

KEY DATES

12 Holy Nights
Sat 30th Nov
10am-2pm

Christmas Festival
Sunday 8th Dec 10am

Planetary Parade
28th February 2025

14th-18th April 2025
AAMA Conference
Bringing Healing
Forces through
Anthroposophic
Medicine

Easter Festival TBA

Whitsun TBA

Michealmas TBA

October 2025
Alfredo Agostini visits

Next Newsletter
March 2025

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News in Victoria

Dear Friends,
I hope this finds you well, in good spirits and preparing to embark on the Holy Nights journey ahead.

Firstly, thank you Yasushi for all your work and dedication in bringing this newsletter to us over the past seven years, and secondly I am delighted to be taking on that role now.

Thankyou to the Christian Community for your generous donation to the Victorian Branch from the Ligsma Fund and welcome to our newest members Helen Bakowski and Kenneth Killeen.

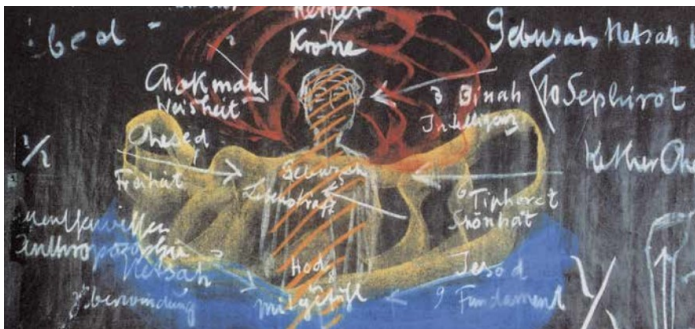
I recently had the pleasure of participating in the Michaelmas festival. This was a wonderful collaboration between the Michael Group and the Victorian

Anthroposophical branch, hosted at the Vic Branch headquarters in Kew. What a wonderful celebratory event. There were many generous contributions that made this event so deeply nourishing.

Thankyou to the speakers Stephanie Isvic, Pauline Lukas, Lukas Ryan, Johanne Schaefer and Birgith Lugosi. Thankyou to the Aurora Australis Performance Group with pianist Shane Rohde and thank you to everyone behind the scenes who created the

space for new understandings to arrive and new vistas to open up.

With this newsletter, my wish for you is that you delve into the articles, the contributions from our community and find something that brings you joy, something that inspires you, something that nourishes and soothes your soul, enlivens your spirit and comforts and carries you through these holiest of times. *Leanne Savory*



Did you know.....

The lunar year (12 full moon cycles) takes about 354 days to complete. The solar year (or the time it takes for the earth to orbit the sun) is about 365 days.

Since ancient times, this gap, this time between the years, also know as the Twelve Holy Nights or the cosmic pause, has held important spiritual, historical and cultural significance. These nights, which span the period between December 25th and January 6th are a time of height-

ened spiritual energy, a portal between the old year and the new one, a time when the boundaries, the veils, between the Spiritual and Physical worlds are thinnest.

This transition period between the old year and the new year is often seen as a time of rest, inner reflection and renewal, a time to cleanse oneself of past burdens and prepare for new beginnings. A time where one can retreat inwardly, deepen spiritual connections and prepare

spiritually for the coming year. These holy nights offer a rich, sacred opportunity for personal and spiritual growth and can serve as a bridge between the old year and the new, connecting the physical world with the spiritual realm. I have participated in the holy nights workshop over the past few years, finding much inner strength and warmth, and have made it a mandatory annual practice for myself. Will you come on the journey this year with me? *Details page 3*



Michael Festival Report



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As I sat in the audience and listened to the lectures I heard newly about the cosmic year. Four spiritual festivals as a pathway for our spiritual growth. Beginning with the holy nights we enter deeply into the first mystery, through east-

er - the mystery of Golgotha, onto Whitsun - the festival of the free individuality and culminating with Michaelmas, a celebration of everything that has come before, a call - to understand ourselves as spirit beings among other spirit beings and what is our call to action? These times are calling me towards regular spiritual practice and I look forward to continuing that strengthening journey over the next year.

Leanne Savory

The Cosmic Year



**“Understand
ourselves as
Spirit Beings
among Spirit
Beings”**

Twelve Holy Nights



**Rudolf Steiner's
Representative
of Humanity**
[Image from here](#)

Dear Members and Friends,

It was on the 20th of September 1913 when Rudolf Steiner spoke the Macrocosmic Lord's prayer after laying the Foundation Stone of the first Goetheanum. He began the unveiling of what Evil would look like for modern man.

The Cosmic Constellations today are challenging on every level.

Rudolf Steiner spoke of "what will come in the next decades: "It will be an opportunity for us to stand firm on the ground that the new spir-

itual life is bringing into existence. Outer desolation will change into Soul desolation and from this 'Vision' will be born.

We must root fear out of our souls, root out the dread of what is pressing close to Mankind out of the future. We must develop serenity in relation to all our feelings and anxiety about the future. We must look ahead with absolute equanimity at whatever is to come - for it is coming toward us through cosmic guidance filled with wisdom."

"O Earth: invisible! What, if not transformation, is your urgent command?" - *Rainer Maria Rilke* (from the ninth Duino Elegy)

The 12 Holy Nights Workshop is an opportunity for us to actively take part in this transformation. Tuning into what is required to prepare for the coming Year 2025.

warm greetings

*Birgith Lugosi State Secretary
Australian Anthroposophical Society
Victorian Branch*

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

Workshop Details

The Victorian branch of the Anthroposophical society invites you to discover the significance and the magic of the 12 Holy Nights which run from December 24th to Epiphany.

Prepare for the coming year and plant seeds for each month of the calendar. The seed holds the Past, Present and Future. At the event of Christmas and Holy Nights a seed will be planted for all 12 months of the new year.

To prepare for the beginning of Holy Nights, the time of Advent, a Spiritual student would observe 7 important meditations from the 1st through to 24th December.

Let us explore the 12 signs and symbols and plant the seed in our souls through movement, Self Healing Meditation, Eurythmy Meditation, and more.

These practises can influence the coming year by working spiritually in a positive and fruitful way.

Date and Time:

Saturday

30th November 2024

10am-2pm

Location:

*Aurora Australis -
Anthroposophical College of
the Arts*

2 Union St, Kew

Cost: \$50

RSVP: Birgith Lugosi

0448 844 453

CAN YOU CONTRIBUTE TO OUR NEWSLETTER?

We would love to hear from you.

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

Please contact Leanne Savory on : 0400 175 698

Or email: asvicnewsletter@gmail.com

At The Turning Point of Time

The significance of Christmas for Rudolf Steiner



The first Goetheanum

This article is from notes taken at a lecture by Virginia Sease, PhD, at the Waldorf School of Princeton, on December 12, 2010, commemorating the 75th Anniversary of the Princeton Group. Dr. Sease (now retired), at that time, was a member of the Executive Council (Vorstand) at the Goetheanum, in Dornach, Switzerland.

“In this Christmas night there should pour into our hearts the fundamental human feeling of love—the fundamental feeling that says: compared with all other forces and powers and treasures of the world, the treasures and the power and the force of love are the greatest, the most intense, the most powerful.”

Rudolf Steiner
GA 143 24 Dec 1912

Rustic Nativities

Rudolf Steiner received his initial impressions of Christmas from the festive atmosphere of the Austro Hungarian villages in the latter nineteenth century of his childhood. As Christmas approached, these neighborhoods were suffused by a mood he later described as magical breath that filled the homes and streets with joyful, hopeful anticipation. Even the poorest peasant householders would dedicate a corner of their dwelling to a crèche populated by wooden figures they carved themselves to represent the Holy Family and its pastoral or regal visitors, and above the scene always hovered an ingeniously suspended angel protecting the domestic setting of miraculous newborn.

As a boy, Rudolf Steiner enjoyed repeated opportunities to view such humble vignettes when visiting his neighbors. In light of Steiner’s towering cultural innovations, we can easily forget that the rural working-class comprised the social milieu of his upbringing. As an adult, he spoke of his sympathy (which today we might term empathy) with the proletariat as a natural result of having grown up among them.

The villagers of Steiner’s childhood went further than decorating their homes to welcome Christmas, celebrating the Nativity not only in consecrated space but also in dramatic time: The peasants enacted traditional seasonal pageants centered around the two archetypal narratives; every Christmas Eve they re-enacted the biblical stories of the Creation of the World, the Temptation of Adam and Eve, and the Expulsion from Paradise, and on Christmas Day the story of the Shepherds as recounted in the Gospel According to St. Luke.

Serious Play

Despite their homely setting, these productions were in no sense casual, but rather conducted in high solemnity: Preparation began at the end of the harvest season, when, in the age prior to electrical illumination, peasants—in that day men and boys only, including for the roles of Mary and the angel— would rehearse by lantern and candlelight.

Thanks to the insight and diligence of one of Steiner’s most beloved and infant Redeemer as they proceeded through the streets and into homes, where they would be welcomed to approach the prepared crèche. This tradition continues today in parts of Switzerland, whose residents receive children’s dramatic offerings and expectations of reciprocal gifts from their hosts. The ceremony thereby gently inducts everyone’s active participation into the festival that celebrates the Incarnation of good will.

At The Turning Point of Time

Pedagogical Annunciations

On multiple occasions, for example in lectures given in 1915 and 1920, Rudolf Steiner held that Anthroposophy can serve humanity's present task by replenishing our ebbing natural piety through freely undertaken schooling in devotion. Feelings of reverence, once trained through forms of folk religion, can now be suitably directed toward higher knowledge itself, as the first step along the path toward Initiation.

To help prepare children for a lifetime of appreciating worlds higher than their own personalities and material surroundings, soon after its founding in 1919, teachers at the first Waldorf School in Stuttgart presented the Oberufer Christmas plays as a gift to their students. This practice has spread widely, so that today the plays are performed at hundreds of Waldorf Schools worldwide. In their sensitive mixture of joy, humor, and piety, their universal appeal complements and transcends whatever formal religious training the children might receive at home.

Our speaker recalled her own experience with these plays as a teacher at Highland Hall Waldorf School in Los Angeles. In the early 1970s, a new tradition began: Out of their own initiative, twelfth-grade students there produced the Three Kings Play to round out the trilogy in which the teachers performed the Paradise and Shepherds' plays. Staging the latter, the teachers playing the shepherds, bundled in fleece and fur in the balmy southern California climate, needed the school air-conditioners to run at maximum capacity for a three full hours leading up to show-time, in order to conduce them convincingly to shiver in their roles as winter flock-wardens.

Some surviving alumni of the first Waldorf School in Stuttgart have testified that their impressions of the Christmas plays, performed prior to the school's forced closing by the National Socialists in 1938, sustained them through the dark times that immediately followed, and then accompanied the alumni as cultural nourishment into their tenth decade of life. This testifies to the truth of Rudolf Steiner's calling these plays platonic gifts streaming into the Waldorf School movement from the spiritual worlds.

Christmas as a Mantle for Sorrow

Thus hope can be refreshed through devotion inspired by incarnated wisdom. But in Rudolf Steiner's experiences of Christmas, this hope also sustained a bitter amalgam with tragedy, a juxtaposition that reached dramatic culmination on New Year's Eve in 1922, when an arsonist's fire destroyed the First Goetheanum, occasioning incalculable social, spiritual, and aesthetic losses. Products of priceless artistic and artisanal labor, such as

hand-wrought fixtures of carved wood, and giant stained-glass windows etched by Steiner and his coworkers, were irretrievably destroyed in a single night.

But a resourceful individual has capitalized on the surviving records of the forms of the First Goetheanum. The present, second Goetheanum's capable Stage Lighting Supervisor retired some years ago. This essential coworker in eurythmy and drama productions lived at Haus Friedwart, a nearby guest-lodging, and so could use its basement as a studio in which to craft a detailed 1:20 scale-model of the First Goetheanum. When the burgeoning model outgrew its dwelling, a resident of a village thirty minutes' drive away made available to this energetic worker a barn of sufficient size to house the project. The craftsman's remarkable feat replicates the lost structure in fine detail: Each type of wood, originally selected on the basis of its esoteric qualities, is reproduced, species for species; roofing slate imported from Norway, glass brilliantly stained and inscribed with pictures by dentist drill, and all other minutia are represented in the same materials and techniques in miniature. This work progressed until the twin cupolas outgrew even its capacious barn and was transported to the room adjacent to the famous Representative of Mankind sculptural grouping, where it was installed on Michaelmas Day for display and can be now be viewed by the visiting public. We were encouraged not to miss the opportunity.



[Image from here](#)

A Festival of Birth and Rebirth

Although, through the burning of the First Goetheanum on New Year's Eve 1922, tragedy occurred at the end of the Christmas festival, Rudolf Steiner never allowed grief to overcome him. This is evident from his immediate resolve and execution to plan a new Goetheanum to replace the one destroyed by fire. The fruits of this determination are gradually gaining recognition outside anthroposophical circles as well, for example in a recent book, published in France, assessing the past millennium's twelve most significant (western) human achievements: The collection lists the First and Second Goetheanums together with the Cathedral of Chartres and Hagia Sophia, and includes Rudolf Steiner among the twelve individuals considered historically most significant.

Nor was such renewal limited to the material plane. Christmas was the season Steiner chose for the renowned 1923 refounding of the General (or perhaps better termed Universal) Anthroposophical Society. One of its central aspects was the innovative laying of its Foundation Stone, not physically but rather as a powerful mantric verse planted in the hearts of the renewed Society's members present at the festive conference, which stretched from Christmas Day through New Year's Day 1923–1924. The first event on the program in the afternoon of December 24th was in fact the Oberufer Para-

At the Turning point of Time

“The task of cognition is to overcome the separating element in the human organization in order to establish the unity of idea and percept as truth”.

dise Play, by necessity presented in the carpentry workshop in lieu of the theater-building that had been burned, followed by a performance of the Shepherds' Play on Christmas Day and again on December 29th, and the Three Kings' Play on December 27th and December 31st. The day after Christmas, celebrated as the "Second" Christmas Day in Europe, also saw one of the early performances of eurythmy, an art that today we still rightly call young, and therefore then in its very infancy. The production was prefaced by an address in which Steiner emphasized the place of eurythmy at every true celebration.

Christmas Articulated Through Meditative Verse

The Foundation Stone Meditation itself evokes the original Christmas in its concluding Fourth Panel. In recent centuries of recapitulating the biblical narratives of the birth of Jesus, Christendom has remarked on the differences between the Gospels of Luke and Matthew: Luke 2:1-20 relates the story, now long familiar, depicting the Annunciation to the shepherds and their visitation to the child lying in a manger, while Matthew 1:18-2:12 recounts priestly kings who presented their gifts to the occupants of a house. These two depictions, emphasizing the forces of warmth and light respectively, meet in our awareness at every recitation of the Fourth Panel of the Foundation Stone Meditation.

Although today it is common to find these two scenarios conflated into a single tableau, such was not the case prior to the eighteenth century, when the kings and shepherds might be depicted in adjacent settings, but never staged as mingled. This iconological distinction suggests an intuitive, artistic recognition of the veiled historical truth that the diverse stories are indeed distinct and symbiotic, a relation the Fourth Panel of the Foundation Stone Meditation recognizes by juxtaposing their complementary meanings of Christmas for human evolution:

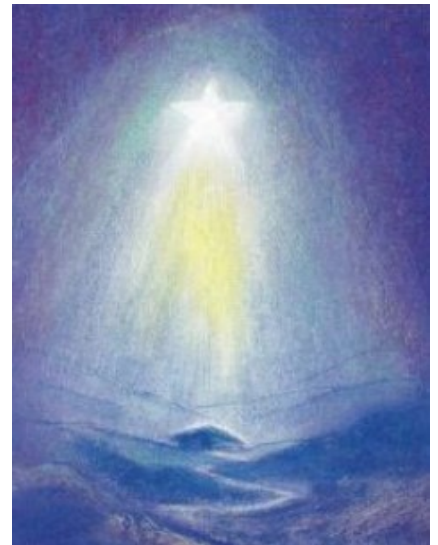
*At the turning-point of time,
The Spirit-Light of the World
Entered the stream of Earthly Evolution.
Darkness of Night had held its sway;
Day-radiant Light poured into the souls of men,
Light that gave warmth to simple shepherds' hearts,
Light that enlightened the wise heads of kings.
O Light Divine! O Sun of Christ!
Warm Thou our hearts,
Enlighten Thou our heads,
That good may become
What from our hearts we would find
And from our heads direct
With single purpose.*

Rudolf Steiner, Christmas, 1923.

Advent of the Future

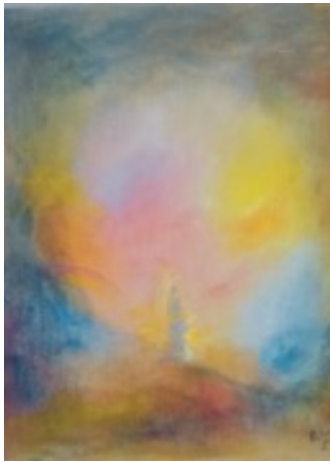
On the 75th Anniversary of anthroposophical group-work in Princeton, as we contemplate these iterations of Christmas from the founder of anthroposophy, we may wonder: How will it be in another twenty-five years' time, when some present will be participating from "upstairs" (as a friend of the speaker genially terms post-mortem spiritual residency), while others among us will have grown aged,

still others reaching midlife, and perhaps some now yet unborn, will take part? Such imagining carries the hope that we will celebrate the centenary of the work of the Princeton group within a whole life of anthroposophy. For the life of anthroposophy is in fact always a whole whenever people are working together out of its spirit.



Artist unknown

Christmas Festival



Dear Members and Friends,
We will celebrate our Christmas Festival on the 2nd of Advent. The 1st Advent is this year on the 1st of December.

Please feel welcomed and join us, tune in to yourself, with some of our presentations, to find the right mood for the holy month.

"In December, the birth month, there are seven great and vital

Ceremonies. Filling the whole month with their observances. The first is the Desire of Birth, the commencement of the mystic story. It is so remote from human and material life that it is impossible to describe it in human language. It is witnessed consciously only by the spiritual being before its descent into matter. The disciple who seeks to take part in it while living in the body must endeavor to recall to his "psychic memory" the litany

which he heard chanted in the spiritual sphere from which he came when he sought the experience of human life.

The Ceremony of the Desire of Birth lasts for four days and nights, beginning with the 1st. December.
"written by Mabel Collins from "The Sun moves Northward" The way of Initiation.

Heartfelt greetings to you
Birgith Lugosi

Program

- Lecture by Susan Gould
"The Gift of Christmas - I feel the Spirit Child"
- Eurythmy Modern and Classical Pieces Performed by the Aurora Australis Performance Group
- Piano Recital by Shane Rohde

Stay on for delicious food and warm conversation.

Date and Time:

Sunday 8th Dec 2024 10am

Location:

Aurora Australis
Anthroposophical College of the Arts
2 Union St, Kew

Cost: \$35 Members \$30

RSVP: Birgith Lugosi

0448 844 453

Planetary Parade

A Planetary Parade or Planetary Alignment is a beautiful celestial event that you can observe without special equipment, depending on your location on Earth. It is an astrological event where a number of planets gather closely together on one side of the Sun at the same time as seen from above the Solar System. The planets cannot achieve full alignment in three dimensions. Even a looser grouping in one quadrant (a 90-degree sector) is extremely rare: all planets gather in one quadrant only 7 times in the current millennium.

In 2025 there are a number of planetary alignments taking place:

January 21: a large evening alignment of Mars, Jupiter, Uranus, Neptune, Venus, and Saturn.

February 28: a rare great evening alignment of Saturn, Mercury, Neptune, Venus, Uranus, Jupiter, and Mars.

April 15: a small morning alignment of Neptune, Mercury, Saturn, and Venus.

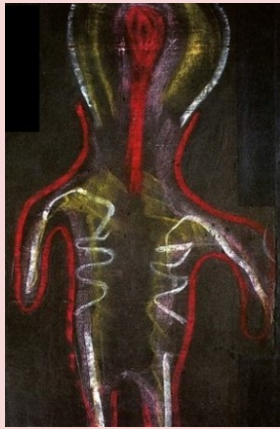
August 11: a large morning alignment of Mercury, Jupiter, Venus, Uranus, Neptune, and Saturn.

Information from www.starwalk.space



Aurora Borealis by Fredrich Edwin Church (1865)

The Nature of Anthroposophy



GA317-30-06-1924

Red: Ego organisation

Purple: astral organisation

Yellow: etheric organisation

White: Physical organisation

“A wealth of opinions presents itself as answers to the question: what is the human being, and what is his relationship to the universe?”

“Each view can be a true one if it faithfully reflects what is observed”

Since the earliest times, it has been felt that the study of the human being is the most worthy pursuit of human research. Anyone who allows themselves to be influenced by what has come to light over time as knowledge of the human being can easily become discouraged. A wealth of opinions presents itself as answers to the question: what is the human being, and what is his relationship to the universe? The most diverse differences between these opinions arise in contemplation. This can lead to the feeling that man is not called to such research and that he must refrain from achieving anything that can give satisfaction to the feeling mentioned.

Is such a feeling justified? It could only be so if the perception of different views on a subject were a testimony to man's inability to recognize anything true about the subject. Anyone who wanted to accept such a testimony would have to believe that the whole essence of a thing should suddenly reveal itself to man, if knowledge could be spoken of at all. But it is not the case with human knowledge that the essence of things can suddenly reveal itself to it. It is rather the case with it, as with the picture that one paints, for example, of a tree from a certain side or photographs. This picture gives the appearance of the tree, from a certain point of view, in full truth. If one chooses a different point of view, the picture will be quite different. And only a series of pictures, from the most diverse points of view, can give an overall idea of the tree through their interaction.

In this way, however, man can also only look at the things and entities of the world. Everything he can say about them, he must say as views that apply from different points of view. It is not only so with the sensory observation of things, it is also so in the spiritual. With regard to the latter, one should not be misled by the above comparison and imagine that the diversity of points of view has something to do with space. Each view can be a true one if it faithfully reflects what is observed. And it is only refuted when it is shown that it can legitimately be contradicted by another view given from the same point of view. A difference between one view and another given from a different point of view, on the other hand, is as a rule meaningless. Anyone who views the matter in this way is protected against the obvious objection that every opinion must appear justified when viewed in this way. Just as the image of a tree must have a very specific shape from one point of view, so must a mental view from one point of view. But it is clear that one can only prove an error in the view if one is clear about the point of view from which it is given.

We should get along much better in the world of human opinions than we often do if we always kept this in mind. One would then realize how the differences of opinion in many cases arise only from the diversity of points of view. And only through different true views can one approach the essence of things. The mistakes that are made in this direction do not arise from the fact that people form different views, but rather from the fact that each person wants to see his view as the only legitimate one.

An objection to all this presents itself easily. One could say that if man wants to present the truth, he should not give an opinion, but rise above possible opinions to an overall view of a corresponding thing. This demand may sound acceptable. But it is not realizable. For what a thing is must be characterized from different points of view. The chosen image of the tree being painted from different points of view seems appropriate. Anyone who wants to avoid looking at the different images in order to gain an overall picture might end up painting something very blurry and foggy; but there would be no truth in such a blurry picture. Nor can truth be gained by a knowledge that wants to encompass the object with a single glance, but only by combining the true views that are given from different points of view. This may not correspond to human impatience; but it corresponds to the facts that one learns to recognize when one develops a meaningful striving for knowledge.

The Nature of Anthroposophy

Few things can lead so strongly to a genuine appreciation of truth as such a striving for knowledge. And this appreciation may be called genuine because it cannot be followed by faint-heartedness. It does not lead to despair in the striving for truth, because it recognizes truth as such in limitation; but it protects against the empty arrogance that, in its possession of truth, believes it can encompass the comprehensive essence of things.

Those who take this sufficiently into account will find it understandable that, in particular, knowledge of man should be sought in such a way that one tries to approach his nature from different points of view. One such point of view shall be chosen for the following remarks. It shall be characterized as one that lies between two others, as it were, in the middle. And it is not to be asserted that there are not many other points of view besides the three considered here. But the three shall be chosen here as particularly characteristic.

The first aspect to be considered in this regard is anthropology. This science collects everything that can be observed about humans and seeks to gain insights into their nature from the results of its observations. For example, it considers the structure of the sensory organs, the shape of the bone structure, the conditions of the nervous system, the processes of muscle movement, etc. With her methods, she penetrates into the finer structure of the organs and seeks to learn about the conditions of feeling, of imagining, etc. She also investigates the similarity of the human being to the animal and seeks to gain an idea of the relationship between humans and other living beings. She goes further and examines the living conditions of primitive peoples, who appear to be lagging behind in their development compared to civilized peoples. From what she observes in such peoples, she forms ideas about what the more developed peoples were once like, which have progressed beyond the level of education at which those remained. She studies the remains of prehistoric people in the layers of the earth and forms concepts about how cultural development has progressed. She examines the influence of climate, the seas, and other geographical conditions on human life. It seeks to gain an understanding of the conditions of racial development, of the life of nations, of legal conditions, the development of writing, of languages, etc. The name anthropology is used here for the entire physical study of man; it includes not only what is often counted in the narrower sense, but also the morphology, biology, etc. of man.

At present, anthropology generally keeps within the limits that are now considered to be those of scientific methods. It has compiled an enormous amount of factual material. Despite the different types of representations in which this material is summarized, it contains something that can have the most beneficial

effect on the knowledge of human nature. And this material is constantly growing. It corresponds to the views of the present time to place great hopes in what can be gained from this side in elucidating the human riddle. And it is quite natural that many consider the point of view of anthropology to be as certain as they must regard the next one to be characterized here as doubtful.

This other point of view is that of theosophy. Whether this term is fortunate or unfortunate is not to be examined here. It is only a second point of view in relation to the anthropological view of man that is to be characterized. Theosophy assumes that man is above all a spiritual being. And it seeks to recognize him as such. It bears in mind that the human

soul not only reflects and processes things and events perceived by the senses, but that it is capable of leading a life of its own, which receives its stimuli and content from a source that can be called spiritual. It relies on the fact that man can penetrate into a spiritual realm just as he penetrates into a sensory one. In the latter, man's knowledge expands as he focuses his senses on more and more things and processes, and forms his ideas on the basis of these. In the spiritual realm, however, knowledge advances differently. The observations are made in inner experience. A sensual object presents itself to man; a spiritual experience arises within, as if rising from the center of the human being itself. As long as a person cherishes the belief that such an ascent can only be

an inner matter of the soul, so long must Theosophy be highly doubtful to him. For such a belief is not far from the other, which assumes that such experiences are only further inner workings of what has been observed by the senses. It is only possible to persist in such a belief as long as one has not yet obtained the conviction through compelling reasons that from a certain point on, the inner experiences, like the sensory facts, are determined by something that is an external world to the human personality. Once one has obtained this conviction, then one must recognize a spiritual external world just as one recognizes a physical one. And then it will be clear to everyone that man is connected with a spiritual world in relation to his spiritual nature, just as he is rooted in a physical world through his physical nature. It will then also be understood that materials for the knowledge of man can be taken from this spiritual world, just as anthropology takes materials for the physical man from physical observation. Then the possibility of research in the spiritual world will no longer be doubted. The spiritual researcher transforms his soul experience in such a way that the spiritual world enters into his soul experiences. He shapes certain soul experiences in such a way that this spiritual world reveals itself in them.

“Few things can lead so strongly to a genuine appreciation of truth as such a striving for knowledge”

The Nature of Anthroposophy

“When spiritual facts have been revealed through the appropriate soul-searching exercises, they are, as it were, conquered for the human soul. When the spiritual researcher communicates them after having found them, they can be understood by every person who listens to them with a healthy sense of truth and unprejudiced logic.”

“Every soul is tuned to recognize the truth of what the spiritual researcher has found.”

(How this happens is described by the writer of this sketch in his book: “How to Know Higher Worlds?” Berlin, Philosophisch-theosophischer Verlag.) This kind of inner life can be called “clairvoyant consciousness.” But one must keep far from this concept all the nonsense that is done in the present with the word “clairvoyance”.

To arrive at inner experience in such a way that these or those facts of the spiritual world reveal themselves directly to the soul requires long, arduous, and self-denying soul-searching. But it would be a fatal mistake to believe that only those who experience spiritual realities directly through such soul-searching can reap the fruits of their soul-searching. The case is quite different. When spiritual facts have been revealed through the appropriate soul-searching exercises, they are, as it were, conquered for the human soul. When the spiritual researcher communicates them after having found them, they can be understood by every person who listens to them with a healthy sense of truth and unprejudiced logic. One should not believe that only a clairvoyant consciousness can have a well-founded conviction of the facts of the spiritual world. Every soul is tuned to recognize the truth of what the spiritual researcher has found. If the spiritual researcher wants to assert something that is untrue, this will always be ascertainable through the rejection of the healthy sense of truth and unbiased logic.

The direct experience of spiritual knowledge requires complicated soul paths and soul activities; possession of such knowledge is necessary for every soul that wants to have a full consciousness of its humanity. And without such consciousness, a human life is no longer possible from a certain point of existence.

Even if Theosophy is able to provide knowledge that satisfies the most important needs of the human soul, and that can be recognized by the natural sense of truth and by sound logic, there will always be a certain gap between it and anthropology. It will always be possible to show the results of Theosophy regarding the spiritual essence of man and then be able to point out how anthropology confirms everything that Theosophy says. But there will be a long way from one field of knowledge to the other.

But it is possible to fill the gap. In a certain respect, this is done here by sketching an anthroposophy. If anthropology can be compared to the observations of a wanderer who walks from place to place and from house to house in the plain in order to gain an idea of the nature of a region; if theosophy resembles the overview that can be gained from the summit of a hill over the the same district: then anthroposophy is to be compared with the view that one can have from the slope of the hill, where the individual is still in front of one's eyes, but the manifold is already beginning to merge into a whole.

Anthroposophy will observe the human being as he presents himself to physical observation. But it will cultivate observation in such a way that the physical fact is used to seek out the reference to a spiritual background. In this way, anthroposophy can lead from anthropology to theosophy.

It should be noted that only a very brief sketch of anthroposophy is intended here. A detailed presentation would require a great deal. The sketch is intended to take into account only the physical body of man, insofar as this is a revelation of the spiritual. And within these limits, anthroposophy is meant in the narrower sense. It must then be followed by a psychosophy, which considers the soul, and a pneumatosophy, which deals with the spirit. In this way, anthroposophy leads into theosophy itself.

This is the first chapter from Anthroposophy - A fragment, written by Dr Rudolf Steiner between the end of October 1909 and November 1910. The full work can be found here:

<https://rsarchive.org/Articles/GA045/English/SOL2024/index.html>

Towards the Creation of a new form of University within Australia

The idea of an anthroposophical university goes back to last years of Steiner's life, when numerous young people approached him about integrating anthroposophical thoughts into their conventional tertiary studies. Before that he had often referred in lectures to the deficiencies of normal university education, especially its fundamentally materialistic outlook.

Two universities in Germany developed out of a background of anthroposophical thinking – Alanus University of Arts and Social Science and Witten/Herdecke University. Both of these offer state-accredited degree courses. There is also the Heliopolis University in Egypt, which is likewise state-accredited.

The central part of the mission of the Education for Social Renewal Foundation (though its corporate trustee Archeus Social Ltd) is to assist the creation of a university in Australia inspired by the work of Rudolf Steiner. Archeus Social Ltd is also the trustee of Archeus Social Building Fund and Archeus Social Scholarship Fund. All four entities are charities.

In 2024, under the auspices of the Education for Social Renewal Foundation, a feasibility study of a new university in Western Australia was com-

pleted. It will be, as we envision it, entirely free from the government. We see no reason for bureaucratic control of what courses we offer and even the use of the word "university". The three-fold social archetype we will be the basis of its organisation. We developed a 100-page feasibility document which can be found at:

www.educationforsocialrenewalfoundation.com

This is an exciting initiative towards the education of those that have incarnated with the intent of creating the new ways of the future. It is still only an idea, a potential, but the feasibility document is a big step towards its coming into being. The university will need tutors and teachers, who are deeply grounded in Goethe's way of artistic science and how it applies to all the disciplines. For more on this go to:

www.ateliersocialquest.com

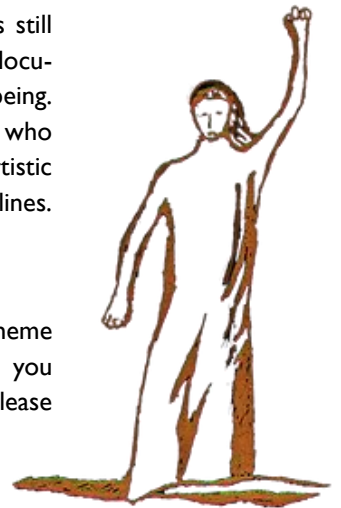
We are planning a teleconference on this theme in the week of the 12th January, 2025. If you would like to be part of this teleconference please register with:

Pieter Lottering at pieterlot@gmail.com

or Peter Fern at peterfern108@gmail.com

Peter Fern and Pieter Lottering

"How do we develop an exact form of imagination, a living social thinking?"



ASinA Website Directory Use

As reported in the January 2024 ASinA General Secretary's Newsletter, due to a member's generous impulse, an online Directory of anthroposophical and related initiatives has been developed and is now available on the Society's website;

www.anthroposophyau.org.au.

Members wishing to list initiatives need to use a link to the Submissions Form and the password to gain access to it and submit a listing. The link for the Submissions Form is [here](#)

Password: directory-2023-submission

Please note, you need to use these only if you wish to submit a listing.

Finding the Directory

Go to the Society's website www.anthroposophyau.org.au.

Via Computer: on the top of the home page, click on Trainings and Initiatives, then scroll down to Directory.

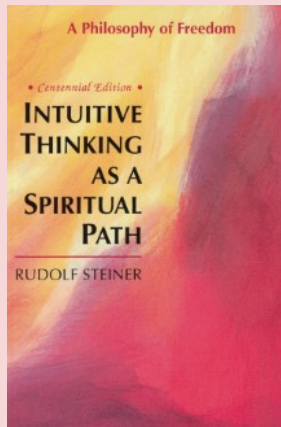
Via mobile phone: click on the three-line menu on the top right-hand side of the home page, go down to TRAINING AND INITIATIVES, and click on the + symbol beside it, then scroll down to Directory.

Using the Directory

ASinA members can use the link to the Directory on the ASinA website and the password to gain access to the Directory Submissions form. The password is being used because, while anyone can look at and find items that are listed in the Directory, it is intended that only members can list their events, activities, etc on the Directory.

Sharing your Initiatives

The Philosophy of Taking Counsel with Others



“Only when we humbly strive for the harmony of various viewpoints - instead of stressing our own opinions and brandishing our own “principles” - does esotericism begin.”

The Philosophy of Spiritual Activity (also called The Philosophy of Freedom) by Rudolf Steiner bases the independence of the human being upon himself - both in cognition as well as in moral action. In this book, the reality of the ego, working on the impulse for freedom, finds its expression in thought. It is the philosophy which is based neither on God nor on nature, but on the Human ego. It answers the question: How can I attain real knowledge? How can I act freely?

However, the human ego is not alone - it is only alone in the physical body. When it raises itself above the bounds of the physical body, it steps immediately into the living community with other egos. There the question arises: how can we attain a true knowledge in common? How can we work together in freedom?

This question is answered through Rudolf Steiner's Mystery Dramas. There is an answer to the question about the significance and the way of the community both in knowing and activity is dramatized. Gradually rising above mere experience in the physical body, the characters depicted flow one into another as soul - spiritual beings. Within each other, they know; with and through each other, they act.

We can see, therefore, an inner continuation of the Philosophy in the Mystery Dramas, for they provide an answer to the next question which arises. If the Philosophy answers the question of individual knowledge and individual action, then the Mystery Dramas can be an answer to questions of community in knowledge and action; that is, how more can be bought about in knowledge and action through the union of individuals than by the same individuals, each standing alone.

This difference becomes visible, too, in the form of the two works. While the Philosophy is intended for the single reader who wants to come to terms with himself, the Mystery Dramas are intended for dramatic performance before an audience. The form here corresponds to the content: wisdom in community could only be expressed by means of community; that is dramatically.

Through the Philosophy, the thinking consciousness frees itself from the physical organism and experiences itself in the life of pure thinking, the moral consciousness frees itself from tyrannical urges and from compulsive laws and experiences itself in the pure act of moral imagination.

Through the Mystery Dramas, the consciousness, free of the body, penetrates the soul - life of other people; the soul, as it frees itself, intimately unites with other souls to carry out deeds in common.

The work in powerful thoughts and sharply defined concepts which can be stimulated by the Philosophy may free the soul from the physical body and lead it to experience in the etheric body. Working in dramatic pictures and word rhythms, the substance of the Mystery Dramas educates the soul to the capacity for transforming the body-free consciousness.

A soul which has achieved the above mentioned capacity for transformation can, to a certain degree, no longer be alone. It lives in other people and bears others within its being. In a certain sense, it loses the right to private possession of knowledge. It becomes hard for it to distinguish between knowledge gained more by its own efforts and suffering, and knowledge gained through inner relations with others.

The sentence, “I know this - it is my knowledge,” increasingly loses its meaning. Gradually one

The Philosophy of Taking Counsel with Others

can only speak of knowledge in the soul which has arisen through the whole stream of life.

Such a person inwardly “takes counsel with others” who are connected to him. Every insight which comes to him is the result of a “counsel” - a consulting “together”. For before the knowledge ripens, a person must enter into various standpoints and cognitive levels. Not until he has identified selflessly with a series of different views and dispositions of mind does there arise out of these a harmony. This harmony is itself the newly gained insight.

The various standpoints and attitudes whose concordance provides a new insight cannot be merely thought out. They are real, represented by real people. It is through a living experience of the viewpoints in the souls of others that one comes to living insight.

Through an inner participation in the destinies and struggles of others, I can achieve wisdom which I cannot reach through my own striving, through struggling alone. Other people can make me wiser - if I meet them with love.

Only when we humbly strive for the harmony of various viewpoints - instead of stressing our own opinions and brandishing our own “principles” - does esotericism begin. Only then does there begin a life free from the body. Our “own” opinions, moreover, are concocted in the lower part of our organism.

“By this shall all men know that ye are my disciples, if ye have love for one another,” said the loftiest Creator of a community. This attitude is necessary not merely to guarantee “a peaceful atmosphere for study”, rather, it is itself the means for developing higher knowledge. A school in the highest sense is not only a place where spiritual knowledge is taught; it is much more than that, it is a community which is enabled to form common insights by passing through trials together. Rudolf Steiner speaks in several places in his Mystery Dramas of the “council of the brothers”. This “council” must not be understood as if all the members of this brotherhood already know everything and only meet for discussion of a problem out of mere consideration for each other, nor must it be understood that they confer so that perhaps one of them may accept the opinion of another as being more correct.

A council of “brothers in the temple”, as described, for instance, in the Portal of Initiation, takes place neither out of politeness, nor from uncertainty of decision; rather it is in itself a cognitive act through the harmonization of individual stand-

points represented by the different personalities. If only one point of view (in various shades) were represented there, such a council would not be a spiritual community. A council with standpoints “east, north-east, south-east” would not be complete - it would be weak - for not until the polarities of ‘north’ and ‘south’, of ‘east’ and ‘west’ are unified does it carry the possibility of higher knowledge and of stronger effect. It is important to bear in mind that the polarities working together in such a community can actually have the appearance of conflicting moral principles.

What, then, is a “council” intended for spiritual knowledge and spiritual work? It is a new living being, an organism, whose life consists in the working together of polarities. Just as in the human body life consists on the one hand in a struggle between nervous system and digestive system, and on the other hand in the working together of these two polarities for the good of the whole organism in the rhythmic system, so the life of a spiritual counsel exists through the fact that opposite opinions are ever and again united on a higher level after they have fully revealed themselves as opposites.

Already this requirement is portrayed in scene one of the first Mystery Drama. Here we are presented with a sequence of different -even conflicting - views which are, however, in themselves correct. The standpoints from which the views arose are entirely justified.

It is also characteristic that thinking gradually becomes ever more capable of unifying contradictions as it emerges from the physical body - when it lives in the life body. It acquires ever more strongly the capacity for conciliation.

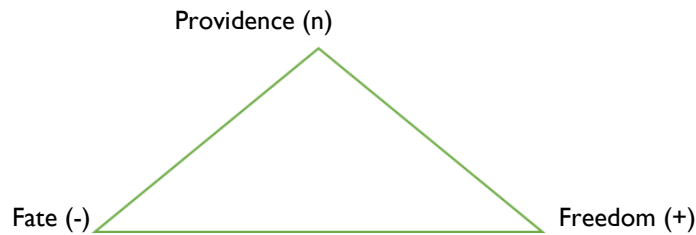
The School of Western occult tradition in the cultural-epoch preceding ours fostered the wisdom of the intellectual soul through teaching thinking in such a way that the student had to solve a sequence of problems which could, and can still be described as “the neutralization of binaries”. The pupil was given a concept to which he had to find its antithesis. Then he had to discover a third concept with which he could bind together the two contradictory concepts into a higher unity. It was an exercise in “ternary” thinking. Faber d’ Olivet’s ternary about destiny can be cited as an example. The concept ‘freedom’ was given for a start; the freedom of human personality. The antithesis to freedom is fate; fate which for human consciousness is, in the first instance, incomprehensible. The polarity between a fate which operates out of the past

*“the human
ego is not
alone - it is
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the physical
body”*

The Philosophy of Taking Council with Others

“The task of cognition is to overcome the separating element in the human organization in order to establish the unity of idea and percept as truth”.

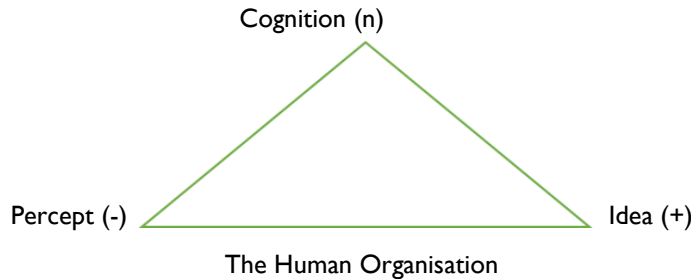
and a will which is directly solely toward the future finds its reconciliation in eternal providence (Divine direction). Thus:



the whole figure equaling the idea of Destiny.

This approach is not suitable to our times and can no longer be considered seriously. We feel it resembles a game, for we are living in the age of the consciousness soul. But to attain the faculty of reconciling antitheses by means of thinking is still required today - only it has to be done in another way.

One way of achieving this, one which is suited to modern consciousness, is the Philosophy. As a whole, it is so constructed that a “not only - but also” type of thinking must be exercised. The challenge is already there, even in the fundamental principle of epistemology in the Philosophy: namely, that it is the organization of the human being which divides the one total reality into the realm of ideas and the world of perception. And the task of cognition is to overcome the separating element in the human organization in order to establish the unity of idea and percept as truth. This fundamental thought presents a challenge to human cognition, to bridge over a basic cleft in human consciousness. It is a challenge to create a “ternery”, not through intellectual speculation, but rather through mature thought activity of the consciousness soul.

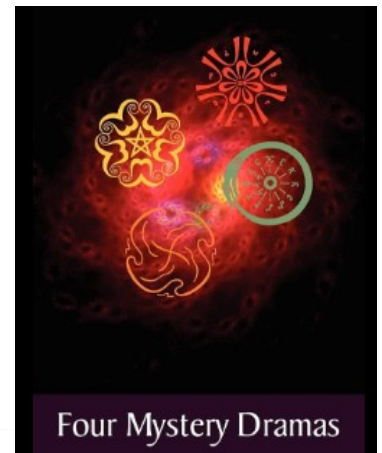


Actually the content of the first part, the epistemological part of the Philosophy, is expressed by this diagram, if it is imagined as being in movement. Then the bottom side of the triangle (the separating element of the organization) is gradually overcome as it rises upward until, arriving at the top of the triangle - where percept and idea are united in the act of cognition - it entirely disappears.

Thus the Philosophy of Spiritual Activity is a path toward overcoming the organization, a path of freeing the consciousness from the body.

The Mystery Dramas of Rudolf Steiner, however, contain the life of the body-freed consciousness. Here the human being becomes a member of the community through which he can widen his knowledge by way of the harmonious accordance of the individual insights of a number of free personalities.

Article from Das Goetheanum, September 28, 1930



Novalis Branch of the Anthroposophical Society Inc

Suggested Focus for the AGM Anthroposophical Society in Australia

Date November 1, 2024

On Wednesday 30 October, Jane Bradshaw posed a question to the Branch Representative/Secretaries. As per email from Rebecca, Jane was going to ask the group for a quick show of hands to see if there is still a desire to meet face to face before the 2025 AGM in May. The question Jane posed was whether people were interested in meeting in person to discuss the Victoria Branch proposal.

Iris Curteis requested that the 'show of hands' be postponed as the information given prior to the meeting missed this point; she felt that those present should have a chance to speak with the Branch members they represent and time to consider the merits of such a meeting, in particular as there was no representative of the Victoria Branch present and it appears that they were not informed that this question would be raised in this way.

The members of the organising group of the Novalis Branch would like to offer the following suggestion:

that we hold our Society AGM next May with a Conference focusing on the theme of Renewing the Impulse of Anthroposophy in Australia, and invite proposals, workshops, performances and conversations to this theme.

We feel that the discussion of any proposal that will impact on, or change the ways of working, or change the structure of the Society must be presented and discussed in a way open to all members, and in such proximity to an AGM that decisions can be made and carried by the membership.

We do not feel there is anything to be gained by inserting another meeting on proposals between November and the AGM in May.

On behalf of the Novalis Branch,
Irmhild Kleinhenz
Iris Curteis

Alfred Agustin to visit in October 2025



“The modern scientific worldview gives rise to misunderstandings regarding supernatural perceptions.”

Alfred Agustin, born in 1973 in Buenos Aires, Argentina, is married and has three grown children. He is a Waldorf teacher, Bothmer gymnast and spiritual researcher. He has worked as a gymnastics teacher and Bothmer gymnast at a special needs school for 23 years. For nine years he has been a guest lecturer at the Waldorf kindergarten seminar for child movement development and Bothmer gymnastics. For five years he has been working intensively on research and the further development of Raphael Kleinmann's mistletoe essences and gives lectures on spiritual science topics. The focus of his 20-year research is the constitution and diagnosis of human beings in terms of occult anatomy and physiology in the course of life. Over the years, this basic theme has been followed by other topics such as: elemental beings and spiritual entities, the spiritual background of the course of the year, as well as life between death and new birth.

ABOUT SPIRITUAL PERCEPTION AND RESEARCH

Spiritual perception and research are based on strengthening and developing the mental and spiritual abilities that every person has. These include concentration, attention, devotion, discipline, perseverance and an extended training of thinking, feeling and willing. This strengthening and development includes studying spiritual science, as well as the so-called secondary exercises and meditations. But many other aspects can also be preparation, such as artistic creation, the conscious perception of natural processes, a religious life, etc. If you want to study an object in natural science, you usually use a device, be it a measuring device, microscope, telescope, etc. In spiritual perception and research, the instrument is your own individuality. Therefore, you should prepare this individuality so that it is suitable for conveying pure perception. After suitable preparation, the meditative observation of different spiritual perception contents follows. This meditative observation leads over time to a supernatural perception and knowledge.

The modern scientific worldview gives rise to misunderstandings regarding supernatural perceptions. One expects external, coarse sensations that, similar to sensory perceptions, arise passively in the soul. One is used to thinking in terms such as: object and subject, object and observer as completely separate, falsifying method and physical means of proof. But spiritual perception and the spiritual world in general are not like that. A spiritual perception is an act of will. One consciously turns to a content, one "illuminates" this content with one's attention and one becomes one with this content. The separation between object and subject is gradually eliminated by the higher the level of knowledge. From this becoming one with the object of perception, one deliberately "creates" a perception in one's own soul in harmony with the object. In this case, one cannot speak of subjectivity in the usual sense. On the other hand, it depends on the individuality of the researcher from which "spiritual standpoint" he approaches the object of perception and what he can "illuminate" based on his inner development. Nevertheless, the research results are not a matter of subjectivity, but of aspects of the object of perception.

METHOD OF MEDITATIVE OBSERVATION AND SPIRITUAL RESEARCH

When one turns one's gaze to a research object, one should do so with an esoteric question. In this way, one gives one's attention a direction. Then one immerses oneself in the object with one's whole being. Shortly afterwards, one empties one's consciousness in complete selfless devotion to the object and pours one's empty willpower from the point of view of questioning into the object. The poured out power then becomes one with the object. If you practice this activity with patience and perseverance, over time a supernatural perception of the object will arise as a resonance in your own soul.

This perception is an inner experience, but the perception is not "in the soul of the researcher" but "outside of it"; it is not a product of the soul but an independent spiritual reality.

If you have practiced the previous activity in many different ways and for a long time, a further step in the research can be to enter the perception mentally. This entry can again be

Alfred Agustin visit October 2025

done from a questioning standpoint in order to direct your attention and ability to perceive. In doing so, you pour your essence into the object of perception and enter into it. You no longer look at the supernatural perception object from the outside, but from the inside. You become a part of the perception object. You experience its "powers", its "substance" and its "impulses" from within, from the point of view of questioning. If you can take this second step, you can not only enter the object of perception, but also intentionally unite with the object of perception, become one with it. In this way you become the object of perception yourself.

An example of this method is to look at a plant and research its etheric body. You can do this, for example, by asking how far its etheric body extends, what shape it has, what colour it is. Then the shape of the plant's etheric body first appears. You can then look at this shape again and again and study it step by step. In a second step you can enter this etheric body and perceive it from within, in order to experience its powers from within. Once you have studied the etheric body of the plant, sooner or later you will encounter its elemental being, for example, as the being that maintains the plant. Then you can take the third step and unite with this being.

Possible Program offerings

Offer 1.

The course of the year and the annual festivals.

Humans, as well as nature, the world and the entire cosmos, are permeated with souls and spirits. The soul-spiritual beings that stand behind nature, the world and the course of the year have a subtle effect on people. It is the same with the Christian annual festivals. The fact that these festivals take place because certain real-spiritual beings have a punctual effect at that time of the year is quite foreign to most people. In order to develop an understanding of this process (the course of the year and the annual festivals), one must first take a rough look at the supernatural aspects of nature and man in connection with the spiritual hierarchies in order to have the appropriate concepts.

Through lectures and perception exercises we will develop initial concepts and feelings about the essential elements of the natural kingdoms and of humans, about the nature spirits and about the workings of the hierarchies in the course of the year. From this basis we will observe and present the course of the year with its main festivals.

Content units.

- Anthroposophical knowledge theory and super sensory knowledge - 60-90 min
- Essential elements of humans and the natural kingdoms - approx 90 min
- Elementary beings and spirits of the orbital periods - approx. 90 min
- Spiritual hierarchies in nature. Landscape angels, archangels. Spiritual hierarchies in the course of time, archangels - approx. 90 min
- The course of the year and the life of the nature spirits (elemental spirits and spirits of the orbital periods) - approx. 90 min
- The annual festivals as effects of the higher hierarchies - approx. 120 min

Offer 2.

Human beings and their development over the course of life and after death, over the last 150 years.

Human beings and their development are part of the basis of anthroposophical human science and thus of Waldorf education, special education and the anthroposophical social therapeutic community. Unfortunately, we only have a very nebulous and diffuse idea of human beings and their development and no real perception.

A human beings' constitution is a very complicated structure that is structured, differentiated and designed in many different ways and at the same time it is concrete, tangible and can be experienced directly by most people in its first features.

We will develop an initial conceptual framework of the human beings' constitution and their development over the course of life and over the last 150 years through lectures and perception exercises.

Content units.

- Anthroposophical knowledge theory and super sensory knowledge - 60-90 min
- The human being's essential components, the visible and invisible human being - 90-120 min
- The development of essential components over the course of life - approx. 90 min
- The development of essential components between death and birth - approx. 90 min
- The development of essential components over the last 150 years - approx. 90-120 min
- Cause of the change in the essential components and expected consequences of the changes in these essential components - approx. 90 min

Offer 3.

The physiological movement development of the child in the first years of life and its current disorders.

We will develop an initial terminology through lectures and perception exercises for the movement development steps of the child, as well as the consequences of its disorders and how the children can be supported.

Content units.

- The physiological movement development of the child - approx. 120 min
- Consequences of disturbances in the child's movement development and causes of these disturbances - approx. 45 min
- What you can do for children - approx. 45 min

Offer 4.

Understanding the supernatural nature of technology and its effect on human beings.

We will use lectures and perception exercises to develop an initial understanding of the above.

Content units.

- Human beings and the natural kingdoms and man-made objects - 90-120 min
- Effects of technology on the human beings - 90 - 120 min

Offer 5.

Research seminar: Eurythmy, speech formation and Bothmer gymnastics.

Through lectures and perception exercises we will gain an initial understanding of the supernatural effect of eurythmy, speech formation and Bothmer gymnastics on human beings.

Content units - approx 60min each topic

- The human beings
- Effect of speech formation on humans
- Effect of eurythmy technique on humans
- Effect of Bothmer gymnastics on humans

HOLISTIC STEINER EDUCATIONAL PROGRAM

Our Holistic Steiner Educational Program for self educating families unfolds a love of learning in a safe and natural environment and nourishes a warm and caring community at Kangaroo Ground, Melbourne.

Our aim is to nurture the whole child inspired by the wisdom of Rudolf Steiner in *goodness, beauty and truth*, and to unfold the innate learning capacities of the *head, heart and hand*.

Our imaginative and creative child directed programs are through:

- Language: story telling from worldwide cultures
- The Arts: drawing, painting, clay, and plays
- Movement: rhythms and integration of the senses
- Life Skills: cooking, sewing, knitting and developing communication skills
- Cultural celebrations: festivals with joy and reverence



Find us on Facebook and Instagram
[@holisticplaygroupeltham](#)
Contact Margaret
0409 336 943
universal.learning.college@gmail.com

ENROL NOW



FOR 2025

Curative Eurythmy

Curative eurythmy is a gift that Rudolf Steiner gave to this world to help people create harmony and wellbeing in their thinking, feeling and willing. It offers a nurturing approach that combines movement and rhythm to help with physical, emotional and mental health conditions including, anxiety, asthma, allergies, digestive problems, fatigue, sleeping issues, learning and developmental disorders, just to name a few.

The good news is private Curative Eurythmy sessions for adults and children are now available in Brighton.

For more information please contact

Jenny Meltzer

Mobile: 0411273729

Email: jennykmeltzer@gmail.com

“Every day we should hear at least one little song, read one good poem, see one exquisite picture, and, if possible, speak a few sensible words”.

Johann Wolfgang von Goethe

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

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

Contact Birgith Lugosi (Victorian Branch Secretary)

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



An online training in art as a spiritual practice for the ordering & strengthening of the soul

This 2-year part-time course offers a unique approach to painting & drawing, where artistic practice becomes a schooling process for the soul.

Who is it for?

For artists, teachers, art therapists & anyone seeking an experiential approach to studying Spiritual Science through the practice & contemplation of the visual and literary arts.

Program

A combination of online classes, webinars, reflection, self-study & individual mentoring that offers the flexibility of studying from home and sharing with an international community of like-minded students of art & anthroposophy.

Themes

Goethean phenomenology, Steiner's training sketches, the spiritual in nature and human, the soul on the threshold, counterimages, and more ...

Enquiries for the 2025 course now open

Art as a Path of Schooling for the Soul

**Find out more: Fiona Campbell paintedspace@gmail.com
<https://paintedspace.com/art-as-a-path-of-schooling-for-the-soul/>**

Study/Artistic groups in Victoria

Advertise your

study group/

artistic

group here.

We also welcome

photos and

reports of your

activities

KEW – Vic Branch Study Group

Thursday evening from 7pm at 2 Union Street, KEW.

Studying The Gospel of St. John. Hamburg 1909 lectures, members and friends welcome.

Contact Birgith Lugosi for details of material: [0448 844 453](tel:0448844453) or birgith.lugosi@gmail.com.

SANDRINGHAM

Now reading the booklet 'The Balance in the World and Man - Lucifer and Ahriman' by Rudolf Steiner. 1st & 3rd Monday of the month at 11am for a cuppa and chat. Reading at 11.30am.

Contact John & Jocelyn: johnwilson4221@gmail.com or (03) 9598 3416.

WARRANWOOD – Michael Centre Drama Group

Weekly meetings Thursday from 5:45pm for a 6:30pm start until 9pm at the Michael Centre. Working on Shakespeare's 'Cymbeline', also study of RS lectures on 'The Search for the New Isis, Divine Sophia' and artistic speech and Eurythmy.

Enquiries to Phil at phil.ingelmo1@gmail.com or 0403 438 414.

GEELONG/SURF COAST

Encounter Anthroposophy – discussion on life using the perspective of Anthroposophy.

Monthly meeting on Saturday in Torquay. Contact Yasushi: yasushi.hayashi@yahoo.com.

MANSFIELD – Pondering Steiner

Revisiting *Occult Science*, Thursday evenings 7:00-8:00 reading, 8-8:30 discussion.

Eurythmy

KEW – Aurora Australis

For those who enjoy movement as a strengthening of the self and health. We will work with the Lords Prayer. Gestures by Rudolf Steiner. Mondays 10am at 2 Union Street, KEW.

Cost: \$35 Contact Birgith Lugosi: [0448 844 453](tel:0448844453) or birgith.lugosi@gmail.com.

School of Spiritual Science

***Meetings of the First Class:** Please check with the class holders.

KEW - 2 Union Street

4th Sunday of month at 10am

2nd Friday of month at 7.30pm

Class Holder: (Free rendering) **Birgith Lugosi** [0448 844 453](tel:0448844453)

WARRANWOOD 37A Wellington Park Drive

3rd Sunday of month at 10am; Feb. to Nov.

Class Holders: (Free rendering)

Guenter Zimmermann [0417 309 276](tel:0417309276)

David Morgan [0401 999 402](tel:0401999402)

Lukas Ryan [0402 543 740](tel:0402543740)

ESOTERIC DEVELOPMENT GROUP for Class Members

WARRANWOOD 37A Wellington Park Drive.

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

“Anyone can become a member, without regard to nationality, social standing, religion, scientific or artistic conviction...”

Anthroposophical statutes
Christmas 1924

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Find out more about Anthroposophy

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

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

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

Goethean Science

Religious Renewal

Social Threefolding

Renewal of the Arts

Biodynamic Agriculture

Anthroposophic Medicine

Steiner/Waldorf Education

Eurythmy; Curative and Artistic among others.

Websites

Anthroposophical Society in Australia
www.anthroposophyau.org.au

World Society
www.goetheanum.org

Other resources
www.rsarchive.org
www.rudolfsteineraudio.com

Membership

Would you like to become a member of the Anthroposophical Society? Come and meet like minded people who are striving to cultivate spiritually oriented soul life as individuals and in the human society in general.

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