



# Anthroposophy in Toronto

## September 2022 Newsletter

### Community Calendar

<b>Saturday, September 24</b> 5:00 pm to 9:00 pm 42 Cardiff Road, Toronto	<b>Michaelmas Celebration</b> Community event, families welcome. We are going to make beeswax candles, enjoy a potluck, dinner, sing, and learn. For more information see page 3.
<b>Seven Wednesdays Sept. to Nov.</b> <b>7:00 pm to 9:00 pm</b> Location: Friends House 60 Lowther Avenue	<b>Course: "Rudolf Steiner's Understanding of Love" with Jesse Stewart</b> 7 Wednesdays – September 28; October 5, 12, 19, 26; November 2, 9 For more information see page 4.
<b>Six Thursdays – Sept. to Nov.</b> <b>7:00 pm to 9:00 pm</b> Location: Friends House 60 Lowther Avenue	<b>Course: "Karmic Relationships: Understanding Destiny" with Grant Davis</b> 6 Thursdays – September 29; October 6, 13, 20; November 3, 10 For more information see page 5.
<b>Public Lecture: Thursday, Oct. 6</b> Location: Friends House 60 Lowther Avenue <b>Weekend Workshop: Oct. 7 to 9</b>	<b>Luigi Morelli in Toronto for a public lecture and weekend workshop!</b> We are excited that Luigi Morelli is returning to Toronto. For more information on the themes he will address see pages 6, 7 and 8. Register early for the weekend workshop!
<b>Ten Sundays on Meditation</b> Online Course – Two Groups 1. Sundays from 8 am to 9:30 am 2. Sundays from 9:30 am to 11 am	<b>"An Orientation to Anthroposophical Meditation" with Robert McKay</b> Robert will provide an in-depth orientation to the anthroposophical path of knowledge. 10 Sundays: October 2, 16, 23, 30; November 6, 13, 27; December 4, 11, 18 More information will be provided on the AIT Facebook page.
<b>Five Wednesdays – Nov. to Dec.</b> Location: TBD	<b>"An Introduction to Anthroposophy" with Robert McKay</b> 5 Wednesdays – November 16, 23, 30 December 7, 14 More information will be provided in the October issue.
<b>Five Thursdays – Nov. to Dec.</b> Location: TBD	<b>"Learning Anthroposophical Meditation" with Robert McKay</b> 5 Thursdays – November 17, 24 December 1, 8, 15 More information will be provided in the October issue.



Sunflower Panorama #1 by Thomas Morgan

## In the September 2022 Issue

*From the Editor:*

*The September issue focuses on the mystery of the etheric heart with excerpts from Dr. Stienen and one from Dr. Selg. You will also find a list of upcoming events, courses and activities. As you can see, Anthroposophy in Toronto is up and running! If you want to share a piece of writing, poem, image, or other contribution, please contact me at Cell: (647) 981-6298 or Email: [robertmckay@rogers.com](mailto:robertmckay@rogers.com). I hope you enjoy this issue.*

*Cheers, Rob*

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## About Anthroposophy in Toronto (AIT)

AIT is a non-profit organization that takes its mandate from the statutes of the General Anthroposophical Society established by Dr. Rudolf Steiner at the Christmas Conference of 1923/24, in Dornach, Switzerland, adapting the first two statutes as follows:

1. Anthroposophy in Toronto is to be an association of people whose will it is to nurture the life of the soul, both in the individual and in human society, on the basis of a true knowledge of the spiritual world.
2. The members of Anthroposophy in Toronto are convinced that there exists in our time a genuine science of the spiritual world and that the civilization of today is lacking the cultivation of such a science. Our intention is to make a contribution to the scientific and cultural life of the Greater Toronto Area out of the transformative resources of spiritual science.

### AIT Board of Directors:

Bozena Ciepielewski, Grant Davis, Camila Garcia, Fiona Hughes, Filip Karadzic, Lynette Logue, and Robert McKay

The AIT newsletter is published monthly and distributed electronically to AIT members and friends. If you would like to receive it, please send an email to Robert McKay. Contributions from AIT members and friends are most welcome, including essays, stories, poems, and images. Contributions are due to the editor by the 20<sup>th</sup> of the previous month. Robert can be reached by email or phone at [robertmckay@rogers.com](mailto:robertmckay@rogers.com) or (647) 981-6298.



Toronto Skyline taken by mobile phone by santoshsurneni photography



## 1. From the AIT Board of Directors

### Second Calling All Volunteers!

AIT is a young organization, and we need your help! We are looking for people interested in joining one of our committees:

1. Website and Social Media Committee – Working on getting our website up and running, and supporting engagement through social media.
2. Earned Media Committee – Working to reach people via television, radio and print on a wide range of anthroposophical topics.
3. Property Committee – Working toward organizing a first physical site for AIT while thinking longer term about what future sites might include.
4. Courses in Anthroposophy Committee – Working on developing interesting and useful courses with a growing faculty and audience.

We will likely grow this list of committees over time. If you have an interest you do not see on our list, let's discuss it. If you want to help, please get in touch with Robert McKay at [robertmckay@rogers.com](mailto:robertmckay@rogers.com). No specific skills or experience are necessary.

## 2. Future Toronto Events

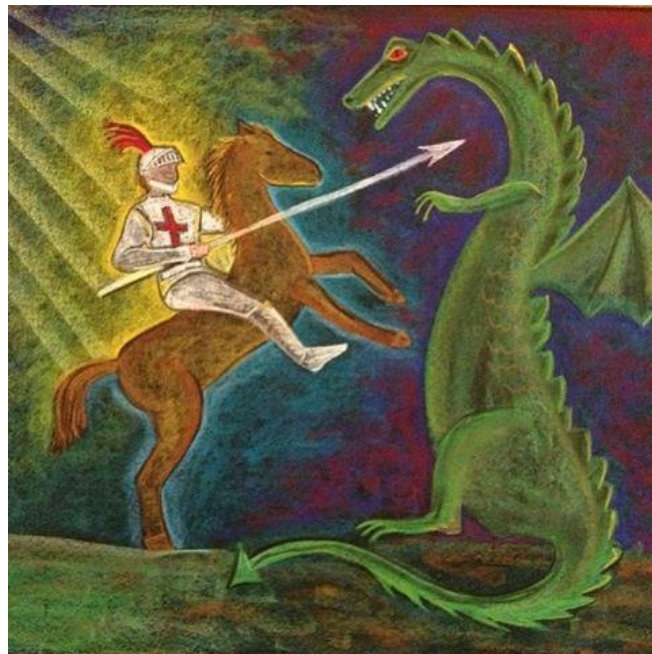
### Michaelmas Celebration

Saturday, September 24, 5:00 pm to 9:00 pm  
42 Cardiff Road, Toronto



You and your family are most cordially invited to join us for our 2022 Michaelmas Celebration. Our plans for the event are shaping up nicely for our 2022 Michaelmas event!

Our major activity will be making bees' wax candles which is a surprisingly relaxing activity. You can take home what you make! We will also hear a short talk, read some poetry, sing some songs, as well as enjoy a potluck dinner complete with dragon bread!



"Michaelmas, which began as an equinox and harvest festival in the Middle Ages, is also a feast to honor the archangel Michael or Mikail. Michael is an archangel in Judaism, Christianity and Islam and, in all traditions, he is a symbolic leader of the force of good over evil and courage over cowardice. The celebration of Michaelmas teaches the importance of overcoming fear and strengthening resolve."

Text and image from Spring Garden Waldorf School website

The event will be held at the McKay/Chapman home. We have a little dog (Xena). She's very friendly. Children are most welcome. Please RSVP by Wednesday, September 21 including what you can bring for the potluck. RSVP to Robert McKay at [robertmckay@rogers.com](mailto:robertmckay@rogers.com) or phone (647) 981-6298.



Dragon Bread (Facebook page Village Waldorf School, Pretoria, SA)

## Rudolf Steiner's Understanding of Love with Jesse Stewart

7 Wednesdays from 7pm to 9pm

September 28; October 5, 12, 19, 26; November 2, 9

Location: Friends House, 60 Lowther Avenue

Cost: \$100 or pay what you can

Registration: Contact Robert McKay at (647) 981-6298  
(text or phone) or at robertmckay@rogers.com



Jesse Stewart

Can there be anything more important to learn in this life than how to love? How does one enter the school of life? Here is one way! In this wonderful course, Jesse Stewart will explore many rich themes including:

- Different definitions of love contrasted with Rudolf Steiner's characterization of love
- The Ego as the Lover
- Overcoming egotism and the place of freedom in love
- Earth as the Cosmos of Love, building on the Cosmos of Wisdom
- The Heart is NOT a pump
- The nature of desire



"Baptism" by Ninette Sombart

- Practical exercises in the realm of relationships and communication
- Working with conflict to build skill and uncover karma
- Self-love versus self-serving
- Prayer as an act of love
- Enlightened sexual love
- Where love ends and evil begins
- Christ as the Seed of Love: from Baptism to Pentecost
- Higher Self ~ Higher Love.

Jesse is a warm and skillful teacher who engages course participants, putting them at ease with humour and genuine interest in others.



Jesse is Founder and Director of Power for Conscious Living, a wonderful educational outreach initiative that provides a remarkable range of courses and activities. For more information on Jesse and his work see [www.powerforconsciousliving.com](http://www.powerforconsciousliving.com).



## Karmic Relationships: Understanding Destiny with Grant Davis

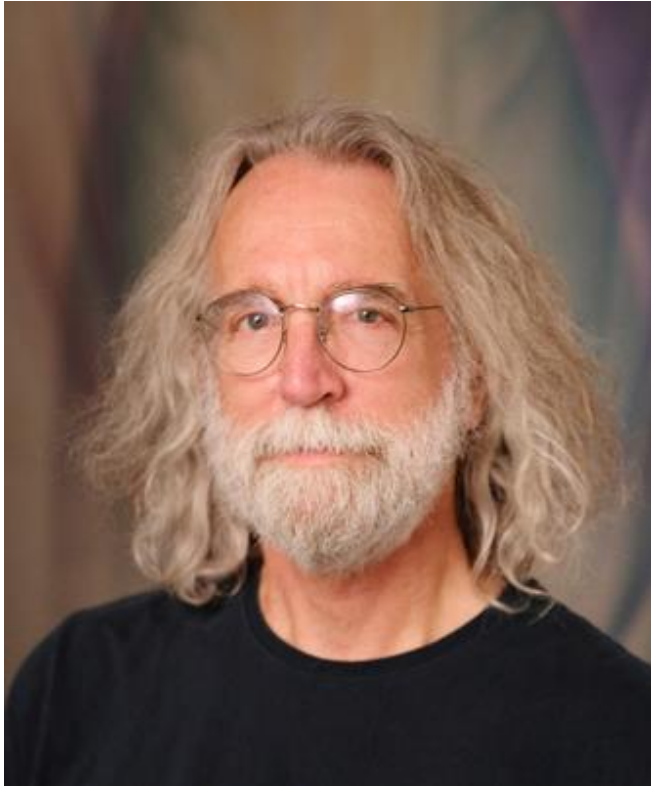
6 Thursdays from 7pm to 9pm

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(text or phone) or at robertmckay@rogers.com



Grant Davis

“Anthroposophy should not be considered a theory or mere science, nor as knowledge in the ordinary sense. It is rather something that grows in our souls from mere knowledge and theory into immediate life, into an elixir of life...The more we experience anthroposophy as bringing to us strength, support and life renewing energies, the more do we understand it.” (From a lecture entitled “Facing Karma” Dr. Rudolf Steiner gave in 1912 in Vienna, collected in CW 130.)

Nowhere is this vitalizing impact more significant than in the anthroposophical understanding of karma. Learning of the deep laws that rule beneath the surface of our day-to-day lives awakens us to community and to the opportunity that each moment presents us to build a better world.



Rhythmic composition in yellow green minor (1919) by Roy de Maistre

In this course you will learn why reincarnation occurs, how the life between life is the essential counterbalance to life on earth and how, through the laws of karma, the great community of humanity is flowing together through time and evolving toward future states of being

The course will also include an introduction to the range of Dr. Rudolf Steiner's Karma Meditations as presented in Luigi Morelli's book [The Journey of Spirit Recollection: A Handbook for the Practice of Steiner's Karmic Exercises](#). A copy of the book will be given to each course participant and is included in the course fee. For the second class, Thursday, October 6, we will have a “field trip”, going to Luigi Morelli's lecture (see details below). The lecture is free to course participants.

### About Grant Davis:

With advanced training in the sciences and information technology, Grant is skilled at effectively relating complex ideas to the non-specialist. A lively and approachable teacher, Grant draws on over 30 years of study of anthroposophy. Grant is the Chair of the Board of Anthroposophy in Toronto.

The characteristic stamp of the modern anthroposophist may be said to be that he is on the way to acquiring a firmly based, inner conviction of the validity of the idea of reincarnation and karma. All the rest will then follow of itself. Rudolf Steiner

Reincarnation and Karma, Lecture 4. Stuttgart, Feb. 21, 1912,  
Collected Works 135

## Luigi Morelli in Toronto!

Thursday, October 6 to Sunday, October 9



Luigi Morelli

We are so pleased that Luigi Morelli has agreed to come back to Toronto to provide a public lecture and weekend workshop.

Public Lecture:

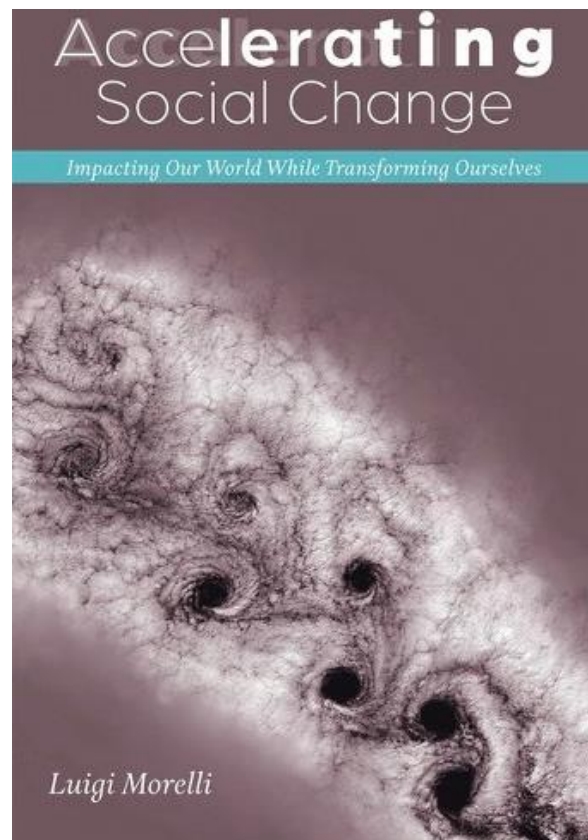
### **True Thinking, True Feeling, True Living An Introduction to Anthroposophy and the Need to Accelerate Personal and Social Transformation with Luigi Morelli**

Thursday, October 6, 7:00 pm to 9:00 pm

Location: Friends House, 60 Lowther Avenue

Intended for a general audience, Luigi will introduce anthroposophy through an insightful exploration of everyday experience and current social challenges. Drawing on insights from his important book, Accelerating Social Change: Impacting Our World While Transforming Ourselves, Luigi will explain how social change is more than a political statement or demand; it is a moral and spiritual imperative. If this is so, then it involves the whole human being in the way he perceives and thinks, feels and relates, and acts on and impacts the world. This work gathers the threads of pioneers and visionaries in various aspects of social and cultural renewal. Paradigms of "include and transcend" offer us paths along which the personal and the global are intimately intertwined. Through established pathways and processes we can

experiment with new ways of being as we impact our immediate world. Practically speaking, this book explores three avenues to change. At a first level we can start to recognize that society is built around three poles. Besides the public and private sectors, civil society has emerged to play a crucial role and alter dualistic thinking. If we think beyond capitalism and socialism and all their variations and combinations, new unthought-of frontiers and possibilities emerge. It is possible to expand our practice of democracy beyond the majority/minority dynamics to the inclusion of all stakeholders. A new art and science of civic collaboration can break the gridlocks of polarization and opposition. We can engage in a new area of honest, energetic collaboration moving beyond weak compromise, through an array of social tools that have grown in the last forty to fifty years and have now reached full maturity. Lastly, we can expand organizational and social forms in ways that completely break away from the past. We can reconcile both entrepreneurial and participatory paradigms and transcend top-down or bottom-up models in ways that our intellect alone cannot fathom. Paradigms offer generous visions but are also exacting masters. The new revolution will request as much of ourselves as we will request of the world.



Workshop:

## **To Truly Live: Founding from the Heart and Building a Community of Intention out of Anthroposophy**

**with Luigi Morelli**

Friday, October 7 to Sunday October 9

Session Times, Locations provided upon registration

**Cost:** \$75.00 or pay what you can

**Registration:** Contact Robert McKay at (647) 981-6298 (text or phone) or at robertmckay@rogers.com

This will be a special workshop, designed for those seeking a pathway to living more deeply out of anthroposophy. The workshop will draw from the mysteries of the Foundation Stone Meditation as well as many aspects of the work of Rudolf Steiner, and the experiences of some of his key pupils including Zeylmans van Emmichoven, Bernard Lievegoed, Ita Wegman and Walter J. Stein. Luigi will reference some of Dr. Steiner's indications on how we can understand why we have to come back to the planet and how, at any age, to find one's destiny.

Throughout the workshop, participants will have an opportunity to do eurythmy exercises aimed at complimenting and grounding the great ideas.

Come experience that part of anthroposophy that makes an appeal to your willingness to experience with an open mind and open heart. Experience how we can build from the heart what can then be directed from our clear thinking. How can we create places of abundance and celebration for getting to know each other? What tools can we use for building joyous, effective communities?

### *About Luigi Morelli*

Luigi is a remarkable person, whose life experience includes social activism, working with disabled adults, a deepening study of spiritual science, the application of spiritual science to current cultural realities and a wonderful stream of integrative insights. He is a prolific author whose writings cover diverse topics, revealing the quest of a true seeker who is full of love for life and full of hopeful suggestions for a better future.

Luigi's books include:

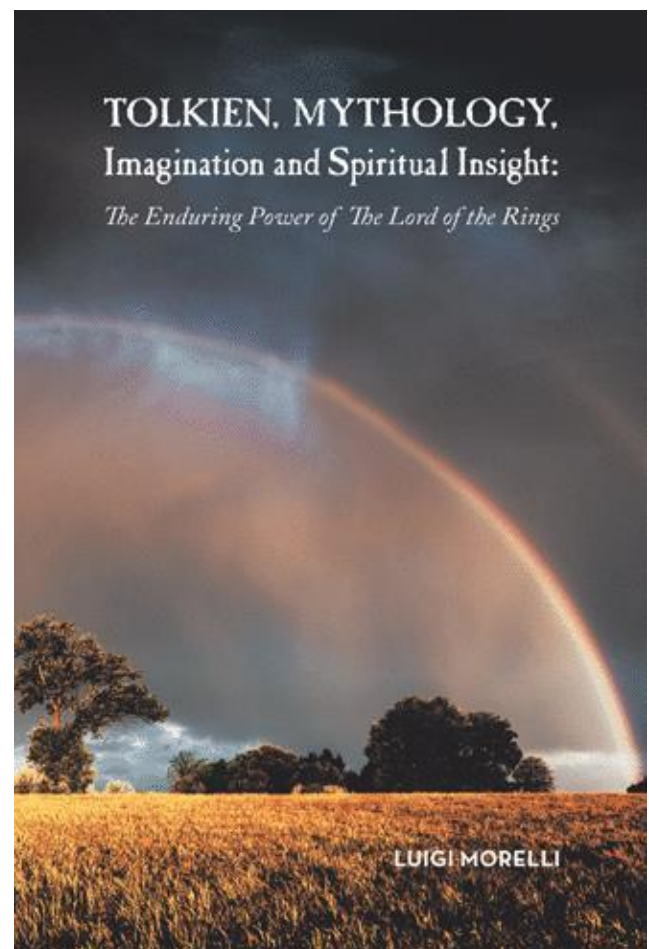
Karl Julius Schröer and Rudolf Steiner: Anthroposophy and the Teachings of Karma and Reincarnation (2015)

Aristotelians and Platonists: A Convergence of the Michaelic Streams in Our Time (2015)

Of these two books, Luigi writes:

*These two books complement each other in relation to the question of the Michaelic streams: the first more from the perspective of Steiner's and Schröer's life tasks and their previous incarnations. It sheds some light on the larger purpose of the karma revelations. The second one looks at the evolution of the streams from Greece to present time and tries to render accessible the contrast between Aristotelians and Platonists and why it is vital to integrate the two streams.*

J. R. R. Tolkien, Owen Barfield and the Cosmic Christ (2019)

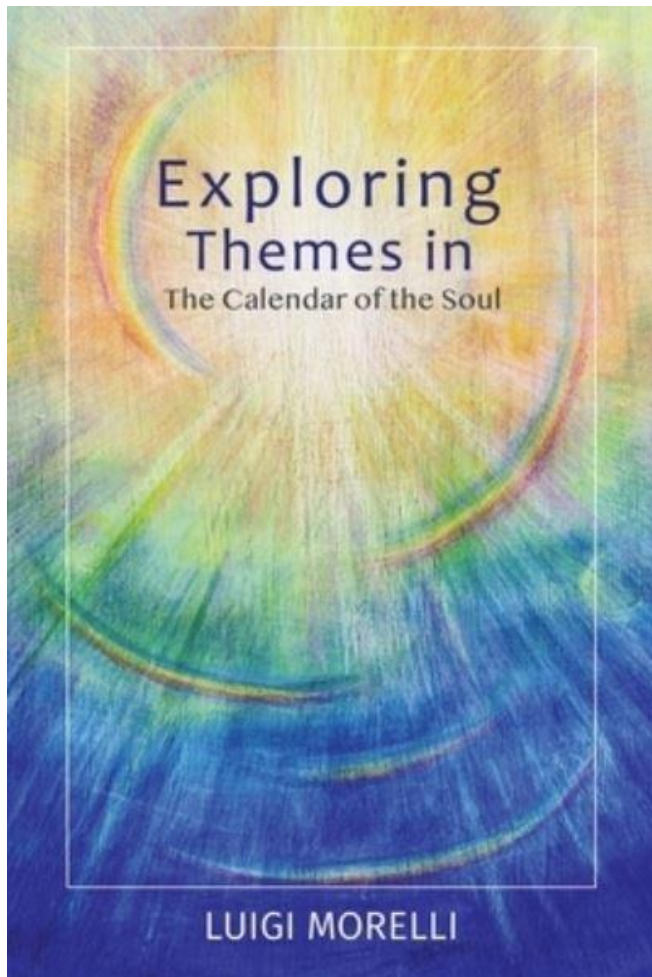


Of this book, Luigi writes:

*This is a complement to the first two books, looking at the contrast of the two streams mostly from Barfield and Tolkien's works of fantasy.*

Exploring Themes of the Calendar of the Soul (2021)





Of this book, Luigi writes:

*This has been for me a way to explore how the two paths are encompassed and enlarged through resorting to a set of very encompassing meditations. It is explored with a similar methodology that Konig used in his work on the Calendar. It looks at the evolution of themes throughout the year.*

Other works include:

Accelerating Social Change:  
Impacting Our World While Transforming Ourselves  
(2021)

The Journey of Spirit Recollection  
A Handbook for the Practice of Steiner's Karmic Exercises (2022)

Spiritual Turning Points of North American History  
(2010)

Abraham Lincoln: a Spiritual Scientific Portrait (2021)

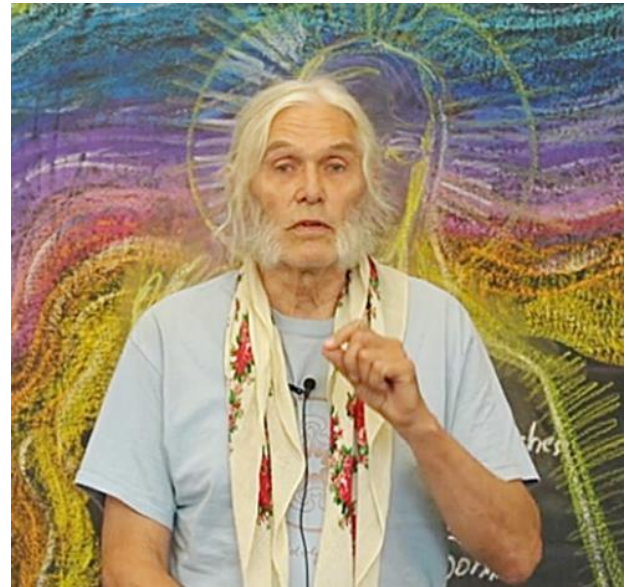
For more on Luigi see his website:

<https://millenniumculmination.net/>

### 3. Reports from Recent Events

#### Are Thoresen presented at the Rudolf Steiner College Canada on July 27

On July 27, 2022, Are Thoresen presented a wonderful talk to a large crowd at the Rudolf Steiner College Canada. For a partial recording of the talk and some ancillary notes, please see <https://rscc.ca/are/>.



Are Thoresen (Photo: Richard Chomko)

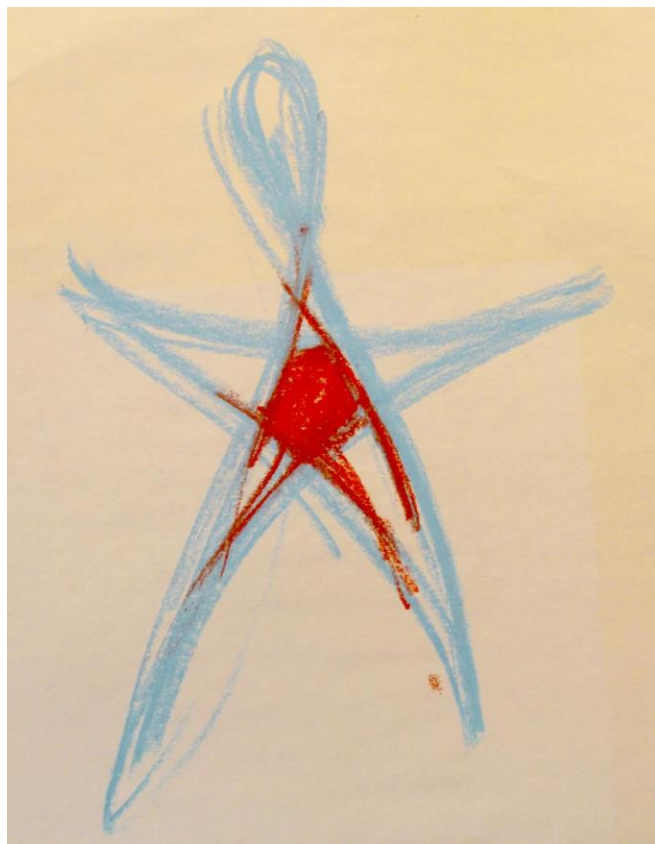
For those of you not familiar with Are, he was born in Norway in 1952. A Doctor of Veterinary Medicine, he has studied anthroposophical medicine, homeopathy, acupuncture, osteopathy and agriculture. He is a popular teacher who can speak directly from his own spiritual experiences and is the author of many important books including:

- Holistic and Spiritual Veterinary Medicine Vols 1 and 2 (2017)
- Experiences from the Threshold and Beyond (2019)
- Demons and Healing (2020)
- Spiritual Translocation (2020)
- Transforming Demons (2021)
- Travels on the Northern Path of Initiation (2021)
- The Lucifer Deception (2021)



## 4. Promoting Others' Events

From the Anthroposophical Society in Canada, an important save the date notice. Big conference next summer!



Festival Image by Jean Balekin

**Save These Dates: August 10-15, 2023**

### **That Good May Become A Festival of Initiative**

**A North American Anthroposophical Conference  
In celebration of the centenary of the founding of the  
General Anthroposophical Society**

Location: The Interlake in Manitoba (an hour north of Winnipeg)

Contributors from the Goetheanum:  
**Dr. Constanza Kaliks and Dr. Peter Selg**

At this important point in the biography of the General Anthroposophical Society, the Society in Canada is planning an important event for the summer of 2023. This celebration will take place at the center of our continent in the Interlake region of

Manitoba, an hour north of Winnipeg. This location will be accessible not only for members from across Canada but also for friends in the Midwest of the United States.

At the heart of this celebration is a question of what it means to take initiative in the broadest sense and to stride into the future consciously. Part of this process is to consider how the laying of the Foundation Stone in the hearts of members has been cultivated. How have we been able to realize the reality of the Christmas Conference as a Turning Point in Time? What are the imaginations that can be developed that will help guide anthroposophy into the future?

At this event we will be celebrating anthroposophical initiatives across the continent. We will explore how these initiatives, working in the wider culture, can become bridges from anthroposophy to spirit-inspired people and endeavours both regionally and across the land. The development of the arts and reaching out to young people are critical for this bridge-building process. They are the major building blocks for the event.

## 5. From Dornach



Here is a recent editorial from the September issue of "Anthroposophy Worldwide", the newsletter of the General Anthroposophical Society in Dornach, which is available society members.

### **Earth's Life Forces: How Much Earth Do We Need?**

Ueli Hurter, Goetheanum

Dear Members,  
The Russian writer Leo Tolstoy (1828 – 1910) tells the story of a peasant named Pahom, who is keen to acquire as much fertile land as possible but wears

himself out in the process. He dies and is buried. The moral of the tale is that we need as much earth as is required for our grave.



Compost at the Goetheanum (Photo: Jasmin Peschke)

How is this today? Let's say that we are all of us together, all humans on earth, Pahom: currently 8,008,336,500 of us: How much Earth does humanity need? The answer is 1.75 Earths per year. This statement is based on the worldwide use of resources in relation to what the Earth can realistically provide. Earth Overshoot Day marks the date when humanity has used all the biological resources the Earth can regenerate in an entire year. This year, Earth Overshoot Day was on 28 July. Since then, we have lived on credit, borrowing from future generations.

### **Centenary of Rudolf Steiner's Economics Course**

Rudolf Steiner was also interested in how much Earth each of us needs. In the course he gave on Economics (GA 340) in the summer of 1922 he looked at this question from an economic point of view, asking the opposite question: How much earth is there for each of us? We find the answer to this question by relating the Earth that can be used to the population.

### **Balancing Earth's Life Forces**

One can work out that 2,000 square metres of land are available for each person on Earth. And one can easily show how this is sufficient to feed everyone on

Earth. So, there is room for all! The question is, how do we organize ourselves and what can we do to re-establish a balance between what we take from the Earth and its life forces. According to Rudolf Steiner all economic values must be seen in relation to the yield we gain from the Earth because that is the true foundation of our life. If there are too many economic values that bear no relation to the land and to nature, they should be taken out of the economy. One way of achieving this is in the form of gifts to the free spiritual life. Less consumption of the Earth could lead to an increase in culture. We do not only need Earth, we also need life and spirit.

*About Ueli Hurter:*



Ueli Hurter (Photo: Ariane Totzke)

Ueli Hurter is a Swiss farmer and entrepreneur and the co-leader of the Section for Agriculture at the Goetheanum. He was elected to the Executive Council of the General Anthroposophical Society in Dornach at the 2020 Annual General Meeting.

## **6. From the Canadian Society**



The Anthroposophical Society in Canada has launched a youth blog entitled "Spiritual Vagabonds" under the guidance of Yuri Curumthaully (Toronto) and the



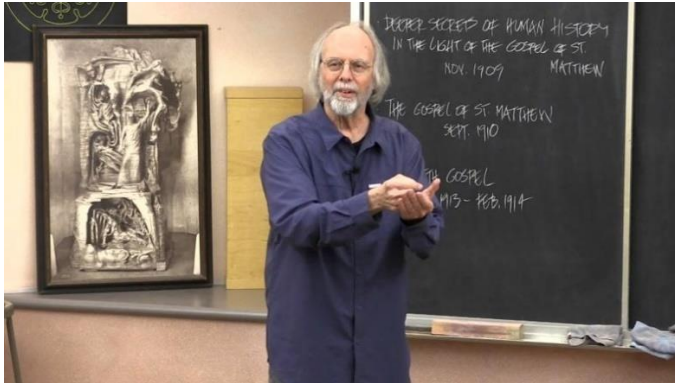
mysterious, or perhaps shy, S.H. (Vancouver Island). You can access the blog here:

[www.anthroposophy.ca/en/category/youth-blog](http://www.anthroposophy.ca/en/category/youth-blog)

Here is a recent contribution:

**August 23, 2022**

**My Internet Treasure Hunt Recommendation:  
Brian Gray's 'Wise Cosmos' YouTube Channel  
by S.H.**



Part 1 of series of reviews on anthroposophical online content such as courses, podcasts, and videos.

As a millennial, to be technologically savvy essentially means to be able to effectively use the search engines on Google and YouTube. At first glance, there is very little anthroposophical online content. Even if there is, the aesthetics of the web interface look as though it belonged to the early 2000's era of the internet. The lack of online presence of anthroposophical thinkers could be due to the fact many older generations of anthroposophists are tech resistant, or simply not knowledgeable or confident enough to use the internet to promote their work. However, the scarcity of what is available makes for a very fun, exhilarating treasure hunt for anthroposophical gems on the web.

Out of sheer curiosity, I began this treasure hunt by systematically searching all anthroposophical publishing houses, regional branches, bookstores, Rudolf Steiner Archives, adult education centers, then took it to the next level and searched for traces of Anthroposophy on mainstream platforms, like Apple Podcast, Patreon, YouTube, Instagram, and even Reddit. There are wonderful free resources and interesting discussions in the most unexpected corners of the web, which could greatly benefit those who do not have access to immediate in-personal

Anthroposophical studies and would like to deepen their learning. With this intention in mind, I hope to offer a series of reviews and recommendations of Anthroposophical online content, ranging from podcasts, video series, courses, and other online resources.

I never thought of searching "Anthroposophy" on YouTube until out of sheer deprivation of and desperation for spiritual content, I gave it a try and discovered Brian Gray's YouTube lectures on Astrosophy and how to read birth charts. An Anthroposophical inspired approach to astrology appeared to me to be a much more definitive and solid perspective to understand astrology amidst the overwhelming varieties of astrological readings. Like many of Brian Gray's videos, they are filmed in a lecture setting, where he is speaking to a group of students, which makes for a more engaged and natural environment for online learning. His illustrations on the black board are clear, easy to follow as a visual aid and provide logical structure to the content. I was able to sit and listen while taking detailed notes, as though I was simply studying alongside his students.

Brian Gray has a profound understanding of the works of Rudolf Steiner. He served as a core faculty member for 38 years at the Rudolf Steiner college in Fair Oaks, California, where many of his online lectures were filmed. He currently directs the Wise Cosmos Educational Initiative, where he provides free and paid online courses on various Anthroposophical topics, such as Parzival, Philosophy of Freedom, star wisdom to esoteric Christianity. On the Wise Cosmos YouTube channel, he has a brief introductory video on the planetary seals. Brian Gray has many other informative videos posted on YouTube. One of my favorites is his introduction to the six basic exercises.

One of the most breath-taking lectures is Brian Gray's three-part series on "Intro to Esoteric Christianity". In part 1, he describes the characteristics of the four Gospels of Mark, Matthew, Luke, and John, then offers a close reading of the two birth stories of John, as presented in the Gospel of Matthew, and of Jesus in the Gospel of Luke. In part 2, he zooms out and provides a detailed overview of the seven cultural epochs, especially of the Atlantean epoch and its seven civilizations. By tracing the genealogy from Adam to Jesus, and the incarnations of Zarathustra in

the various epochs, he shows the immense preparation that took place for the coming of Christ. Delivered with great logical coherence, clarity, and precision, both these lectures are absolutely mind blowing. There is not a single word wasted on unrelated tangents, nor clouded with excessive pathos and personal judgement.

Before watching the lectures, I had a very scattered knowledge of the cultural epochs and of Christianity. These lectures connected many of my fragmented ideas and wove together a very clear picture of Steiner's most esoteric and complex teachings. Even though I am yet to finish watching part 3, I cannot wait to recommend Brian Gray's videos on his YouTube Channel, Wise Cosmos.

I hope you find something that speaks to you!

Let me know if you would like to recommend any online content to us. You can send us an email at: [youthblog@anthroposophy.ca](mailto:youthblog@anthroposophy.ca)

S.H.  
Youth Blog Contributor

Currently located on Vancouver Island, BC Canada  
Member of the General Anthroposophical Society,  
Waldorf graduate, former Waldorf teacher  
Bachelor of Arts and Science in Humanities  
Interest in Anthroposophy for inner development

*Editors Note: S.H. is spot on! Brian Gray is a one of the best teachers of anthroposophy in North America and his online resources are a gift to all of us! For more see [www.wisecosmos.org](http://www.wisecosmos.org)*

## 7. From International Societies

### The Founding of the Anthroposophical Society in India

By Aban Bana

[www.anthroposophicalsocietyindia.org](http://www.anthroposophicalsocietyindia.org)

October 21, 2011 was a special day. The Anthroposophical Society in India was founded in the city of Hyderabad, in the presence of Hans Mulder and many dear Anthroposophical friends from India and abroad. (A brief report of its preparation has appeared in "Anthroposophy Worldwide" of June

2011). The ceremony began with the entire group doing Eurythmy together. This was followed by the seven members affirming their commitment to their new task within the executive committee of the Society. The brief but profound ceremony ended with the recitation of the Foundation Stone Meditation.

The members of the Executive Committee of the newly founded Indian Country Society are:

- Aban Bana, President (in India) and Country Representative
- Nirmala Diaz, Vice President
- Dr. Swapna Narendra, Treasurer
- Samia Alikhan, Secretary
- Jakes Jayakaran, Joint Secretary
- Angelika Mandaikar, Executive Member
- Francis Aradhya, Executive Member.



Aban Bana, President and Country Representative

In India there are over a hundred active and dormant members, both individual as well as belonging to the three Branches: the Gateway Branch in Mumbai, the Rudolf Steiner Branch and the Mercury Branch in Hyderabad. In addition, there are eighteen members of the First Class of the School of Spiritual Science.

This year we are celebrating the 150th anniversary of the birth of Dr. Rudolf Steiner. Many are the changes which have occurred in the history of our world since the day Dr. Steiner was born on February 27, 1861. We do not need to delve into details of all that has happened during this time, but suffice us to say that the whole of humanity has undergone a significant development, resulting in an increased awareness of



the world. That can be considered a truly positive form of globalisation in the spheres of spiritual striving and culture.

One of the most enduring expressions of this development is the Anthroposophical movement, which has now spread to all parts of the world and has touched the lives of countless people, uniting us in our quest for higher knowledge. Rudolf Steiner was born in the West and was active in that part of the world all his life, but his Anthroposophy has become a global impulse, which can be understood and realised by all individuals, regardless of their religious, social or cultural background. It is a world view based upon the individuality of the Human Being.



Image for the 2017 Festival of Anthroposophy

When we consider the origin of modern natural science, we are aware that it is a product of western civilization and thought, and yet there is hardly any country in the world today, which has not been influenced by modern science. If used in a reasonable manner, it can benefit humanity to a high degree, and bring about tremendous progress. However, being one-sided and limited within the physical-material aspect of the world, if not used with care it could degenerate rapidly into spheres of destruction.

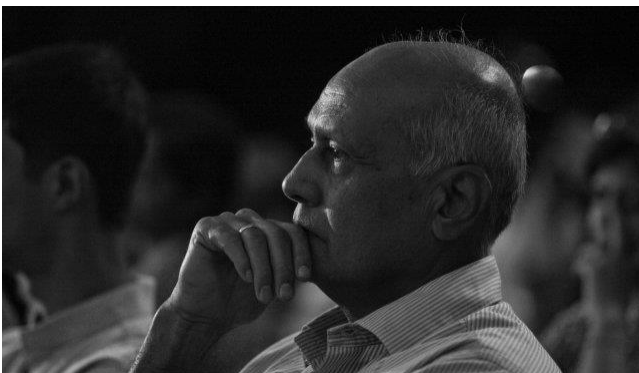


Image for the 2017 Festival of Anthroposophy

Modern day Spiritual Science, as founded by Rudolf Steiner, penetrates into the realms of the sense-world, into the world of nature and the cosmos, and attempts to reach out to the Spirit which is active within it. This is the new path of initiation, which has captured the imagination of many people in India, people who are well acquainted with the ancient spirituality and esoteric knowledge of the land. It is indeed enlightening to read about Rudolf Steiner's views on reincarnation and Karma, or the holy cow or the Bhagavad Gita! In India Rudolf Steiner is also known as a Modern Rishi (seer).



Image for the 2017 Festival of Anthroposophy

Much of what we have learnt about the spiritual worlds from Rudolf Steiner is similar to the wisdom found in ancient Indian scriptures. Yet it must be emphasized that the spiritual insights gained by Rudolf Steiner are a result of his own independent research which he has conducted consciously, by means of his extraordinary clairvoyance and his spiritual-scientific methods and precise thinking. It is by no means simply a revival of ancient texts for the modern world, as is sometimes assumed. Rudolf Steiner borrowed many terms from the ancient Sanskrit language, which he then replaced with German words in keeping with the modern human consciousness. The German language he used for Anthroposophy is similar to Sanskrit; both languages are capable of precisely expressing spiritual thoughts.

What is it in Anthroposophy that holds so much love and interest for people in India, a land which has nine world religions and innumerable spiritual streams? The answer is, the capacity of Anthroposophy to permeate various fields of everyday existence with spiritual insight. Whether it is Education, Agriculture, Curative Education, Social Therapy, Medicine, Architecture, Social Sciences or the Arts,

Anthroposophy enlivens them all spiritually, and brings new light into their practical application for the benefit of humanity. In ancient India too, everyday life was imbued with spiritual knowledge, but today much of that has either been lost or fallen into decadence. With the practical application of Anthroposophy, one connects oneself with the earth and activates the will forces; an important aspect in India today.



Image for the 2017 Festival of Anthroposophy

The number of people active within the Anthroposophical movement in India, a land of one point three billion people (1.300.000.000!) is miniscule, but it is growing. There are seven Waldorf schools in the country, and over fifty schools which are Waldorf-oriented/interested. Then there are homes and institutions for the mentally challenged, Bio Dynamic farms involving hundreds of farmers, a committed group of doctors, psychologists and therapists working in the field of Anthroposophical medicine, as well as hygienic and curative Eurythmy. In each of these subjects there are regular training courses, seminars and workshops, which ensure positive growth. We are deeply grateful to Rudolf Steiner, that we are able to experience a new meaning in life.



Image for the 2017 Festival of Anthroposophy

## 8. From Initiatives & Institutes



The Nature Institute, located in Ghent, New York (see [www.natureinstitute.org](http://www.natureinstitute.org)) is an important and dynamic organization conducting original anthroposophical research, publishing valuable findings and offering an intriguing range of courses. Here we find researchers who see the world through a thinking warmed through and through by heart forces. Here is a short article from their website:

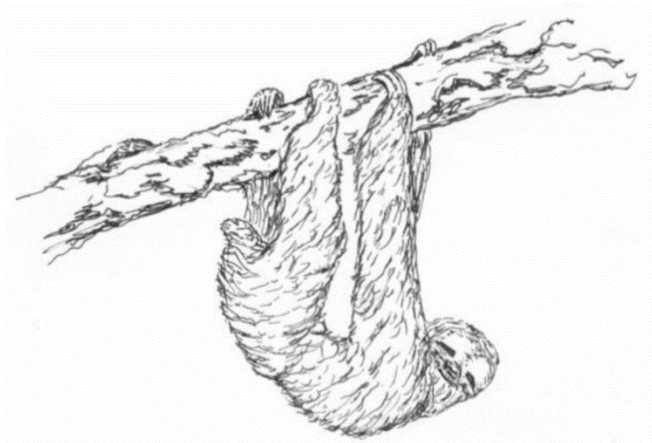
### Whole Organism Biology: A Goethean Approach

“There is a delicate empiricism that makes itself utterly identical with the object, thereby becoming true theory. But this enhancement of our mental powers belongs to a highly evolved age.” — Goethe

This work is inspired by a scientific approach that has its roots in the research and writings of poet and scientist Johann Wolfgang von Goethe (1749–1832). Goethe spent his long life pursuing a living science of the natural world. He spoke of “delicate empiricism,” a felicitous way of expressing two fundamental features of our scientific inquiry: We work empirically by attending closely to phenomena as they appear in manifold ways in nature and through experiments. And we cultivate a particular way of interacting with the phenomena and our own way [of] thinking: We want to enter into a dialogue through which - gently - understanding can arise; we don’t want to forcefully impose concepts, models, or theories on nature. To understand and portray the living nature of things entails both ridding ourselves of ingrained habits of thought and mobilizing new forces within ourselves.



A Goethean approach, as we develop it at The Nature Institute, is concerned with evolving the discipline of science to understand life in a way that is modeled after life itself. For this to occur we have to work to transform ourselves as human beings and begin forming, as Goethe put it, new organs of perception for the dynamic and living qualities of the world. This is no simple pathway, but an inspiring one, since it shows a way to re-integrate human knowing and doing into the wisdom of the world.



The three-toed sloth. Sketch by Craig Holdrege

In what we call whole organism biology, we study the internal ecology of plants and animals, elucidating how structures and functions interrelate in forming the creature as a whole. And we investigate the whole organism as part of the larger web of life. Our interdisciplinary approach integrates natural history, anatomy, physiology, behavior, development, genetics, and evolution. By creating life history narratives of plants and animals, we open up a new understanding of our fellow creatures as dynamic and integrated beings.

Through this approach, the organism teaches us about itself, revealing its characteristics and its interconnectedness with the world that sustains it. This way of doing science enhances our sense of responsibility for nature. No one who has read, for example, Craig Holdrege's essay on the sloth\*—coming to appreciate this animal as a unique, focused expression of its entire forest habitat—will be able to tolerate the thought of losing either the sloth or its habitat.

\*<https://www.natureinstitute.org/article/craig-holdrege/what-does-it-mean-to-be-a-sloth>

## 9. From the Collective Works



Although in general, I have strong preference for printing entire essays or lectures from Dr. Steiner Collected Works, for the purposes of this issue, I present a series of excerpts that shed light on aspects of the etheric heart. References are provided should the reader wish to review the excerpt in context.

### Rudolf Steiner on the Etheric Heart: A Selection of Quotations

**From Theosophy of the Rosicrucian, Lecture 3 "The Elemental World and the Heaven World" (May 26, 1907; Munich; CW 99)**

...The human being, while he is asleep, lives in his astral body outside his physical and etheric bodies. The fact that he must sink into sleep has deep significance for his whole make-up. Do not imagine that the astral body is inactive and has no work to do during the night while it is outside the physical and etheric bodies. During the day, when the astral body is within the physical and etheric bodies, influences come to it from the outside world, impressions which man receives as a result of the functioning of his own astral body, through his senses, through his activity in the physical world. Feelings and experiences, everything that works in upon him from outside continues on into the astral body. This constitutes the actual feeling and thinking part of man, and the physical body, together with the etheric body, is only the transmitter, the instrument. Thinking and willing take place in the astral body. While the human body is active in the external world during the day, the astral body is receiving impressions all the time. But let us remember, on the other hand, that the astral body is the builder of the etheric and physical bodies. Just as the physical body with all its organs has hardened out of the etheric body, so everything that streams and is

active in the etheric body has been born out of the astral body.



"The Holy Grail" by Arthur Rackham, 1917

... The difference between a man who is dead and one who is only sleeping is that at death the etheric body passes away together with the astral body and the physical body alone is left behind in the physical world. From birth until death the etheric body never leaves the physical body except during certain states of Initiation.

... Separation of the physical body from the etheric body during life can take place only in an initiate, but there are certain moments when the etheric body suddenly loosens from the physical body. This occurs when a man has had terrible experiences, for instance, a dreadful fall or has been in danger of drowning. The shock causes a kind of loosening of the etheric body from the physical body and the consequence is that in such a moment the whole of the previous life stands before the soul like a memory-picture. This is analogous to the experience after death.

Partial separations of the etheric body also occur when a limb has "gone to sleep" as we say if a hand, for instance, has gone to sleep, the seer can perceive the etheric part of the hand protruding like a glove; parts of the etheric brain also protrude when a man is in a state of hypnosis. Because the etheric body is woven in the physical body in tiny, pinpoint formations, there arises in the physical body the well-known sensation of prickling in a limb that has gone to sleep.

**From The Gospel of Saint John; Lecture 2; November 17, 1907, Basel; CW 100**

... The difference between inanimate and animate bodies is that in inanimate bodies the materials of which they are constituted follow physical, chemical laws only; but in animate bodies the various materials are combined with one another in a very complicated manner, and only under the influence of the etheric body can they be held together in this form, which to them is unnatural and is forced upon them. The physical materials have the constant tendency to group themselves according to their own nature; this signifies the destruction of the living body and the etheric body fights continually against this destruction.

When the etheric body withdraws from the physical body, the substances of the physical body group themselves in the manner natural to them, and the body becomes a corpse and falls to pieces. The etheric body, therefore, continually combats the destruction of the physical body.

Each organ of the physical body has behind it this etheric body. Man has an etheric heart, an etheric brain, etc., which holds together the corresponding physical organ. One is naturally tempted to picture the etheric body in a material way, somewhat like a thin cloud, but in reality the etheric body consists of a number of currents of force. The clairvoyant sees in the etheric body of man certain currents that are exceedingly important. Thus, for example, there is a stream which rises from the left foot to the forehead (see diagram), to a point which lies between the eyes, about half an inch down within the brain; it then returns to the other foot; from there it passes to the hand on the opposite side; from thence through the heart into the other hand, and from there back to its



starting-point. In this way it forms a pentagram of currents of force.

This current is not the only one in the etheric body, there are very many of them. It is to this stream of force that man specially owes his upright position. We do not find this current in animals, they are bound to the earth by their front limbs. In respect of the form and size of the human etheric body we may say that in its upper part it is an exact image of the physical body. The lower parts are different; here they do not coincide with the physical body. There is a great secret underlying the relationship between the etheric and physical bodies, one which throws a strong light upon human nature. The etheric body of a man is female, that of a woman is male. This explains the fact that in each man's nature there is much that is feminine, and in each woman's nature there is much that is masculine. In the animals the etheric body is larger than the physical body. Thus, for example, in the case of the horse the clairvoyant sees that his etheric body projects above his head like a cap.

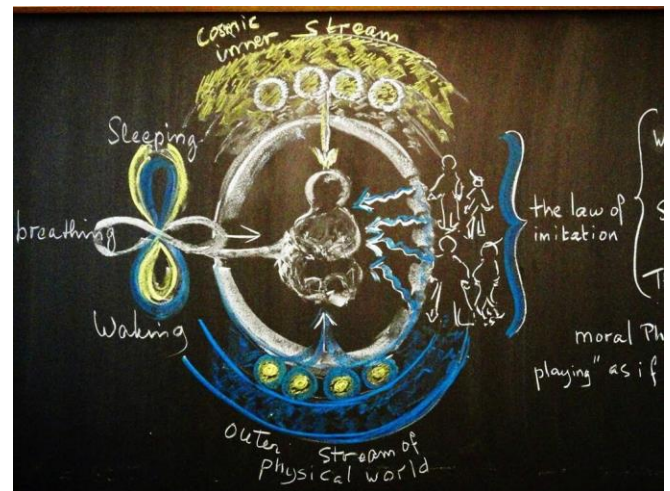
**From *The Secret of Death. The Nature and Meaning of Middle Europe and the European Folk Spirits*, Lecture of June 13, 1915; Elberfeld; CW 159**

Man's external physical body (we know this, for it is a trivial truth) grows older and older. But this is not the case with the etheric body. It may perhaps be difficult to understand this, but the etheric body does not in any way grow older; the etheric body grows younger and younger, in the same degree in which the physical body grows older, until it reaches, as it were, a certain childlike stage of etheric existence, when the human being passes through the portal of death after having reached a normal age. We should therefore say to ourselves: When we begin our physical life on earth through birth, then our etheric body, that has become united with our physical body, is, comparatively speaking, old, and in the course of our earthly life it grows younger and younger, until it reaches its childhood stage, when we pass through the portal of death.

... As a physical being man belongs to the earth, and just as truly does he belong to the heavens as an etheric being. We can only use our physical body as an organ of thinking, because it is organized for that purpose, because the earth sets it free, as it were, for this purpose, when we are awake. And we can only

use our etheric body in such a way that it provides us with life-forces, because the heavens place it at our disposal; when we are awake, and because the heavenly forces of imagination are transformed into life-forces within us, when we are awake.

Thus we cannot speak of our etheric body merely as a misty form, but we should rather speak of it as a microcosmic form reflecting the heavens. When we are born, the etheric body is handed over to us as a especially perfect form. When we are born, our etheric body glistens and shines inwardly, because it is so full of imaginations that come towards it from the great universe. It is a magnificent reflection of the universe! All that we acquire during our life as culture, knowledge and forces of the will and of feeling, is all drawn out of our etheric body as we grow old in the course of our existence between birth and death. Heaven's cosmic forces give us what they must give us during our life between birth and death, and so we are once more young as etheric beings, when we have lived through a normal life between birth and death, for then we have drawn out of our etheric body everything that could be drawn out of it.



Blackboard drawing by Rudolf Steiner

**From *Life and the Human Soul and Its Relation to World Evolution*, Lecture of May 26, 1922, Dornach; GA 212.**

... Before he approaches his physical body — or rather the germ, the embryo, of it — man draws into himself the forces of the etheric universe. Here on earth we live in the physical world — in the world characterized by all that we see with the senses and understand with earthly intellect. But there is nothing in this

world that is not permeated by the etheric world. And before man gets the inclination to unite — through the embryo — with the physical world, he draws to himself the forces of the etheric world, and, in so doing, he forms his own etheric body. But to say that man clothes himself with his etheric body is to say very little. We must enter a little more closely into the nature and constitution of this body.



The Etheric Heart (anonymous)

The etheric body, as it forms and develops itself in the human being, is a universe in itself — a universe, one might say, in picture form. At its circumference it manifests something in the nature of stars, and in its lower portion something that appears more or less as an image of the earth. It even has in it a kind of image of the sun nature and the moon nature.

This is of great significance. On our descent into the earthly world, when we draw to ourselves the forces of the universal ether, we actually take with us in our etheric body a kind of image of the cosmos. If we could extract the etheric body of a man at the

moment when he is uniting with the physical, we should have a sphere — far more beautiful than has ever been wrought by mechanical means — a sphere complete with stars and zodiac and sun and moon. These configurations of the etheric body remain during the embryonic time, while the human being coalesces more and more with his physical body. They begin to fade away a little, but they remain. Indeed they remain right on into the seventh year — that is, until the change of teeth. In the etheric body of the little child, this cosmic sphere is still quite recognizable. But with the seventh year — with the change of teeth — these forms that we behold in the etheric body begin to ray out, in a manner of speaking, previously they were more star-like; now they begin to be like rays. The stars dissolve away in the human ether body; but as they do so they become rays, rays with a tendency to come together inwardly.

All this goes on gradually throughout the period of life between the change of teeth and puberty. At puberty the process is so far advanced that these rays, having grown together here in the center, form as it were a distinct structure — a distinct etheric structure of their own. The stars have faded out, while the structure which has gathered in the center becomes especially living. And in the midst of this central etheric structure, at the time of puberty, the physical heart, with its blood vessels, is suspended.

So we have this strange phenomenon of the star-ether-body drawing inwards. As etheric body it is, of course, undifferentiated at the periphery of the organism — very little can be distinguished in there. On the other hand, during the time from the change of teeth until puberty, it is intensely radiant, raying from without inwards. Then it gathers itself together, and there, clearly suspended within it, is the physical heart.

You must not suppose that until then man has no etheric heart. Certain he has one, but he obtains it differently from the way in which he acquires the etheric heart that will now be his. For the gathered radiance that arises at the time of puberty becomes the true etheric heart of man. The etheric heart he has before this time is one that he received as a heritage through the inherent forces of the embryo. When a man gets his etheric body, and with it makes his way into the physical organism, a kind of etheric heart — a substitute etheric heart, so to speak — is



drawn together by the forces of the physical body. He keeps this etheric heart during his childhood years, but then it gradually decays. (This may not be a very beautiful expression, by our usual standards, but it meets the case exactly.) The first etheric heart slowly decays, and in its stead, as it were constantly replacing that which falls out in the etheric process of decay, there comes the new, the real, etheric heart. This etheric heart is a concentration of the whole cosmic sphere we brought with us as an ether form, a faithful image of the cosmos, when we proceeded through conception and birth into this earthly life.

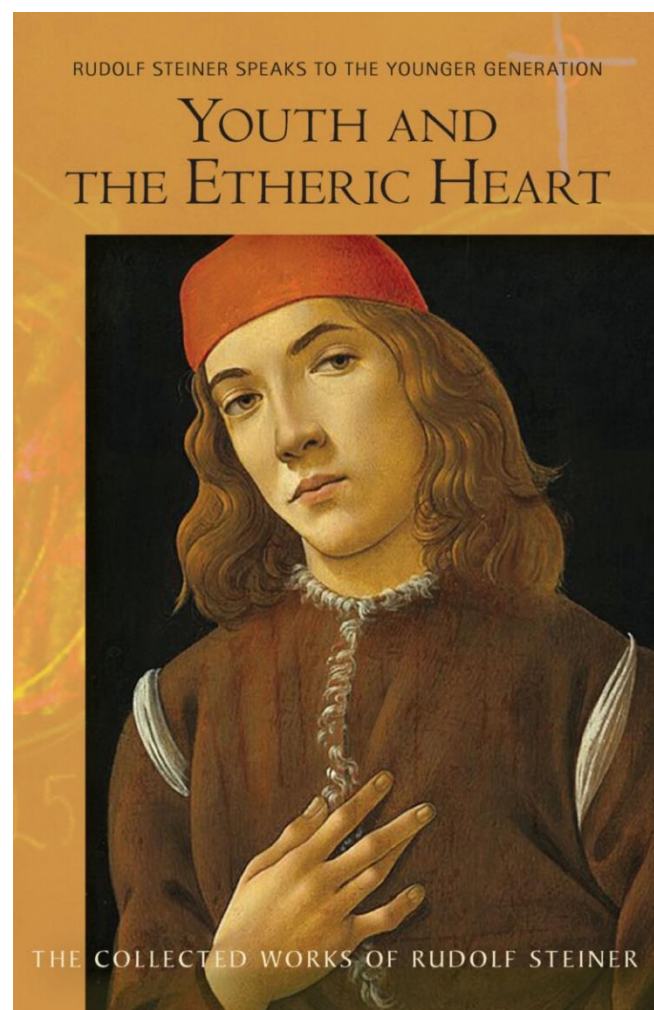
Thus we can trace, throughout the time from birth or conception until puberty, a distinct change in the whole etheric form that the human being bears within him. One may describe it by saying: not until puberty does the human being possess his own etheric heart — that is, the etheric heart formed out of his own etheric body, and not supplied provisionally by external forces.

All the etheric forces that are working in man until puberty tend to endow him with this fresh etheric heart. It is, in the etheric sphere, a process comparable to the change of teeth. For, as you know, until the change of teeth we have our inherited teeth; these are cast out, and their place is taken by the second teeth — those that are truly our own. So, likewise, the etheric heart we have until puberty is cast out, and we now receive our own. That is the point — we receive our own etheric heart.

**From *Youth and the Etheric Heart*: Rudolf Steiner Speaks to the Younger Generation; Lecture of January 6, 1923; Dornach; CW 217A**

...Our hearts, too, have changed. We have a different kind of heart in our body. Our physical heart has become hard, but our etheric heart is more flexible. We must find the way to make use of this supersensible heart of ours. It then will help us to understand spiritual science. To put it plainly, just about everybody and his uncle are talking about spiritual science but only because most science can be taken in lazily. We have to be quite clear about it: spiritual science must come alive in our hearts. And the hearts of young people are perfectly formed to feel what is true in this sphere — if there's enough courage for such thoughts.

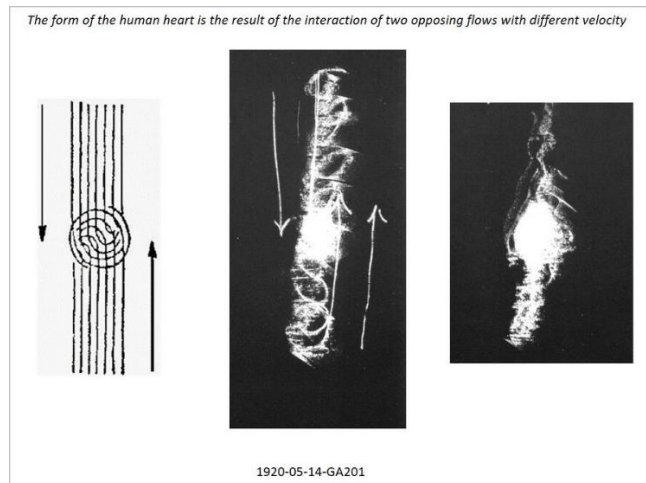
Friedrich Schiller with his warm enthusiasm had much to give the world. He died in very peculiar circumstances. There was an autopsy. His heart was examined; it was found to have become an empty pouch, completely dried up, burned out.



All our hearts will burn out like this unless we can lay hold of them and make them new. And if we are to be serious about spirituality we will have to tell ourselves with a certain amount of courage: "Whenever we seem not to be able to live with the rest of the world, it is because we need to have a new kind of heart!"

However, this should not be just a phrase. Let us be awake to the fact that our new hearts should be aware of the world in quite a different way from the old hearts. If we take this very seriously the youth movement will become something like a flame blazing towards the flames of the sunrise. This will not result from discussions about being young or from talk about inner feelings; in this regard peculiar things can

happen. In Breslau the elderly members in their welcome called me “Papa”; in the youth group there they said I was the youngest of all, though I was three times older than most of them.



Illustrations from the scientific work of Walter Russell (1871-1963)

Indeed it is important to be able to admit this about oneself. The flames from within, the flames from outside, the two flames must strike against each other. It is not at all important to decide or define anything. It is important that we bring about a new kind of enthusiasm. It comes down to this: we should not only learn to sit down but we should learn to stand up. Nietzsche had an apt phrase for Carlyle, who impresses many people with his talent for enthusiasm. “Carlyle’s enthusiasm,” said Nietzsche, “is the kind that takes off its coat.” In other words, Carlyle always had time to take off his coat whenever he was seized by enthusiasm. Carlyle always had time as he got warmly enthusiastic, without hesitation, to take off his coat. One can imagine how this fellow would pull on a silk vest after he has had time to get fully into his enthusiasm and slowly to take off his coat.

But the right enthusiasm is the kind that doesn’t give you time to take off your coat; it makes you sweat, wearing your coat, and you don’t even notice how you’re perspiring! This is the right enthusiasm, my dear friends! It should overpower us so completely that we keep our coats on.

That enthusiasm we should feel compelled to bring into being out of the fullness and immediacy of life itself. We need today to overcome our heavy, sticky tiredness. It is actually lazy to insist on “being clear.” There may well be no time to become clear in the old

sense of the word. But there is the real necessity to become enthusiastic — for enthusiasm will be able to accomplish everything. The word itself will then reach its true meaning. The German word *Begeisterung* carries *Geist*, spirit, in itself. That is self-evident: we need spirit. The English-Greek word enthusiasm has the divine within it (Gr. *Theos*). A god is in the word. Grow inwardly with the flame that is kindled in you today, for then the Michael impulse will be achieved! Without fire, it cannot be achieved. But if you are to live and work, glowing through and through, you yourself will have to become a flame. The only thing not burned up by flames is a flame; when we can begin to feel we are becoming one, and cannot be burned up by other flames, we can safely let our physical heart remain behind as an empty pouch, for we have an etheric heart. It is our etheric heart that will understand that humanity is moving into a new epoch, into a life in the spirit. Our growing into this life in the spirit will form the youth movement, the youth experience, in all its strength.

#### **From Chapter 5 of *Knowledge of the Higher Worlds and Its Attainment* (Collected Works 10)**

The development of the soul-body in the manner described above permits perception in a supersensible world, but anyone wishing to find his way in this world must not remain stationary at this stage of development. The mere mobility of the lotus flowers is not sufficient. The student must acquire the power of regulating and controlling the movement of his spiritual organs independently and with complete consciousness; otherwise he would become a plaything for external forces and powers. To avoid this he must acquire the faculty of hearing what is called the inner world, and this involves the development not only of the soul-body but also of the etheric body. The latter is that tenuous body revealed to the clairvoyant as a kind of double of the physical body, and forms to a certain extent an intermediate step between the soul nature and the physical body. (See the description on the author’s book *Theosophy*.) It is possible for one equipped with clairvoyant powers consciously to suggest away the physical body of a person. This corresponds on a higher plane to an exercise in attentiveness on a lower plane. Just as a person can divert his attention from something in front of him so that it becomes non-existent for him, the clairvoyant can extinguish a physical body from his field of observation so that it becomes physically



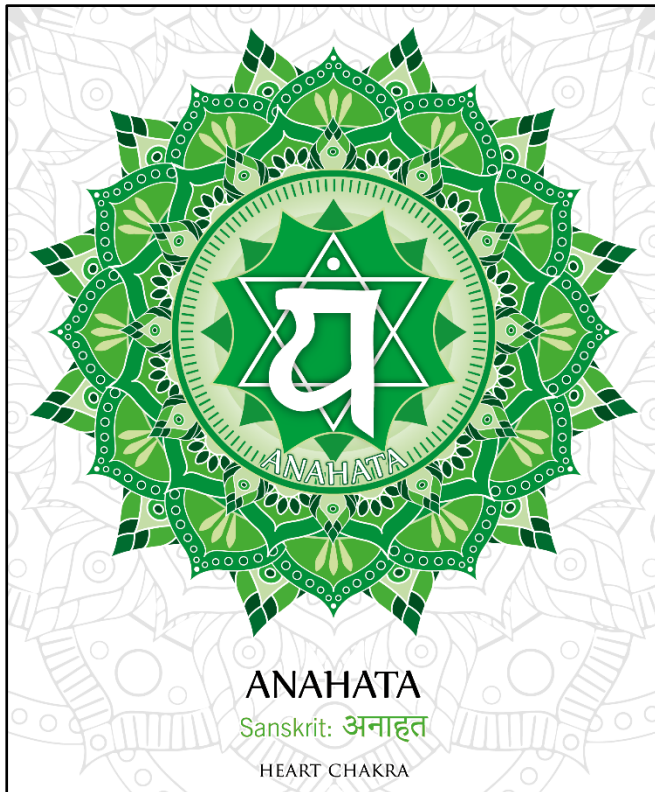
transparent to him. If he exerts this faculty in the case of some person standing before him, there remains visible to his clairvoyant sight only the etheric body, besides the soul-body which is larger than the other two — etheric and physical bodies — and interpenetrates them both. The etheric body has approximately the size and form of the physical body, so that it practically fills the same space. It is an extremely delicate and finely organized structure. (I beg the physicist not to be disturbed at the expression “etheric body”. The word ether here is merely used to suggest the fineness of the body in question, and need not in any way be connected with the hypothetical ether of physics.)

Its ground-color is different from any of the seven colors contained in the rainbow. Anyone capable of observing it will find a color which is actually non-existent for sense perception but to which the color of the young peach-blossom may be comparable. If desired, the etheric body can be examined alone; for this purpose the soul-body must be extinguished by an effort of attentiveness in the manner described above. Otherwise the etheric body will present an ever changing picture owing to its interpenetration by the soul-body.

Now, the particles of the etheric body are in continual motion. Countless currents stream through it in every direction. By these currents, life itself is maintained and regulated. Every body that has life, including animals and plants, possesses an etheric body. Even in minerals traces of it can be observed. These currents and movements are, to begin with, independent of human will and consciousness, just as the action of the heart or stomach is beyond our jurisdiction, and this independence remains unaltered so long as we do not take our development in hand in the sense of acquiring supersensible faculties. For, at a certain stage, development consists precisely in adding to the unconscious currents and movements of the etheric body others that are consciously produced and controlled.

When esoteric development has progressed so far that the lotus flowers begin to stir, much has already been achieved by the student which can result in the formation of certain quite definite currents and movements in his etheric body. The object of this development is the formation of a kind of center in the region of the physical heart, from which radiate currents and movements in the greatest possible variety of colors and forms. The center is in reality not a mere point, but a most complicated structure, a most wonderful organ. It glows and shimmers with every shade of color and displays forms of great symmetry, capable of rapid transformation. Other forms and streams of color radiate from this organ to the other parts of the body, and beyond it to the astral body, completely penetrating and illuminating it. The most important of these currents flow to the lotus flowers. They permeate each petal and regulate its revolutions; then streaming out at the points of the petals, they lose themselves in outer space. The higher the development of a person, the greater the circumference to which these rays extend.

The twelve-petalled lotus flower has a particularly close connection with this central organ. The currents flow directly into it and through it, proceeding on the one side to the sixteen and the two-petalled lotus flowers, and on the other, the lower side, to the flowers of eight, six and four petals. It is for this reason that the very greatest care must be devoted to the development of the twelve-petalled lotus, for an imperfection in the latter would result in irregular formation of the whole structure. The above will give an idea of the delicate and intimate nature of esoteric



training, and of the accuracy needed if the development is to be regular and correct. It will also be evident beyond doubt that directions for the



Angel of Justice by Anelia Pavlova (2010)

development of supersensible faculties can only be the concern of those who have themselves experienced everything which they propose to awaken in others, and who are unquestionably in a position to know whether the directions they give lead to the exact results desired. If the student follows the directions that have been given him, he introduces into his etheric body currents and movements which are in harmony with the laws and the evolution of the world to which he belongs. Consequently these instructions are reflections of the great laws of cosmic evolution. They consist of the above-mentioned and similar exercises in meditation and concentration which, if correctly practiced, produce the results described. The student must at certain times let these instructions permeate his soul with their content, so that he is inwardly entirely filled with it. A simple start is made with a view to the deepening of the logical activity of the mind and the producing of an inward intensification of thought. Thought is thereby made free and independent of all sense impressions and experiences; it is concentrated in one point which is held entirely under control. Thus

a preliminary center is formed for the currents of the etheric body. This center is not yet in the region of the heart but in the head, and it appears to the clairvoyant as the point of departure for movements and currents. No esoteric training can be successful which does not first create this center. If the latter were first formed in the region of the heart the aspiring clairvoyant would doubtless obtain glimpses of the higher worlds, but would lack all true insight into the connection between these higher worlds and the world of our senses. This, however, is an unconditional necessity for man at the present stage of evolution. The clairvoyant must not become a visionary; he must retain a firm footing upon the earth.

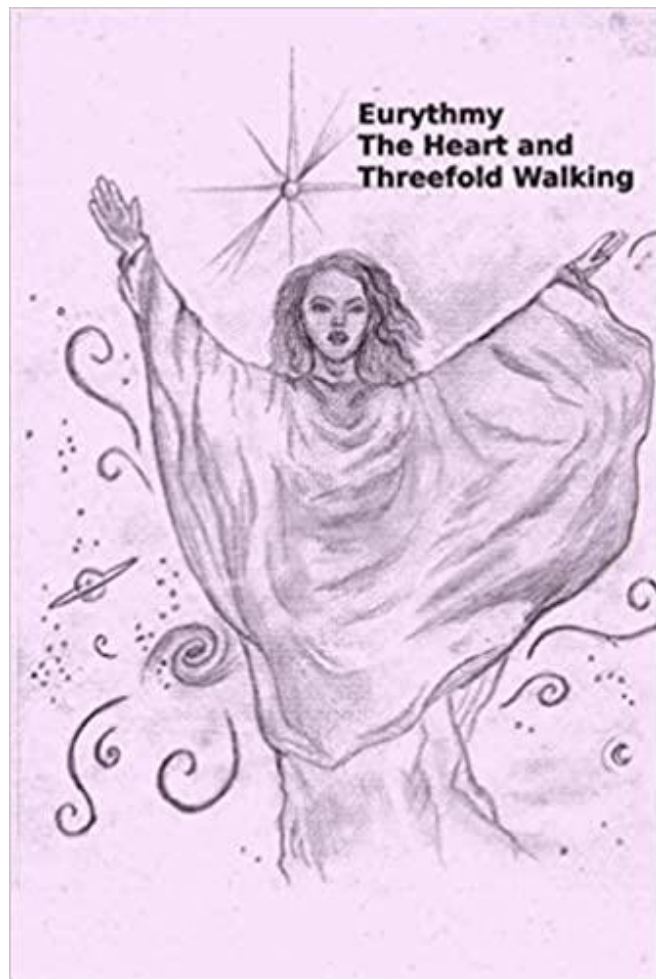
The center in the head, once duly fixed, is then moved lower down, to the region of the larynx. This is effected by further exercises in concentration. Then the currents of the etheric body radiate from this point and illumine the astral space surrounding the individual.

Continued practice enables the student to determine for himself the position of this etheric body. Hitherto this position depended upon external forces proceeding from the physical body. Through further development the student is able to turn his etheric body to all sides. This faculty is effected by currents moving approximately along both hands and centered in the two-petalled lotus in the region of the eyes. All this is made possible through the radiations from the larynx assuming round forms, of which a number flow to the two-petalled lotus and thence form undulating currents along the hands. As a further development, these currents branch out and ramify in the most delicate manner and become, as it were, a kind of web which then encompasses the entire etheric body as though with a network. Whereas hitherto the etheric body was not closed to the outer world, so that the life currents from the universal ocean of life flowed freely in and out, these currents now have to pass through this membrane. Thus the individual becomes sensitive to these external streams; they become perceptible to him.

And now the time has come to give the complete system of currents and movements its center situated in the region of the heart. This again is effected by persevering with the exercises in concentration and meditation; and at this point also the stage is reached



when the student becomes gifted with the inner word. All things now acquire a new significance for him. They become as it were spiritually audible in their innermost self, and speak to him of their essential being. The currents described above place him in touch with the inner being of the world to which he belongs. He begins to mingle his life with the life of his environment and can let it reverberate in the movements of his lotus flowers.



Cover of a book by John Hinkle published in 2019

At this point the spiritual world is entered. If the student has advanced so far, he acquires a new understanding for all that the great teachers of humanity have uttered. The sayings of the Buddha and the Gospels, for instance, produce a new effect on him. They pervade him with a rapture of which he had not dreamed before. For the tone of their words follows the movements and rhythms which he has himself formed within himself. He can now have positive knowledge that a Buddha or the Evangelists did not utter their own revelations but those which flowed into them from the inmost being of all things.

A fact must here be pointed out which can only be understood in the light of what has been said above. The many repetitions in the sayings of the Buddha are not comprehensible to people of our present evolutionary stage. For the esoteric student, however, they become a force on which he gladly lets his inner senses rest, for they correspond with certain movements in the etheric body. Devotional surrender to them, with perfect inner peace, creates an inner harmony with these movements; and because the latter are an image of certain cosmic rhythms which also at certain points repeat themselves and revert to former modes, the student listening to the wisdom of the Buddha unites his life with that of the cosmic mysteries.

## 10. From Another Anthroposophist

**From “Ch. 3 The Heart and the Fate of Humanity” in The Mystery of the Heart: The Sacramental Physiology of the Heart in Aristotle, Thomas Aquinas, and Rudolf Steiner by Dr. Peter Selg**

...The karmic forces of the future are transformed in the warmth structure of the heart. These forces are taken up into its etheric warming space, which is formed out of the cosmos with the most intensive concentration. During a lecture on developmental physiology, Steiner explains that people are able to inscribe individual actions (by means of the soul-body at work), and also intended actions (by means of the “I” at work), into this etheric warmth space following the time of puberty, which he called the “earthly maturity”<sup>339</sup> With an emphasis on astral and etheric events,<sup>340</sup> Steiner said:

Starting at the time of sexual maturity, all human activity begins in the etheric heart, taking a detour through the astral body. The etheric heart is the organ that arose from the reflection of the stars and the cosmos. Everything begins there.

This is an extraordinarily important occurrence because, when you observe all of this, you find the union of what the human being does on Earth with the cosmic. If you think in terms of the etheric world, you find a compact form of the cosmos in the heart. At the same time, if you think in terms of the astral world, you see in contracted form all that is undertaken by the human being.

The human being and the cosmos, with all its cosmic events, find their connection in the heart. In all of the human body, only in the area around the heart do we find such a close correspondence between the astral body and the etheric body. Through birth, the human being has brought a reflection of the entire world into the etheric body. In fact, it is the case that this entire world, the essence of which is within us, takes into itself and permeates itself with everything the human being does. Through these connections there is an opportunity; every deed in every human life from this point on becomes part of the essence of these reflections of the cosmos.

When human beings pass through the portal of death, we have laid aside the physical body. We take everything with us into the further [next] spirit-soul life in this etheric-astral form in which the heart swims. Since we become increasingly large spiritually, we can give up our entire karma to the cosmos. After all, the substance of the entire cosmos is there inside, contracted into the heart, in the etheric body...

When we observe the development of the human being, we can actually tell ourselves that, in the region of the heart, there is a conjoining of the cosmic and the earthly. The cosmic, in its cosmic configuration, is taken into the etheric. There it prepares itself to accept and take in everything we do. We go forth and step into a new cosmic existence when we have gone through the portal of death. We take with us what has formed itself through an inner penetration of the etheric with human deeds.<sup>141</sup>

This is how the human heart becomes and remains an "organism for the development of karma."<sup>142</sup> Where your treasure lies, there, too, lies your heart...(Luke 12:34).

#### Notes:

- 339. CW 317 (not available in English), p. 18
- 340. On this topic, see also Thomas Aquinas's corresponding allusions in *De motu cordis*, according to which the formative forces, together with the later life form of the heart, are subject to the *Anima Sensitiva*, living in perceiving, moving, and desiring forces. They also establish a unifying collaboration of the sensing soul with the living body.

- 341. CW 212 (English trans.: *Introducing Anthroposophical Medicine*), pp. 123ff.
- 342. Ibid. p. 127

## 11. Editorial Notes on the Theme

### Editorial Notes on the Theme of the Etheric Heart by Robert McKay

In my own anthroposophical journey, I am trying to develop a more precise understanding of how the human being transforms through embarking on the meditative path. As Dr. Steiner says, at the opening of Chapter 6 of Knowledge of the Higher Worlds and Its Attainment:

*One of the fundamental principles of true spiritual science is that the one who devotes himself to its study should do so with full consciousness; he should attempt nothing and practice nothing without knowledge of the effect produced.*

In order to understand these effects, one must work toward a richer understanding of the human being in general. In anthroposophy, this is no small task. I am finding that the two sister projects are linked: the more I understand the human being in general, the more I understand about the effects of meditation.

I am just beginning to understand more about the various organ systems of the living physical body and the sustaining cascading creative impulse that flows 'down' from astral into etheric into the physical. In this issue I tried to find selections from Rudolf Steiner and Peter Selg that speak directly or indirectly to the formation and importance of the etheric heart.

Re-reading these selections fills me with wonder, especially at the depth of Dr. Steiner's knowledge. Re-reading these selections also leave me feeling overwhelmed. This is often the case as I begin to study a new arena of anthroposophy. I find myself worried that I am just not smart enough to understand all this. There is a temptation to turn away from what looks like an impossible task. I am no longer so easily seduced by this impulse to give up. I have learned that if I read and re-read, ponder and 're-ponder', the anthroposophy that at first appears like a sheer unclimbable rockface reveals a hidden stairway. There is always a way up and I will find it. It is rarely straight forward. I work a bit, develop a better question,





eventually agreed that professional stenographers should be hired to ensure a more accurate record of his lectures would be created.

At first, he resisted having stenographers present at all, preferring that the lectures be experienced only by those present. Initially he insisted that the stenographer be hidden behind a screen, out of sight, but after a time, this requirement was dropped. To the end of his life Dr. Steiner was not fond of having his lectures taken down verbatim, as he expresses in the following quote from late in this life:

Today when a lecture is given even to the most exclusive circle, the question always arises of finding a stenographer. I do not like stenographers. One must put up with them, of course, but I would much rather they were not there." (Rudolf Steiner, Agriculture Course, Q&A session on 14th June 14, 1924; CW 327)

Of course, we know that he felt this way only because a stenographer was present to record this comment!

Dr. Steiner entrusted the task of overseeing the stenographers to his wife Marie Steiner. She hired them, supervised their transcripts, and prepared the lecture texts for publication. As Dr. Steiner only reviewed and corrected a few of these lecture series, most were published with the original proviso: "Errors occurring in transcripts which I myself have been unable to revise will just have to be tolerated."

Of the over 6000 lectures Dr. Rudolf Steiner gave during his lifetime, about 3700 were documented by a stenography. In most cases, the Rudolf Steiner Archive still has the original stenography pads. This work was done by five people over the years: Walter Vegelah, Hedda Hummel, Georg Klenk, Franz Seiler and Helene Finckh. Of these five, Helene Finckh (1883 - 1960), is the most important, and arguably the most accurate. A professionally trained stenographer, she was hired by Marie Steiner in 1916. In addition to taking the notes of lectures, she served as Dr. Steiner's secretary. After Dr. Steiner died, she continued on as Marie Steiner's secretary until 1948. For the rest of her life, she worked on the development and publication of Rudolf Steiner's Collected Works, along with many other collaborators.

Helene Finckh is responsible for having made the verbatim records of roughly 2,500 lectures. Her notes

include asides, digressions, pauses, notes on Dr. Steiner's hand gestures, and incomplete sentences. As such, her notes catch some of the vitality of the actual spoken word. Much of this detail is lost as these verbatim notes are transformed into the form of the lectures we have today.

So here is a "shout out" to Helene Finckh, to whom, I think you will agree, we owe a great debt!

## 13. The Artist's Corner

### Introducing Anelia Pavlova



Anelia Pavlova, who goes by Annael, is a wonderful artist whose work has a magical quality, deeply informed by her richer understanding of soul and spirit. She is an artist working her way deeper into the mysteries of the cosmos. Text and images form her website: [www.annael.com](http://www.annael.com).



Journey of a Star (2009)

I graduated with a Master Degree in Fine Arts (majoring in Illustration and Book Design) in 1981 under the guidance of Prof. Roumen Skorchev. After graduating, I continued to work in the areas of illustration and printmaking.

Since Art expresses high ideals through beauty, a good mastering of the craft is needed (in addition to other things). What has always interested me, however, are the colours. As a child the colours attracted me strongly and I studied the paintings of the Old Masters, looked at the hues of the flowers and the Nature as a whole. So, I have always desired to study oil painting.

Indeed, I have always wanted to make colours. After numerous experiments, in 1985 I finally achieved an innovative and unique technique through which I found a way to make colours in the intaglio (engraving) process. In principle, bright colours in printmaking are very difficult to achieve, except manually or with lithography. A friend and colleague of mine from Austin, TX, who is also a lecturer in printmaking, pointed out to me later that my technique is very similar to the "a la poupee" technique of the Old 16th century French engravers. The name comes from the French word for "doll", since they used a small rag ball wrapped with leather for spreading the ink. Well, I did not use a doll, and despite the similarities, the technique I created is unique in itself.



The Angel of Life (2009)



Octava Spera I (2010)



All my wine labels are also done using this technique. My first series of prints after the Old Dutch Masters was created with this technique, and the works were acquired by the Pushkin State Museum of Fine Arts, Moscow and the National Art Gallery, Sofia.

In February 1993 I moved to Australia. In 1994 I made the first exhibition of my prints in Australia in BMG Gallery, the best gallery in Adelaide at the time. What allowed me to make this exhibition then was the generosity of an old British lady who kept an art-supplies shop 50km out of the city – her act of faith and love for art was unforgettable for me. The exhibition turned out to be very successful – all the works (except one print) were sold-out by the end; this allowed me to purchase the specialized materials I needed to continue with my printmaking work.

In 1995 I was offered to make one of the Queen of Clubs (Semillon) labels for Peter Lehmann Wines, which marked the beginning of a number of commissions for wine labels that I made over several years. The Queen of Clubs label used on the Semillon wine for Peter Lehmann has now become quite famous, with a controversy about its export to the US well documented on the internet by Peter May. Other labels included Shiraz Grenache for Peter Lehmann Wines and a label for Brangayne (whose story is on the Brangayne site). The Brangayne label shows the preparation of the Drink of Love; it was used in different designs for various wines.



Virgin Sophia of the Night (2012)

A series of four labels after Irish legends for Setanta Wines was my last project in this area. I enjoyed researching Irish mythology very much, but I must

admit that it was very difficult to create an image reflecting the time, since all that is left from this period are crude rock drawings, which are not always very clear. A lot of imagination was needed to create a heroic and fearful image of Setanta – a hero from the Irish legends – while preserving, at the same time, the beauty of the good deeds and the necessity of lightness in the images, so that people would wish to try the wines and not be scared away by a ferocious-looking Setanta!

My labels have a certain place in my oeuvre, as do my prints. However, I have always found that printmaking is limited by its technology and does not allow me to express what I wish. Thus, I decided that I must once and for all turn to oil painting as the correct medium to express my ideas. I thus began to paint, learning the necessary techniques as I went along, with an emphasis on the Old Masters – or at least, in the way that I thought their technique can be adapted in our time. Soon enough I realized that what I had achieved in printmaking with the invention of a new technique was actually my desire to bring the colours and world of painting to the printmaking medium. Painting now became my artistic expression in a way that I felt it should have always been.

As my ideas developed, I also began to create my works using classical music. I have always enjoyed working with music, even as a student; but I discovered that in classical music there was something that would coincide with my works – when the music is sublime, one is taken into a world of lofty thoughts and pure feelings that is a reflection of something inherently human, and at the same time completely Divine. Of course, it is not just the music that affects the work – the music must be suitable for the idea that I have; also, the performance is of the greatest importance, since only a good performance can extract from the silent score the true "vision" of the composer. "Musical Offerings" (2001) in TVH Gallery, Sydney, contained my first attempts to use music in such a way; since then this has become integral for me. Thus I turned to music for inspiration, and also to the Old Masters – two influences that are undeniable in my art, which, in all other respects, is unique in itself.

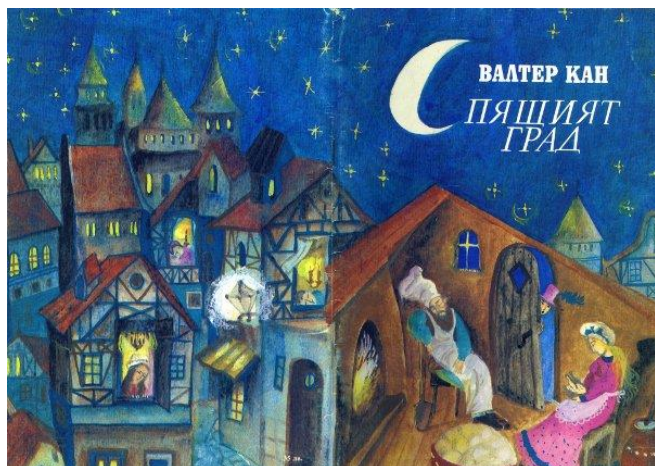


Illustration: The Sleeping Town, Fairy Tales by Walter Kahn (1994)

## 14. The Meditant's Corner

An on-going column about the meditative path, beginning in October.

## 15. Book Reviews and Notices

A place for a monthly book review and notices of new and interesting publications beginning in October.

## 16. Reflections on Current Events

A monthly reflection on an aspect of contemporary life from an anthroposophical perspective beginning in October.

## 17. The Calendar of the Soul

August / September

22

The light from world-wide spaces  
Works on within with living power;  
Transformed to light of soul  
It shines into the spirit depths  
To bring to birth the fruits  
Whereby out of the self of worlds  
The human self in course of time shall  
ripen.

*Translation © 2022 Ruth & Hans Pusch & The  
Calendar of the Soul Online*

September – Week 1

23

There dims in damp autumnal air  
The senses' luring magic;  
The light's revealing radiance  
Is dulled by hazy veils of mist.  
In distances around me I can see  
The autumn's winter sleep;  
The summer's life has yielded  
Itself into my keeping.

*Translation © 2022 Ruth & Hans Pusch & The  
Calendar of the Soul Online*

September – Week 2

24

Unceasingly itself creating  
Soul life becomes aware of self;  
The cosmic spirit, striving on,  
Renews itself by self-cognition,  
And from the darkness of the soul  
Creates the fruit of self-engendered will.

*Translation © 2022 Ruth & Hans Pusch & The  
Calendar of the Soul Online*

September – Week 3

25

I can belong now to myself  
And shining spread my inner light  
Into the dark of space and time.  
Toward sleep is urging all creation,  
But inmost soul must stay awake  
And carry wakefully sun's glowing  
Into the winter's icy flowing.

*Translation © 2022 Ruth & Hans Pusch & The  
Calendar of the Soul Online*

26

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Michaelmas Mood

O Nature, your maternal life  
I bear within the essence of my will.  
And my will's fiery energy  
Shall steel my spirit striving,  
That sense of self springs forth from it  
To hold me in myself.

*Translation © 2022 Ruth & Hans Pusch & The  
Calendar of the Soul Online*