfeather and her husband work with Western SARE on a table grape trial at their farm. Redfeather acknowledges that working on policy for small farms is difficult, because many lawmakers and policy influencers don't see small farms as participants in the agricultural economy. "They would rather there be two or three 1,000-acre farms rather than a thousand 2- or 3-acre farms, but I know from living in Los Angeles what ten-thousand 1-acre farms can do."

Redfeather advises all seed and small farms advocates to start by truly dialing-in their own growing operations. "Grow what you can and share with friends; invest your time in organizations moving the same direction — that is the alternative system we'll end up with in the end, so you might as well start investing in it now."

To learn more about Nancy Redfeather visit kawanuifarm.org. Read more about the Hawai'i Seed Growers Network at hawaiiseedgrowersnetwork.com.

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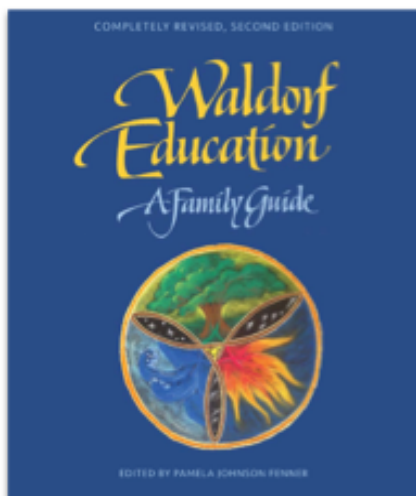
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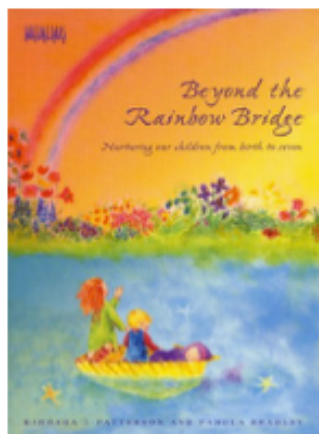


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ADVANCE INFORMATION

Caroline Chanter

A Life with Colour

Gerard Wagner

A Life with Colour is the first complete survey of Gerard Wagner's biography and his artistic intentions, featuring dozens of illustrations and more than 120 colour plates.

The life and work of Gerard Wagner (1906-1999) were closely aligned to the artistic-spiritual stream connected with the Goetheanum in Dornach, Switzerland. He first heard of the Goetheanum – and of its destruction by fire at New Year 1922/23 – whilst still a youth. In 1926, he made his first visit to Dornach, but his intended stay of a week turned into a lifelong sojourn of over 73 years. He found there an active, striving community with which he felt intimately connected.

From the start, Gerard Wagner immersed himself in the various artistic impulses that Rudolf Steiner had instigated. This, together with an intensive study of anthroposophy, formed the basis upon which he forged his own approach to painting. The many years he spent in colour experimentation led him to discover objective principles within the language of colour and form that are an inspiration to many today. His paintings, first shown at the Goetheanum in the early 1940s, were exhibited internationally, most notably at the Menshikov Palace, Hermitage Museum, St Petersburg, Russia, in 1997.

'[Wagner's] whole being bowed before the mystery of colour in a loving joyful yet serious way, full of devotion and dignity. His life and work itself became a living metaphor of the creative power of colour.'

– Christian Hitsch

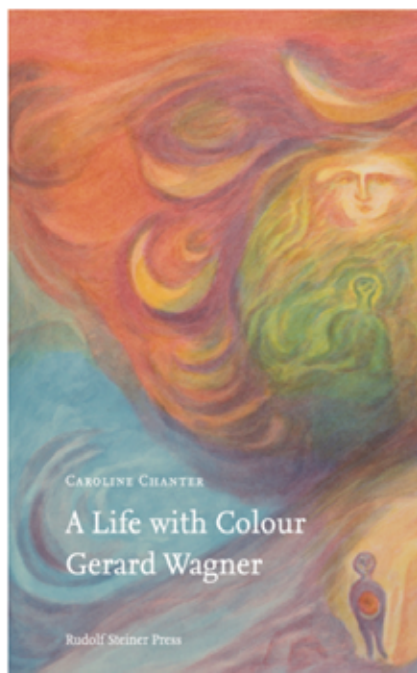
'Caroline Chanter has not only accomplished a great and seminal study that illuminates the life and work of Gerard Wagner, but has done a great service also to the Goetheanum and its School of Spiritual Science.'

– Peter Selg

'[Gerard Wagner was] a soul which on earth was devoted so selflessly and in such purity to the beings that are revealed...in forms and colours. He helped them to utterance and manifestation in this world of ours.'

– Sergei O. Prokofieff

CAROLINE CHANTER was born in 1950 in Singapore and was educated in England. After schooling at Michael Hall, Sussex, she studied art at Exeter Art College in Devon and afterwards at Leeds Polytechnic in Yorkshire. Later, she graduated from the Margarethe Haushka School for Artistic Therapy in Germany and, in 1983, joined the Anthroposophical Medical Practice in Forest Row, concurrently teaching at Tobias School of Art in East Grinstead, Sussex. Between 1993 and 1999 she was one of Gerard Wagner's pupils at the Goetheanum Painting School. She now teaches at the Rudolf Steiner Painting School in Dornach, Switzerland, and at Svaasthyakala Niketan, a painting therapy school in Bangalore, India.



28 October 2021

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UPDATES

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East-West Congress 4 - 7 June in Vienna;
New Year's Eve burning of the first Goetheanum
(A chain of lights will be wrapped around the Goetheanum
on New Year's Eve as a symbol not of the fire but of resurrec-
tion forces.)

2023: Christmas Conference, re-founding of the Anthro-
posophical Society and the School of Spiritual Science

2024: Pastoral Medicine; BD Agriculture; Special Education;
Youth Course; Establishment of the First Class with Class
Lessons

2025: Anniversary of Rudolf Steiner's death, March 30.

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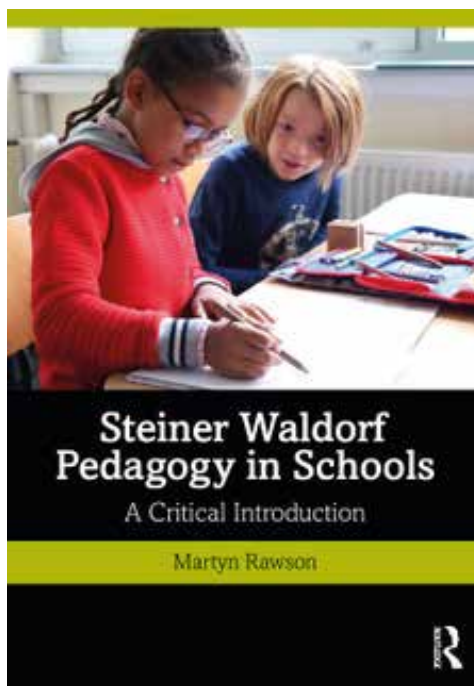
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Steiner Waldorf Pedagogy in Schools: A Critical Introduction

Author: Martyn Rawson

Publisher: Routledge, 200 pages



Reviewed by Neil Boland, Auckland, New Zealand

Martyn Rawson is a well-known figure within the Waldorf movement. British by birth, he works on the Waldorf Masters Program at the Waldorflehrerseminar Kiel and the International Masters Program at the Freie Hochschule Stuttgart, both in Germany, and is an adjunct professor at the National Tsing Hua University in Taiwan. He is also an alumni research fellow of Plymouth University in England. His research interests focus on curriculum development in Waldorf education, teacher education and learning as well as learning and development in students of all ages.

It is significant that a publisher such as Routledge has chosen to add a book on Waldorf primary and secondary education to their lists, complementing its earlier book on early childhood education by Janni Nicol and Jill Taplin. Its publication speaks to the increasing visibility of Waldorf education in wider

educational circles and fills what has been a gap in literature available beyond what is 'internally' published within and for the Waldorf movement. It is written for all who have an interest in questioning and expanding the boundaries of education. Positioning Waldorf education as a "counter-practice," offering it as *an* alternative form of education rather than *the* alternative opens up new possibilities, and places Waldorf pedagogy and theory in dialogue with other educationalists.

The book divides into five main sections: Rudolf Steiner – the origins of his educational ideas; generative principles for teaching and learning; generative principles for communities of learning; Waldorf education and the academy; and Waldorf schools around the world. It addresses education grades 1-12.

In the introduction, Rawson emphasizes that this is his personal interpretation of Waldorf education, his own narrative. As a reader I greatly appreciated this clear statement of positionality. It is clear when reading the book that it is the product of long and rich personal experience of Waldorf education as it is practiced around the world, and that this has then been the subject of deep study, introspective analysis and thought. Taken together, they give the book an originality and breadth of vision which is rarely encountered. It is written both for a non-Waldorf as well as Waldorf-informed audience – I learned a great deal reading it.

For me, the most innovative and interesting feature of the book is Rawson's identification of 'generative principles' out of which the Waldorf teacher can work and out of which individual approaches to Waldorf education can grow. He uses this phrase in response to Wiehl's description of the Waldorf approach as "not a methodology or a system of specific practices." The 17 overarching generative principles include "Waldorf education takes the spiritual dimension seriously," "Learning is a rhythmical process," "Good teaching and learning depends on the development of the senses," and "Becoming a Waldorf teacher is a process of transformative learning." Some are common (in my view) across educational contexts; many are more clearly Waldorf specific. They are handled to differing depths, but all offer valuable points of focus for the understanding and future development of the practice of Waldorf education out of creativity rather than replication of established models. As Rawson concludes "we can and should have a serious study of the education in Waldorf schools today, because that is the only way to understand what potential and need there is for ongoing change and modification."


Reading the book in the southern hemisphere made me aware that much of it centers around Europe and European thought – likely unavoidable given the origin and history of Waldorf education. Rawson seeks to go beyond this to include perspectives from other continents and cultures, including postcolonial approaches. It would be good to see this expanded and deepened in further editions.

The book draws extensively on literature only available in German. While this may be slightly frustrating for readers who are not familiar with the language and can't follow the

references up, using literature in both languages allows for a greater breadth of research and viewpoints to be expressed. In the Waldorf world, it is frequently the case that articles and books which appear in English do not necessarily show a familiarity with current discourses in German (and vice versa); they address the same phenomenon yet are not always in dialogue. Countering this is a significant strength of this volume.

To conclude, this book is an educated, informed, and reflective account of Waldorf education from the standpoint of someone with wide and extensive experience. As a critical introduction to Steiner Waldorf pedagogy, it is a welcome and valuable addition to the bookshelves of anyone with an interest in education.

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The Art of Awakening Individuality: Why We Do What We Do with Michael Howard

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Michael Howard is a freelance artist, writer and teacher living in Amherst, MA. He studied sculpture at the Ontario College of Art in Toronto and met the work of Rudolf Steiner in 1969 when he attended Emerson College in England. He has a BFA from Eastern Michigan University, and a M.A. in Fine Arts from Columbia Pacific University in CA. His artistic work explores the qualitative language of form as a vehicle for making visible speech, visible music and the living laws of metamorphosis. His books include: *Art as Spiritual Activity*, *Rudolf Steiner's Contribution to the Visual Arts*, *Educating the Will*, *Mesonyms*, *Artistic Feeling and Meditation*, *Seeds of Metamorphosis*, and *Schiller's Aesthetic Letters: A Free Rendering*. His website is: livingformstudio.org

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By Van James

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Van James, BFA (USA), Arts Dip. (UK), Arts Dip. (CH), is an international guest tutor at art colleges and Waldorf teacher training centers throughout Asia, Oceania and America. He is a mentor for the Academy of Himalayan Art and Child Development <https://www.ahacd.org> and Gradalis Teacher Education www.gradalis.edu, a council member of the Visual Art Section of North America <http://northamericanartsection.blogspot.com>, and editor of *Pacifica Journal* pacificajournal@gmail.com. He is an active visual artist [Van James YouTube](#) and an award winning author of numerous books on culture and the arts, including *Spirit and Art*, *The Secret Language of Form*, *Drawing with Hand, Head and Heart*, and *Painting with Hand, Head and Heart*. www.vanjames.smugmug.com

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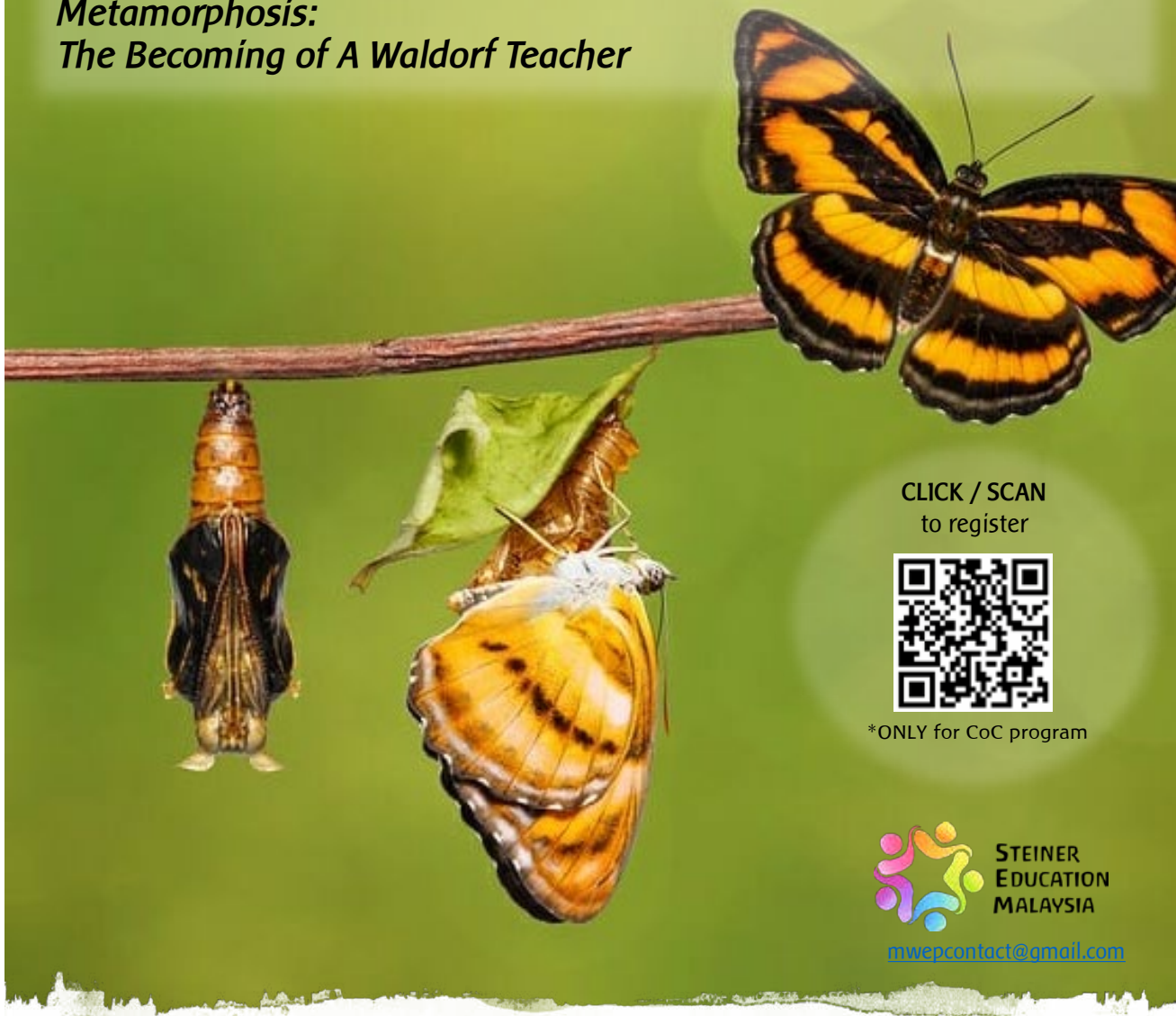
Geometry

This course will trace the development of Geometric Drawing through the Steiner-Waldorf school curriculum from the early grades with freehand geometry, as practiced in Form Drawing, to the middle school use of instrument-aided constructions. We will touch Geometric Drawing’s relationship to Perspective Drawing and how both prepare for Projective Geometry in high school. We will proceed slowly in order to see how Geometric Drawing is a balancing activity that engages thinking, feeling and volition, focusing these soul forces and centering one’s being.



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MAIN TUTOR PROFILE



Main Tutor – Ursula Nicolai

Ursula is an experienced Steiner-Waldorf form teacher since 1978. She has been bringing Steiner Education ideas into practices for practically her lifetime all over the world. Among her initiatives, she mentored the first Waldorf school in former East Germany, Magdeburg; mentored and trained teachers in Bucarest, Romania; worked as founding teacher at Freie Goetheschule Frankeneck and Freie Waldorfschule Bruchhausen-Vilsen in Germany; trained and counselled teachers in Taipei Steiner School, Athens Waldorf School, and various schools in Germany and Switzerland. The list goes on, and Malaysia is very close to her heart as she is the consultant-mentor of Kuala Lumpur Steiner School since 2018.



Main Tutor – Dr. Gunter Keller

Dr. Gunter Keller, born in Germany, was a Waldorf student himself. He earned his Doctorate degree from University of Freiburg in Geology studies before continuing on as Assistant Professor at the Institute for Waldorf Education Mannheim and Hamburg in Germany, and Honorary Professor at National Tsing Hua University, Taiwan. He is a very experienced Waldorf Teacher who had taught various main lessons from Class 1 to Class 12; to being a designer of Teacher Training programs and Teacher Trainer since 2005 in Germany (Mannheim, Hamburg, Kassel, Alanus), Taiwan, China and Malaysia. In addition to his busy teaching career, he had written several books and publications on Waldorf Education, Teaching Geography, 3-fold Social Order, and issues on Globalisation. This year, in order to keep his connection with students and teaching alive, he went back to be a (Main) Class One Teacher at the Hamburg-Bergstedt Waldorf School in Germany.



Main Tutor – Andrew Hill

Andrew Hill trained in Anthropology at the University of Sydney, Australia and completed a year long study of the culture of the Orang Hulu in Malaysia. He taught Behavioral Science in Medicine at the Universities of Sydney and Newcastle before becoming a Steiner teacher, in which role he has taken three 8-years Class Teacher cycles and taught high school up to Year 12. He has been Collegiate Chair and Head of School at Glenaeon Rudolf Steiner School, Sydney since 2009 and is a regular speaker at schools and conferences. He has been involved in teacher training for many years at the Glenaeon Intensives as well as in Waldorf schools in Southeast Asia.

TENTATIVE* CALENDAR

	2022	2023	2024
Q1	<p><u>Foundation 1</u> Inner Transformation Through Art: Veil Painting & Geometry <i>By Van James</i> 27 Mar-2 Apr 2022</p> <p>*Open for registration now. Click for more information.</p>		<p><u>Intermodule 2</u> Biography</p>
Q2			<p><u>Module 5</u> Geography G4-8; Physics, Chemistry G6-8; Astronomy; Local Excursion</p>
Q3	<p><u>Foundation 2</u> Anthropolosophy Foundation</p> <p><u>Intermodule 1</u> Remedials</p>	<p><u>Module 2</u> History G4-8; Practical School Life; Eurythmy; Handwork; Sculpture</p>	<p><u>Intermodule 3</u> Bothmer & Movement</p>
Q4	<p><u>Outdoor Project</u> Outdoor Craft Project</p> <p><u>Module 1</u> Grade 1-3; Form Drawing; Wet Painting & Beeswax</p>	<p><u>Module 3</u> Evolution of Earth; Plants, Animals, Minerals</p> <p><u>Module 4</u> Math & Language Art G4-8; Woodwork</p>	<p><u>Module 6</u> Nutrition, Bones & Muscles G6-8; Social & Cultural Night</p>

* The calendar above is only an initial plan and it is subject to further changes. Please stay tuned for the official announcements of each module closer to the date.

* This calendar excludes the practicum and more intermodules may add along the way.



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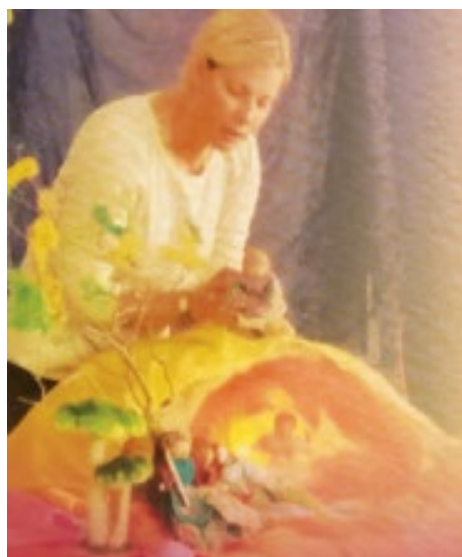
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2022 PROGRAMME OUTLINE

BIODYNAMICS

presented by Heidi Halter

Cow Horn Preparations: 500 & 501

Saturday 2 April 2.00 – 4.00 pm

Saturday 18 Sept 2.00 – 4.00 pm

Compost Making

Saturday 18 Jun

2.00 – 4.00 pm

Exploring the Elements through the quiet, reflective rhythm of Hand Stitching

presented by Anne Williams

Saturday 14 May 9.30 am – 3.00 pm

The Divine Plan: the Spiritual Hierarchies & their work in the Human Being & the Seven Planetary Incarnations

presented by Philip Quenby

with Eurythmy

presented by Nicole Peterson

3 Sunday mornings 9.30 am – 12.30 pm

15 & 29 May, 12 Jun

NEW ADULT LEARNING MOVEMENT

presented by Dale Irving

The Seven Learning Processes: Tools for Understanding

Sunday 22 May 2.00 – 4.00 pm

Destiny Learning: Karma, the Double & the Freer Deed

A weekend workshop 10.00 am – 4.00 pm

Saturday & Sunday 13 & 14 August

Working with the Calendar of the Soul: a writing practice for deepening connection with nature & the cosmos

presented by Jill Whitfield

3 Saturday afternoons 1.30 – 4.30 pm

23 & 30 July, 6 August

Reincarnation, Karma, Destiny & Fate

presented by Peter Fern

with Clay & Painting

presented by Lesley Cotter

4 Sunday mornings 9.30 am – 12.30 pm

21 & 28 August, 12 & 19 September

SOUND MOVES ~ EURYTHMY

presented by Nicole Peterson

Poetry in Motion

Saturday 4 September 9.30 am – 12.30 pm

Music in Motion

Saturday 11 September 9.30 am – 12.30 pm

Working with the Fifth Secret & Associative Economics: Meeting the Devil's Grandmother, the Man in the Bearskin Coat, & the Woman with the Silver Hands

presented by

Iris Curteis & Hamish Mackay

from Heartwood, Site for Transformative Arts,
Culture & Science

A weekend workshop

Friday 30th September 5.00 pm – 8.00 pm

Saturday 1st October 9.00 am – 4.00 pm

Sunday 2nd October 9.00 am – 4.00 pm



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"... economic life is fed by cultural life and not the other way around. . . economic life must fall into decline if morality, religious life and intelligent thought are undermined in the social organism. Nothing in fact depends on economic life, primarily everything depends on the views, the ideas, the cultural life of humankind."--RUDOLF STEINER