

# Anthroposophy Worldwide

Cross-Cultural  
Waldorf Programs in  
Northern Europe and Israel

Working Meditatively  
with Texts

Meditation on a Mince Pie

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– THE NEXT ISSUE WILL APPEAR FEBRUARY 2003 –

Photo by Steffi Graenitz



**Svetlana  
Khinganskaia**  
(Portrait  
on page 6)

## The Christmas Conference as a Reversed Whitsun Festival

The Foundation Stone Meditation forms the esoteric center of the 1923/24 Christmas Conference. When renewing the constitutional foundations of the Anthroposophical Society we should not forget the spiritual source from which this renewal should flow.

Just as the human being is connected to the world around him through his physical body, so does the Anthroposophical Society accomplish its full and conclusive incarnation on the earth through the juristic form of an officially registered association. This implies penetrating its administrative aspects with the new spiritual impulse. However, the administration of the Society should serve spiritual goals only; it should ensure the conditions necessary for approaching the spiritual world.

Ongoing “remembrance” of the content of the Statutes is part of being a member of the Anthroposophical Society. It is the starting point. In the Society itself, the word of Christ must be considered the most important social power: “Where two or three are gathered together in my name, there I am in the midst of them” (Matthew, 18,20). Christ’s

way of working begins with rhythmic work: through weekly encounters in groups or through celebrating seasonal festivals. Shared study or “mindfulness” of Rudolf Steiner’s spiritual science forms the basis. Then human beings can awaken through each other’s soul and spirit. Through the path of the mantras of the First Class of the School of Spiritual Science, finally, one begins to “behold” the spiritual reality behind the mantras.

Rudolf Steiner described how Christ can enter the human “I” without his power extinguishing its “free will” only if this happens with the Holy Spirit as intermediary. Spirit always works individually in human beings, as Rudolf Steiner indicates in his Whitsun imagination. From this point of view, the renewal of the New Mysteries during the Christmas Conference can be considered the beginning of a “reversed Whitsun.” In the New Mysteries, for the first time in the history of Earth development, the ground is prepared for shared work between human beings and the gods. From today onwards human beings must collaborate with the gods, with Michael himself.\*

*Sergei Prokofieff, Goetheanum*

\*Lecture of July 19, 1924, in *Esoterische Betrachtungen karmischer Zusammenhänge*, vol. 6, Rudolf Steiner Verlag 1992, GA 240. Note: The above text consists of excerpts drawn together from book planned for 2003, “The Foundation Stone Meditation and the Spiritual Hierarchies.”



## Goetheanum Christmas Appeal

*Dear Friends and Members,*

Events that take place throughout the world belong to the concerns and activities of the General Anthroposophical Society at the Goetheanum. Indeed, as a worldwide Society we are connected in many different ways to innumerable practical and innovative initiatives. The Goetheanum is a place not only for conferences where individuals meet and inspire each other and where working methodologies and insights are deepened, it is a center which extends to every initiative where anthroposophical insights and striving interact, influence and engage with the world. The General Anthroposophical Society fosters individual transformation, community and civic engagement, and participation and creativity in contemporary issues on the basis of Spiritual Science. Already in 1924 Rudolf Steiner spoke of how important it is for the Goetheanum to connect with and know about different anthroposophical initiatives around the world.

### **Anthroposophy Connects Us**

Today, even with the tremendous growth of activities, the Goetheanum is a center that actively nurtures transformation and engagement in all three realms – individual, community and world. It has a particular and essential role to play as a place where this activity can be reflected, understood, and further developed. Indeed, it seeks to find effective ways for the Anthroposophical Society to live in the present time with its demands and pressures, and prepare for the future in a manner that one can develop and apply spiritual knowledge to each of these tasks. With profound questions about the nature of the human being, the direction of social (and financial) institutions and the manipulation and use of natural resources, the Goetheanum has an increasingly important role in this process. In particular, the School of Spiritual Science works with these and other issues through conferences, publications, consultations, initiatives and research.

### **Diverse Goetheanum Commitments**

I am writing to you for the first time in my capacity as Treasurer of the General Anthroposophical Society in regard to the financial situation and needs of the General Anthroposophical Society, the Goetheanum and the School of Spiritual Science. Having joined this work in the last months I have been impressed to see how much is accomplished in all these areas, particularly with insufficient means. This embraces the intensive work of the School of Spiritual Science, the stage and its two ensembles with the artistic work that flows like a steady stream into the world, and the staff at the Goetheanum who are deeply committed to the work – whether tending gardens and grounds, doing maintenance and cleaning, handling administrative work or tending the archives, and all the rest of the services that are performed throughout the year. These and other functions also belong to the tasks of the General Anthroposophical Society at Dornach. All this needs to be nourished and developed!

### **Core Funding and Capital Costs**

The General Anthroposophical Society is not supported by government funds. It relies on the gifts and legacies of members and friends



Photo by S.J.

to unfold its manifold activities. Simply to cover core costs the Goetheanum needs 1.5 million dollars in gifts for 2002. This does not include funds to renovate buildings such as Rudolf Steiner Halde, the Carpentry Building or continue the restoration of the outer face of the Goetheanum itself. These major efforts require significant additional funding. Thus for this Christmas appeal we ask you to give what you can towards these substantial needs. Your financial generosity is an expression of your will that unites with the intentions of the Anthroposophical Society and the Goetheanum to unfold the tasks that belong to the School of Spiritual Science, the worldwide Anthroposophical Society and the Goetheanum. Your gift, in whatever amount, joins with many others from around the world to confirm and support this work in all its dimensions.

Thank you very much in advance for your donation and generosity, and we wish you a peaceful and joyous festive season.

Sincerely,

Cornelius M. Pietzner, Treasurer

### **Ways to Donate**

Please mark your donation: "The Goetheanum Christmas Appeal."

- 1) *Checks:* Make out to General Anthroposophical Society and send to: Goetheanum, Finance Department, Postfach, CH-4143 Dornach 1, Switzerland.
- 2) *Credit card:* telephone +41/61/706 43 40 or fax your card name and number, expiration date and the amount you wish to donate.
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## A Cross-Cultural Arab/Jewish Waldorf School Galilee Project Responds to Violence in Israel

*Living with fear and the potential loss of relatives, friends or one's own life affects children. Teachers and parents in Galilee are planning an Arab/Jewish Waldorf school to help set change in motion.*

Israel is a country at war. For more than two years the people of this ancient area have been engaged in a terrible war between brothers. Problems that haven't been solved through dialogue, conversation and trust emerge instead each day as bloodshed. Everyone is involved, ordinary people most of all – precisely the people who want to live their lives for their children and themselves, without politics, opinions, religion, etc. These people can be found in the occupied territories, in the cities of Israel, in buses, trains, markets and actually everywhere.

### Daily Images of Violence

The children – on both sides – are unfortunately (as always) the worst affected. They must experience an ongoing situation of war that affects their whole constitutions, without pity or pause, and that continues on and on like blows of a hammer. How do you explain a “human bomb,” a suicide bomber who blows himself up in a restaurant (one they have seen and may even have visited)? What do you do with the images that are to be seen nearly every day in newspapers and on television?

Teachers, parents and the older Waldorf school students in Israel grapple intensively with such questions. Even before the situation culminated in October 2000 we sought out Arab schools and groups, each school in its own region, to collaborate on various projects together. However, some of us feel that now, when perspectives for the future have become rare, we need to undertake something bigger and quite new.

How can one intervene to enable another spirit to enter this injured country, these injured people and these



Photo supplied by author  
*Will an Arab/Jewish school develop at Harduf?*

injured inner moods? How can we help foster forces of salvation, trust and dialogue? Where do we begin?

### Shared Schools for Arab and Jewish Children

After long reflection and consideration, we – a group of Arab and Jewish teachers and parents at Harduf Waldorf school in Galilee – are convinced that a true impulse can only be brought into our society through educational deeds that bring Arab and Jewish children together in the same schools and kindergartens.

Therefore we plan to create an Arab/Jewish Waldorf school in Galilee. Many questions remain. Can we develop the school within or next to the Harduf school (a Jewish Waldorf school that has a few mainly older Arab children)? Would it be better to situate the school in an Arab region? Will parents (both Arab and Jewish) want to send their children to a “mixed” school? How should we teach religion? What should we do on Israeli (Jewish) holidays? Or the various festivals? Is such a school a thing of possibility at all in the current

political situation? These are only some of the questions facing us.

### Four Levels of Preparation

In order to transform our aims into action, we are working in the following areas:

*A Waldorf teacher training course for Arab teachers and kindergarten teachers.* In October 2002 a group of 15 teachers from Arab schools and kindergartens began a three-year part-time training course.

*Kindergartens.* We are of the opinion that this project very much depends on cultivating work with small children right away, in order to prepare a basic stock for the future school. To do this, we have contacted some Arab kindergartens in our area. We are trying – with great enthusiasm on the part of the kindergarten teachers – to introduce Waldorf elements into the daily work. Some of the kindergarten teachers are also taking the teacher training course. The intent is to assist the development of Arab kindergartens that work in the spirit of Waldorf education.

*Parents.* In order to create an Arab/Jewish Waldorf school we need to find parents of Arab and Jewish ancestry who want such a school. This presupposes fundamental work with parents in our area. Working with Arab parents is not the same as working with Jewish ones. The problems are different, the soul and spiritual basis is different and the motives are very different. So we are organizing lectures, conversations and demonstrations to introduce our project and Waldorf education.

*Circle of friends.* We are trying to convey our idea to as big a circle of friends as possible. We feel that a large and important project of this kind needs many good people to accompany and support it.

*Gilad Goldshmidt, Israel*

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## Anthroposophy Worldwide

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# Cross-Cultural Bilingual Waldorf Education

## A Dutch/German School Begins It

*Parents in Meppen, Germany, actually wanted to found a Waldorf school. However, they could not obtain a permit. A good solution was to send their children to a nearby Waldorf school in Emmen, the Netherlands. The German*

*authorities, however, do not acknowledge this as a way of meeting the obligatory schooling requirement. Nevertheless, bilingual schooling seems to have a future in border regions.*

In the Meppen region, the nearest Waldorf schools on the German side of the border are 75 to 100 kilometers away. They are too far away even for Waldorf children, who often travel long distances. However, when we applied for a school permit in Meppen, it was refused two days before school began.

Some of the German parents then enrolled their children in local schools. Others sought another solution. Since the school association had already decided on Dutch as the school's primary foreign language and it already had good contacts with a Waldorf school in Emmen, the Netherlands, it made sense to enroll the children there. Emmen is only 30 kilometers away from Meppen. The children and parents were accepted heartily into the school community. After just a few weeks it did not feel foreign anymore. All of the children learned the language quickly and they cannot be distinguished from native speakers today.

### Does this Meet Schooling Requirements?

It was possible to make an arrangement with the Meppen public bus company Levelink to drive the children back to Meppen every afternoon. Extra stops were added just for the children. In the mornings they go with their school bus. The costs are shared by the parents, the school association and the bus company.

Of course education authorities raised objections, although only on the German side of the border. The Weser-Ems district government is of the opinion that the children aren't fulfilling their compulsory school attendance by attending school in the Netherlands. The initiative's shaky



legal status continues to keep many interested parents away.

In the meantime the group of German children in Emmen has increased to eleven. Because of lack of real estate in the Netherlands, more and more Dutch now live in Germany and commute to work in the Netherlands. There is a big demand for bilingual education here.

In order to clarify the legal situation, the German parents decided to apply for reimbursement of travel expenses from the rural district of Emsland. It was refused on the grounds that the children failed to attend school in Germany. This is being contested in an Osnabruck court of law. According to lawyers, this case is potentially an exemplary case. Regulations are wanted that would be the same for all children throughout the European Community.

### European Waldorf School Vision

The legal uncertainties play a central role in our vision of a European Waldorf school. We have given up the idea of establishing our own Waldorf school in Meppen now that we have this cooperation with the Emmen Waldorf school. We already have a Waldorf school up to class six. Moreover, the local parents and teachers have long fostered a wish to enable their children to attend a Waldorf school through high school.

This is how we arrived at the plan of creating a joint bilingual Waldorf school. Since summer 2001 the executive of the school association in Emmen has collaborated with the executive of the Emsland Waldorf school association to launch a Bilingual European Waldorf School project. In January, representatives of the

Dutch and German Waldorf school associations gathered to hear the results of (so far) one and a half years of work, gain a personal impression and discuss further steps.

We sought contact with a regional European project, the Ems-Dollart-Region project, early on. Its managers visited the school and decided that the project is worthy of support. An event for schools in the region helped forge contacts with universities in Groningen (the Netherlands) and Oldenburg (Germany).

A Waldorf School in Winterswijk, the Netherlands, reported on its expe-

*The German children at Vrije School Michael in Meppen quickly became bilingual*



Photos: Vrije School Michael

riences with German children, and expressed great interest in cooperation. We found that the Netherlands has 15 schools near the borders to Germany and Belgium. We also found German, French and Austrian schools near the borders. We are thinking of establishing a committee on bilingual European Waldorf education. To begin with, we need to develop an educational concept and clarify the legal situation.

A more distant goal is to include vocational training in our twelve or thirteen-year program. We have already explored the steps that this would require in a conversation with the European Community adviser of the Lingen union of craftsmen.

*Anette Domning and  
Heike Stoll-Würtenberger,  
Germany*

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## What Can Be More Satisfying?

### A Working Trip to the Philippines

*Horst Hellmann, a Waldorf teacher who lives in Germany, has been connected with the Manila Waldorf school since its founding in 1996. He describes a few encouraging impressions from his most recent visit.*

When I was met at the airport the weather was tropically warm. We had a thunderstorm nearly every evening – with remarkably long streaks of lightning, deep rolling thunder and excessive cloud breaks that transformed many streets into rivers.

A few hours after my arrival I experienced a monthly assembly at the Manila Waldorf school. It was held outside. The children were all dressed festively in white. We heard songs (German songs, too) and poems. Classes two and three performed a Michael play. The school has grown a lot. The classes have up to 30 students and it is necessary to think about how to continue.

### Television Station Owner Supports Waldorf Education

On my first day Bella Tan and I gave a workshop on the stages of human development and the twelve senses, in the building of the country's largest television company. The participants were staff members of a national network for mistreated children called Banya Bata, which is maintained by the owner of this company. Her children go to the Waldorf school and she is very keen to have Banya Bata's homes run according to Waldorf principles. This is why she provides training to staff. At every opportunity she says publicly that television is not good for children.

The next day I visited a home in Manila and I was very taken with the atmosphere, the attitude of staff and their efforts to put as much Waldorf education into practice as they could. A large organically designed center for needy children is already being built on the outskirts of Manila. Parents receive free consultations until they are able to bring their child home again. Then the families are accompanied for another two to three years.

Farmers now work biodynamically in many places in this land of 7000 islands. They incorporate ideas of trisecting the social organism; Nicanor Perlas is incessantly active as an advisor. Jake Tan informs them about anthroposophical medicine and other topics. It is only natural that the farmers are wondering about the possibility of Waldorf education for their children.

Bella Tan is ceaselessly active in training kindergarten teachers and she

also organizes a teacher-training course. The aim is to create a full-time teacher-training program that could serve people from all of Southeast Asia. Manila has a good central location and the flights are not expensive.

### Openness Bears Fruit

I return to Manila, where I visit classes and advise teachers. It is gratifying to experience the inviting openness of the teachers and their willingness to learn. It has born good fruit; they teach well. It is amazing how quiet the children are. The whole time I did not observe a single fight. Rather, all played happily together. Parents have contributed actively since the school was founded in 1996.

Finally, we began the final block of the three-year teacher-training course. We focussed on classroom management and discipline. This has to do with the teacher's encounter with the third hierarchy at night and with how to open the souls of the children for these impulses or teach them "proper sleep." It led to questions about the relationship between students and each aspect of the teacher's being, the inner development of teachers, the mission of human beings as the tenth hierarchy, insights into the laws of one's own biography, and quite practical considerations about the educational value that can be gained when children break the rules if it is handled properly.

Gabriele Niemann from Siegen, Germany, joined us. We both used genuine problems to demonstrate the topic of school management: chairing discussions, giving presentations, documentation, assigning mandates, team building, arriving at decisions, dealing with conflicts, learning processes and the inner development of the teacher.

Practical teaching experience needs more attention. Unfortunately, it is only now being introduced.

Our work led to two practical steps: the decision was taken to start preparing a high school, and a group has been given a mandate to look at the question of building.

My days were quite full with teacher training, consultations and my preparations for the following day. However, what can be more satisfying than working together to understand, deepen and meditate on the fundamentals of Waldorf education!

*Horst Hellmann, Germany*

## IN BRIEF

### London, Great Britain.

**Gore Vidal now at Clairview.** Clairview, an imprint of anthroposophical Temple Lodge Publishing, will publish the British edition of U.S. best-selling author Gore Vidal's book, *Perpetual War for Perpetual Peace*. The book takes an individualistic stance to politically explosive topics such as a perceived systematic destruction of small farms by agro-conglomerates and a loss of civil liberties generally in the U.S. – which Gore says began well before September 11. In the U.S. over 100,000 copies of the book have been sold.

### Heliopolis, Egypt. Sekem's 25th Anniversary.

Sekem celebrated its 25th anniversary with a festive week October 26-31, 2002. The desert farm founded by Ibrahim Abouleish in 1977 has grown into an affiliation of companies that do everything from producing crops to making medicines, food products and clothing. Company policy includes comprehensive programs for staff, and research.

### Hong Kong, China. General Secretary Lectures on Education.

In September Hans van Florenstein Mulder (General Secretary of the Anthroposophical Society in New Zealand) visited a Waldorf oriented kindergarten project with about 100 children and 26 teachers in The Peak and Repulse Bay. In public courses van Florenstein Mulder spoke with parents and educators about creative parenting and the human senses. He gave a workshop for teachers on "The Inner Preparation of the Teacher."

### Vietnam. Waldorf Education in Vietnamese.

The first book on Waldorf education is now available in Vietnamese: *Toward Creativity and Humanity* by Joan Almon. The publisher, Thanh Nien ("Young Generation") hopes to publish further books on Waldorf education and anthroposophy. S. J.





## Movement Is Joy

### A Visit to Svetlana and Wladimir Khinganskiy

*She was able to continue her eurythmy training because her husband found work in Germany. Svetlana and Wladimir Khinganskiy left Odessa, Ukraine, in the early 1990s and have been the directors of a small private theater in Esslingen, Germany, since 1999. Here they present both their own productions and those of guest artists. They both also teach ballet and dance. In Sebastian Jüngel's encounter with them he asked particularly about the relationship between dance and eurythmy.*

#### Friday evening, November 1.

Dim light. It is quite dark in this old cinema. The wall covering, lighting fixtures and neoclassicist ornamentation seem old-fashioned. This is Germany's oldest preserved cinema.

My memories stray back to the 2002 theater festival at the Goetheanum, where Svetlana Khinganskaia and Wladimir Khinganskiy presented part of their folk dance program, "Fire and Ice." I was irritated. Why had I not yet heard of these two artists whose movement was incredibly transparent – very different from what you'd expect from trained ballet dancers? I wanted to ask them about their path to anthroposophy and they invited me to visit Central Theater. Now the moment had arrived.

I do not have much time to take in the slightly disreputable charm of past decades before Khinganskaia comes out to welcome the audience. With charm she invites us to enjoy a eurythmy performance from St. Petersburg, Russia, which has been added to the program at the last moment. Tonight's gala evening will include an impromptu by three eurythmists, Carina Schmid, Donna Corboy and Svetlana Khinganskaia. The three, united here for the first time on stage in an experiment, are as different from one another as one can imagine. They begin the eurythmy weekend by describing their different approaches.

#### Looking for Spirituality

It was during the early 1990s directly after her ballet training in Moscow, Russia, that Khinganskaia felt the need of a break. She was looking for spirituality. One cannot picture the Russian book market chaotic enough. After perestroika it was flooded with all kinds of books and leaflets on Buddhism, Christianity and various sects. All this was now openly available after having been illegal, so it's not surprising that, after moving to Odessa, Khinganskaia's search included learning to heal with her hands, for example.

One day in 1991, the teacher of a community college course was unable to teach his class. Igor Fishman

substituted for him, offering an introduction to anthroposophy. This was Khinganskaia's first conscious encounter with anthroposophy. She sought contact with anthroposophists in Odessa, read works by Rudolf Steiner, attended courses and workshops, and met eurythmy through Hedi Kaltenecker, Ulla Hess, Ruth Balala and later Isolda Sagrestano. Visiting anthroposophists from Germany and Switzerland stayed with the Khinganskiys.

With the help of Erika Leiste, Khinganskaia managed to start her eurythmy training in Munich and finish in Stuttgart, Germany. In 1998, the Khinganskiys rented a former cinema in Esslingen, Germany. They transformed it into a small theater for eurythmy, dance, music, cabaret, magic shows, theater and recitations. A few prejudices had to be overcome. Not just because of the novelty of using a public theater for eurythmy – in its pre-

vious phase the cinema had been known for its sex films and Westerns among other things.

#### Rhythm and Song

**Saturday morning.** The workshop with Khinganskaia begins. The participants (including two men) automatically form a circle. Khinganskaia begins to sing a Siberian sun dance with a strong, somewhat husky voice, "Hey-dya. Hey-ey-dya!" And away we go! Beginning at a leisurely pace, we all walk to the right, holding hands. Soon the pace gets faster. Our feet gallop along until, suddenly quieted, they return to the easy rhythm of the beginning.

Khinganskaia would be unthinkable without rhythm and song. Not even during stretching exercises. While every conceivable and newly discovered muscle and sinew that I have stretches and tears, Khinganskaia sings a Russian song. Like a children's song it distracts me from the pain. Her song remains clear and quieting in spite of her gymnastic movements, even when, sitting on the floor, she moves her upper body lithely forward or sideways to the floor. Meanwhile she encourages us to "breathe through" the tense places. And she shows us how we can gently caress our legs as we do so.

#### Inexhaustible Joy

The lives of the two Khinganskiys consist of movement and hospitality. Both of them radiate inexhaustible, encouraging joy, whether before a performance, during a dance or in their courses. Only once do I see a slight shadow flit across Khinganskaia's face. It is when I ask about the difference between moving in eurythmy or dance (an ongoing topic for me as an editor).

Khinganskaia does not say much about it. She takes my hands and I find myself dancing an anapestic rhythm with her in front of the other participants. "Movement is joy, and eurythmists also experience joy in movement," she pronounces. This authentic reaction makes me think but I don't feel that my question has been answered.



**SVETLANA KHINGANSKAIA**, born in 1956 near the Russian city of Irkutsk, studied folk dance, classical ballet, choreography and dance education. She has worked as a dancer, an actress and academically. After studying eurythmy in Munich and Stuttgart (Germany) she joined the Else Klink Ensemble from 1996 to 1999. Today she teaches eurythmy and dance at the Khinganskiy-Sheikh ballet school as well as at a drama school in Stuttgart (Pu©K). She also co-directs Central Theater in Esslingen, Germany. She is a member of the international collegium of the Ukrainian Waldorf association.

That evening, during a conversation, I understand her better. Asked about the transparency of her movement (and her husband's), she refers to what they learned in their Russian ballet trainings. They work with "the breath in the movement," they "breathe through their hands, through walls." In addition, they trained the soul force. I sense an answer to my question – what else but this happens in eurythmy?

### Eurythmy is Everywhere

**Sunday morning.** We are all still somewhat tired. Khinganskaia undertakes a third attempt to provide an answer. Beforehand we had been working on a series of sounds called the "evolutionary sequence." Our task is to ascertain whether this has anything to do with what follows. The various animals of land, sea and air speak noisily from Khinganskaia's mouth. No – her entire body speaks, now jerkily from the shoulders, now wave-like with her arms. She gracefully takes her whole body with her always.

Now I understand. Khinganskaia discovers or "sees" eurythmy in all the dances that she learned to know in the course of her training and work. To make this more clear, we form the sounds of the evolutionary sequence not just with our feet, legs and arms but also with our hips or from the shoulders. And if we want, Khinganskaia suggests smilingly, we can try it with out ears or eyes, because eurythmy is everywhere in the human being. Perhaps the sound "G" would be a little challenging (when both eyes would have to be pushed outward) she adds impishly.

During our conversation the previous evening I had learned that Khinganskaia uses exactly the same forces in eurythmy as she does in a folk dance, a dramatic scene or a dance composition. "Does this mean you did not learn anything new at all during your eurythmy training?" I ask. Khinganskaia answers gravely, "I learned a great deal about how to handle these forces more consciously." "So you didn't get to know any new or different forces?" I insist. Khinganskaia emphasizes, "They aren't new forces, they are my own forces that I have always had in my nature. Anthroposophical insights and eurythmy have given me the wonderful gift of being able to take hold of these forces more consciously. My anthroposophical and eurythmy training liberated, sharpened and refined my ability to perceive life, nature, poetry, music and color. During the period of development that followed I experienced again how my work and my life's path are very closely connected. Out of these two elements," she concludes, "A space arises



WLADIMIR KHINGANSKIY, born 1959 in Aginskoje, Russia, studied classical ballet, dance, ballet education, ballet directing and choreography. He worked as a ballet director, choreographer and ballet dancer, in film, on stage and in television. He has worked in Germany since 1994 as a ballet master, choreographer and dance teacher, first in Stuttgart and then at the Khinganskiy-Sheikh ballet school and a drama school in Stuttgart (Pu©K). In 1999 he became co-director of Central Theater in Esslingen, Germany, which has its own dance company.

in which my main impulse of synthesis prevails and develops."

### Never without Soul

I'm still not satisfied; I want to understand what she thinks about dance as personal expression as opposed to eurythmy as something that irradiates the human being from the cosmos. "I can understand that," she says briefly. "There are," – however – "Different ways of moving in eurythmy. Dramatic eurythmy expresses a great deal of the personal element; it comes from your flesh and blood. If you enter into epic or lyric eurythmy, in contrast, you enter quite a different plane. And it is exactly the same with dance. Even without soul training or spirituality you are not merely bound to your body – you have to enliven various different spaces with it. Dancers work with the same forces, with the same space, as eurythmists but they have a different instrument."

She does not accept my objection that there is a difference between the portrayal of an emotion depending on whether one is taking a personal approach or whether one is showing an impersonal aspect that is mirrored in the artist. Whatever form of portrayal you choose, she says, – acting, singing, or dance – in each the same emotion flows through the artist (naturally according to his or her personal capacities).

### Art Requires Ideas

Wladimir Khinganskiy joins us. He

tells how the mechanical character of movement in ballet was overcome by Frenchman Marius Petipa and by a new way of handling music. "Breath entered ballet through the change in music, whereby Peter Tschaikovsky's music played an important role." Khinganskaia adds, "Entirely new spaces developed along with the development of music."

Now the words fly back and forth between them. She, "The argument about what is or isn't eurythmy is 'old,' because it really concerns a further question, namely, what do you do to touch the audience?" He, "This argument is not just a problem of eurythmy. We had this in ballet, too, at the beginning of the last century. Then Isadora Duncan arrived – a revolution, a new impulse." She, "When Duncan appeared barefoot on stage for the first time, dancers of the period still only performed in tights and lace." He, "In ballet the costumes became shorter and shorter. Why? Because although the artists were fit, they were trained to express a different aesthetics. They couldn't lift their legs more than 45 degrees, for example. The better they became at doing that, the shorter became their costumes. They also developed their technique, of course."

Khinganskiy is not concerned with technique alone. "Instead of 32 fouettés they can now do 64 – but this achieves nothing. When certain choreographers have the dancers undress or urinate and defecate and such things – without a goal, without a message or an idea behind it – this is mechanic, it's not art. In art, I need an idea, and I do something to achieve it. Otherwise the movement remains just formal."

**Sunday afternoon.** The tables with lunch for the participants are cleared away. This room has changed during the past two days. The theater has become a kind of living room for me, a place where I experienced and enjoyed a great deal of hospitality. I will never forget the pot of steaming chicken soup next to the lighting technology, or the breadbasket and the thermos of hot tea for the women from St. Petersburg.

The dim hall from two century transitions ago has become a place of bright, encouraging strength. It is strength that conveys joy in movement through course work and performances, even if the miserable lamps (historical monuments) still glow somewhat meagerly.

S. J.

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Donations: Kulturtreff im centraltheater am Roßmarkt, acct. no. 7 023 901, Kreissparkasse Esslingen, BLZ 611 500 20.



## EXCLUSIONS

**In Switzerland.** Just before this went to print we learned that the Council of the Anthroposophical Society in Switzerland excluded 26 members of the former Christian Morgenstern and Hans-und-Sophie-Scholl groups from the Swiss Society on October 31, 2002. According to a press release by the Swiss media center for anthroposophy, the reasons were the perpetual agitatorial activity of these members and their repetitive putting forward of special interests during the past years. The decision to exclude them had been endorsed by delegates from 50 groups in a consultative vote during an October meeting of delegates in Geneva. This exclusion from the Anthroposophical Society in Switzerland does not affect their membership in the General Anthroposophical Society.

From the General Anthroposophical Society. In *Nachrichtenblatt* no. 44/2002, the Board of Directors announced the exclusion of a member from the General Anthroposophical Society. The reason for this exclusion was that he is active on the board of a right-wing extremist group, the Party of Nationally Oriented Swiss. Bodo von Plato and Heinz Zimmermann met with him before the decision was taken. S. J.

## ANTROPOSOFISKA SÄLLSKAPET I SVERIGE

### Visions for the Future

**Swedish Anthroposophical Society Highlights Collaboration  
September 6 to 8, 2002, in Järna, Sweden**

*Nearly 200 Swedish anthroposophists met in September for a carefully prepared "Vision Meeting." Inspired by the strong Michaelmas Conference at the Goetheanum in 2000 (Anthroposophy Worldwide no. 9/2000), the aim was to discuss ways of collaborating within the anthroposophical movement. Some members did not take part, however, because of the way the invitation had been formulated.*

The three-day conference had no lectures. It was based instead on discussion groups covering twelve different topics such as "The Relationships between the Anthroposophical Movement and Society in General" and "What Can Anthroposophy Contribute Today?"

### Wider Discussion Impulse

The goal of the meeting could not be to arrive at finalized decisions. Rather, the idea was to document and publish the content of the discussions in order to make them available for wider discussion. This might lead to concrete action in the future.

Naturally people did not all have the same views on things. There were repeated suggestions for creating an information office, for example, which would involve placing the anthroposophical movement somewhat in the public eye. Other participants warned against doing this, preferring to take the oppositional character of anthroposophy as their starting point.

### Open Plenary Session

One afternoon was reserved for an open plenary session. Anyone who wanted to could use it to speak for a few minutes about his or her concerns. One participant spoke about an artistic project for youth, amateurs and senior citizens; another suggested offering individual help to biodynamic farms; a third called for a well-conceived marketing strategy for the Anthroposophical Society; and a fourth put forward the idea of organizing courses in anthroposophical meditation.

The most important thing was that the event took place at all, many participants agreed. A continuation is planned for next fall. By then the results of this meeting will have been published. Hopefully it will then also be possible to present initial assessments of concrete initiatives that can arise out of the Vision Meeting.

*Jürgen Vater, Sweden*

# School of Spiritual Science

## SECTION FOR THE SPIRITUAL STRIVING OF YOUTH

### What Do We Bring to the World?

#### First Youth Section Conference in New Zealand

*The Youth Section in New Zealand, launched last July, met for an initial conference October 25 to 27 in Hastings, New Zealand. The 22 participants discussed burning questions of our time such as globalisation, fear and drugs, and considered ways of contributing to change.*

We catch the breath of life. We speak.  
And, to open the way to the deepest knowledge,  
we listen. (Maori proverb)

The Youth Section in New Zealand is in its infancy. For many decades there has been an Anthroposophical Society, but until recently no section for youth.

The Youth Section began at the Social Art Conference held in Hastings, New Zealand, in July, 2002, where there was a meeting of youth for the first time. Since then a group has met weekly in Hawkes Bay. It

began by organising a small conference to coincide with Elizabeth Wirshing's visit to New Zealand in October.

Heinz Zimmerman's lectures at the Social Art Conference gave fresh inspiration for the group dynamic. There was a warmth at these early meetings and many ideas about the task of the Youth Section have been explored.

As young people of this age we are faced with a multitude of "modern" issues. Primarily the culmi-

nation of recent events being 'global fear', but also fear on a day-to-day level, pressure on the environment, living in an age where life options and decisions seem to be increasing. There can be a lot to overcome with rapidly changing technologies and the potentially irreversible changes to our natural food sources. Where is this all heading and how can we influence change?

Over the past 30 years there has been a rapid increase in the use of recreational drugs and alcohol. Designer drugs give the user a feeling of complete euphoria followed by depression. How will this effect the world population and our generation? Chronic use of cannabis and alcohol may lead to psychosis and social and mental health problems. This is evidenced by the overloading crisis of mental health facilities.





What do we bring to the world? Twenty-two young people and Youth Section leader during the youth conference in Hastings

In New Zealand we have one of the highest rates of youth suicide in the world. What can we as youth do to change this, to nourish and recognise the youth spirit, without losing it to turmoil and confusion?

I am happy to report that the October conference was definitely a great success. We had 22 people, rep-

resenting all continents, and half were not originally from New Zealand. A truly global conference. The theme for the conference was "Youth, what do we bring to the world?" In workshops and lectures we explored what the youth impulse is and how we can bring the inner and outer pictures together in what we carry. There was also a drama workshop which worked with life situations in which a strong drive to do something is met with opposition. Does one persevere or back down in the face of opposition?

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We strive to form a group that works with renewal and is open to change, to try new things and explore new ideas. We ask ourselves "when does philosophy become dogma?" How can we work with Anthroposophy in our daily lives and not lose the ideal or initial impulse in the midst of process, practice and confusion that can occur when a group of people work together?

This Youth Section will have a transient nature in that many of the members are only in Hawkes Bay for a year or two, working at curative homes or studying. So in essence the Youth Section will be influenced by a diverse number of people who will bring fresh ideas and energy.

We hope that these pioneering days form a platform for many years to come and that a Youth Section becomes well established in New Zealand. We will communicate with other Youth Sections around the world and hope to soon have something to share with the general Society and other Sections.

*Tim Durrant,  
New Zealand*

## MEDICAL SECTION

### An Enriching Experience

#### New Developments in Anthroposophical Health Studies

*Innovations and research successes in the field of medicine are not uncommon in the news. Many examples show that anthroposophical institutions are also finding innovative ways of meeting the challenges. As one example, Michael Evans reports on developments in Britain, especially innovations in anthroposophically oriented training programs.*

Anthroposophical medicine includes not only the work of anthroposophical doctors but also the therapists they work with. These include anthroposophical art therapists, eurythmy therapists, rhythmical masseurs, anthroposophically trained nurses and others. Over the last year there have been a series of meetings to look at what trainings are available for these various professions. The meetings were partly spurred by a House of Lords Report on Alternative and Complementary Therapies. This Report highlighted the need for adequate training for all complementary and alternative therapists. Specifically it recommended that anthroposophical doctors and therapists should be organised as a single organisation and that along with other alternative complementary therapists they should be adequately regulated. There are two main methods of regulation: one is voluntary self-regulation and the other more complicated one is to achieve state regulation. At the meeting in the summer of 2001, it was decided to work towards voluntary self-regulation in a unified structure encompass-

ing the doctors, nurses, and the whole spectrum of therapists, and possibly including social therapists and curative teachers.

#### A Mixed Picture

In the meetings to review the trainings available for these various professions, the first step was to take stock of what was available in this country. A very mixed picture quickly emerged. Some professions, such as art therapy, have two training colleges in Britain; both of which are virtually full-time and last four to five years. Other professional groups had only very embryonic, almost do-it-yourself training opportunities. It also became clear that one group of professions already had conventional trainings and their need was to supplement this with a specifically anthroposophical approach. Examples from this group include nurses, pharmacists and doctors. However, there is another group for whom their whole professional training is anthroposophical in nature, such as the anthroposophical art therapists and eurythmy therapists. In surveying the field, over 12 different

professions were identified, each with their own particular needs. What quickly became apparent was the practical impossibility of providing 12 independent trainings, each providing sufficient medical and general anthroposophical teaching. There are relatively few anthroposophical doctors and others available to teach.

#### Resourceful Collaboration

It was decided rather to ask one of the two artistic therapy trainings, Hibernia in Stroud, to open aspects of its training to anyone needing to train in any of the anthroposophical health professions. Hibernia already provides medical teaching over four years as well as an extensive introduction to general anthroposophy alongside the artistic and art therapy subjects.

Tutors from Hibernia have met with colleagues from the other professions and have designed an Anthroposophical Health Studies Programme that will open officially in September of this year. It can be accessed in a variety of ways from one day a week over one or more years to blocks of several weeks at the beginning of each term, or classes on a full-time basis.

These developments have encouraged the rhythmical masseurs to launch a first professional training in rhythmical massage in Britain. They plan to make use of the Anthroposophical Health Studies programme and add rhythmical massage training sessions. This training will also commence in September this year and run over two years, in blocks of four

or five weeks at the beginning of each term.

There have also been important developments in the training programmes for a number of the other professions. For many years there has been a eurythmy therapy training for individuals who have already completed the general eurythmy training. It takes place in Peredur, near East Grinstead, under the leadership of Christine Hebert. It has been announced that the last intake for this particular training course will be this summer. Two eurythmy therapists from Park Attwood Clinic and another from St. Luke's Medical Centre in Stroud have been asked to develop a new training when the present one comes to an end. They have just begun meeting to plan this project.

The training in anthroposophical pharmacy is being pioneered at Weleda (Great Britain) in parallel with the recent development of the British Association of Anthroposophical Pharmacists, which has laid down a very comprehensive training framework. A new series of five introductory seminars for anthroposophical doc-

tors has started at St. Luke's Medical Centre, Stroud, within the last 12 months and Park Attwood has begun offering one-month introductory courses for doctors and has established two full-time trainee doctor posts.

### **Fruitful Interdisciplinary Work**

At Hibernia in Stroud, during this educationally eventful year, five students from other professions had already joined the art therapy students before the Anthroposophical Health Studies Programme had even been announced. Their backgrounds include rhythmical massage, remedial education, nursing, creative speech and a form of gymnastics called spatial dynamics. It has been a very enriching experience to see how students from different disciplines can bring a great deal to the training. For example, when looking at particular illnesses, hearing how different therapists have worked with such patients adds a great deal to the understanding of the



*Hibernia will be a key training location*

illness itself, to discovering the range of therapeutic possibilities.

Although there is still very much work to do, we felt that we would like to publish these very exciting developments in the field of anthroposophical medical and therapy studies.

*Michael Evans, Great Britain*

*Note: Reprinted from New View, Summer 2002. Programmes are available for the Anthroposophical Health Studies and the new Rhythmical Massage Training as well as the Anthroposophical art therapy training from: Hibernia, Centre for Science and Art, Lansdown, GB-Stroud GL5 1BB, Great Britain; tel. 01453 7516785.*

## Forum

### **Danger of False Pictures**

#### **Response to Letter about the Erfurt Gunman**

*Roland Halfen responds once more to the topic of how to respond to a young gunman. In Anthroposophy Worldwide no. 6/2002 he had warned against simply confronting such a person in the midst of a shooting spree, which seemed to have happened in Erfurt, Germany (Anthroposophy Worldwide no. 5/2002). Elke-Maria Rischke then stressed the importance of human encounter in this situation (Anthroposophy Worldwide no. 8/2002).*

Dear Mrs. Rischke,

I can well understand that one would prefer to forget the details of the Erfurt event rather than raising the issue over and over again. However, since nothing essential has changed in education or the media since then, we must unfortunately expect similar incidents in the future.

#### **Student Teacher Relationship**

This is why I think it important to distinguish two things as clearly as possible. One is the human relationship between each teacher and student, which is very essentially determined by the teacher's personality.

This concerns what you call the "ego power" of the teachers, everything that happens within the medium of the most varied imponderables between human beings. Here it is possible to take concrete action and improve a situation, as through self-responsibility and personal development on the part of the teacher.

#### **Mortal Danger**

How we act in a specific situation is quite another thing. Certainly no one can know how he will act in such a case. In spite of this fact, we nevertheless still find instructions on the doors of hotel rooms and ship cabins for what to do in the case of fire or other emergency. In my estimation it would therefore be foolhardy to merely point to the wonderful deeds of human presence of mind while ignoring (especially on pages read by teachers who are responsible for students) results found by researchers such as Lothar Adler. Adler researched 200 cases of mass murder and came to the unambiguous conclusion that people usually pay with their lives when they attempt to stop someone by confronting him before his frenzy of killing has ended.

I would like to mention a few things about what actually happened in Erfurt because the [editorial] introduction to your letter unfortunately

again drew the image of the teacher who faced the killer, addressed him as a human being, and thereby "may have stopped" him. Heise, the teacher, encountered Steinhauser twice! The first time was in the schoolyard, when Heise was helping students escape over the school wall. Neither Heise's mere presence or anything else he did prevented Steinhauser from shooting at students and teachers there.

#### **Not a Deliberate Deed**

The second encounter, inside the building on the first floor, occurred when Heise cracked open the door of a supply room to peer out into the hall, which had been quiet for awhile. The perpetrator was standing right there and had already taken off his mask. Only now was Heise able to recognize him and say, "Robert. You?"

Thus Heise by no means actually confronted Steinhauser or addressed him as a human being [to stop him]. Heise himself repeatedly repudiated this version of events (see *Spiegel-Online*, October 18, 2002). The courage for which Heise recently received an award refers to his decision not to flee after his encounter in the schoolyard but to go back inside the building without knowing what would happen.

Cordially yours,

*Roland Halfen, Germany*

## Working Meditatively with Texts

### A Further Word on the Star-Children Debate

*Laszlo Böszörményi, here taking his starting point from Frank Linde's objections to the idea of Star-Children in Anthroposophy Worldwide no. 7/2002, addresses several*

*points in Georg Kühlewind's work: Reincarnation, attention training for teachers and especially the question of how to work with meditative texts.*

Meditative texts are alive. They come from living experiences within the timeless and signless present. They die into the words and letters of a text when being formulated. The original, vibrant meaning can resurrect when the text is read. This is not merely a comparison but experience.

#### Meditative Reading Practice

The resurrection of the text can sometimes seem to happen by grace, without preparation. However, if we want to work with meditative texts regularly we need to practice this kind of reading. If we don't we can be sure that we will misunderstand the text. Rudolf Steiner once expressed this in the following way: "Every idea that does not become an ideal for you kills a force in your soul, but every idea that becomes an ideal for you creates forces of life within you."<sup>1</sup> We have to make meditative texts living reality within us, otherwise they remain dead and they foster a subtle kind of materialism.<sup>2</sup>

I dare use this comparison at the risk of being misunderstood. The difference between meditative and "ordinary" reading resembles the difference between whether we love someone or not. Everything about a loved person is significant and we discover hidden virtues that we would otherwise never notice. Not a single moment is boring. Even shortcomings become forgivable. A text becomes ever more alive and significant through repeated deepening during meditative reading. When we don't understand something, this doesn't spark criticism but questioning wonder. When we do understand we usually grow silent.

The way that Frank Linde criticizes Georg Kühlewind's book on Star-Children betrays that he did not read it meditatively. I dare to assert this because I have endeavored very intensively to work meditatively with many texts by Kühlewind and also Steiner. I have a sense, at least, of the depths of these texts and I am also aware of how little I understand to this very day. Does Frank Linde understand Steiner so well? He can only ask this question of himself. However, his misunderstandings are typical for those who attempt to interpret meditative texts in a speculative way.

#### Evaluation Requires Experience

For example, Linde writes, "We must clearly note that his method of medi-

tation leads in a direction totally different from the anthroposophical path of spiritual training. An essential aspect is missing as Kühlewind takes into account neither reincarnation nor the Christ Mystery (they are not mentioned at all in *Sternkinder*)."<sup>3</sup>

Linde would only be able to judge Kühlewind's meditation method if he tried it. Hardly anyone has gone as far on the anthroposophical path of schooling as Kühlewind. Hardly anyone has done as much to make this path accessible to others. If Mr. Linde doesn't notice this it can only mean that he did not succeed in meditating on these texts. Only he knows whether he tried at all.

Kühlewind actually does refer to reincarnation and especially to the Christ Mystery in many publications.<sup>4</sup> He "takes it into account" in *Sternkinder* as well; one only has to notice it. Is not the knowledge of humanity's spiritual origin the first step toward knowledge of repeated earth lives? Kühlewind refers to this repeatedly, e.g., "The small child has always been a stranger in the world of adults because it comes from a world in which being is communication – communication without signs, direct archetypal communication of the . . . beings that human spirits are before birth." (p.68). "What we call hope . . . is based on the fact that we do not separate from each other forever. . . . The meditation for this insight is 'God is love.' (I. Joh. 4,8)" (p. 31). I am really very sorry that Mr. Linde cannot make the connection.

#### No Teacher without Attention Training

Linde is indignant about Kühlewind's recommendation of consciousness and awareness training as one of the main subjects of teacher training. Linde even writes that Kühlewind demands that his own training be used. This is quite simply untrue (see *Sternkinder*, p. 77). Rudolf Steiner repeatedly stressed the need for training educators: "May we believe that our intellectualistic knowledge will ever approach an understanding of what the child, which is totally sense organ, experiences in the

outer world? We may not, ever. This we can only hope for from knowledge that can go entirely out of itself and totally immerse itself in the being of what lives and exists."<sup>5</sup> Knowledge "that can go entirely out of itself" is clearly not self-understood. The kind of knowledge that can enter the supersensible world, regaining the unity between heaven and earth, is monistic knowledge. It is meditative knowledge.

Teacher training without attention training is like piano training without piano exercises. Why does Waldorf education call itself an "art" of education if it does not face up to the practice of an artistic use of attention? How else should teachers approach "the mystery of the child" or gain "spiritual answers" to this mystery? (which Linde quite rightly calls for). How else should educators live up to the following demand: "Anthroposophy must arise each time afresh when the human heart turns to the book to find out about it."<sup>6</sup>

#### Self-Renewing Teachings

The teachings must be able to renew themselves, otherwise they will die. They must pass through repeated pralayas in order to continue breathing between forming and dissolving. . . . The human being is told: You must change your life (Rainer Maria Rilke). Not once, not twice: always. . . . Then we will become a servant of the living Logos: ready to suffer and expecting no wage, because we know: We are born and we come into the world to bear witness to the truth.<sup>7</sup>

*Laszlo Böszörményi, Austria*

<sup>1</sup> R. Steiner: *How to Know Higher Worlds*, Anthroposophic Press 1994, GA 10.

<sup>2</sup> See G. Kühlewind: *Working with Anthroposophy*, Anthroposophic Press 1992.

<sup>3</sup> *Anthroposophy Worldwide* no. 7/2002.

<sup>4</sup> "Do Truth," "Perceiving the Logos," "The Kingdom of God," "The Renewal of the Holy Spirit." The list of titles is much longer but there is not room for them all here.

<sup>5</sup> R. Steiner: *Spiritual Ground of Education*, Garber Communications 1989, GA 305.

<sup>6</sup> R. Steiner: Letter of Jan. 27, 1924, in *The Foundation Stone and The Life, Nature and Cultivation of Anthroposophy*, Rudolf Steiner Press 1996, GA 260a.

<sup>7</sup> G. Kühlewind: *Das Reich Gottes*, Verlag Freies Geistesleben 1994.

## Working with Anthroposophy

What I have to say about the attacks on me can be read (substantiated by texts by Steiner) in my small book, *Working with Anthroposophy* (Anthroposophic Press 1992).

*Georg Kühlewind, Hungary*

## Currents, Peels and Spices for all Seasons

### A Meditation on a Mince Pie

*A group that meets regularly to study anthroposophy in Britain nearly found itself without an object for its weekly observation exercise. Then someone suggested mince pie, a*

*traditional menu item during the Christmas season. This turned out to be remarkably apt for a group so versed in the subtleties of human soul life.*

In our Tuesday morning group we try hard to understand the sometimes mind-boggling detailed descriptions of the human soul outlined by Rudolf Steiner. Being practical people we are sometimes sceptical if we can't relate these descriptions to our own experience.

'Well, let's put it on the back-burner,' says Mary, who knows from experience that what seems incomprehensible in the moment may well reveal its message next week, next year or next lifetime.

After coffee and social chit-chat – meaningful of course – we light a candle, share a meditative verse together, at which point Mary looks into her mystery bag and brings forth some object of nature (usually!) for our profound concentration and observation for all of five minutes. Then we slowly share our observations, make many new discoveries, and experience moments of wonder at the ingenuity and beauty of nature. Then we share our feelings about the object, which tells us something about ourselves, and our soul. Finally, before our study period, we ask what message does this object have for us now? What metaphor for our life's struggles? Sometimes this exercise is so fruitful that we don't get round to the study, and when we do, not unusually, there it is – an exact description of our experience – which leads me on to the mince pies. Hardly the most profound object for a meditative observational practice you may think.

Indeed, but for Mary's absence, and a dilemma about what to choose, and it being Christmas, it would never have occurred to me. Indeed, it never did. It was Jacqueline, either in a moment of desperation or sporadic humour, who came up with the idea.

**Surely We Aren't Meant to Eat It**  
'Give them each a hot mince pie,' she said. 'At the very least they will experience delayed gratification.'

Indeed, the warm, succulent smell of ten mince pies being observed objectively by aspirants on the path of knowledge of higher worlds made each of us experience the five minutes as stretching towards eternity.

'I wondered if I would ever be allowed to eat it,' said Joan. Linda thought it was meant to be kept as an

*Amazing – you can even meditate on mince pie if you know what you're doing!*

*Back, from left:  
Peter Hyatt,  
Jacqueline Evans,  
Marian Maskel,  
Mary Sutherland.  
Front: Russell Evans,  
Jean Blythe Evans*



icon to be revered over the twelve holy nights: 'Surely we aren't meant to eat it?'

Ah, but you should have heard the serious review of the exercise... Did not our mouths water at the first glimpse, the first feel, the first smell? We didn't have to think about it. So that is what Steiner meant when he described our sentient body, which both humans and animals possess.

#### Signs of the Sentient Soul

What is this warm round thing that tickles my taste buds before I have bitten it? It's one of those things I've had before, in fact many times before, almost always when the season is cold and the days are short.

These memories of past mince pies which well up in the mind's eye reverberate in the sentient soul.

'Mince pies are quite a thing,' said Caroline, who never buys her mince pies at Tesco, but makes her own. 'There's the pastry – flour, water, pinch of salt, rolled out flat, cut into circles, etc. etc.'

The mind went into overdrive; 'oven temperature, timing, Oh and the ingredients – there's a thing – all those currants, peels, sugar, spices... who invented them, I wonder – it was well before Delia Smith.'\* Curious that they mostly emerge at Christmas time, as though they have been hibernating and maturing all over the summer (it so happened that a few of Mary's home-made ones, secreted away from a Christmas party nearly lasted a whole year in the freezer). Ah,

you will say, all the activity of the intellectual (or mind) soul, and you would of course be 'on the ball.'

But this object, whose origin lies in the mysteries of antiquity connected with the rhythms of the seasons, as well as man's metabolic system, has yet more treasures to reveal regarding the human soul in the fifth Post-Atlantean epoch.

#### Were Others Exploited for This?

As the Ego, the Self, the I, or in my case the ME, working in the mind soul, ranges over the vast repercussions the mince pie has had on western culture, there awakens the nagging question: 'Where have all these ingredients come from?' Many of them from distant lands – third world countries? I bet the people who plucked the oranges, the currents, etc. have never tasted a mince pie. Indeed, they may be living in poverty, or at least have a subsistence living. Are they exploited, I wonder – does Tesco's care? Do I care?

Is this the stirring of consciousness soul qualities?

And as the mind turns full circle and we realise the mince pie is a social tradition of sharing with friends at Christmas – a small opening to awaken gratitude for friends, and to remember the significance of the event that is, for all mankind's failings, changing the world.

*Russell Evans, Great Britain*

\* Television presenter for a favourite cooking program.