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QUARTERLY JOURNAL FOR ANTHROPOSOPHY IN NEW ZEALAND

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Connecting with Today's Children

KOLISKO CONFERENCE, JULY, 2010

HELD AT ST PETER'S SCHOOL, CAMBRIDGE, NEW ZEALAND

Almost twenty one years ago, during a golden autumn in Stuttgart, I had the privilege (with several other New Zealanders and about 600 others from all over the world) of attending the first Kolisko Conference. Dr Michaela Gloeckler, the leader of the Medical Section, had brought together, for the first time, anthroposophical practitioners from both the Medical and the Educational professions. It was the celebration of the 50th anniversary of Dr Eugene Kolisko (1893-1939) - the first School doctor at the Stuttgart Waldorf School. Such was the depth of this first meeting, that I know I have never been able to absorb and put into practice the many gems that were shared all that time ago.

I believe it was also symbolic that during that Conference, the Berlin wall came down - and a whole continent began to re-unite after years of separation.

Approximately every four years since 1989, Kolisko Conferences have been held in different countries: England, USA, Finland, Australia and in 2006 Kolisko was held in nine countries - Michaela travelling to each one - Hyderabad in India, Taiwan, South Africa, Philippines, Ukraine, Australia, Mexico, Sweden and finally France. Early this year, Michaela was the leader of the Hawai'i Kolisko, but could not attend the Kolisko in the Ukraine or New Zealand.

At the welcome to this year's Kolisko, held for the first time in New Zealand, Dr Simon Bednarek read a letter from Dr Gloeckler, telling us that this time she was giving time to her family instead; her husband had suffered a heart attack and she was giving her energy to her family. The participants at our Conference were appreciative of those doctors and nurses who stepped in at such short notice to fulfil the demanding tasks of the Conference: Doctors Ruth Baker, David Ritchie and Michael Sargent; nurses - Jocelyn Freeman, Mary Willow and many others contributed to step into Michaela's role. We, the participants, were humbled by realising just how much Michaela had given over so many years in sacrifices, and, on the other hand, admiring of the strengths and depth of experience and knowledge of the speakers who volunteered at such short notice and inspired us with their sharing and insights.

Due to the planned 2010 Sydney Kolisko and International Post Medical training (another impulse of Michaela's - to train qualified doctors in Anthroposophic Medicine) being transferred to our Kolisko premises, we were able to include over 100 Australians, some from the USA. Doctors, nurses, therapists, teachers and parents: in all we numbered 550.

Our Conference opened with the verse Dr Steiner had given to the young doctors:

*Once, in olden times
There lived in the souls of the Initiates
Powerfully the thought
That by nature,
Every person was ill
And education was seen as a healing process
Which brought to the child, as it matured,
Health for becoming a true Human being.*



Dr Ruth Baker

Many colleagues over the years have said to me how they found "that verse" 'difficult' to appreciate, especially the part about the human being ill.

For myself, I felt I could begin to appreciate it much more as it was performed in eurythmy and spoken powerfully. Dr Simon Bednarek, in his warm introduction, reminded me that our **spirit** or ego can not be 'sick' but it is the **soul** that, in its task here on earth, seeks resolutions, new paths, ones that cannot be resolved in the spiritual world, but only

be achieved here on earth. It is in the soul realm that healing is sought.

Simon gave the background to how this particular Kolisko Conference had been formed, by asking the Waldorf teachers in New Zealand what their questions were - and out of their answers came the themes: empathy, encounter, communication, connecting with children and the extremes of not being able to connect due to Autism, ADD and anxiety.

Simon encouraged us to examine moments (or longer periods) in our own lives where we may have experienced feelings similar to autism, ADD or anxiety. He shared his own moments with us - which levelled the playing field - helped us relax and be warmed into the theme. We were then treated to four days of enriching, empowering and encouraging experiences to deepen our work and life in connecting WITH ourselves, our family, friends, colleagues and children.

The first afternoon included the welcome from Simon Bednarek and an address by Dr John Angus, the New Zealand Children's Commissioner, who heads the work of the Task Force for Action on Violence within Families. Sue Simpson, David Ritchie, Florian Oswald (soon to be the new co-leader of the Pedagogical Section at the Goetheanum) and Hartmut Borries all delivered in-depth insights into our current social and spiritual situation with regard to 'connecting'. We were also treated to a short play written by Thornton Wilder that depicted a soul's decision to incarnate again to earth - this play also strengthened for me the sense and meaning of the Kolisko verse: "In olden times.."

The play ended with the message, "it is time to descend to earth - I hear the wind's rushing".

The evening gift from a group of eurythmists connected with the Titirangi School, including their entire class seven,

en: Healing Body, Soul and Spirit



Dr Florian Oswald speaking about Waldorf High School education

was a warmly received welcome to our Conference. Their class seven pupils had declared, "You can't do our eurythmy play without us! We are coming too!"

Each day followed a rhythm of an artistic experience engendered by short written expressions as though from children who experienced Asperger's, ADD and finally, on the last day, anxiety. Robyn Ritchie enacted and read out the imagined speech of an anxious (over sensitive) child who had just returned from a 'nightmarish' class camp. The mood in the hall was one of huge empathy and respect. And in the artistic group that I was part of, there was such concentration and reverence as we placed pastel colours or lines upon the paper. The resulting discussions with the group of 20 showed how much this exercise had increased our desire to connect and find the right actions to help such children.

After morning tea, we entered more into the thinking realm with excellent lectures from the three doctors mentioned above. The afternoons were well related, with numerous workshops connected loosely or tightly with the Conference themes.

Many talented colleagues volunteered to share their work with us during the late afternoon panels, and evenings were left free or we were warmly invited to join with the International Post Medical training Conference to hear speakers from the Christian Community share their experiences with working with gender issues.

We ended on the Wednesday afternoon with a panel taken from several different realms: doctors, nurses, social workers, therapists, and teachers.

I would like to acknowledge the voluntary work undertaken by my colleagues on the organising committee to make this Conference happen. It had been an idea since the Sydney Kolisko in 2006, but it was Kathy MacFarlane (Federation and Titirangi), Simon Bednarek, David Ritchie, Mary Green (of Weleda) Karen Brice- Geard (Raphael House, on behalf of the fellowship of NZ Waldorf teachers) and Edith Van der Meer (who handled accommodating the influx of 500 participants) who enabled it to take place.

Our committee held a small celebration last week, read the participants' reviews and concluded that, although not all aspects had been perfect, Kolisko 2010 New Zealand had been a success. We have sent a letter of appreciation and warmest wishes on behalf of everyone to Michaela.

Neil Carter

(Pedagogical Section in NZ co-ordinator)

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Performing the play *The Birth of a Poet*



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Kolisko Conference, 2010

(originally written for the Hohepa North Newsletter)

Many of us were lucky enough to go to the conference "Meeting the Needs of Today's Children" which was held by the Medical and Education Sections of the Anthroposophical Groups. It is, I think, the best conference I have been to. Firstly, it was huge. As Joeke de Vries said to me one morning at breakfast, "It is like a friend feast! There are people here I have not seen in 20 years!" It was held at St Peter's School in Cambridge, and many of us got to live like their super-privileged boarders do. I was in Lippencot (which sounds like a village for very small people,) but was, in fact, a dormitory mainly for young women. After the initial shock of bedding down in a group, I realised what friendships these girls must make - for we all did. The after hours conversations, the evening suppers in the lounges, the shared coffees and talk in the shower blocks all turned out to be liberating and - well - jolly!

The shape of the day was excellent. Dr Michaela Gloeckler was not able to come, but there was a plethora of talented contributors from New Zealand, Australia and the USA. The day began with class lessons from the School of Spiritual Science and then breakfast and singing and announcements in the main auditorium. We were given an exercise about a child with ADHD or autism or some other condition. We then went to our groups where we worked on artistic exercises to empathise with the child and discover what we might already know about this, explore each other's impressions and deepen our human relationship to the person and their challenges. This proved rich, warm, helpful and energetic.



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Then after fabulous morning coffees, we went back to the auditorium for a lecture on the substance of the day. The range of speakers was wide and full of interest, new content, perspectives and challenges to dig deeper on our own. Every time there was a break in the programme, hundreds of people swooped outside into the Waikato sunshine and stood about in groups talking animatedly. The meals in the dining room involved long lines - but if you looked, all along the line people were talking, laughing, and intensely exchanging ideas. In the afternoon, the same groups got back together again for conversation on the topic of the day with a wide range of workshops available to pursue your own particular interest.

The evenings held some wonderful artistic presentations: one of them was ours! Benjamin Nickerson, Jackie Keil, myself and Astrid Anderson, with Robert Simpson playing gongs and wind machines - put on one of Thornton Wilder's wonderful Three Minute Plays for Three Persons. We chose to do the play called *The Birth of a Poet* which is Thornton's imagination of the last moments in the spiritual world of a child who is destined to become a poet. The child meets two different women just before he goes off to be 'born' and hears from them some indications of what is to come. He is first told that he is passing by the place where all those who, in their previous lifetimes have been artists of eye, or ear, or finger. There they sit and watch the souls of those going towards birth. And, they choose the brighter spirits to give a gift to. This child is chosen. With great joy he celebrates and wants to rush off to get started with his life, but the woman warns him not to be too eager for life and to wait until her sister comes as she, also has some things to give him. He is not happy about the delay and when he sees her sister, he gets more anxious. She brings the 'dark but necessary gifts'. These he tries to decline but is told he has to accept. These gifts are symbolised by a long golden chain, hung about with pendants which she puts about his neck. We see the boy grow frightened and unsure of his destiny, but ask to know the meaning of the pendants. She tells him the challenges that will come with his gifts and his joy changes to fear. But then she tells him goodbye and gives him his task: to be a voice for those who cannot speak for themselves. She departs and her sister returns to accompany him to his birthing place. His last words as he leaves the stage are, "Wait a moment, I am not yet brave."

Our small team worked very hard for weeks before the conference and achieved a beautiful play which was shown three times. Then the Eurythmy Group from Auckland showed a wonderful version of the fairytale of Novalis: *Hyacinth and Roseblossom*. This was mysterious and glorious, and gave us a rare chance to see full stage worthy eurythmy in beautiful costumes, with excellent lighting, wonderful music and even with many of the children from the Titirangi School helping play some of the roles. It was soul food for me and reminded me of my training days in London when we saw world class performances so often. This was as stunning, and I will remember it always. On other evenings, there were music, discussions, extra presentations, heaps more than I could attend.

At all sorts of odd times, there were interest groups meeting, old friends finding each other, new friendships and links being made. I had more good conversations than I have had in the last year, and made some important links

with fellow workers that will fuel more work later on, I hope.

It was heartwarming to see so many of us from Hohepa and fantastic to receive help and support to be there. My friendship with the other players was forged by our preparations together, and I was very proud of how the Hohepa group participated in all aspects of the conference. There were bookshops, craft displays, musical instruments to buy - so many riches. When we rode home, all of us were pleased, tired, and enthusiastic about our work again.

What a wonderful result! Some of the things which intrigued me were David Ritchie's description of the tasks of "mirror neurons", Dr Ruth Baker's presentation on Autism, and Florian Oswald's presentation on Waldorf High School education. I am very glad I went and grateful for the support.

Robyn Hewetson

Kolisko Conference, 2010

Connecting with today's children: healing body, soul and spirit

Teachers, medical practitioners, health professionals and parents have been gathering together at the international Kolisko conferences for many years now to see how they can work together to strengthen the health-giving power of education.

The Steiner/Waldorf curriculum is based on the developmental approach of doing the right thing in the right moment in order to support the health of the human being. Therefore, it is a curriculum that needs to be 'sense making' rather than one of 'information delivery'. You can teach a very young child to tell the time but when does it really make sense for the child? It is often said that all education is self education. We, as teachers, need to prepare the learning context out of our spiritual understanding of child development. Then the child can do the learning themselves. Self education is a principle of health and the rhythm of it needs to support and stimulate health.

The daily rhythm, which is the rhythm of the sun, supports the development of the ego. How the child is greeted each day, the repetition of the morning verse and the structure of the day take this into consideration.

The weekly rhythm, which is connected to the planets, (each day represents one of the seven planets and has its qualities), supports the development of the soul. This is taken into account when planning the week: when we do painting, handwork etc.

The monthly rhythm, which works with the growth forces and the moon, is connected to the etheric. This is the reason for the main lesson block which introduces new ideas on a four-weekly cycle.

The yearly rhythm supports the physical development. Working with the festivals, amongst other things, on a yearly cycle supports physical health.

Then how do we meet the individuality of the child in a healthy way? We need to develop our own judgment working out of our spiritual insights. In order to do this as teachers, we need to be on a path of spiritual development. Though the rules may stay the same, each child is given renewed health, through being recognised as different individuals who may need to be treated differently. It has

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been said that the Steiner/Waldorf curriculum is a curriculum that acts as an initiation process which in older times used to happen in other ways.

In the kindergarten and Class 1, we tell stories which inspire fantasy, with examples of human development and transformation, such as were collected by the Brothers Grimm. This encourages healthy development in the child. Role play, fantasy play, play as therapy also help children to digest and understand the world and find themselves in a healthy way.

In Class 2, we share the stories of the saints overcoming their failings and giving a picture to children of how we too can overcome our weaknesses.

Class 3 tends to be a time of awakening to self awareness and separateness, paralleled by stories from the Old Testament and the fall from Paradise. Children at this time often ask if they have been adopted as they sense their separateness from their parents. It can be the birth of loneliness.

Then Class 4 and the mythologies of Loki or Maui follow, giving the children the soul pictures relating to the fact that even the gods are far from perfect. Steiner said that "the curriculum is a way to healthily awaken the soul".

And so on throughout the classes.

Today we have more and more children who are struggling to incarnate in a healthy way. These 'incarnation disturbances' are diagnosed in many ways: a 20% increase in the autistic spectrum disorders, many more hypersensitive children, a range of stress related eating disorders, hyperactive children, depressed and anxious children. All these can be seen as 'incarnation disturbances'. The ego, astral etheric and physical bodies struggle to find a balanced relationship. Looked at this way, Steiner/Waldorf education can be seen as a rhythmic healing process in a world ever more chaotic, arrhythmic and filled with superficial information. 'Healing' is defined as the act of making whole, or bringing into balance.

At this conference, we were challenged to appreciate that, through understanding and empathy, we have the possibility to connect with today's children. Perhaps the most significant theme for me throughout the conference was advice from Dr Steiner: "Education needs to be healing and medicine needs to be educational."

It was wonderful to work together with so many teachers, medical practitioners, health professionals and parents who dedicate so much of their life to understanding and working with children. I think it is a partnership worth continuing!

Kathy MacFarlane

Losing and Finding

Impressions from the talk by Hartmut Borries at the Kolisko Conference, The Gift of Empathy.

"Does Anthroposophy exist to comfort people, or to show them the way out of materialism to the spirit?" This question and challenge to people to wake up out of their comfort zone is quoted from Ita Wegman, in Peter Selg's little book, *Rudolf Steiner as a Spiritual Teacher*,* which I bought at the conference. It expresses, for me, what I gained from a keynote address at the conference by Hartmut Borries, Christian Community priest in Auckland. That which is to be found within, empathy, is an active quality which can

help people find a path forward, to move a situation on, as compared to dwelling or remaining in the present, static comfort zone of sympathy.

For me, and others at the conference, this talk demonstrated how the spirit can expand and breathe if we give up simply trying to convert someone from one point of view to another. (An activity that may be familiar to some of us!) We can awaken each other more to a forward motion by observing what there is in the other person and honouring each other's intentions. As Ita Wegman said in the above quoted book, about Rudolf Steiner's own life; he experienced gushings of over-exuberant sympathy as uncomfortable as the hatred he also endured. Like 'a stream of boiling water' being poured over him. To quote Ita Wegman again, 'to allow understanding for each other's uniqueness to flow into human souls' was what Rudolf Steiner wanted, rather than conformity.

This is a point which Hartmut brought out in his talk, describing how Goethe, in his life, did not expect anyone to automatically have sympathy for him at first. Rather, Goethe trusted that, as he got together with others by working with them, they would begin to understand one another, without preconceived expectations. Goethe said this was the secret of how to get on in life with many other people; not to demand a sympathetic response from the other. But to go beyond that, believing that it was up to him to find out, with interest, about the other one. He did not 'expect the other to harmonise automatically with my own personality'.

Hartmut, in his talk, answered for me, and perhaps others, a simple question about which I had wondered but hadn't liked to ask: What, actually, is the difference between sympathy, compassion, and empathy?

Sympathy. He described vividly as like falling in love, a pouring out which can sweep away all boundaries in its path, leading to some interesting consequences! On the other hand, the function of antipathy is to set up boundaries. As compared to being an over-sympathetic person of no boundaries, an excess of antipathy can lead to rigid boundaries.

In a subsequent talk I heard in Christchurch, July 28, from John Cunningham, in connection with his work on *Compassionate Communication and Empathy*, John pointed out that Rudolf Steiner in *Knowledge of Higher Worlds* stated that the aim of self knowledge is to be able to choose what impressions one receives from the world outside of ourselves. I think that means not to be swayed, in the conduct of our relationships, by sympathy and antipathy. A tall order, but an inspiring aim.

Hartmut made a valuable awakening point in his talk that self knowledge is actually the gift of sympathy and antipathy, where we are able to observe them working in ourselves. For instance, where I find myself going out in sympathy to the other, it teaches me more about myself than the other.

Compassion. What is the phenomenon of compassion? Hartmut reminded us that this faculty has not been in humanity's possession forever. It was the Buddha, 6th century BC, who taught respect for all living creatures. And that compassion and conscience are two gifts which

go together; conscience emerging consciously in Greek times in the west. Both enable us to go beyond ourselves, to leave ourselves and identify with the trials and pains of someone else.

In compassion, as Hartmut said, our heart goes out to another. Compassion frees a person from themselves; forgetting their own ego, they can go beyond themselves, without losing self, and heal the other with their own feelings.

Conscience working in us creates an openness, a vacuum, into which can flow something else, the air of the Christ light.

Humanity has had two and a half thousand years to develop these two abilities to separate our egos from ourselves. So why would we need something else, something very modern called empathy?

Sympathy remains in the feelings, said Hartmut; compassion reaches the will. As in the account of The Good Samaritan, compassion has to do with what I can do about the needs of another, where they cannot help themselves.

Empathy. But what of empathy? Hartmut inferred it begins more in the realm of thinking. As in really putting yourself into the thinking of the other, without immediately bringing in one's own knowledge, judgements, criticisms, and the hidden conviction "you lie!", when the other has opinions different from your own.

Empathy opens out, as I perceived it from Hartmut, into a powerful exchange between two people, in which will is brought into one's thinking - my interpretation. It is a conversation in which one is aware of the pitfalls of the Archetypal Social Phenomenon, of putting the other to sleep as one talks. It moves beyond that into a quality of listening and speaking that, I would say, is no less than a work of art - when described and illustrated in this talk by Hartmut, out of his own experience, so graphically, lovingly and humbly. I will not attempt to give all the details of Hartmut's talk, at this point, but will highlight some of the most important points.

Person A speaks. **Person B** listens. As Person B, I consciously decide to put aside all my knowledge, critical judgements, my cynicism, and my fears. Letting go of self, and remaining fully present and awake, I go into what the

other says. This is an active offering of myself as listener, to enter the darkness, the unknown.

Person B speaks. Now, I respond to what I heard from A, from what I remember, needing to be faithful to the content and also to the feelings, but as I do this, as in Goethe's process of metamorphosis, the details sort themselves into a new content; the re-telling or content takes on a new form. Giving birth to something new lies within the gift of deep listening.

Person A listens deeply in turn, gaining new ideas and insights in the process. Now **A** starts to speak, and in his/her speaking, starts to understand their own bigger picture.

So I, as Person B, did not immediately come back to Person A, "Oh, you should do this, that or the other!". Being told what to do becomes a burden. But when Person A receives inspiration, they become energised and warm; that is the way we overcome depressions! When we become inspired, we gain warmth, energy - and we awaken to our will, to what we really wanted to do. Inspiration is a spiritual experience, the answer to energy problems!

Person A, when they have listened and received what Person B has given back, begins to realise they too have a destiny and an angel, and they begin to see their own solution, and find their own way forward.

Hartmut went on to examine, amongst other things, the shadow side of the archetypal social phenomenon. What happens when we are being put to sleep, not by another human being, but by the TV? Within one minute, our awake beta waves disappear, changing into alpha dreaming waves. A great opportunity for marketing. He mentioned something great and positive which will grow from meetings between people inspired by empathy: the ability to see in each other a divine element, so that a third quality enters in, the quality of a sacrament.

A sacrament means that our "I" goes through a process of offering. I took away from this great talk the reminder that to lose is to sacrifice, through which the new may be found.

Margaret Snowden.

* Reference:

Peter Selg, *Rudolf Steiner as a Spiritual Teacher*, Steiner Books, 2010.



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Anthroposophy is a journey, not a codified, inert body of knowledge. Its insights are intended as an inspiration and guide for the traveller, not as an encyclopedia for the curious. All around the world, aspiring individuals and groups seek to walk the path from the spiritual in themselves to the spiritual in the universe. "Goetheanum Meditation Initiative Worldwide" seeks to bring visibility to that work, to strengthen it, and lend it coherence in order that the distinctive and crucial contribution of Anthroposophy to meditation can be actualised throughout the world and in all fields of life.

Goetheanum Meditation Initiative Worldwide

Meditation Workshop in Taupo

The sources of spiritual renewal for ourselves and our world flow along the pathways that are open to us through prayer and meditation." These words introduced the programme for the Meditation Workshop held at the Tauhara Retreat and Conference Centre in Taupo in May this year.

In this workshop, Arthur Zajonc worked with over 50 participants, helping to both compose and deepen their meditative life through a range of anthroposophical meditative practices, conversation, and artistic exercises.

Arthur Zajonc, author and past General Secretary of the Anthroposophical Society in the United States, is one of twelve members of the core Working Group of

Goetheanum Meditation Initiative Worldwide, which has the endorsement of the Executive and includes some members of the Executive as well as Section leaders. The members of the Working Group have recognised the central importance of meditation for our time, and they seek to strengthen and make more available the resources that Anthroposophy can offer to the meditative life.

Since the initiative began in 2008, the twelve Working Group members have given dozens of anthroposophical meditation workshops in many countries of Western and Eastern Europe, in the United States, Canada, Chile, Brazil, Kenya, as well as at the Goetheanum - and now in New Zealand. The Goetheanum Meditation Initiative Worldwide is supported by the Iona Foundation, the Evidenz Foundation, and the Vidar Foundation.

Recently, the initiative has extended its workshops into a new phase to include those who have actively taken up the work to support anthroposophical meditation worldwide. A smaller group of New Zealand members continued to work with Arthur in a second workshop in Taupo at the conclusion of the first one and, from that, a number of initiatives for deepening meditative work in New Zealand are being discussed.

This workshop began with an overview of the anthroposophical meditative path and then the picture of reverence and gratitude - the moral foundations of



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To enquire further or to obtain an information pack including application requirements, please phone Te Ra School on (04) 299 0812 or e-mail office@tera.school.nz. Information is also available on our website: www.tera.school.nz

Applications close 17 September 2010.

Thank

I came back to the U.S. with many impressions from my time in New Zealand: the tui, fantail, and pukeko birds (among many others) during my time in the bush, the volcanic region near Lake Taupo (better known in the U.S. as Mordor) with its refreshing hot springs, which I enjoyed before the meditation workshop. But most of all, I carried back with me the warm hospitality of the anthroposophical community of New Zealand. I was so pleased to have met you all.



Arthur Zajonc

Our time together was short, but with the enthusiastic support of your able General Secretary, Sue Simpson, I felt

meditation, cultivating soul health and then cultivating Imagination - the archetype of soul breathing. Eurythmy with Sue Simpson was appropriately interspersed through the workshop which offered opportunity for conversation and also actual practice.

On the Saturday evening talk, Arthur Zajonc described his work in American universities with meditation, and the recent research that documents the transformative and healing power of meditation. As director of the Center for Contemplative Mind in Society's Academic Program, Arthur has worked with hundreds of academics on ways of appropriately including meditation in higher education.

Toward meditative insight and from Imagination to Inspiration were the topics concluding the first workshop.

The principles and practices regarding the teaching of meditation was the main theme for the second workshop which was attended by about 25 people.

Vee Noble

The Workshop at Tauhara

I had been promised that I would easily find 'Tauhara', situated on the northern-placed hills overlooking Lake Taupo, but driving in the dark from Napier, it was as it is - a retreat, secluded on a brow from the road by hedges, trees and a winding path, yet warmly welcoming with log burners radiating an embracing heat. Seven-thirty on the Friday night and the meeting room and hallways were a-buzz with excited voices as members from south Canterbury to Kerikeri reunited with a common purpose.

Two days later, someone said to me how wonderful it was to be able to talk about esoteric subjects without the usual explanatory preamble. We all 'knew' what the words said referred to, yet Arthur Zajonc was able to show us how to hear anew, see anew and build new understandings. As it is with esoteric knowledge, the process of acquisition seems so simple, yet this apparent simplicity is the most wonderful guardian, as it belies the will effort involved.

Thank You

that we accomplished a great deal. At the centre of my time with you was the meditation weekend at which I had an opportunity to meet 50 of you. I was especially pleased to work with a smaller group following the weekend course, some of whose number may find ways to give ongoing support to those interested in anthroposophical meditation. Providing this kind of support has been the aspiration of those who carry the work of the Goetheanum Meditation Initiative Worldwide. I am also pleased that Mark Geard and Hans Mulder can attend our international meeting on meditation in Jarna, Sweden in July 2010.

I look forward to my next visit which is to be in 2012. In the meantime, my best wishes to you all, and a deep thank you.

Arthur Zajonc

The first step, Arthur told us, is to "show up". I had found that difficult enough; caught at work later than I intended, driving in the dark and rain over a road I had not travelled for many years, then, not having ever visited 'Tauhara' before, passing by the turn-off and travelling on into darkness and countryside. But a quick response to my panicked text allowed me to 'show up' and on time!

The next step is to pass through the Portal of Humility - difficult for those of us who consider 'our way' the 'only' or 'best' way - along the Path of Reverence. Here, Arthur paused to remind us that Reverence is the most important quality to maintain in this work. While many of us will have read Steiner stating the same words, Arthur showed us how to experience Reverence, how to prepare ourselves to develop and maintain that quality of approach. Along the Path of Reverence, we then make time to exercise Hygiene for the Soul by practising one or more of the steps referred to by Steiner - control of thoughts, control of actions, equanimity, positivity in understanding, openness (to other points of view), and inner harmony.

Now, stated Arthur, we might be ready to pass through the Portal to our Higher Self (our 'Silent Self' in Thomas Merton's phraseology) and practise a process of 'spiritual breathing' between focussed attention (on a content / re-imagined image) and open awareness. 'Breathing' this process can bring us to experience moral intuition and lead to an 'after-image', moral imagination. We then need to bring these 'gifts' from the spiritual world back to this sense world using moral technique, integrating them and passing through the Portal of Gratitude and Dedication (to the spiritual world).

For those of you who were not able to be at 'Tauhara', I recommend Arthur's book *Meditation as Contemplative Inquiry: When Knowing Becomes Love*. Easy to follow, it outlines the steps and offers ways to practise.

Over the days at 'Tauhara', members carried their questions. Some were answered in the processes and practices; some were discussed over food and drink with Arthur and/or with others. The hygiene of working individually - having a choice of what we chose to meditate upon - yet together in the one room, showed how powerful such inner work can be. The eurythmy that Sue Simpson brought enlivened and deepened that work. There were special and, to me, important comments made during the weekend:

- Preparation is essential to make the meditative space sacred.
- Use the Goethean method of observation to observe one's inner life.
- Meditation is a service to the spiritual world, not a path to psychic powers.
- We can do more than we think we can, but we are not more than who we are!
- Michael (the Time Spirit) can only correct us if we are doing something.

And that is the crux; to 'show up' - make a space in one's day, regularly, and give up some time for inner meditative work. Arthur laid out the path for us; now we need to make the steps and 'walk' it.

Lesley Waite

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Arthur Zajonc's Meditation Workshop

When revisiting notes taken during a workshop, I am often disappointed that the content does not immediately enthuse me in the way it did when I initially heard it. The pithiness is often missing from these notes but, with Arthur's workshop held in Taupo in May, even my limited notes re-inspire me.

Arthur's masterly way of presenting this vital activity is evidence of what is called an Epistemology of Love; i.e., a theory or method of love, necessary for all who wish to be more fully human.

A natural teacher, he told all 50 odd of us, as he first introduced himself in the circle, that we had all already passed the test: we'd 'showed up'. As we laughed, it occurred to me that he was being over generous with his marking; since then, I have realised what he was putting across; the importance of 'showing up' is what is required for a meditative life; first we must 'show up' every day if it is to happen.

This workshop was an introduction for beginners yet the scope and breadth of what he offered is there for all to work with and expand one's meditative practice, regardless of which spiritual stream, or, indeed, not in a spiritual stream, one is on.

A group of us were able to spend extra time with Arthur, to work with him developing abilities to take this broad meditative mode out into mainstream life. Arthur does this in American schools and universities where it is part of many curriculums. We hope he will visit New Zealand again to continue this work.

Meditation as Contemplative Enquiry: When Knowing Becomes Love by Arthur Zajonc is truly 'a glistening gem of a book', as Jon Kabat Zinn endorses it. I return to it often to fill out my notes with all the details.

Helen Davey

An Experience of the Meditation Workshop

I found the meditation workshop with Arthur Zajonc to be a very valuable experience. Arthur Zajonc's presentation was practical and informative and he worked with the group of 50 participants in a beautiful humble way and with a quiet sense of humour. I could feel that what he shared with us came from his own striving and experiences; none of it was theorising, moralising or quoting unnecessarily from lectures, other than to use phrases that simply deepened or colored a point that he was trying to make. I won't go into the details of the processes he went through with us; these can be read about in his book, *Meditation as Contemplative Enquiry*, other than to say that the workshop was a living experience of this book. Arthur's work is to bring meditation in a way that people can begin to step more confidently onto this very necessary path of spiritual renewal for the human being and the world. There is a great longing for this; people today want to attend to the inner life in a way that is exact and clear.

Arthur gave us a talk one evening of the forms his work takes, which I found quite staggering. One aspect is that he is part of an initiative working from the Goetheanum to

bring this work more fully into the world. Anthroposophy has much to offer to be at the forefront of work on the mind in the world today; it is long past the time where we need to speak to the inner drives of people today, particularly the youth. Another aspect I was particularly impressed to hear about was that his work is offered in American Universities as Contemplative Pedagogy and is being taken up with very good feedback. Students are finding the benefits invaluable for their study and development.

My own experiences were very uplifting. It was freeing to be able to hear about and learn from the experiences of another's journey, both the difficulties and challenges as well as the gains. My learning came from Arthur's guidance in his talks but also from the work we engaged in and then shared. During the exercises, we were totally free as individuals; our meditation was our own, but we experienced the process together as a group. I found the sharing to be invaluable. I have found it frustrating as I have struggled with meditation work myself to experience a form of 'silence or taboo' around the subject amongst some anthroposophists. Whilst I understand one can diffuse the experience by frivolously sharing it, to work intently with another for serious study and gain was and is very important. By hearing others share their experiences or raise questions over practical difficulties or even uncertain experiences, I found I was validated by what I had already been trying to attempt but most importantly I learnt so much more. I have taken this into my own meditative work and found it has been of great benefit for myself in this task. I feel I am now really serving the spiritual renewal of the world. Arthur emphasised the importance of entering into meditation with the consciousness that it's not for personal gain but imperative for the world; one's personal gain is a side benefit of the work.

The workshop was followed by a Training Day for those interested in working further with meditation. It covered the principles and practices regarding the teaching of meditation.

A group of approximately 25 of us stayed on for this day. In essence, we took what we had been learning and tried to bring it into some form that we could present in our relative areas of work. We had broken into four groups: one was the Class Holders, another the Arts, a third was Education and Research, and the fourth was the Nurses and those in Service. My own work with the Spiritual Task of the Mother worked in well with the fourth group. Whilst we have our differences in our areas of work, there was a common theme that we came away with. Our work brings us into contact with people who aren't necessarily leading an active meditative life; in fact, meditation may be something very new to them. This is why the exercises were valuable. We tried to bring form to the meditative work in a way we could present in our relative fields, and then go through a 'mock exercise' of this presentation. I quickly recognised that to go straight into a meditation with no prior preparation would not work in the small format of workshops I work in with Mothers. I could see more would be needed to prepare this ground. I think perhaps I would develop a series of workshops or meetings where one could perhaps bring the six basic exercises to a group before moving onto a meditative process. These exercises are imperative to 'soul health' and are able to help us with some of the challenges and difficulties one can come up against on a meditative path. I carry these seeds for development into the future.

Trisha Glover

A Special Weekend for New Zealand

It was in the magical, crisp autumn setting of the Tauhara Retreat Centre in Taupo this year that members and friends from all over New Zealand came together to immerse ourselves in a meditation course with Arthur Zajonc.

In a mood of tranquillity, yet sparkling alertness and a keen sense of humour, Arthur took the fifty participants through a simple, archetypal process of meditation, developing the path through inspiring pictures, stories and different exercises. It was not a group meditation but a shared and guided process which helped each of us to enter into and achieve the simple steps outlined. Arthur's presence was encouraging and reassuring, yet he left everyone free.

This first of two workshops was a timely reminder for many of us of the core role meditation and the inner path has in Anthroposophy and how such constant practice, bringing a spiritual presence into all we do, can help us to become more positive in our attitude, and make life more meaningful. We do this work for ourselves, to develop our intuition, trust and acceptance of what comes to meet us in our destiny, to be at ease in our endeavours and feel the divine participation and guidance in our life; but it is also for the world. We want to dedicate our efforts and the grace we receive in the inner stillness, with love, to the world.

In the second workshop, which showed us how we could introduce meditation to others in creative ways, Arthur gave us some questions to work with:

- * What is the inner aspect of your work?
- * How can meditation serve/support a deepening (general and specific)? and
- * What change might this bring to your work?

We were challenged to prepare and guide a sample meditation session with a specific group in mind. I was in the arts group, where we imagined a group of 18 year-olds interested in the spiritual dimension of the arts. From a host of different ideas, we found a simple thread to follow, guided by different people: the theme was point - periphery: awakening to a point that radiates out and disappears, through a bell sound, taken up in eurythmy, in an expansion and contraction exercise, then expressing it by drawing our experience in forms, and returning through the bell sound again into the point. Our creativity was strongly awakened in the inner space prepared through those key activities we experienced.

For myself, in working on those three questions Arthur gave us, I am realising how much the activity of constantly and gently letting go, making decisions and setting boundaries, which we need in meditation in order to focus our minds, are also what everyday life demands of us in order to be efficient and reach our goals. This is a new, gentle way of inner discipline, which teaches us patience, tolerance and respect for our own learning process to unfold. The wisdom of this attitude will reflect also in a growing capacity for interest and love for others.

These and many other positive skills for life arise from an ongoing dedicated practice of meditation as the hidden but equally valid and important part of life. I wish to thank Arthur and Sue, as well as Catherine and Nasir, our hosts at Tauhara, for bringing us such enriching and useful experiences through this workshop retreat and the tranquil, beautifully cared-for surroundings.

Astrid Anderson

Moving From Paradox to Harmony

by Johannes Kiersch

When Rudolf Steiner at the Christmas Conference in 1923 revealed his intention to found - as the core of a renewed Anthroposophical Society - the School of Spiritual Science, which was to be structured in three Classes, he asked members not to take fright at this. "The three Classes did originally exist in the Anthroposophical Society until 1914, though in a different form" (24 Dec. 1923, GA 260, p. 50 f.). A prominent feature of this "different form" was secrecy. Not even the members of the Theosophical Society, in the frame of which Anthroposophy was being developed at the time, generally knew of the School's existence, let alone of its purpose and content.

So it must have been a kind of shock for many now, at the Christmas Conference, to hear the great Teacher proclaim: "We must be clear in our minds that our Society will specifically have the task of connecting the greatest imaginable openness with genuine, true esotericism" (26 Dec. 1923, GA 260, p. 92). Was not that an enigmatic paradox? How could anything be a holy secret and at the same time open to everybody in the market place? No wonder that after Steiner's death old habits came to the fore again. Steiner had given a clear description of his esoteric enterprise in public, in the so called Statutes of the Society. He regularly in the Goetheanum Weekly published reports of where he had given Class lessons, how many new members had been admitted, and other details. Now, for many years far beyond the Second World War, it was customary, at least in Germany, not even to mention the existence of the School, let alone to talk about what was done there. This went along with a growing tendency to spread or to discuss intimate details of Steiner's teachings in books and journals that were published for Members, but read, of course, by many outside the Movement. The sense of tact in esoteric matters that prevailed in Steiner's life time was severely damaged by an element of small talk that was not consciously recognised as such.

Then, in the last decade of the 20th century, copyright and other reasons enforced an almost



Johannes Kiersch

complete publication of everything esoteric that had been preserved in written records, in print and very quickly also on the internet. This situation demands for our Movement a deliberate turn of activities. We have to learn how to present esoterics to the 'outside' world without any reservation, to show that it is completely in accord with scientific values and methods, that it creates a broad outlook on new ways of human development. And along with this we have to learn how to create new esoteric 'spaces' that are free from the turmoil of small talk. Steiner, in the course of his karma lectures in the summer of 1924, gives us an impressive warning to handle esoteric content

with tact and care. The leading Spirit of our time, he says, tells us not to introduce everything into the Ahrimanic sphere of the print media, to exchange "the most important from mouth to ear" only (lecture of 20 July, 1924, GA 240).

I would wish our October Conference at Hawke's Bay to become an exercise for us all to cultivate the paradox of 1923 by harmonising two different activities that, on first sight, seem to have nothing in common, but on a closer look may be discovered as enhancing and strengthening each other, helping to further our common aims in a rapidly changing modern world.

*Johannes Kiersch is the author of **A History of the School of Spiritual Science** and the keynote speaker at this year's annual conference in Hawke's Bay.*



Ask for our brochure: Anthroposophical Studies Programme, Mrs Doris Bianchi, Goetheanum, CH-4143 Dornach 1 Switzerland; tel. ++41 61 706 43 12, fax. ++41 61 706 43 14, doris.bianchi@goetheanum.ch

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150 Years Rudolf Steiner 2011

Next year marks 150 years since the birth of Rudolf Steiner and numerous anthroposophical organisations and initiatives across Europe are preparing various activities for the year 2011.

The 150th anniversary celebration provides an opportunity to place Rudolf Steiner and Anthroposophy into the consciousness of the wider public as something that is both current and future-oriented. Worldwide there are more than a thousand Rudolf Steiner/Waldorf schools and several hundred social-therapy centres, as well as banks, medical clinics and hospitals, curative homes, agricultural enterprises, artistic endeavours and much more. Each of these works out of the ideas and impulses given by Rudolf Steiner - attesting to the lasting effect and expansion of Steiner's ideas right into our present time. As we move into the 21st Century, Rudolf Steiner's future-oriented impulses towards ecological responsibility, a relationship between work and money, and the prevention of health and socially-related inequities and needs, are gaining new urgency.

The European initiative team of the Rudolf Steiner Archive, in co-operation with the Anthroposophical Society in Austria, is planning exhibitions, film festivals, art shows, conferences, Waldorf School events and a possible train trip - a "Rudolf Steiner Special Train" through

Europe that they hope will include from Kraljevec to Koberwitz and/or from Vienna via Prague to Berlin and Weimar.



This 150th anniversary of Steiner's birth provides an opportunity for the anthroposophical movement throughout New Zealand to come together during 2011 to acknowledge all that works in this country through the indications of Rudolf Steiner. It is hoped that groups around the country will initiate ways to join in this Rudolf Steiner anniversary. To assist in co-ordinating activities and events around the country it would be appreciated if any group, planning an activity in celebration, contact Sue Simpson suesimpson@clear.net.nz

News and details for next year's planned events in New Zealand and throughout the world will be published in future issues of *Sphere* and on the Society's website.

Vee Noble

October Conference Update

By now, all members and many friends should have received the brochure and registration form for the October Conference. A group in Hawke's Bay is building a warm and welcoming space for an active and engaging conference. Registrations are already coming in and we welcome the warm interest.

I was recently talking with a teacher and asked myself the question: is the conference relevant to those working in initiatives and organisations around the country? I think it is. Many are challenged to make space in their busy days, to make room for new impulses and ideas to flow in. And, challenges arise as people seek to realise their initiatives. Conversations with and reflections from others often inspire, support and help clarify our direction.

We meet others every day yet we often pass like ships in the night. There is a hunger to find the moments where the meeting deepens, where something new and refreshing can appear through the listening and active interest in another. We also need to recognise and deal with the forces undermining initiative and human relationships, distracting us from our elusive goals waiting to be grasped. It is a perennial challenge to work with others and take hold of the gift that this offers, to recognise and draw on the strength of each of us and reflect the community as an individual.

The healthy social life is found

When in the mirror of each human soul

The whole community finds its reflection

And when in the community the virtue of each one is living.

We've tried to make this conference one where you can meet others from all walks of life, grapple with questions relevant to today and to find a healthy context where the natural sense of discomfort which sometimes arises can

work fruitfully with what it is to live spiritual reality.

If you have not received the conference brochure and registration form or require further information, you can go to www.anthroposophy.org.nz or write to PO Box 8279, Havelock North.

Sue Simpson

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Anthroposophical Society in New Zealand Accounts for the first half of 2010

Below is a brief summary of the results for the year so far; i.e., the period 1st January to 30th of June 2010. As you can see, income is around \$ 2 873 less than budgeted and our expenditure is around \$ 338 higher than anticipated, resulting in a higher shortfall than the budget indicated. I would hope that members who haven't yet made their financial commitment known, will do so in the very near future. Many thanks to members for their contributions, which in some cases are very generous.

Diederik Ruarus

Treasurer

Income and Expenditure for the first half of 2010 compared to budget for the same period

Summary:

Income	2010				
	actual	budget			
		Budget 2010*0.5	Budget 2010		
Working between people	14637	15057	30114		
Maintaining the present	16308	19566	39132		
Building the future	3380	2575	5150		
Total income		34325	37198	0	74396
Expense					
Working between people	17008	16455	32910		
Maintaining the present	21919	21334	42668		
Building the future	0	800	1600		
Total expense		38927	38589		77178
Surplus/(-) Shortfall		-4602	-1391		-2782

Balance sheet as at 30 June 2010

Assets		Liabilities	
banks	83944	accounts payable	2266
accounts receivable	9643	other obligations	20835
fixed assets	49676	committed funds	21992
HB loan	13000	legacies/initiative	71852
total assets	156763	total liabilities	116945
less total assets			
funds as at 30 June 2010	39818		
Funds at 1 January 2010	44420		
Less shortfall over period	4602		
Funds as at 30 June 2010	39818		

GENERAL SECRETARY'S 2010 ITINERARY

The following provides an overview of Sue Simpson's itinerary for the last four months of 2010. Some visits have yet to be confirmed and are also subject to change. Please contact Sue by email (suesimpson@clear.net.nz) if you wish to speak directly to her when she is in your area, or arrange through your local representative.

September	1/2	Hawke's Bay (Taruna)	25	Depart NZ
	3/4	Federation, Wellington	27-29	New Class Holders, Dornach
	6	Hawke's Bay	29-31	Class Holders, Dornach
	8-11	Christchurch	November	1
	12-15	Dunedin		2-5
	26-28	Hawke's Bay (Taruna)		11-14
October	1-4	Annual Conference and AGM, Hawke's Bay		15
	4/5	Class Conference, Hawke's Bay		17
	11/12	Hawke's Bay (Taruna)		19-20
	14-16	Coromandel		21-24
	18/19	Hawke's Bay (Taruna)	December	6
				6

Ginger Compress Therapy for Osteoarthritis Sufferers

by Tessa Therkleson

For the past ten years, I have applied my energies – clinically, academically and philosophically, towards understanding one of the external treatments used by anthroposophic doctors and nurses, the ginger compress. This task has led me from full-time clinical anthroposophic nursing to firstly completion of a Masters by Research and more recently, a PhD. The PhD research was based in anthroposophic clinics in New Zealand and Melbourne.

Five clinics were involved: The Doctors in Napier, Weleda Healthcare Centre in Havelock North, Helios Integrative Medical Centre in Christchurch, Raphael Medical Centre in Auckland and The Melbourne Therapy Centre, while the anthroposophic nurses were Deb, Michelle, Joce and Cassandra from the Hawke's Bay, Shona and Ann from Christchurch, Jenny from Auckland and, Vassili, Meg and Jan from Melbourne. A series of daily ginger compresses were given to each of ten participants for one week by the anthroposophic nurses in the participating clinics. A ginger compress involved an infusion of hot ginger soaked into a cotton cloth, applied to the kidney region for 30 minutes, and followed by a twenty minute rest.



Fig 1: Fresh ginger rhizome

This is the first research for people prescribed a series of ginger compresses for the diagnosed health condition of osteoarthritis. It touches the pulse of innovative research and has been accepted for publication in two high profile peer reviewed journals later this year ^[1,2]. Osteoarthritis is claimed to be the leading cause of muscular skeletal pain and disability in Western cultures and the primary reason for hip replacements ^[3,4]. Management ideally involves a

combination of approaches that may include diet, exercise, complementary and allopathic medicines, with occasionally invasive operations necessary ^[5]. This research study found ginger compress therapy has the potential to be a significant treatment for people with osteoarthritis.

A descriptive phenomenological method was used to research the phenomenon of a series of ginger compresses for people with osteoarthritis.

This method involved a process of analysing data – from interviews, diaries and drawings, by moving to and from the whole experience for all participants to the individual subjective experience. Gradually the whole was narrowed down to seven themes that expressed the shared thoughts, feelings and actions of the ten participants. Formulating the seven themes required a process of inner meditative inquiry that continued over a period of seven days and nights. Each theme had an accompanying form encapsulating the gesture, which helped to define the theme. These gestures are given in brackets alongside the accompanying themes as follows:

Continues page 18

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From page 17

In relation to the 'self', participants experienced –

- Encompassing body warmth, which activated a sense of meditative-like stillness and relaxation of thoughts, allowing the opportunity to reconsider life's challenges leading to an inner state of peace and calm (–)
 - Constant warmth, increasing in intensity and radiating through the body from the back to the head and down the feet and hands, activating an overall sense of warmth and relaxation (*)
 - Gradual shift of pain when moving, as the osteoarthritis joints warmed and relaxed, with an accompanying loosening, which enabled more flexible movement (~)
- In relation to 'others', participants experienced –
- Positive shift in the thought life with a release of mental tension and anguish. Past memories of family, friends and health were awoken and met with fresh insight and new understanding (v)
 - Significant improvements in mobility, posture and breathing which positively influenced relationships with family, friends and colleagues (m)

In relation to 'world', participants experienced –

- Thinking that was awake and alive, arousing both a new and rejuvenated interest in worldly activities (o)
- Being energised and enlivened, which enabled increased participation in worldly activities (l)

The ginger kidney compress phenomenon was found to provide a space, out of this world, in which prolonged inner warmth accompanied by the opportunity to rest in a warm, quiet, comfortable place allows the self to be totally present, while releasing all bodily tensions. The agitated self temporarily disengages from the stress and pain of living with osteoarthritis, becoming increasingly still and receptive, as if lying on warm sand in the summer sun, when other ways of being in the world are able to be considered and embraced.

This research is significant to anthroposophic medicine for a number of reasons: the phenomenological methodology used was a meditative exercise in itself supporting the indications of Dr Rudolf Steiner^[6] that physical movement originates in the muscular skeletal system and is a result of inner willed activity. While it is the least conscious aspect of our person, we have a sense of this unconscious will when we become enthused by an interest in life. Steiner^[7,8] proposes that motor nerves perceive movement rather than activate it. Modern neurophysiologists concur with this proposition, questioning the assumption that spinal nerve activation of muscle stimulates movement^[9,10]. Steiner further indicates the significance of the kidneys and the importance of the individual warmth organism for a healthy body. The kidneys are seen to radiate the astral body, which then permeates the air element in the human being working into the fluid and solid parts of our body. The astral is our

sentient being that influences how we think, feel and respond to the world we live in, while the individual sense of 'I am' penetrates and works variations of warmth in the entire body becoming the master of our being^[6,11].

Ginger compress therapy involves applying warmth to the kidneys to manage osteoarthritis symptoms of pain and discomfort on movement. In osteoarthritis, the physical and etheric bodies weaken leading to the astral body increasing its activity in the affected joint and subsequently causing additional tension and pain. The individual inner organisation of the osteoarthritis joint becomes subsequently compromised and withdraws, allowing excessive degeneration to occur. The physical is associated with the mineralising processes of the bone and cartilage, the etheric with the moving fluids that are most evident in the posture, the astral with nervous and sensory perception, and the individual inner organisation to the warm blood. Osteoarthritis is a sclerotic joint disease, where there is a progressive deterioration of the joint cartilage accompanied by loss of fluidity, vitality and warmth. Catabolic processes predominate in the osteoarthritis joint as they do in the kidneys. In both, there is a lack of fluidity, with increased consciousness; for the osteoarthritic joint, this is an inner consciousness of pain and discomfort, while for the kidneys, it is a consciousness of excreting that which is not needed by the body.

One of the most significant anti-sclerotic therapies in anthroposophic medicine is the use of sulphur: nature's substance that most intensely internalises warmth^[12]. Ginger's rhizome is an enlarged stem developing in the earth that is highly sulphuric and very hot. Ginger's forces of light and warmth are carried in this rhizome rather than the flower and seed. When ginger warmth is applied over the kidneys, there is stimulation of the astral, etheric and physical bodies, with a corresponding activation of metabolic and excretory processes. Warming the kidneys and lower metabolic region with a hot ginger compress activates the individual inner warmth organisation to arrest the progressive joint degeneration, to strengthen the posture, to manage the sense of pain on movement as well as strengthen the inner will to mobilise. When warmth encompasses our sentient being, then the 'I' individuality is fanned into life to expand and glow in the world with others.

Following completion of my PhD, I have been collecting anecdotal evidence that suggests people with osteoarthritis living in the community can be shown by an informed anthroposophic nurse how to self medicate ginger kidney compress therapy. If you are interested in this therapy, please contact me and I will endeavour to find a nurse in your area, who could assist.

Tessa Therkluson is a registered nurse living in Wellington.

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Therapeutic Retreat 2011

The anthroposophic medical model provides the framework for the Helios Therapeutic Retreat initiative. The goal for anthroposophic medicine is to understand the interaction of the soul and spirit as well as, and in relation to, the physical body. The reality of the human constitution is that it comprises both physical matter and spiritual being – it is body, soul and spirit.

An emphasis is given to the relationship between the processes in the human being and those through which the natural world comes into being. Remedies are used that take this into account through the use of natural substances from the realms of plants, minerals and metals.

As a holistic approach, it is recognised that:

- Illness can be understood in the context of one's whole life
- Life has meaning and purpose and the loss of this sense may lead to a deterioration in health
- Illness may provide the stimulus and opportunities for positive change and a new balance
- Each individual takes an active role in their own healing process with support for conscious decisions or impulses to action often resulting in significant improvement in well being and congruence in one's life

Scientific, artistic and spiritual insight is applied in a professional, collaborative way using a

combination of medicines and therapies to address the cause and impact of illness. Out of this comprehensive perspective, the anthroposophic physician develops a therapeutic process that aims to harmonise the whole constitution in terms of body, soul and spirit. In a residential setting such as the Helios Retreats, a living connection with the destiny of the patient can be developed, which can have meaning for the future and can give insight into the relevance of the illness process.

The therapeutic environment provides for warmth and rhythm through healthy, nutritious food, care around the social context, cultural events and the opportunity to gain the knowledge and experience to carry new strategies into the future. Quiet reflective space and rest times are also an important part of the therapeutic journey and are incorporated into each day.

A third Helios Therapeutic Retreat will be offered next year in Taupo from 19 March to 8 April. We have booked the Tauhara Retreat Centre for three weeks and are looking forward to providing an intensive anthroposophic residential opportunity in such a special setting.

There will be 12 places available for participants living with chronic health problems, with the therapeutic team comprising a doctor, the nursing team, massage therapist, art therapist, therapeutic

eurythmist and biography work consultant. The community of helpers will include the kitchen and household support workers who are intrinsic to the whole initiative.

Within the residential therapeutic setting working in a therapeutic team, we have the possibility to gain insight, challenge, accompany, mediate, care for and respond to what arises through the transformational process. This is a prime motivation for the Helios Retreat initiative and realises professional and community service in a contemporary holistic way. We are mindful of the impact on finances that a chronic health condition often has and so we encourage communities to consider, where there is the need, supporting individuals to attend. The previous retreats have thrived because of 'community in action' with many hours of work, household items and therapy equipment volunteered.

We have witnessed and continue to hear about many positive patient outcomes from the retreats in 2007 and 2008 and we are grateful to have the opportunity to realise creative medical and therapeutic interventions for patients that would never be possible without such community and process.

Your enquiries and questions in relation to Helios 2011 are welcome.

Deborah Bednarek

Phone 06 844 5412
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Finalists in the Ministry for the Environment's 2010 Green Ribbon Awards

Gardener Anne Cumberworth with Class 4 from Taikura Rudolf Steiner who won a finalist certificate in the Ministry for the Environment's 2010 Green Ribbon Awards, presented on 3 June in Wellington.

2012

by Nick Thomas

Much speculation centres around 22nd (or 21st) December 2012 as a time when catastrophes may be expected, or more watered down, when some kind of universal enlightenment may occur. Typical prognostications are:

1. A comet ("Nibiru") will collide with the Earth (attributed to Nostradamus);
2. The Earth's magnetic pole may shift or reverse;
3. Increase of calamities, natural disasters, mass destruction, etc.;
4. The end of the Mayan Long Count (5125.26 Julian years) occurs coincident with a so-called Galactic Alignment.

Concerning Nostradamus, who lived from 1503 to 1566, the 4-line quatrain that is supposed to be relevant is Century 2 Quatrain 46:

After great trouble for humanity, a greater one is prepared

The Great Mover renews the ages:

Rain, blood, milk, famine, steel and plague,

In the heavens fire seen, a long spark running.

Neither the date nor the prediction is conclusive or even plausible, and will not be considered further.

The Galactic Alignment is said to be the alignment of the Sun at solstice with the Galactic Centre; actually it is the alignment of the Sun on 21st December 2012 with the Galactic Equator [near noon in 2012]. The date of the alignment with the Galactic Equator changes slowly through the years, and was on 21st January in 4000BC and will be on 6th December in 4000AD. The previous Platonic Year lasted about 25,900 years, and due to the change in the rate of precession of the equinoxes (hence "about"), the next will be about 23,400 years long.

The serious reason to examine 2012 comes from the Mayans in Mexico who reached the peak of their culture in the first millennium AD. They were astronomers of extraordinary ability who accurately plotted the movements of Venus (as well as Mars) to calibrate their complex three-part calendar. Apart from their Short Count (260 day cycle) called the Tzolkin and their "vague" year of 365 days, they calculated a Long Count calendar lasting 1,872,000 days=5125.26 Julian years, the last of which started on 13 Aug 3114BC (Gregorian Calendar) and ends on 22nd December 2012. They associated calamities with the ends of such eras, so while no specific prophecies have been made by them about 2012, it may be inferred that they would expect special events of some kind then. A Mayan Grand Cycle consists of five Long Counts, thus being 25,626 Julian years long.

A Mayan master number discovered in the Dresden Codex is 1,366,560 days (=3,741 Julian years plus 160 days). This is accurately 5,256 Tzolkins; 3,744 vague years; 2,340 geocentric alignments of Venus and the Sun; 1,752 such cycles for Mars, and 72 "Calendar Rounds" (of 18,980 days). Why should such long-range accuracy

be so important to the Maya, and what does this number mean?

In the book *The Mayan Prophecies* by Adrian G. Gilbert and Maurice M Cotterell (Ref. 1), Cotterell (a scientist) describes his discovery of a very similar number when studying sunspot cycles. He defined 87.4545 days as "1 bit" which is the time between alignments of the Sun's two magnetic fields (north/south dipole and equatorial quadrupole). Then 48 bits make up one cycle of 11.49299 years, 781 bits equalling 187 years gives one longer sunspot cycle, while 20 of those equal 1,366,040 days for a complete long-term sunspot cycle. This differs from the Mayan master number by only 2 times 260 days i.e. two Tzolkins. Furthermore one Tzolkin is the length of the cycle relating to the overlapping of the Sun's polar and equatorial magnetic fields. Based on the interaction of the solar wind with the magnetic field of the Earth, he infers a strong correlation between solar sunspot cycles and human fertility. The Sun's radiation affects fertility via the effect of varying magnetic fields on the manufacture of melatonin, oestrogen and progesterone. More recent research shows that varying magnetic fields also affect the brain. Thus he suggests that variations in the Earth's magnetic field due to the solar wind, which correlates with sunspot cycles, affect human fertility, and further that the Mayans themselves suffered from a fall in fertility in their mysterious decline towards the end of the first millennium AD. The near identity of the long term sunspot cycle and the Mayan master number indicates, Cotterell suggests, a similar problem in or around 2012.

How could the Mayans possibly have known of sunspot cycles with such precision when they had no modern scientific instruments, and that the height of their culture lasted only a few centuries? One possibility is via clairvoyance. In the Mayan holy book, the *Popol Vu*, it is said of their gods that "they were endowed with intelligence; they saw, and could see instantly far, they succeeded in knowing all there is in the world. When they looked, instantly they saw all around them and they contemplated in turn the arch of heaven and the round face of the Earth. The things hidden (in the distance) they saw all, without first having to move; at once they saw the world, and so too, from where they were they saw it. Great was their wisdom". Sun Lord Pacal, their king (born 602AD, died 682AD), was regarded as a god, and furthermore had been subjected as a child to the highly dangerous procedure of "head flattening" practised by the Maya. This must, being so dangerous, have been done for a very good reason. I once heard that a man involved in a car accident, whose skull was badly fractured, became clairvoyant as a result of a metal plate used to replace part of his skull. Perhaps the head-flattening was intended to achieve the same purpose? Then it is possible that the rhythms and cycles of the Sun were visible to clairvoyant perception, and translated into the remarkable astronomical calculations of the Maya. Also visions of past and future catastrophes related to the Calendar Round might have been found by clairvoyance as well as tradition.

We may compare this with the extraordinary fact that the Dogon Tribe in West Africa seemed to have known about the existence of Sirius B, a companion star to Sirius (now A), for hundreds of years (Ref. 2). Yet it was only observed by western astronomers in 1862. Assuming this is true, did the Dogon know this by clairvoyance?

That 2012 may be special has plausible credence only from the fact that the Mayans were astronomers and mathematicians of extraordinary ability, whose Long Count ends then. What may be expected has little basis aside from the work of Maurice Cotterell and his remarkable discovery of a convincing correlation between the Mayan master number and the sunspot cycles and their possible effect on human fertility. Fertility has been declining in recent decades, and we may note that when Rudolf Steiner was asked about the rising world population, he apparently replied that the real problem would not be that: rather

there would be too few people. As for earthquakes, comets and other such catastrophes, nothing definite can be said. It may be noted, however, that past shifts of the North Pole suggest rotations of the Earth's crust over the mantle have taken place in the past. Einstein was apparently concerned about the build-up of ice at the South Pole as it could lead to dynamic instability and another catastrophic shift of the Earth's crust. Thanks to global warming (!) that is not now likely. Had the Maya foreseen the possible shift but not the warming?

Nick Thomas, CEng, MIET is past General Secretary of the Anthroposophical Society in Great Britain

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The development of a new Rudolf Steiner Waldorf School Qualification

Over the last year, the Federation of Rudolf Steiner Waldorf Schools in New Zealand has been working towards the creation and accreditation of a qualification that not only reflects and endorses the special character nature of Steiner pedagogy, but one which will ensure a secure pathway into tertiary education. It will be known as the Steiner School Certificate. The ownership and quality management of this qualification will be the task of the Federation.

In September 2010, the certificate documentation will be presented to the University Vice Chancellors for approval and recognition, allowing a pathway through Ad Eundem Statum (admission with equivalent standing). This is the same pathway, for example, as for students who hold the International Baccalaureate or the Cambridge International qualifications. The certificate documentation will also be submitted to the New Zealand Qualifications Authority for approval and inclusion on the New Zealand Qualifications Framework.

For the past six years, what has been known as the Steiner Certificate has been used in New Zealand Steiner schools and many students have entered New Zealand universities via the Discretionary Entry pathway. However, with the recent capping of university student numbers, entry criteria have generally tightened, thus possibly leaving Steiner graduates in a vulnerable position.

The importance of this Federation undertaking for the future of Steiner schools in New Zealand cannot be overestimated, especially in the light of the current ideological trends in our education system. The certificate will provide a protective framework around the Waldorf curriculum and also, as stated above, provide a state recognised pathway for Steiner school pupils through to tertiary education.

The Steiner curriculum arises out of Rudolf Steiner's profound insight into human development. Subject matter is chosen first and foremost to support the developmental needs of the growing young person in a way that fosters health in mind, body and soul both during the school years and as a foundation for life thereafter.

Introducing certain curricula to the child in accordance to their physical and emotional development is one of a

core set of criteria that defines Waldorf pedagogy and is one which can resonate harmoniously within the soul life of the child to powerful effect. The seeds for life-long health are laid at every step along this path where learning is aligned with the natural development of the child.

The Steiner Curriculum concerns itself with the education of the whole human being; a being of body soul and spirit. It approaches the task of pedagogy with this threefoldness upper most in mind and it cannot be arbitrarily adjusted to fit a model which is founded on a vastly different premise.

Once approval of the certificate is gained, it is expected that schools can begin its implementation at the commencement of term one in 2012.

Karen Brice-Geard

(On behalf of the Federation of Rudolf Steiner Waldorf Schools in New Zealand.)

News from the Arts

Self Development, Professional Development Through Speech and Drama

We now have twelve fully qualified colleagues in and around New Zealand, nine of whom are professionally active at present, and together we have a lot to offer. The time seems right for starting a Speech and Drama artistic training course here in New Zealand, which is also to offer post-graduate work in the areas of education and therapy.

Notice:

A New Zealand Speech and Drama Training Course out of the impulse of Anthroposophy is being planned for commencement in 2012.

Expressions of interest in a 3 - 4 year Diploma Course taught in several blocks per year are now invited.

For further details, contact course co-ordinators Penelope Snowdon-Lait: Christchurch 03 384 9768 - penslait@gmail.com and Astrid Anderson: Hawke's Bay 06 857 7113 - astrid.anderson@slingshot.co.nz

See also the website: www.anthroposophy.org.nz

Life and Learning

by Robin Bacchus

What is the connection between life and learning? I would like to offer a line of thought that explores this question.

What is Life?

The world around us teems with life - gardens, forests, plants, animals, and people. Yet, some of what we see around us is inanimate and lifeless. So what really differentiates the living and the lifeless? What is the essential difference between a rock and a rose? When we characterise something as being alive, what do we mean? Can we perceive 'life' with our senses? That is: is it 'sensible'? Or is it something beyond the senses - 'super-sensible'? What is the difference between a living body of a person or creature just before death and the dead corpse a moment after death - that will now decay? Does something leave the body at the moment of death? We can describe or characterise the qualities of life in a living body but can we perceive or measure 'life' itself, rather than only its effects?

What are some of these characteristics that indicate that there is life that tell us that something is alive? Are these characteristic processes the cause of life or the effect of 'life'?

The following are some of the perceptible characteristics of living things, be they plant, animal or human that we may observe.

1. The first characteristic is a process we might call 'breathing' - though it is much wider than that - the 'in-breath' involves substance or energy originally outside the living organism, such as air, entering into the organism's space, and later being captured, transformed, and incorporated into the organism's body. On the 'out-breath', something is released from the organism.

When a baby is born, it takes its first breath (its mother breathed for it up to this point); when a person dies, we say he drew his last breath. Breathing as an organic, living process is rhythmical: air is alternately drawn in and expressed out subtly changed. Air may pass through an inorganic or mechanical object, such as a 'bellows' or a fan, relatively unchanged. In a fire, a heated chemical reaction takes place: oxygen is consumed and carbon dioxide produced.

When air enters the body, or penetrates the skin, of a living organism, it goes through a fundamental change. The air entering the stomata of a plant's leaves are richer in carbon dioxide, whereas the air 'breathed' out is richer in oxygen, but vice versa for air entering the lungs of animals and humans. Whereas the fire produced intense heat and light, the living organism garners energy for its sustenance and specific activities, which may produce warmth.

We can consider eating food as a similar process to 'breathing' air - it is fundamentally changed as we chew it, crush it, and swallow it. When we eat, we see, smell, touch, feel and taste the food as we chew and add saliva, which is the first stage of the digestion process.

We could say that we 'breathe-in' through all our senses: light, heat, or sound energy crossing the boundary between the outer world and our inner space. That energy is absorbed and does not re-appear in the same form - indeed it disappears; but at the same time, sensations arise in our consciousness.

Is 'breathing' necessary for all living things? Can you think of any living thing that does not 'breathe' in some form?

2. A second process that we can distinguish we might call 'warming' - like a warm greeting - where part of the organism receives, dissolves, adapts, alters the temperature of, or begins to incorporate the 'in-breathed' substance or energy. The carbon dioxide is dissolved in the plant's sap or the leaf's cells. The oxygen of the air we breathe is absorbed through the alveoli in the lungs. The food we eat, as it is well chewed, is intimately embraced with saliva before being swallowed and further explored by stomach juices/acids and alkaline intestinal enzymes. Part of this process is 'recognition' [like 'natural selection' in evolution] that the incoming food or energy is beneficial to the organism so that it is not rejected. As humans, we may develop warmth or enthusiasm for what is entering our domain, whether it be fine food, inspiring music or beautiful scenery, intriguing perfumes, etc. In the sensory realm, the incoming light, sound, smell, etc. has impacted the sense organ nerves which send an electrical signal to the brain.

3. The third process is 'digesting': extracting what is nourishing, of value for the organism from what it has 'in-breathed'. The oxygen has combined with the haemoglobin in the blood, ready for transport around the body. Food, broken down by gastric juices and analysed into constituents by the time it has reached the gut, has been destroyed and thus has released its most intimate secrets - its life forces, which become available to the organism as nourishment. Indeed, food that is not broken down would become a poison, at this stage. In the plant, photo-synthesis combines or 'digests' the in-breathed carbon-dioxide and water into simple sugars. In the sensory realm, the signal to the brain registers in the creature's consciousness as a sensation: a colour, a tone, an odour, etc.

So here we have the three processes: *breathing*, *warming*, *digesting* that are more inwardly directed. The next is a central, balancing one.

4. Secretion/excretion is a two-fold sorting process. The nourishment taken in is distributed around the body to where it is needed - the organism here displays a kind of self-awareness of its various needs - and the waste products are eliminated. In the plant, the sugars are conveyed by the sap to where they will be converted into cellulose, starch, more complex sugars, essential oils or perfumes, etc. as needed by the plant organism. In the sensory realm, the sensations or percepts are sorted as being irrelevant (to be ignored) or relevant to

some mental-picture building (cognitive) process, and/ or some feeling or emotion or to some will response: e.g. 'get your hand off that hot stove' or 'you're thirsty - take a drink'.

Next we have processes that are more outward, making use of what has been acquired.

5. The substances that were secreted in various places around the organism now become connected with or incorporated into the organism's life processes by maintaining existing cells and structure of the body in space or repairing any damaged cells. The substance finds its place within the plan of the host organism and has to totally reject its connection with its previous existence. That is, the piece of carrot that you had for lunch is no longer 'carrot' but an integral part of your organism. At any one moment, the body has a 'spatial plan'. This plan is 'super-sensible' - it can't be seen, though the result can. Percepts, at this stage, maintain or confirm the mental pictures that you have.
6. But a living organism does not remain static; it grows and changes with time, a process of extending and differentiating, when individual cells or parts of the whole are reproduced. That is, the organism's plan grows and changes as it ages in a way that is characteristic of its particular species but in relation to its specific, unique physical circumstances, like a game strategy that is responsive to the situation. Thus the organism has a 'time plan'. At this stage, percepts can modify your mental pictures - they grow and change.
7. A further stage is reproduction where the organism produces a seed or embryo or replica of itself that is capable of growing into a whole new, independent individual being, but still having key characteristics of its parent. Here the organism somehow transmits a 'species plan' or the 'idea or concept of the organism'. Here I think that genes are not the plan but only the paper on which the plan is written. Mentally, you spark creative, new ideas from your percepts.

In summary: seven processes have been identified as characteristic of a living organism.

Feeding	Warming	Digesting	Secreting	Maintaining	Growing	Reproducing
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(A detailed description of the life processes may be found in Rudolf Steiner's lectures on *The Riddle of Humanity*. Rudolf Steiner used the term etheric to differentiate these life forces from purely physical forces.)

Seven learning processes

When these life processes are not used just for the care of the body, they can be made available to the human being as the basis of learning.

Learning can be stimulated by some external event. We can follow stages in learning that are qualitatively parallel to the life processes.

Noticing

Seeing, touching, tasting, smelling, hearing, sensing, perceiving what is there (using all or any of our senses). Do I want to see or hear? Am I too pre-occupied or tired to notice? To see, I must engage my **will**.

- If I don't notice, there will be no learning.

Continues page 24

Maki

Educational Soft Toys

Designed and hand made in New Zealand. 100% natural. Filled with New Zealand carded wool. For more information on our products please visit our website. www.makiedutoys.com

Relating

Connecting: **feeling** warmth of interest, enthusiasm, awe, wonder, curiosity or even shock or horror in what has been noticed. Can I relate what I have seen to anything I have previously known or experienced? How does it fit in to my world-view? Is it safe or dangerous?

However, over-enthusiasm can wipe the memory – we need some antipathy to retain the content.

- If I am not interested or curious, have a closed mind or I am prejudiced or fearful, there will be no or little further learning.

Digesting, understanding

Curiosity leads to engagement and assimilation. Assimilation requires breaking-down into some detail - going from the whole to the parts: from the wood/forest (whole) to the trees, branches, twigs, leaves (parts). To sing a song, I must be clear about the lyrics, the tones, intervals, rhythm and pitch. Each stage of a process needs to be **thought** about, analysed and content wrestled with until I have made it my own, until I understand it, until I am clear what it means. Can I get my 'head around it'? **Mental** clarity is the basis of freedom - freedom of thought.

- If I don't make an effort to understand, focus and concentrate, my learning will not progress.

Individualising

Having understood something, I can now decide whether I wish to incorporate this knowledge into my world-view or adopt a skill into my skill set. Does it suit 'my life's purpose'? If I don't own it and be responsible for it, a potential skill will not develop. I must 'sign my apprenticeship'.

- If I don't make a commitment to my learning, it will be merely head knowledge and won't blossom into a skill and bear fruit.

Exercise, practise

If I am going to adopt something, I must start putting it into practice – this could be seen as getting it out of my head into my 'fingers'. A key here is often 'repetition, repetition, repetition'. Perfect the technique. An apprentice hones a skill through exercising it until it becomes second nature, a habit, embedded in life experience.

- If I don't practise, my learning just remains mere theory.

Awareness

When a skill has been thoroughly practised, it becomes a faculty, ready to be used in daily life, not just in an exercise. I can become sensitive or aware of the need for my skill in a life situation and be ready to respond appropriately.

A journeyman travels the world ready to offer his skills where he feels they are needed.

- If I don't respond to other's needs, my skill is barren.

Creativity

The master evolves when the journeyman craftsman becomes an artisan creating original work, not just responding to requests. This creativity is not blindly in contradiction to the laws of nature, but in full cognisance

of and in harmony with nature. This is moral freedom - freedom of deed.

- Artistic creativity provides the ripe fruit of one's learning.

In summary:

In the chart below, the first line shows characteristics of a living organism.

The other lines relate to stages of learning.

Feeling	Warmth	Digesting	Learning	Maintaining	Growing	Responding
Noticing	Relating	Understanding	Individualising	Exercise	Awareness	Creativity
Wonder	Interest	Assimilation	Ownership	Practice	Application	Originality
				Apprentice	Journeyman	Master

One can see that the 'life forces' that enable us to maintain our physical presence on earth - without them we would slip away into the spiritual worlds and our bodies decay into dust - are metamorphosed into learning processes that give meaning to our physical existence.

In their fullness, these are adult processes - for children and young people some of the responsibility for the middle processes is carried by the teacher as 'ego' in the classroom - that is to provide motivation. As adults, we must be self-responsible for our progress through the stages.

However, the path of the teacher is the reverse or counter-path to that of the learner.

1. The teacher first has to create a learning situation by considering the purpose, goals and aims of those concerned [namely the stakeholders] and so catch their attention;
2. The teacher then uses her developed faculties to diagnostically assess the learning stage/situation or relationship of the students to the topic;
3. Next develop exercises and activities that help students explore the detailed nature of the topic being taught, develop appropriate skills and be able to safely make 'learning mistakes'.
4. The teacher needs to allow or motivate each student to have an individual relation to and ownership of the learning process.
5. The teacher/tutor needs to analyse and mark or provide formative feedback/assessment on the exercises that students are practicing to help them keep on track and progress with their learning.
6. The tutor as a mentor needs to show warmth of interest in the emerging faculties and skills of the students.
7. Finally, the tutor observing the creativity of a student can help the student's self-awareness by monitoring and mirroring the processes.

Robin Bacchus recently retired as Programme Director of the Diploma in Rudolf Steiner Education programme at Taruna College

A Universal Basic Income

by Diederic Ruarus

The well-being of a community of people working together will be the greater the less the individual claims for himself the proceeds of his work¹; i.e, the more of these proceeds he makes over to his fellow-workers, the more his own needs are satisfied, not out of his own work but out of the work done by others.

The above quote, from an essay written in 1906¹, seems to point to a group of people working in an economic unit (for example a business, school or theatre) locally somewhere. It can also be read as expressing a fact of modern society, namely that as individual societies and as individuals, we are very dependent on other individuals and societies, and that from an economic perspective, there is only one society, the global village. The text invites us to think about how to realise this fact, to best reflect the reality now that we are dependent on the result of the work of others. This is much more obvious now than perhaps when Steiner wrote this essay; the effects of the current financial crisis also brings this dependency home.

One of the ideas that fits well into this quote is that of a universal basic income or UBI. In what follows, I would like to discuss various aspects of a UBI.

Before doing that, I would like to point out that the idea of an income along the lines of a minimum income for everyone are not confined to the 20th and 21st century. To name but one: in 1517 Thomas More (1478 - 1535) stated that:

“Instead of inflicting these horrible punishments, it would be far more to the point to provide everyone with some means of livelihood, so that nobody’s under the frightful necessity of becoming, first a thief, and then a corpse.”²

Before and after More, we can find individuals who have written about an income for everyone.

What is a universal basic income?

It is an amount of money paid monthly into your bank account when reaching a certain age (for example, 18 years) and ends when you die. Ideally this would apply to all citizens in every country from some fixed age until death. The amount received would be near to the minimum wage of the country and would follow changes to the general price index. No income

taxes are to be paid. There are many variations possible. The Child Fund Trust/UK³, set up in 2003, pays an amount into interest bearing accounts of every child born on or after 1 Sept 2002 of £250; only when the child turns 18 can he or she access the accumulated money. No taxes are paid on the money in that account. The government supplements the amount by £250 in the cases of poor families.

There are many other variations and the idea also has very different names (citizens income, guaranteed basic income, universal basic income, guaranteed credit etc).

The basic necessities would be covered: food, housing, clothing; health and education would be free. If someone wanted more (a flash car, holidays in some posh resort or a new house) he/she would need to seek a job and would earn a wage which would be in addition to his/her basic income.

The income is received as of right, no strings attached, no requirement to live in the country of which one is a citizen, no requirement to find a job and, if one did have a job, the income from that job would not change the amount one received as basic income. One could only receive the UBI of the country that one was a citizen of.

The Fundamental Social Law, Rudolf Steiner

In New Zealand, the current (as of 1 April 09) minimum wage is \$12.50/h, for a 40 hour week that is \$2,000 per month (before tax) or \$24,000 per annum (tax of \$4,160 for 2008/09 to be deducted) for employees 16 years of age and older⁴. It would seem that that amount is below what is necessary to manage in the current climate; in other words, it is too little. So the amount of the universal basic income should not be any lower. There are some models where the basic income is lower than the minimum wage, the reason being to encourage people to find full or part time paid work.

Ideally, the UBI should be introduced in every country, thereby acknowledging our interdependence.

In summary: The UBI is an income received by all citizens (irrespective of their circumstances) of a country from a certain age until they die.

Why should we consider introducing such an income?

Various reasons come to mind: Its introduction recognises the fact that the world has become a ‘large village’; we all ‘know’ each other and are responsible for each other’s welfare; as societies, we cannot sustain ourselves without reaching out to what is produced elsewhere.

It brings individuals within society on an equal footing: the distinction between beggars and non-beggars falls away⁵; it is a practical way of giving meaning to Article 25 of the *Universal Declaration of Human Rights*⁶, which states:

Continues page 26

- 1 Steiner, R. Re-ordering of Society (CW24); originally in an essay ‘*Theosophy and the social question*’ in ‘*Luzifer-Gnosis*’ 1905/06; this law is one of three which Steiner formulated at the end of the 19th century and the 1st quarter of the 20th.
- 2 More, T. (1517) as quoted from *Utopia* by E Matarazza Suplicy (visit: portal.unesco.org/ci/enfiles/.../VersoaFinalTrducao-032006.doc).
- 3 On 24 May 2010, the UK government announced it would be discontinuing this fund after passing legislation to the effect.
- 4 The hourly minimum wage was increased to \$12.75 in Jan 2010.

From page 25

Everyone has a right to a standard of living adequate for the health and well-being of himself and his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control.

The world population is around 6 billion of which 1 billion people live on less than US\$1 a day, another 1 billion on US\$2 or less⁷; if the other 4 billion would pay 50 cents US a day, we would have 2 billion US\$ to distribute every day. This would be a first step⁸.

By having a UBI, all wages/salaries would be reduced by the amount of the UBI, salary costs would be reduced and thus costs to employers and, as a result, goods and services would be reduced in price.

It would bring dignity back to those in our society who, for whatever reason, are dependent on the welfare system (benefits: Domestic Purposes Benefit, Unemployment benefit, etc); it would also abolish the welfare system⁹ with its inherent power structure and unnecessary expense. People could do what they felt inclined to do: become creative as artists, do voluntary work in hospitals, old people's homes or elderly care, hospices, libraries and elsewhere. Parents could decide which one of them (or both) would take on the care of the children. The introduction of the UBI creates opportunities, offers people choices,

which in the present system only exist for the very few. The scope to follow your path/destiny is enhanced.

It would also change employment conditions, as mentioned by Götz Werner¹⁰. Given a choice: Who would come to do a job that has no challenges and/or scope for further development? Werner (p37):

"... Do we really have such interesting 10 h employment positions, appropriate for the skills of colleagues, that they will return?"

He goes on to paint the picture that if the UBI was introduced tomorrow, he would be in intensive care the next day (at the latest), as there would be no reason for (most) of his employees to return to the daily job/grind and his firm would go bust. Most jobs, he says, are not employment positions but 'payment positions': because you are there and 'press buttons', you get paid. So a beneficial consequence might be more interesting jobs at (nearly) all levels, machines (robots) taking over all of the monotonous, routine jobs.

The length of the working week could be reduced to 35 hours or less. People could, of course, work longer hours, but that would not be a necessity as it is in many cases now. In the US, "today's two-income families are not living as well as their parents did"¹¹.

Another reason for introducing the UBI is the lack of jobs now and in the future; the introduction of machinery and increases in efficiency have increased economic output while the number of

employed decreased relatively. Comparing productivity per capita now with that at the beginning of the 20th century we find an increase of 862 %¹². The following example illustrates how making use of machines and efficient organisation leads to an increase of productivity and needing less workers per unit of production, leading ultimately to less (paid) work, i.e., more unemployment:

"Japan's nine automakers employ fewer than 600,000 workers to produce more than twelve million cars a year. Detroit automakers employ more than 2,500,000 workers to produce the same amount of cars."¹³

Has something like the UBI been introduced anywhere?

Yes, in Brazil where a law was passed in 2003 that started a gradual introduction of a universal citizen's income¹⁴, to replace a system called Bolsa Familia which turned out to be very expensive with all the checking that needed to be done. The new system will start by targeting the poorest and slowly be extended to all Brazilians resident in the country and foreigners who have lived in Brazil for at least five years.

Alaska has a form of a basic income in that every citizen receives an annual amount of US\$ 300 to a maximum of US\$ 1963.86 (2000), depending on children; this money is paid out of the funds of the Alaska Permanent Fund, which receives 50% of the royalties received from the exploitation of Alaska's natural resources. I already mentioned the UK.

Continues page 27

5 See for example: How does poverty exist in well-off NZ? Vaughan Milner, The Press 20-07-2010.

6 See: <http://www.udhr.org/udhr/default.htm>, article 25.

7 As the world population currently is around 6 billion, 1/20th lives on less than 2 USD a day or less than 720 USD a year; i.e., less than one third of the minimum wage in NZ.

8 How one actually realises this is a different, but a very important story.

9 This needs some further thought as there may be situations not covered by the health system which would warrant a form of benefits.

10 Mackay, P & Rösch, U (ed) (2007) *Grundeinkommen für jeden Menschen (A basic income for each human being)*, Werner, GW *Grundeinkommen: bedingungslos Kulturminimum: unbedingt (A basic income: unconditional cultural minimum: absolutely)*.

11 *MLN Trends, part 1 Current Growth Trends*, www.prodigixsoftware.com/newsletter

12 See [/econ161.berkeley.edu/Teaching_Folder/Econ_101b_f2001/Malthusian_Economics.pdf](http://econ161.berkeley.edu/Teaching_Folder/Econ_101b_f2001/Malthusian_Economics.pdf); GDP per capita in 1900 was 850 USD, in 2000 it was 8175 USD, an increase of 7325 over that period. With respect to 1900 an increase of $7325/850 \times 100 = 862\%$. We should realise that the number of wage earners is less than the world population, so the increase in productivity per wage earner is larger than the 862%.

13 Mander, J & Goldsmith, E (1996), *The Case Against the Global Economy*, Sierra bookclub, p113. In Japan 1 worker produces 20 cars, while in the US 1 worker produces 4.8 cars.

14 Suplicy, E M (2006), *Citizen's basic Income: The answer is blowing in the wind*, a book (59 pages) that can be downloaded from the internet (google Suplicy, and the title will come up)

Queenswood School and Steiner School Pupils Reunion Queen's Birthday Weekend, 2010

Queenswood School 90 year Reunion

The Queenswood School opened around 1921 in Nelson Street, Hastings, as a small, private, primary school. It operated as a successful independent prep-school until it was sold and founded as a Rudolf Steiner School in 1950. It officially became Queenswood Rudolf Steiner School a few years later.

From what the school can glean, the Queenswood pupils had never held a 'reunion' specifically for their own get-together. So, as part of our school Diamond Jubilee celebrations in 2010, we held a Queenswood Reunion.

The Queenswood day of reunion was Friday 4 June and what a day that was! One hundred and sixty-six ex-pupils from both the Queenswood School and from the period when the school was known as Queenswood Rudolf Steiner School attended our 2010 reunion.

The welcoming school assembly found alumni singing the Queenswood School song, listening to Taikura pupils read Queenswood poems written between 1946-1949, and listening to current pupils perform their favourite school-day hymn, All Things Bright and Beautiful.

The day's highlights saw alumni participating in a school tour guided by current pupils, viewing collected memorabilia in the high school, dining in the school hall, lining up

for school photos and having afternoon tea in their old school building, now located in Stock Road, Hastings.

Many enjoyed the day so much that they returned to school on the Saturday to participate in the Taikura Rudolf Steiner School celebrations or to continue looking around the school facilities and displays.

On Sunday 6 June, a commemorative church service was held at St Matthew's Anglican Church in Hastings.



Cutting the Taikura School 60th birthday cake: Olivia Donnelly, Val Maioha, Christopher Bacchus and Joanna Mackenzie.

Taikura Rudolf Steiner School 60 year reunion

Some of you will have difficulty believing that so many years have passed since the 50th celebrations! The Taikura Rudolf Steiner School Diamond Jubilee Reunion celebrations were held on Saturday 5 June, 2010.



A watercolour of Queenswood School done in 1959 by A. Evelyn Roseby.

The welcome assembly was akin to the sharing assemblies of school days and alumni watched with fondness as the current school pupils performed songs, music, eurythmy and displays of various skills.

After morning tea, the school campus turned into a hive of workshop activity. With classes for all interests and levels of abilities, alumni, current students, parents and friends mixed and mingled for instruction and, in some cases, renewed interest in long forgotten handwork.

Group photos were taken, the 'old girls' played the school at netball, and the school day ended with a parade of clothing and accessories from our school costume archive as modeled by current pupils. A stunning achievement by all involved! Our own wow!

Saturday was a celebration for not only our Rudolf Steiner alumni, but the current school community. All contributed to a reunion day that will be equally as memorable to our Class 1 - 12 students, their family and friends, the school's current and past staff and, of course, our alumni.

Lynne Trafford

From page 26

A Universal Basic Income

How to finance UBI?

The Dutch 'Central Planning Bureau'¹⁵ (CBS) has investigated the feasibility of financing a basic income if it were introduced and found that it would be at about 50% of the net minimum wage at the time of the calculation (2006).

Introduction of other taxes, as already mentioned, a consumer tax, a tax on financial transfers, capital

gains tax, a tax on profits, to name a few, may be necessary. Proponents of a UBI and some tax experts agree that a change to the tax system is necessary. The introduction of a UBI will of course lead to a drastic reduction in costs of large parts of the Ministry of Social Development.

In the *Listener*¹⁶ Gareth Morgan suggests New Zealand should introduce an annual payment, a

kohanga, to all citizens of NZ\$10,000. Introduction of this could go some way to untangling or loosening the knot between work and remuneration, something Steiner speaks about in his lectures on social renewal¹⁷. I encourage you to think about this, or some other form of the UBI.

Diederik Ruarus, a retired Waldorf teacher, is treasurer of the New Zealand Society

¹⁵ Cbs-basisinkomen-Ov-Lende, Bos, Bijst.pdf (dutch)

¹⁶ Morgan, G, What to watch for in 2010, *The Listener*, Jan 30-Feb 5 2010

¹⁷ Steiner, R (1919) *Towards Social Renewal* (GA/CW 23), Rudolf Steiner Press 1999

TEMPERA

Art Therapy Training, based on Light, Colour and Darkness

Over the past year and a half, a small dedicated group continues to work on understanding this profound work of Curative Painting and Charcoal, under the guidance of our teacher, Neeltje Prior-Bollen, whose lectures and teachings are complemented by associated lectures on Medicine and Pastoral Medicine to deepen our understanding regarding the work of an Art Therapist.

Each individual in our group brings with them a life of experience. I have a particular love of Eurythmy and I find myself exploring the forms and inherent gestures of each colour to share with the group. The curriculum covers the twelve Zodiacal colours, inclusive of the seven rainbow colours, and we study the twelve charcoal exercises too that give us the foundation to understand the different colours and their movements. It is quite a personal experience to come into contact with the being of each particular colour, as we are training to come most of all to an objective understanding of their movements. I even dream about the colours and, through the study, I feel quite immersed in them. I notice that the nature of my dream life is clearer and stronger with all kinds of messages in relationship to my work.

It is not as easy to look objectively at my own work as it is to the work of others. We learn Goethean observation in stating cleanly and clearly what we see in our own and each other's work. What feels so right about this training is that we constantly focus on deepening the anthroposophical essence in the understanding of the colours and so learn to find our own path into this complex new way of working with colour. The rhythm of three week blocks gives us the time to enter deeply into these matters.



Artists at work

For me personally, I always experience a great heat or warmth when working with the charcoal and I am conscious that my breathing changes during the process. I always feel that my eyes and head have more clarity. During the last block, we concentrated on the colours Vermillion, and Orange, very uplifting colours. At the completion of this block, I felt nourished and clear and know that this is the right path for me.

As a group, we have grown together in trust and harmony - I look forward to each new block and its challenges and gifts.

Tracey Murphy

TEMPERA
Anthroposophical Art Therapy Training

The Tempera Initiative as a further training is registered by the Medical Section at the Goetheanum in Dornach with Neeltje Prior-Bollen and Dr Ulrich Doering.

A Foundation Course is now available each week for those interested in the four year Training.

The Training is a path of personal development in therapeutic charcoal drawing and painting in Light, Colour and Darkness, founded upon the indications of Liane Collot D'Herbois.

The Training is given in three blocks of three weeks for four years.

Upon completion of the training individual recognition can be issued through the Medical Section by the European Academy for Anthroposophical Art Therapy.

For further information, contact Neeltje Prior-Bollen, phone (09)817 2913 or e-mail: priorbollen@hotmail.com

TEMPERA
Anthroposophical
Art Therapy Training

Introductory workshop from 9.00 - 13.00

Costs: \$65 incl. materials

Saturday 16 October

773 South Titirangi Road, Titirangi Phone: 8172913

Email: priorbollen@hotmail.com

Impressions of the Sienna Academy Painting Therapy Training

by Nicki Young

Parrots streak past me in a flash of gold and green as I walk to school and I stand transfixed for a moment watching the jewel-like colours against the sky. I wonder if the locals are as aware of the vibrant colours in this environment, or whether it is just that my senses have been woken up by the study of the nature of colour and the daily observation and painting exercises. Whatever the answer, there is no doubt that the village of Mapleton, Queensland, is an ideal backdrop to the Sienna Academy and the painting courses that are run there by Sally Martin, founder of the Academy and the main teacher of the course.

The Sienna Academy is an anthroposophical training initiative that offers several different courses in accordance with the painting method of Liane Collet d'Herbois. I am a student in my second year of the four-year Painting Therapy Training. Each block of this study involves veil painting, charcoal work and other practical studies, schooling in therapeutic skills, anthroposophical study, and

two weeks of medical lectures by Dr Lakshmi Prasana. We are striving, with Sally's skilful guidance, to build a living connection with the world of colour, its archetypal spiritual background, and its connection with the human being, in health and illness.

Sally's long relationship with Anthroposophy, her artistic background, and natural teaching ability make her ideally suited to this work. Her twenty years of experience in the Camphill movement in England also no doubt help her to maintain her equilibrium, as each six week block sees Sally's home and studio overflowing with easels, pots of shining watercolour paint, bags of clay, charcoal, hairdryers (for the veil painting), painting boards, and students! My colleagues on this training course are a mixture of Australians, Japanese and New Zealanders. Most of us stay in a nearby campground and walk to the course doing our homework on the way; falling in love with colour again...and again...and again.

*Nicki Young is a student at the
Sienna Academy*

The Sienna Academy

The Sienna Academy offers a 4-year Medical Painting Therapy Training based on the spiritual science of Rudolf Steiner and the light, colour and darkness research of Liane Collet d'Herbois.

The school is located in the quiet green, nurturing hinterland of the Sunshine Coast, Australia.

Taught in 6-week blocks twice a year over a period of 4 years, giving the possibility for students to work independently at home between modules.

Practical subjects include:

- Using charcoal to explore 12 fundamental therapeutic light and darkness exercises
- Exploring 12 corresponding colour worlds in moist-on-moist and veil painting techniques
- Observation exercises using charcoal, pencils and pastels
- Other modalities: eurythmy, speech; sculpture; music; projective geometry

Theoretical Subjects include:

- Light and darkness in relationship to health and illness
- The healthy and not so healthy working of each colour
- Medical studies
- Life phases and biography
- Training the senses
- Understanding the process of illness
- Observation and analysis of client's pictures
- Communication with parents, doctors and therapists

Entrance requirements:

- Experience in therapy, nursing work, care work, eurythmy or teaching
- A degree of familiarity with, or an openness to learn more about the anthroposophical background.

The Sienna Academy is affiliated to The Emerald Foundation in The Netherlands which gives a possibility for students to obtain a diploma recognised by the European Academy.

For more information contact: Sally Martin + 61 7 5478 6260
www.siennaacademy.com.au



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George O'Neil's Contribution to Anthroposophy

by Mark Riccio

Think of the many themes that were really fundamental themes, and how we had to build up our whole thought structure time and again out of the basic scheme: physical body, etheric body, astral body and ego....But this is and remains a reliable thread on which to string our thoughts: these four members of man's being and their interworking; and then on a higher level, the transformation of three lower members: the third into the fifth, the second into the sixth and the first into the seventh member of our being....You are laying down the plan or basis for your system of thought, as once the gods laid down the plan for the wisdom of the world.

Rudolf Steiner

When paging through the old *Newsletter of the Anthroposophical Society*, one finds many articles written by George and Gisela O'Neil.¹ They wrote *How to Read a Book: A study of Knowledge of the Higher Worlds* and *The Human Life* series of articles (the latter published in book form). George was expert at reading, distilling, and putting Steiner's ideas into a picture form. His studies of the *Philosophy of Spiritual Activity* and *Knowledge of the Higher Worlds*² are some of the most original work done in Anthroposophy.

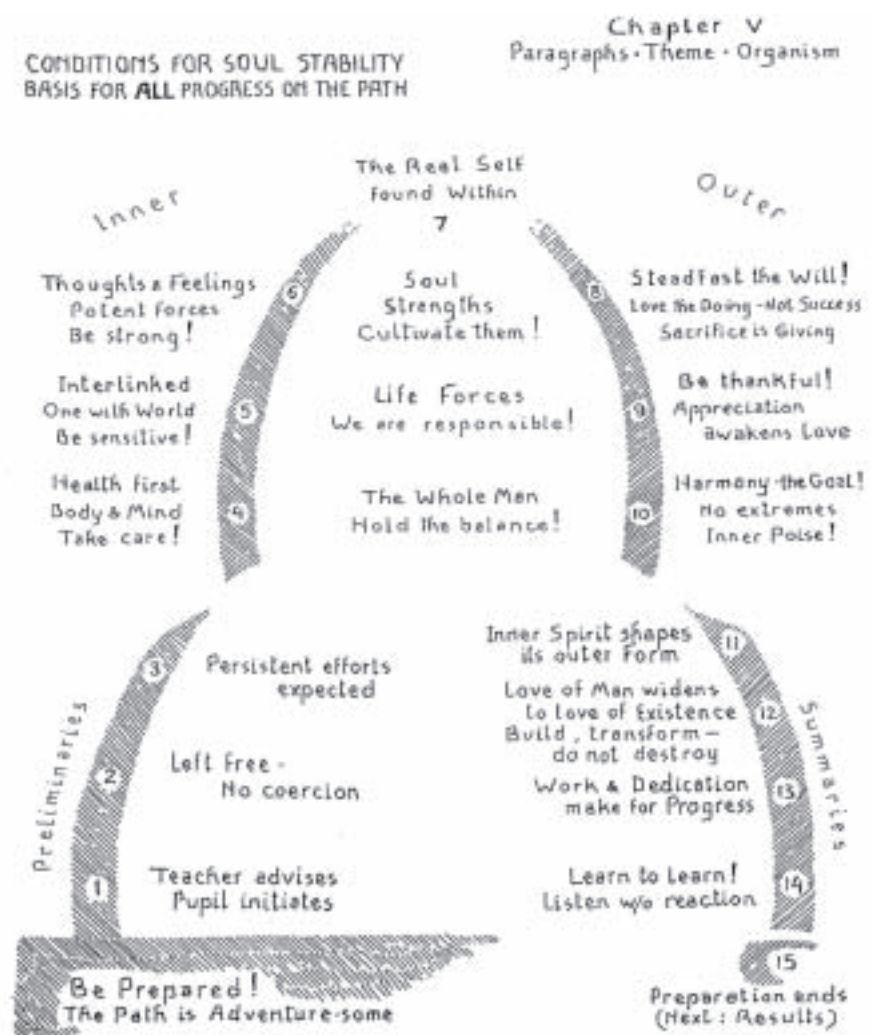
What did George do exactly? When George read a Steiner book, he took notes, sketched the transitions in a chapter, and found the *gestalt* of Steiner's thoughts. George knew the texts not only by heart (not word for word), but by their unique forms; he could behold them in their entirety as living ideas. When he made his findings public, anthroposophists were baffled by his work and so his work fell into obscurity.

There was a 'revival' of George's work starting in the mid-1990s. Florin Lowndes, George's student, was in part responsible for the reawakened interest, as he was preaching the 'good word' about George's research. Copies of O'Neil's old manuscripts were being re-circulated around the various branches, and study groups took up George and Lowndes' artistic approach to reading Steiner called 'heart-thinking'. Lowndes brought together much of O'Neil's work in

his two books, *The Enlivening of the Chakra of the Heart* and *Das Erwecken des Herz-denkens*.

Here is one example from George's article from the old *Newsletter*. George charted Chapter 5 of *Knowledge of the Higher Worlds*. Notice the gentle balance of

the paragraphs and their themes, also called 'polarity' by George. The first half deals with the 'Inner' aspects and the second half with the 'Outer' aspects of the chapter's theme. This diagram helps the student to see the gestalt and the interval quality of the conditions.



1 There is no biography of George O'Neil. You can find his name in Hemingway biographies as he escorted him on his trips to Spain to see the bullfights. George evidently went to Columbia U. and made such an impression that a philosophy professor named a chapter after him, an "Irishman among Brahmins."

2 To view O'Neil's work, go to www.organicthinking.org

After reading O'Neil's work, I challenged my own competence concerning *Knowledge of the Higher Worlds*: "What were the exercises in Chapter One? In Chapter Two?" I realised I could not remember anything, except to be silent. How on earth could I claim to practise something I can't even recall? Then I asked some anthroposophical friends who had studied this book numerous times... they had no clue either. George knew the exercises. Ask your friends too and see what they say.

George's work was too honest to be too popular. Again his approach: first make a chapter, and its exercises, part of your etheric. This means learn all of the paragraphs and their main ideas. You are then able to practise the tasks or seven conditions in the example above:

1. be healthy;
2. feel connected;
3. watch your thoughts;
4. see the higher in others;
5. stay committed;
6. be thankful;
7. harmonise the other six

- since you now know what they are. In the many study groups I attended in the U.S. and Europe, the main emphasis has been placed on reading a Steiner text *aloud* in a group, and listening to visiting lecturers. It is a rare group that sticks with the text, discusses and practices the exercises. George required that the members of his group learn the whole chapter for the meetings; in other words, some *mastery of the*

ideas was a pre-requisite for the group. Is it worth talking about a text with those who have never really read the text?

But there is more to heart-thinking, according to George. It is a way of writing and thinking and even teaching. When Steiner wrote, he *composed* his books in etheric waves with polarity and inversion identical in principle to the seven-fold human being. Here is a very abstracted account of the twenty-four paragraphs of Chapter 5 of *Knowledge of the Higher Worlds*.

Can there be a second form in addition to the one George had in the *Newsletter*? The short answer: Heart-thinking is a flexible system which allows for many possible perspectives. From a 'physical' point of view, there are fifteen main paragraphs; from an 'etheric' point of view, there are twenty-four paragraphs! *The dashes in the text introduce new paragraphs*, not parenthetical remarks. Thus there are at least two ways of looking at this chapter.

Some might object: "Where is the 'heart' in these pictures and rigid schema?" For George, the 'heart' in heart-thinking is reflected in the way Steiner's thoughts climb and descend like the bodies of the seven fold human being (physical, etheric, astral, ego, and back down the four levels). By meditating in these perspectives - blue (physical level), green (etheric level), red (astral level), yellow (ego level) - we

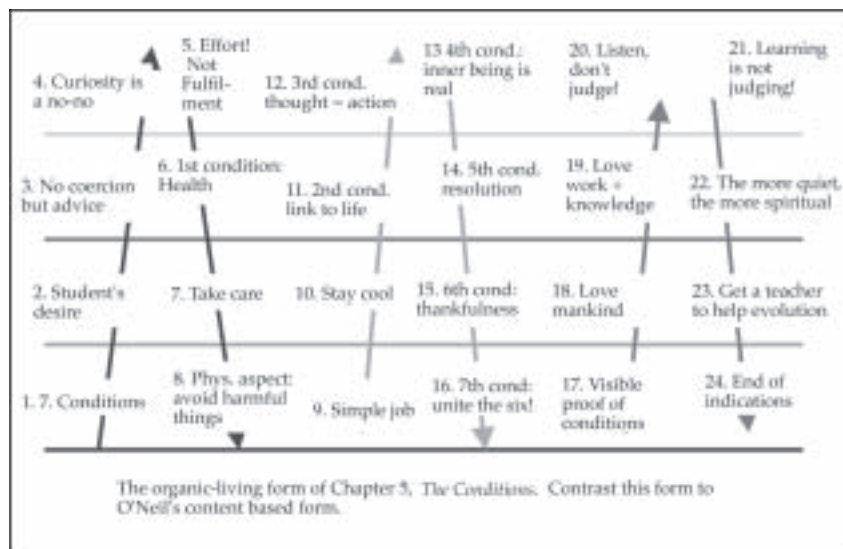
experience a new form of etheric wave-meditation. Lowndes in his book, *Enlivening the Chakra of the Heart*, shows how a full understanding of the first subsidiary exercise (control of thinking) requires a thought-movement through the perspectives of what? how? why? who? etc. of an object such as a pencil. This wave-thinking stimulates the heart-chakra; it is that simple.

It is, indeed, hard to believe that ideas structured in this way stimulate the heart chakra. And it is no wonder O'Neil's work is often criticised as being schematic. But what if O'Neil was correct to assert that Steiner used a method of organising his ideas that is derived out of the seven-fold human being? Is it so absurd to see in the Waldorf curriculum - Fairy tales, Animal fables, Hebrew stories, and Norse myths - in light of physical, etheric, astral, and ego? We know from Steiner that the seven lines of the *Lord's Prayer* address the members of the seven-fold human being. Is it possible Steiner was hinting at his own method of organising his books?

George's work called for a re-evaluation of anthroposophical practice. Where people used to read solely for content, they now read for form. Where we used to intellectualise, we now learn a gestalt and practise formative-thinking. The new form of group study requires the participants to know a whole chapter by its content and form. *This is easier than one may think*. Instead of arguing in our groups, we perform the compositional content of the chapter over and over again in our own words. Group work becomes heart-chakra work.

How does this work? The group chooses a Steiner text* such as chapter one of the *Philosophy of Freedom* or chapter five of *Knowledge of the Higher Worlds*. Then everyone prepares synopses of all the paragraphs of the chapter. Everyone then presents their work to the group. Then the group puts the

Continues page 32



* Nearly all English translations of Steiner's books must be compared to pre-1926 German original texts because German publishers and English translators have altered the punctuation, paragraph- and sentence-count. This is an interesting occurrence. Translators are not sure what to do with the dashes.

New Politics Still Waiting for Breakthrough in the Philippines

When the Philippines went to the polls in May, more than 50 million voters chose candidates to fill a total of 18,000 offices ranging from the president through senators and congress men and women to governors and mayors. What gave these elections some spice was that civil society activist and anthroposophist Nicanor Perlas, who has been an influential figure behind the scenes in Philippine politics, was one of the presidential candidates. However, as NNA correspondent Walter Siegfried Hahn explains, Philippine politics will remain under the control of the traditional political dynasties for a while longer, despite Perlas' best efforts.

He had promised a new politics in the event of being elected and to

strengthen the third sector, for example, by setting up a ministry for non-governmental organisations:

Nicanor Perlas is well known internationally for his support for the threefold restructuring of society and has won numerous awards. "We have no real democracy if we do not empower the citizens to be involved in the development of our country," he says. "Traditional thinking in terms of executive, legislature and judiciary is no longer sufficient. The new balance of power must consist of civil society as cultural force, the state as political force and business as economic force." Such ideas, based on the thinking of Rudolf Steiner, regarding the appropriate way of organising the way we live together in society were introduced by Perlas into the Philippine Agenda

21 under the then President Ramos. In 1996 this was adopted by the United Nations as strategy for achieving the millennium goals.

Whereas so far the votes in Philippine elections were always counted manually, and people were used to waiting for weeks for the results, voting machines were introduced for the first time this year. Just days before the elections there continued to be many problems with this equipment and so Perlas went to court in an attempt to have the elections delayed. When he failed, he commented: "Then we are heading for disaster." It was all the more surprising, then, when the first results came from the voting machines as early as the evening of election day, showing a stable lead for the favourite, Noynoy Aquino.

Perlas had addressed issues [poverty, conflict with the Islamic Liberation Front, and corruption] specifically in his election campaign and had attempted to introduce something new into Philippine politics with his truthful attitude, albeit only with a small number of people to begin with.

His favourite quote is from Margaret Mead: "Never doubt that a small group of thoughtful, committed citizens can change the world."

Pam Fernandez, professor of agriculture at the University of Los Banos who worked for the Perlas election campaign, summed it up in a message on Facebook: "In the count we did not get it. But we planted the intention, we moved with courage, took risks and acted out of our highest ideals and deepest sources of conviction... All these created a strong 'field' and the birthing of the new country is still proceeding. This election was just one means. Let us remember that the cultural realm or civil society will still be more powerful than the political realm. Truly, the future of this country is in our hands, and New Politics means moving beyond campaigns, election and voting."

Taken from NNA

From page 31

George O'Neil's Contribution to Anthroposophy

forms on the board and discusses the polarities. And finally, every member presents the chapter, paragraph for paragraph without any notes, and with a feel for the levels and their character.

This work has a magical effect on the participants. It invigorates the group study to a very high degree. Participants never get tired of presenting the texts in their etheric forms because these forms are energy creating. Everyone comes prepared with the *whole* text and notes, thus giving energetically to the group. Everyone can see the entire chapter just by looking at it in one's mind's eye!

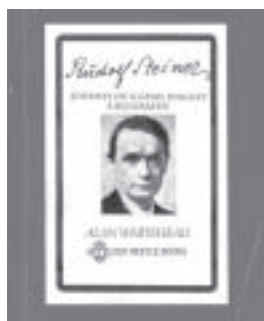
If *this* O'Neil work is so great, why isn't Dornach promoting it, some might object? I imagine that it is strange for people to treat a Steiner text as a musical score or as an idea-painting. Even if one doesn't believe that presenting and rewriting Steiner's ideas is a primer for etheric thinking, one can, nevertheless, see that O'Neil did discover that Steiner

used the human being in his three-, four-, seven-, or eight-fold gestalt as his organising principle. Look at *form* of the four parts of the Christian Community service, of the Waldorf curriculum, of the Beatitudes in their nine-foldness, of the first seven chapters of *The Philosophy of Freedom*, of the six subsidiary exercises, of the structure of the *Calendar of the Soul*, and you will see this formative principle everywhere. George was never dogmatic about his discoveries; *he never left a clear account of what he discovered and experienced*; but he did leave, however, enough of a legacy that Steiner's etheric thinking can be rediscovered and made into a universal method of organic, heart-thinking.

Mark Riccio gives workshops on Rudolf Steiner's compositional style and on Waldorf education. He was a co-founder of the George O'Neil study group in New York and has a website for George's work (www.organicthinking.org).

Rudolf Steiner: Journey of a Grail Knight: A Biography

Golden Beetle Books, Blackheath, NSW, Australia.
ISBN: 9780975721360.



This self-published book is by Australian author, Alan Whitehead, evidently a prolific writer on anthroposophic and educational themes. I was excited to be asked to review a new biography of Rudolf Steiner. Could there be a distinctly antipodean slant to the work? What new insights, research and interpretations would be forthcoming to add to the distinguished contributions of Wachsmuth, Hemleben, Shepherd, Easton, or Lissau, for example, already available to us in English?

Alan Whitehead is clearly an enthusiast for Steiner and his work. He knows a great deal about the course of Rudolf Steiner's life and what others have written about it, and bears a deep and genuine respect for Steiner, both the man and the Initiate. His aim is to retell the story of Rudolf Steiner's life in

thirteen chronologically-organised chapters, representing "rather than an exposition of Anthroposophy, a unique insight into the Man himself ... more often than not based on first-hand eyewitness accounts."

Does he succeed? Is this a worthy addition to the oeuvre? And to whom would this book appeal?

Sadly, while not without interest, I found this is a deeply unsatisfactory book, demonstrating all the weaknesses and indiscipline of self-publication. The need of a good editor is evident at every turn. There is a consistent awkwardness of expression and a frequently painful prose style. Howlers, non-sequiters and unexplained digressions abound and there is, throughout, a tone of hagiographic adulation which might be tolerated by

'insiders' but is likely to repel the general inquirer. The reader soon tires of paragraph after paragraph of lengthy direct quotation from the writings of others, none of it, amazingly, referenced. Wachsmuth, Rittelmeyer, Steffen, and Belyi, to name a few, are 'mined' prolifically. Interesting as they may be in themselves, this endless stream of quotations gives the impression of an ill-digested, derivative, cut-and-paste exercise.

One can possibly imagine the author as a great raconteur who could convey in speech a stream of interesting stories and anecdotes, perhaps around a camp fire, based on his extensive reading; but in a book, the technique of frequent and excessive quotation, inexpertly linked and explicated, is painful to endure.

I conclude, therefore, that the book does not succeed in its primary aim of providing a unique insight into Rudolf Steiner the man, and makes no fresh contribution to biographical writing about the founder of Anthroposophy. While it is unlikely to appeal to those already acquainted with the major works already available, the newcomer is likely to be confused or put off by its method, organisation, assumptions and adulatory tone.

Alistair Munro

Colour Dynamics – Workbook for watercolour painting and colour theory

Angela Lord, Hawthorn Press, 2010



Angela Lord's book wants to take the reader on a step-by-step colour journey, opening a door to fresh colour experiences and offering an experimental approach to water colour painting. Designed for beginners as well as teachers, therapists and artists, the book is structured in sections to guide the reader systematically.

The sequence the book follows comprises five main steps. By following these steps, one can develop one's own process of colour research and experimentation.

The first step is all about experiencing the individuality of each colour and developing a sense for the colours' unique qualities. The second process step is observation and focusing on what is happening. Observation is followed by reflection and the reader is encouraged to explore the feelings and meanings certain colours invoke and

examine the responses that come up. The very subjective reflection phase is followed by a more objective stage of evaluation, where one asks about the significance of a specific colour, its essential qualities and the potential and possibilities that a colour represents. And finally the reader is encouraged to do further research in order to deepen and develop the colour experiences gained in previous steps.

Lord also gives a short overview about materials such as paints, paper and brushes and, for the reviewers taste at least, a far too short introduction to painting techniques. The lack of technical instructions and advice on how to achieve certain results was one of the big drawbacks/omissions of the book.

For a 'painting novice' like myself, who has done no water colour paintings since primary school, but had recently started to re-discover the ever fascinating

realm of colour, it would have been great to have better technical instructions on how certain effects in the numerous pictures the book contains, were achieved. It felt a little bit as if my ideas got 'lost in translation' on the journey from my imagination to the result on paper.

What I liked about the book was its comprehensive introduction to complementary colours and how to use them, and the chapters about the "Colour Circle" as a point of reference, which helped me to see particular colour relationships at a glance.

The book is doing a good job in giving an appreciation of colours in their simplest, archetypal form, touching into the essence of colours themselves.

So, from a reader's perspective, this was a great book to kick off my beginner's journey, providing me with necessary pointers where to start and go next and develop a good feeling for the medium. But it won't be too long before I will start looking for a book that tells me more about technique and provides more in depth information on how to get my ideas on paper.

Horst Fischer

There was a time when the telling of stories was as necessary and natural as walking and breathing. There was a time when song and dance lived together like brother and sister. There was a time when, if there were conflicts in the community, people would ask: "When did you last dance? When did you last sing? When did you last tell a story?"

The Storyteller in the Community

by Vee Noble

The Emerson College-based School of Storytelling is bringing their course *The Storyteller in the Community* to New Zealand in 2011.

New Zealand is the second country to benefit from this course, following successes over the last two years in South Africa. "We found that people were finding it more and more expensive to attend our courses based at Emerson, particularly those living in the southern hemisphere, so we decided to take the courses to the world. When Judy Frost-Evans decided to return to New Zealand from the UK and could help organise a venue, then it became an ideal location for us", says Sue Hollingsworth.

Sue, together with Ashley Ramsden, are the course carriers for the five week course which will take place from 6h February to 10th March next year at Pukerua Bay. This five week course (see registration details in advert on page 31) will give participants the opportunity to learn or deepen their skills as a storyteller and is suitable for both beginners and those with some experience. Working playfully and deeply, Sue and Ashley will also help to develop the strength of the voice, uncovering the storyteller that lives naturally inside, so that people will have the confidence to bring stories to the fields of education, therapy, business, at home or on the stage.

Ashley founded the School of Storytelling in 1994 at Emerson College having attended the Foundation Course at Emerson College and then completing the Speech and Drama training at the Goetheanum. He tells how the initial 'acorn' was sown after a storytelling performance in Wales in the autumn of 1990:

"After the performance I needed a walk so I took to the lanes. The sun had already set and the evening wind



was bringing in clouds heavy with rain. Soon I was out in a royal 'dark and stormy night' and getting soaked to the skin. I searched for a place to shelter but there was nothing at hand. It was then that I passed a huge oak tree and noticed a hole at the base of it large enough for me to crawl inside. I crouched down and entered. To my amazement I found that inside it was dry and I could not only stand up but even stretch out my arms so far that they barely reached the sides.

Inside the oak I rode out the storm and wondered what to do next in my life (like you do!) It was here that the thought came, 'What if there was a place in the world to learn the art of storytelling, where people could come and find their voices and celebrate the stories from their different cultures? Why not start a School of Storytelling?' Immediately I shuddered, for with that thought came the voices of doubt: 'Who are you to do such a thing? What do you know about storytelling, your only qualification is a divinity 'O' level!' Luckily I didn't listen to those voices for a stronger voice inside me said, 'Don't try and do this alone. Call on those who know the things you don't, invite them to take part and build something together.....'

The next day I drove back to Emerson College in East Sussex where I was based, with the idea that had

come to me in that oak like an acorn. The following year I started to organise an annual International Storytelling Symposium with my friend and fellow storyteller Nancy Mellon. By 1994 this grew into the opening of the School of Storytelling.

That same year Sue - "I have always loved stories since I was a child" - was one of twenty participants in the school's first three-month course and the following year, having encountered Anthroposophy at Emerson, she joined the staff of the College. In 1999 she became part of the Faculty of the School and started to teach the course she had been a student on. In 2004 Roi Gal-Or from Israel became the third member of the core faculty. In 2008 Ashley and Nancy Mellon co-authored a book together called *Body Eloquence - The Power of Myth and Story to Awaken the Body's Energies* and Ashley and Sue are currently putting the finishing touches to a book which will be "a sort of storyteller's handbook" that will be published shortly.

The School of Storytelling runs a number of courses and workshops at Emerson. Some participants know of Anthroposophy and others have never heard the word. "The wisdom of Anthroposophy is contained in all the ancient stories," says Ashley, "and working with them leads naturally to an investigation of the 12 senses, the temperaments, life phases, the healthy development of the ego and other insights from a spiritual perspective. We often refer to Rudolf Steiner in the courses, but those attending are left completely free. There are many people who have connected to their task in life as a result of attending one of the workshops or courses and the primary focus is always on storytelling as a path of inner development."

Sue explains that there are three types of story that they work with -

Right: Roi, Sue and Ashley at the oak tree that started it all, July 2009



the traditional, the spontaneous and the biographical. "Although the Storyteller in the Community course covers mostly traditional storytelling, all the skills we will be teaching can be used for telling biographical stories as well. If this course is successful, who knows, we may be able to return with our specialist voice and biographical storytelling course, Your Journey, Your Voice."

Help towards the tuition cost of the course is available for two people working with or in Maori communities here. "Bursary money was available for two participants working in townships on our courses in South Africa and we would like to do the same for those active in Maori communities in New Zealand."

The school recently changed its name to the International School of Storytelling to reflect the international nature of their students (from over 20 different countries at the last count), staff (English, Israeli and Swiss!) and the courses. And although they will remain based on the site of Emerson College, they are in the process of forming an independent company. As they explain, "The School is 16 years old in 2010 and it's time, in the best storytelling tradition, to set off in search of new adventures!"

Vee Noble, editor of Sphere, compiled this article after a skype interview with Ashley and Sue

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their community

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& Ashley Ramsden

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Earthquakes, Volcanoes and Tsunamis

by Rachel Pomeroy

This year saw another large earthquake in China, a volcanic eruption in Iceland, which interrupted air traffic over Europe, and, on Feb 27th, a tsunami touched our New Zealand shores. It was only a hint of what had swept the shores of Chile following the huge quake there twelve hours earlier. Earthquakes, volcanoes and tsunamis: can we understand them any better in the light of Anthroposophy, that is, in the light of the world picture as elucidated by Rudolf Steiner through his many books and lectures?

Let us think of our whole world as one body, one unit. That is, the Earth itself, all the plant, animal and human life upon the earth, the air, clouds, moon, sun and planets, and the starry heavens beyond. Not just the physical objects, but all the beings and hierarchies who are revealed in these manifestations. Indeed, all that was, in the beginning, contained within "The Word". If this all-inclusive world is an interconnected unit then, for every change that has ever taken place, for every deed that man walks upon the earth, somewhere within the unit, at some time, a balancing counter-deed or counterpart is created. Around us the kingdoms of nature and the very strata of the earth beneath our feet have all developed as the counterpart of the course of human evolution. No part of human history is forgotten by the earth, and each engenders a certain balancing response from the earth. Earthquakes, tsunamis, volcanic activity, along with the creation and development of the whole realm of nature, are a consequence of our joint human karma, our past history together.

In the Gospel of St John, a story is told which is surely a picture of this. Every deed is "written in the earth", and the balancing counterpart then arises out of the earth. It is the wisdom of the earth, and the hierarchies connected with it, which bring the appropriate balancing counterpart for every deed.

This gospel story tells of the woman taken in adultery and brought before Christ by her accusers. The custom at that time was for such a woman to be stoned as punishment. But, when the men asked Christ what should be done, He replied, "Let he who is free of sin cast the first stone". The men left one by one. Christ then wrote with his finger in the Earth. Then, speaking to the woman, said, "Does no man condemn thee? Neither do I condemn thee. Go, sin no more."

Rudolf Steiner gave a lecture titled *Mephistopheles and Earthquakes*, in Berlin, 1st January 1909. What I understand from this lecture is that each person is not an isolated being, but rather, that every individual shares jointly in the karma of humanity as a whole. Also, that humanity is intimately connected with the hierarchies, so is also drawn into their karma.

Earthquakes and volcanoes are part of the balancing counterpart that arises as a consequence of the human deeds "written in the earth" in ages past. The particular individuals who suffer from such a quake may not themselves be karmically connected with those deeds of

much earlier times. They suffer on behalf of all those whose actions engendered the need for the quake. Their individual karma will be compensated in later lives. There is no suggestion that the location in which a quake occurs is related to the karma of the individuals affected, but rather, that they suffer on behalf of all of us. Certain locations and times afford the opportunity for such a quake to occur.

If we look to Rudolf Steiner as one who was fully conscious of the earth in this light, how was this reflected in his deeds in the world? One of the very practical deeds was the making and using of the biodynamic preparations. This is a real way of speaking to beings of the elements, the beings of the planets and the beings of the starry constellations as they work together maintaining the world of nature around us, and saying to them, "Thanks, we recognise you."

So, perhaps we can't do much to prevent the earthquakes already in the pipeline, but with every compost heap made, with every stirring of 500, with every exclamation of joy at the full moon rising, especially when these are shared with others, we can do something to reduce earthquakes of the future.



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Proposed Visit of Christopher Day

by Matthew ter Borg

Over the years, architects get input into their professional lives from many sources, not least from books and magazines. In my 30 years of reading about architecture, Christopher Day's book *Places of the Soul* has stood out. The reason it did so was that, contrary to so many architectural books, it did not deal so much with a stylistic outcome but with the driving forces of creating the appropriate environment for the clients, for people as they live their lives.

Along with that came a sensitivity for the context of the new buildings which looked as if they had mushroomed out of the ground. Naturally, material use was based on what was available locally. All this made for an architectural outcome that was very appealing.

But there was more. Christopher Day also talked of building *processes*, even describing a method of payment that was more sympathetic to working together than the conventional contractual method. I appreciated reading about these realities and have

learned over the years that the process by which a building comes about needs to be wholesome in order that a building with soul can come about. I have only in recent years become connected closely with Anthroposophy and now I can understand a bit better that Christopher Day is illustrating how the needs of the soul can be brought into the architectural project.

I have yet to read his book *Consensus Design*, which is on its way to me, but I am aware that it describes a process by which the client (body) gets involved in the evolution of the building design. This requires skill as a facilitator and obviously Christopher has considerable experience with this process.

I am thus excited to hear that Christopher Day is interested in coming to New Zealand to help the Titirangi High School Initiative. He would inspire the Initiative and, while he is here, other groupings would also benefit; e.g., architectural students and professionals, communities with building projects and academics. I

believe this project deserves support from the wider community.

Christopher Day is author of *Building with Heart, Haven for Childhood, Places of the Soul, Spirit and Place, Environment and Children, and Consensus Design*. He is internationally sought after to give lectures and workshops and his architectural work includes projects in many different countries as diverse as ecological villages, business parks, retail centres, offices, factories, workshops, craft and agricultural buildings; a Goethean Science Centre; chapels; Steiner Kindergartens and Schools; community building complexes; retreat centres and many, many houses.

The more interest there is to have Christopher visit New Zealand, the more likely for the visit to become a reality. He is happy to travel throughout the country to consult or give lectures. Please contact Matthew ter Borg mat.arch@xtra.co.nz or Melanie Ryder 09-816-9202 or melanieryder@inspire.net.nz if interested in furthering this possibility.

Titirangi Rudolf Steiner High School

by Melanie Ryder

Titirangi Rudolf Steiner High School has great pleasure in announcing that registration for the High School has been granted. Following a warm reception from the Ministry of Education Network Development Team in May, the school received provisional registration as an independent secondary school from 8th June 2010.

This is a very exciting development, not only for Titirangi, but also for the Steiner/Waldorf movement in New Zealand, and a small ceremony was held to mark the occasion.

The first Class 9 consists of six students from across both classes 8 and 9 ages, as these students have been part of a combined class for the previous two years. While high school buildings have yet to be built, it is wonderful that the students have been able to continue at the Titirangi Rudolf Steiner School site through an existing classroom being made available by the Lower School and renovated by their parents.

Provisional registration lasts for a period of 6-12 months, at which time an ERO visit will determine

whether to grant full registration. The high school is fully self-funded through pledges and fundraising supported by the whole school during this provisional period. Some government funding will become available upon full registration.



Bernard Michaux, Sponsor Teacher, with the first Class 9, Titirangi Rudolf Steiner High School.



MYSTERIES OF THE HOLY GRAIL

From Arthur and Parzival to Modern Initiation – Rudolf Steiner

From the ancient British tales of King Arthur and his knights through the medieval Central European sagas of Parzival, right up to modern-day blockbuster novels and films, the Grail has long maintained its enigmatic presence in western culture. It is said to be many things: a lost and priceless treasure, the chalice cup of the Last Supper, the cup that caught Jesus Christ's blood from the cross on Golgotha, or even a secret royal bloodline... Basing his presentations on far-reaching spiritual research, Rudolf Steiner gave profoundly esoteric, multifaceted insights into the mysteries of the Holy Grail. Collected together for the first time in a single volume, together with commentary and notes, these passages offer vivid tableaux with a multiplicity of meanings: a story that speaks to the human soul with a depth and complexity that intellectual interpretations alone cannot begin to fathom. Just as Parzival had to encounter and engage with veils of illusion and valleys of shadow and doubt, Rudolf Steiner presents us with a similarly challenging path. This book is more than a treasure of thought and insight: it invites us to embark on a personal quest to develop the abilities and vision required for grasping the elusive Grail itself. As editor Matthew Barton writes: "The vessel of the Grail gradually descends towards us and comes into focus as we raise ourselves individually to it by piercing through the illusions of materialism, acknowledging that we ourselves can ultimately become true vessels for the spirit."

Price: \$39.95

ISBN : 9781855842342



MYSTERY OF THE RESURRECTION IN THE LIGHT OF ANTHROPOSOPHY

Sergei O. Prokofieff

"We live today at a time when the full mystery of the Resurrection body can become manifest to human beings out of the inspirations of Michael... This was accomplished by Rudolf Steiner not just in a theoretical sense but also practically, and came about through the establishing of a path, accessible to all human beings, which leads to a union with the forces of the Resurrection body." – (Chapter 1) *The Mystery of the Resurrection* approaches the deepest mysteries of the Turning Point of Time through Rudolf Steiner's spiritual research. At its heart stands the question of the restoration of the 'phantom' of the physical body, and its transformation into the resurrected body of Christ through the Mystery of Golgotha. The author draws a broad and differentiated picture of the tasks and possibilities that the Easter event, as well as Ascension and Whitsun, present – both for the individual and humanity. The final chapter considers the mystery of Easter Saturday, through which the two polar aspects of the Mystery of Golgotha – death and resurrection – interconnect, at the same time explaining the relationship of the Earth Spirit to the interior of the Earth. An appendix tackles the phenomenon of stigmatization from a spiritual-scientific perspective.

Price: \$54.95

ISBN : 9781906999124



MYSTERY OF MEETING

Relationships as a Path of Discovery
Steve Briault

"Our relationships – with our family, colleagues, friends, lovers, partners - are decisive factors in our lives. More than outer success, wealth or fame, they make the difference between joy and sorrow, development and stagnation, fulfilment and frustration. They both stimulate and require us to reflect on our own initiatives and reactions. They lead us to thresholds of emotion and discovery. If we can navigate these thresholds with our eyes open, relationships can become a path of initiation, taking us beyond our self-centred isolation into new and inspiring worlds of experience." What really happens in relationships? Why do they affect us so deeply? Why do we long for a sense of community yet so aggressively assert our individualism? What are the risks and benefits of genuine human encounter? Drawing on far-reaching perspectives from psychology, philosophy, management and economics, *The Mystery of Meeting* explores these questions from a unique viewpoint, offering insight and guidance for developing healthy relationships. The author elaborates powerful ways of working with the dynamics of relationships within personal, community and business contexts. Encountering another person, he says, is a 'threshold-experience'. Each individual is an unknown world, and through meeting we are confronted with developmental challenges as well as opportunities for profound personal development. This stimulating book presents groundbreaking ideas for anyone who wishes to improve everyday relationships.

Price: \$36.95



RUDOLF STEINER'S CORE MISSION

The Birth and Development of Spiritual-Scientific Karmic Research

Thomas Meyer

Rudolf Steiner's core mission, repeatedly delayed due to the incapacity of colleagues, was to pursue contemporary spiritual-scientific research into the phenomena of reincarnation and karma. This stimulating book describes the winding biographical path this mission took, and in particular focuses on the mystery of Rudolf Steiner's connection with the influential medieval philosopher and theologian, Thomas Aquinas. Utilising numerous archival sources and publications, Thomas Meyer reveals many facts relating to Steiner's core mission, and shows the critical roles played by Wilhelm Anton Neumann and Karl Julius Schröer in its genesis and development. Meyer examines how Steiner's pupils responded to his insights into karma, and places this 'most intrinsic mission' into the context of current divisions within the anthroposophic movement. In particular, he highlights the place of spiritual science within culture and history, showing how Steiner developed the great scientific ideas of evolution propounded by Darwin by raising them to the plane of each individual's soul and spiritual development. As Steiner stated in 1903: "Scientific researchers explain the skull forms of higher animals as a transformation of a lower type of skull. In the same way one should explain a soul's biography through the soul biography which the former evolved from."

Price: \$39.95

ISBN : 9781906999100

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