
Anthroposophy Atlanta

Branch News, Articles & Events

Fall 2017



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Image: St. Michael Vanquishing Satan. Raphael (1518)

<https://anthroposophyatlanta.org/>

Invitation to the Branch Michaelmas Celebration

As Anthroposophists we may see ourselves in a special relationship to the guiding spirit of our time, Michael. Rudolf Steiner spoke about this relationship in a Michaelmas lecture delivered in September 1923, in Vienna, the capital city of his homeland:

“Serving Michael means that we should not organize our life merely out of the material, but should be conscious that Michael, whose mission it is to overcome the forces of materialism, is our guiding spirit in the development of our civilization.”

“If people could determine on something which can kindle feelings of fellowship, arising out of the fullness and freshness of the human heart among those who assemble...if we can achieve this, we acquire the strength to establish a (Michaelmas) festival out of the spirit...a festival that brings with it once more, **a feeling of fellowship into our social life.**”

In such a spirit, we will gather at the ARC on Friday, September 29th from 4 to 7 PM, with the intention of beginning, as a community, to create a Michaelmas Festival containing within it seed intentions for our spiritual striving together.

Roberta Ricketts will begin by telling a story for adults and children, followed by offering some “seed thoughts” regarding the spiritual impulses available to us at this season. Childcare will be available for this portion of the event, after which we will come back together for treating the ARC grounds with biodynamic preparations. This practical activity reflects our intention to provide protection and support to the elemental beings around the ARC. We will then plant bulbs as a symbolic gesture of our personal intentions for spiritual endeavor over the coming months...intentions we hope to see come into birth during the Christmas season. (Please be thinking about what these intentions might be.)

A **potluck meal** and social time will follow.



Remembering 9/11 - The Call of Michael

The Michaelmas Festival is not well known in the United States, except as it is celebrated in Waldorf Schools where, through story, song and pageant, the school community celebrates the victory of the archangel Michael over the dragon. In the early years, this story forms around the figure of St. George, who slays a dragon that is threatening the land, demanding human sacrifice. Later, this battle is seen as a symbol of the overcoming of forces of evil in the world and the goal is to tame the dragon, "turning swords into plowshares." September 11th is a precursor to the Michaelmas season, beginning September 29th. The terror attacks of September 11, 2001 certainly had elements of an attack by "dragon" forces, evoking fear, doubt and hatred, but in the response the "Michaelic" forces of courage, confidence and love were also evident.

I was teaching a 7th Grade class one September 11th, and found the following story to tell the children, in response to which they created their own artistic responses. Little did I know that destiny would bring me together with the author, Richard Dancy, when he visited the Christian Community in Atlanta two years ago. His wisdom and warmth of heart endeared him to us all and are reflected in the story, The Call of Michael.

-Roberta Ricketts

The Call of Michaël

A Children's Story For Our Time

by RICHARD DANCEY

Once upon a time there were two great, magnificent towers that rose up so high they truly scraped the sky. They rose so high that they seemed to touch the foundations of the mansions of God. Many, many people came and worked in the two great towers. One day, something very unusual happened. Above the towers, at the gate of heaven, the archangel Michaël appeared.

He looked down upon them and all the souls living and working in them. He stood there very still, waiting and watching. He stood with his great wings folded. His hand held no sword. He leaned forward and then lifted his hands and arms toward the highest heaven in the gesture of prayer, and then he lowered them in a movement and gesture of blessing so that they lightly touched the top of the towers.

When the archangel did this, an amazing thing happened. Angels appeared from all directions – thousands and thousands of angels descended, myriads gathering around the towers – also in silent expectation.

All of a sudden, from out of the sky, one airship came and struck one of the towers, and then a second airship struck the second tower. Soon one tower fell, and then the second one fell. Great was the fall of the twin towers.

The souls of many *rushed upwards* as the great towers came down, swept upwards into the arms of the waiting angels. The gates of heaven opened wide, and a great light shone down on the wings of the angels and the souls of their charge.

If that had been all that happened, it would have been a glorious, beautiful sight. In the midst of all that was falling and all those who were rising, the light of God was shining down, brighter than 1000 suns.

But that was not all.

From out of the depths, a great cavern opened, like the mouth of some giant beast. And demons came – like locusts – and then the Prince of Darkness, from deep down below, laughed his hideous laugh, and the demon-locusts chattered and cackled with the laugh of the Dark One below, as he screamed out, “Free, at last!”

The devil sent one of his arch-captains up from below – the captain we call *Hatred*. Then he sent another of his arch-captains up from below – the captain we call *Fear*.

And they took command of the demon-locust swarms. A mighty, mighty army streamed up through the yawning pit. Like a huge black cloud, they rose into the sky. The light of the Sun and the Light of God shining through the gate of heaven was *blocked* from reaching the Earth.

Suddenly the Earth was standing in the *shadow of the Dark One*. Just then – and this was why Michaël had come and stood there before the towers, praying and blessing them – *Michaël drew his sword*. Into the darkness cast by the shadow, shining out like the brightest star – like all the stars gathered into one – he lifted it high.

Michaël called out – not to the angels above, but to the people below. He called to all people, young and old. He called out to people of all ages and kinds, all races, all religions, all nations: “Come. Stand with me. Take courage. Give love, and the power of the enemy will flee.”

And do you know what happened? Many people heard the call of Michaël. Many from all over the world – children, young people, adults, elders – took courage. Through the fearless love of God living in their hearts, they gave love. And the shadow of the Dark One fled into the Light of heaven, as it broke through, shining out bright and clear, onto all the Earth.

Rev. Richard Dancey (1945-2017) was a priest in the Christian Community, Movement for Religious Renewal. His writing was submitted for the newsletter by Roberta Ricketts. Roberta Ricketts is a member of the Branch Planning Committee and the School of Spiritual Science.

Upcoming Events

SECOND ANNUAL ANTHROPOSOPHY SOUTHEAST REGIONAL RETREAT



Date: Friday, September 22 - Sunday, September 24, 2017

Time: Friday 6pm - Sunday 11am

Location: Retreat center in the Appalachians, two hours north of Atlanta.

We will journey together into a deeper understanding of the Foundation Stone with Joe Savage supported by group artistic activity in eurythmy and speech with Anne Nicholson. There will be ample opportunities for individuals, groups and branches to share, connect, and move forward together as a region. Cost \$150 per person includes accommodations and meals. To register or for more information, please email anthroposophysoutheast@gmail.com.

MICHAELMAS CELEBRATION - ANTHROPOSOPHY ATLANTA



Date: Friday, September 29, 2017

Time: 4pm - 7pm

Location: The ARC, 761 Scott Cir, Decatur 30033

Join us to celebrate the festival of Michaelmas. Roberta Ricketts will tell a story for adults and children, and offer some “seed thoughts” regarding the spiritual impulses available to us at this season. Childcare will be available for this portion of the event, after which we will treat the ARC grounds with biodynamic preparations. This practical activity reflects our intention to provide protection and support to the elemental beings around the ARC. We will plant bulbs as a symbolic gesture of our personal intentions for spiritual endeavor over the coming months...intentions we hope to see come into birth during the Christmas season. (Please be thinking about what these intentions might be.)

A **potluck meal** and social time will follow.

ANTHROPOSOPHICAL SOCIETY IN AMERICA - FALL MEETING



Date: Friday, October 13 - Sunday October 15, 2017

Time: Friday 1pm - Sunday 1pm

(Pre-conference gathering at the Heard Museum Friday morning, October 13, from 9:30-11:30 am for members of the School for Spiritual Science.)

Location: Heard Museum, Phoenix, AZ

For details and registration, see

<https://secure.anthroposophy.org/np/clients/anthroposophy/event.jsp?event=84&>

THE NEW IMAGES OF THE ZODIAC - With Mary Stuart Adamas



Date: Friday, October 27 - Sunday October 29, 2017

Time: TBA

Location: The ARC, 761 Scott Cir, Decatur 30033

Mary Stewart Adams is a star lore historian, storyteller and author who has been immersed in the history of star knowledge for nearly 30 years.

Mary is a member of the School for Spiritual Science, and a researcher in astrosophy. Stay tuned for further details on her upcoming visit.

We are interested in your ideas for speakers, events and workshops. Let us know what you are interested in and let's work together! Email us at anthroposophyatlanta@gmail.com

Area Study Groups

Group or Text	When	Meeting Time	Location/Contact
Reading the Pictures of the Apocalypse	First Monday of the month	1-2:30pm 'Bring your own' lunch at noon	1384 Fairview RD NE, Atlanta 30306 Melissa Grable midwaymel8@gmail.com
Mystery Dramas	Tuesdays	10-11:30am	ARC Angela Foster afoster@thirdbody.net
How to Know Higher Worlds	Tuesdays	5:30-7pm	Midway Woods Enid York enidyork@yahoo.com
Cosmic Memory	Wednesdays	7-8:30pm	Academe of the Oaks Eva Handschin eva@academeatlanta.org Jeff Powell katn8p@hotmail.com

If you would like more information on any of the groups listed, please contact the person(s) above or email us at anthroposophyatlanta@gmail.com

Anthroposophical Lending Library

The Anthroposophical Lending Library of Atlanta (ALLA) is located at the ARC, 761 Scott Circle, Decatur 30033. The two large bookshelves in the front room are stocked with over 300 titles, more than 100 by Steiner. **The library is open on Tuesdays from 9am to 2:30pm with other times by appointment.** There is a check-out form for on the desk between the shelves.

Books and other printed materials **donations** are always welcome, and can be left in the donation basket near the bookshelves. If you would like recognition, please leave a note in the book with your name. We can always use a helping hand with cataloguing, labeling, and shelving. To check availability, volunteer, or reserve a book, please send an email to the ALLA email address: anthrolendinglibraryatl@gmail.com **A list of current holdings** is available on our website: <https://anthroposophyatlanta.org/library/catalogue/>

Community Contributions

Do you have an artistic creation, poem, article, event or anything else you would like to share?

Please send it to anthroposophyatlanta@gmail.com. We welcome contributions!

Hints on How to Meditate

By Martina von Limburger (1869 – 1956)

Part III (Final in a Three-Part Series)

(Conclusion of Articles from May and June editions of Newsletter)

Meditation means giving oneself up to some thoughts or impressions particularly suited to one's individuality with which one completely identifies. Over time though, human endurance can easily weaken, because meditation does require inner strength and self control to conduct these quiet, intimate soul functions again and again. For those who persevere, however, the following feeling eventually takes hold:

“Until now I have only *thought* this thought, but now the thought begins to unfold a life of its own; its own inner movement.”

It is as if one had reached a point where one could actually produce a living being out of oneself. The thought begins to develop into an inner configuration. This is a significant moment when one experiences that this thought is becoming a sheath for a real living spiritual being, so that one can say to oneself:

“Your efforts have brought you to the point where your inner being has become the setting for something that has grown and that, because of you, has now awakened to a life of its own.”

Indeed, this clarification of the above meditative thought represents a most important moment. Now, the pupil realizes that he or she has been caught up by the objectivity of the spirit; one knows that the spirit world cares about him or her, and that it has indeed approached. What has happened through years (even decades) of self-effacing meditation has turned out to have been of vast importance.

Now, through this intimate process of meditating, a very subtle consumption of heat is attained. Every meditative process is linked to a delicate heat and light process in which heat and light are consumed by us. A living process takes place in us during meditation. In fact even in ordinary thinking, a warmth process takes form in our organism that aids in our memory, but in meditation there is a different development. If we live in pure thought content, what we use inwardly of warmth and light is not imprinted into our body, but instead it is impressed into the over-all world ether, thus causing an external process in our surroundings. In correct meditating we impress our thought form into the over-all world ether. So when we look back on a meditative process, we are not dealing with a memory image but with an objective perception of the impressions in the world ether.

One who truly meditates lives in a process that is a cosmic process simultaneously. What actually happens is that during meditation warmth is consumed which allows coldness to come into being. The over-all ether is cooled a bit, and since light is also consumed the ether in general dims slightly, and darkness begins to result. Clairvoyantly, one can always detect where an individual has meditated because on that particular spot a shadow image of the one meditating appears that is cooler than its surroundings. Something has taken place that can be compared to the image on a photographic plate. If we ponder this we will also understand that a human being — upon returning to earth in a following life — finds the traces of his or her meditative thoughts inscribed in the world ether and awaiting him or her. Here we have a realistic illustration of how karma works. This is the reason why the meditating person increasingly gets the feeling:

“It is not just you who is thinking; something else is happening and although you stand in the midst of it, this is something that takes place outside of yourself as something permanent.”

This feeling and experiencing oneself outside of yourself — the moving living dimension of one's thoughts (as if the thoughts themselves are weaving through one's self like waves) — this experience gives one the following assurance:

“You are standing within a spiritual world and you yourself are only a weaving part in the over-all weaving of the divine world.”

It is a noteworthy feeling that overcomes us in the soul-stillness of meditation:

“It is not you alone who is doing this; it is *being done*. You began to bring the waves into motion but then they started to surge up around you; they now have a life of their own in which you are only the center.”

This is a significant experience that unlocks cognition of the spiritual world for us. It does take patience, endurance and self-denial, but when attained this experience is sufficient to gain absolute conviction of the objective existence of the spiritual world. One *knows* that the spiritual world is a reality.

The most significant and important moments for our inner development are those in our esoteric life that take place *after* the meditation when we allow complete calm to descend into our soul in order then to permit the content of the meditation to work on us. We should strive to make these moments last longer and longer, because through this lifting of ourselves out of the realm of ordinary everyday feelings and thoughts through the emptying of our soul, we then eventually come into contact with a world from which images come toward us about which we have to say that we cannot compare them with anything from our normal life. After each meditation in ourselves, if we evoke a feeling of thankfulness and awe, along with a feeling that we can call “a prayerful mood”, all the while remaining conscious of the fact that we were the recipients of an act of grace, then we will indeed realize that we are treading the right path and that spiritual worlds are coming near to meet us.

(continued)

Concerning Recollection of the Day

In the evening before falling asleep, we should first prepare ourselves to enter the spiritual world; not by means of self-seeking prayers but rather through a mood of thankfulness, for once again we are being received into the enfolding midst of benevolent spiritual beings, and here the exercise of recollection plays a decisive role. The day we have just lived through should pass before our soul in picture form, but in reverse order; from the last event going back to the first event in the morning. Then for each experience we had during the day we should ask ourselves, “Did I do this right? Could I have done that better?”

One thing here is very important and that is learning to see ourselves objectively, as if viewing ourselves from the standpoint of a stranger; looking at ourselves and critiquing our actions from without. We should try to gain a conception of ourselves and our waking life that is as clear and objective as possible. Here it is more important to recall some selected small details rather than greater events of importance. Such an exercise takes more inner effort. It is not beneficial when a person undertakes this exercise in a superficial manner. Take, for example, a general who has fought a great battle. Such an individual will have the image of the battle before his eyes after it's over, and this recollection stays in his soul by itself. But he probably will not remember how he took off or put on his boots. Yet this is precisely what matters; namely that we gain as complete a picture of our day as possible. We see ourselves, for example, cross a street and we try to recall how the rows of houses looked, what store windows we passed, whom we met, how a passer-by looked, how we ourselves appeared. Then we see ourselves enter a shop and we recall the sales person that approached us and the clothes that were worn, what he or she said and the sound of the voice, etc. Such details require a lot of effort on our part, but this is what strengthens our soul. At first one probably will not remember very much but after a while we get to the point where the entire day passes clearly before the soul like a moving picture with all the details in five minutes or so. One just needs to strive patiently for this to happen.

What now follows is what should result from this exercise. If a person has walked straight down a path, reached the end and then wants to look back at the path, this can be done in two ways. With our back to the path that has just been followed, we can now try to recall what lies behind us or we can just turn around and look back. However, when several hours have passed and we have been involved in several subsequent activities it then becomes a matter of *time* that we have passed through and we can only recall the activities through our power of memory; we can no longer *look* back on them directly anymore. Yet through our memory this “looking back” — that we know from spatial reality — is also possible in time itself as we undertake this recollection of the day as described above. (In anthroposophical literature this exercise is also referred to as the “backward review”, or in German – *Rückschau*.)

This exercise helps us gain a more objective view of ourselves as well as a clearer recollection of the day's events. Over time this exercise causes a gradual loosening of the “I” in us that ultimately leads to reading in the Akashic Record (the world memory) in which every event on Earth is recorded. At first we only recognize events in this record that pertain to ourselves, but eventually this broadens to include other events as well. Connected with this is a transformation of memory which in its usual abstract form disappears in an esoterically developed individual and is then replaced by something new. One gains an ability to view the

past directly, to see the past (actually to experience the past), so that one does not need to rely on ordinary memory anymore.

Another exercise for training the faculty of recollection is also this: to read perhaps seven lines of Occult Science before going to sleep so as to impress their content into one's self without learning them by heart, and then to recall them in the morning by means of one's memory. After repeated exercise, one soon reaches a certain skill in this and the faculty of memory has been strengthened.

During the recollection exercise, spiritual images are created that we carry with us like an extract into the spiritual world. This exercise should be done in backward sequence because the course of time in the spiritual world runs opposite the direction taken by time in the physical world. By doing our recollection of the day backwards, we make it easier for the spiritual world to flow into us. By means of our ordinary forward-thinking, we push ourselves against the spiritual world in a certain sense causing it to be driven away from us. The recollection exercise, however, can allow the spiritual world to be drawn closer.

Finally, let it also be said that remarks by some esoterically striving people that they fall asleep during their evening meditation, that this is generally of no great concern because such falling asleep during the recollection exercise actually can signify progress. It would be good to stay awake of course, but it is not always a negative if one falls asleep since the exercise can continue to work even after one has fallen asleep. Later if one reawakens during the night, one can try to remember precisely the moment when the exercise was interrupted by sleep. Then one can get the feeling that the exercise had continued to work, and if this is the case one can go further and try to remember what it was that unconsciously continued to work on us. Eventually, this exercise can culminate in our conscious entering into the spiritual world.

A meditation before falling asleep:

The soul returns itself when,
Sleep-enfolded, it flees to spiritual worlds
From the oppressing narrowness of senses.
I fall asleep — until I awake
My soul will be in spiritual worlds.
There it will meet the guiding being of my
Earthly life that dwells in spiritual realms.
My soul will meet its genius there,
And when I awake again, I will have had
The meeting with my genius.
The wings of my genius
Will have touched my soul.

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Martina von Limburger was a pupil of Rudolf Steiner. This article was translated into English by Maria St. Goar and submitted by Edward St. Goar. Edward is a Class Reader for the First Class of the School of Spiritual Science. He lives in Chattanooga, TN.

A Seven-Fold View of Anthroposophy

The following article first appeared about 30 years ago in the German newsletter: "Mitteilungen aus der Anthroposophischen Arbeit in Deutschland" (Communications from the Anthroposophical work in Germany) Michaelmas 1986, #157. The article was translated by Helene Burkart for "The Rudolf Steiner Library Newsletter." Fred W. Paddock published it in Spring 2002 (Volume #27/28). It was submitted for inclusion in this newsletter by Helene Burkart.

Editor's note:

This contribution will likely be more accessible for readers who are familiar with Rudolf Steiner's description of the makeup of the human being from a spiritual-scientific view. He describes the human being as consisting of not only a physical body but also a life "body" a soul or astral "body" and an "I" as well as three developing spiritual components, the spirit self (*manas* in Eastern tradition), life spirit (*buddhi*) and spirit body (*atma*). These elements form a seven-fold human being; more detailed descriptions regarding the makeup of the human being can be found in Steiner's books *Theosophy* and *Outline of Esoteric Science* as well as other works. The following article relates various characteristics of Anthroposophy itself to this seven-fold picture of the human being.

(Article begins on next page)

Concerning Anthroposophy

What Is Anthroposophy?

By Friedwart Husemann

Translated by Helene Burkart

Rudolf Steiner expressed what anthroposophy is in quite different ways. If one tries to organize the individual expressions a higher form is yielded and will be presented in the following:

1) Anthroposophy presupposes above all Goethe's worldview. His method of regarding plants or exploring colors was justifiably embraced by Steiner. Goethe's *Fairy Tale* was published with Steiner's mystery play *The Portal of Initiation*. Therefore, Steiner wrote: "Anthroposophy is the

name that I used when I gave a lecture cycle twenty years ago in Berlin on a worldview that I believe is a direct continuation of Goethe's ideas."¹

2) Independent of its roots, anthroposophy itself is something living. It can even awaken our dead, abstract, and analytical thinking into a living and self-developing research. Therefore it can be said: "Anthroposophy can only thrive as something living, because the principle of its being is life. It is life flowing out of the spirit."²

3) Anthroposophy also has feeling (*Gemüt*). It is exactly here that it is easily misunderstood because it appears reserved compared to our usual feelings (*Empfindungen*). If we cannot connect anthroposophy with our innermost feelings (*Gefühlen*) then it is completely irrelevant. Therefore, "anthroposophy receives its mighty task from the voice of the human heart itself, and is nothing more than what humanity is longing for today."³

4) Beyond that, anthroposophy is a science of the human being. It grasps our ego and can only be understood through our ego. Human beings understand themselves in their ego. "Basically taken, anthroposophy should not be anything other than Sophia—that is, that content of consciousness, that inner experience in the human soul, which makes a person a complete human being. 'Wisdom of the human being' is not the correct interpretation of the word 'anthroposophy,' rather it should be 'consciousness of one's humanity.'⁴ In other words: "anthroposophy is a human being. It is the human being that is created through the free act."⁵

5) If one understands oneself, one then faces the world in a new way and recognizes the world in its spirituality. The human being perceives him or herself as a higher ego within the lawfulness of things, within the universe. Therefore, "anthroposophy is a path of knowledge to guide the spiritual in human beings to the spiritual in the universe."⁶

6) But human beings owe the higher ego not to themselves but to higher worlds. The embodiment of all higher egos is the World Ego, which exists on a macrocosmic scale, was already recognized in the mysteries of earlier times, and was later called by the name "Christ." "Anthroposophy transposed into the macrocosmic is Christology."⁷ Or the other way around, seen from the cosmos: Anthroposophy is the content of a cosmic cult, a cultic celebration in the supersensible world:

¹GA 36. *Der Goetheanumgedanke inmitten der Kulturkrise der Gegenwart*, p. 305-334.

²*Letters to Members*, no.2.

³*Anthroposophy, an Introduction*, lecture 1, p. 25.

⁴*Awakening to Community*, lecture 4, p. 61.

⁵*Beiträge zur Rudolf Steiner Gesamtausgabe*, no. 49/50, Easter 1975.

⁶*Anthroposophical Leading Thoughts*, no. 1.

⁷GA 198. *Heilfaktoren für den Sozialen Organismus*, lecture 14.

“What is anthroposophy in reality? If you can penetrate into all the wonderful, majestic imaginations that were present as a supersensible cult in the first half of the nineteenth century, and can translate this into human concepts, then you have anthroposophy.”⁸

7) Finally, anthroposophy is a kind of spirit being: “...that anthroposophy, apart from the fact that there are anthroposophists, must be viewed as an independent being who moves about among us and toward whom we are responsible every moment of our life. Anthroposophy actually is an invisible person who circulates in the midst of visible people and toward whom we must show the greatest responsibility for as long as we are a small group. Anthroposophia is someone who must be understood as an invisible person, as someone with a real existence, who should be consulted in the individual actions of our lives.”⁹

With the above in mind, anthroposophy can be seen on seven different levels:

1) First, as Goetheanism: it is so to speak the earthly-physical soil in which anthroposophy is rooted. In the same sense, Rudolf Steiner gave the name “Goetheanum” to the building that represents the earthly material that constitutes the outer garment of anthroposophy.

2) Second, anthroposophy is something alive through and through, something etheric. Supersensible research has to start with the ether body, which thereby represents the supersensible in general. It is these life forces that our dying civilization needs most.

3) With our feelings (*Gemüt*) at the third level we reach the secrets of the astral body. The astral body shows itself in its most beautiful form when it is enflamed with enthusiasm for an ideal. It is distinct ideas, not persons, that are to become our ideal and inspire our feelings and enthusiasm. How often Rudolf Steiner failed to see this enthusiasm in the Anthroposophical Society and tried to rekindle it again.¹⁰

4) On the fourth level we comprehend the right relationship between personality and individuality. Every human being is an Ego, a unique individual, who goes through reincarnations according to the law of destiny. The self-worth (*Selbstgeltung*) of each human being and the freedom of the human being create the only possible atmosphere in which anthroposophy can flourish. Indeed, correctly understood, creative individualism was, generally speaking, first established by anthroposophy.

5) If the human being gets hold of himself in this way he turns to the outside again. That is the way from the ego to the Spirit Self, or if it is expressed in terms of the soul, it is the way from the intellectual soul to the consciousness soul. We have a presentiment of the higher Ego, which is not active in us, but rather works as creative thought in all things: “Therefore the name anthroposophy means: “wisdom that comes about when the human being finds himself in his higher self.”

6) With this we have already reached the sixth level. Our higher Ego is only viable by means of the

⁸Lecture of July 8, 1924, *Karmic Relationships*, vol. 3, lecture 4, p. 64.

⁹*The Anthroposophical Movement*, lecture 7.

¹⁰*Eurythmy as Visible Speech*, lecture 10, p. 164.

Life Spirit, Buddhi. With this we reach the sphere of Christ because Christ is the same as the Life Spirit (Buddhi).¹¹ Everything derives from this sphere, which we experience as anthroposophical Christology.

7) Anthroposophy is a being, an invisible human being, a Spirit Man, and with it we have reached the level of Atma.

Summarizing the above we come to the following conclusions:

- 1) Goetheanism—Physical body
- 2) Life that flows out of the spirit—Etheric body
- 3) Human longing at the present time—Astral body
- 4) Freedom—Ego
- 5) A way that would lead the spiritual in human beings to the spiritual in the universe—Spirit Self
- 6) Christology—Life Spirit
- 7) An invisible human being—Spirit man

Other distinguishing features, not mentioned here, will fit easily into this order. If you compare the first with the seventh level or the second with the sixth level, new connections arise. Thus at the first level, we could speak about the Goetheanum building as the physical garment of anthroposophy. That which Rudolf Steiner called the “Spirit of the Goetheanum” at the Christmas Conference is the seventh level. If the second level is illuminated by the sixth level, anthroposophy appears as herald of the etheric Christ. The longing of the third level will be fulfilled by the path that is found on the fifth level. At the fourth level the anthroposophist stands by him or herself, but he or she must be alone here, for only then can one become in freedom a representative of anthroposophy in the world, and in one’s inner being a pupil of Rudolf Steiner.

¹¹GA 53. *Ursprung und Ziel des Menschen: Grundbegriff der Geisteswissenschaft*, lecture 10, Feb. 9, 1905.

About the Anthroposophical Society in America and Anthroposophy Atlanta

The Anthroposophical Society in America is a non-sectarian, non-political “association of people who would foster the life of the soul, both in the individual and in human society, on the basis of a true knowledge of the spiritual world.”

The Anthroposophical Society in America supports the development, communication, and practice of anthroposophy in the United States. Anthroposophy is a discipline of research as well as a path of knowledge, service, personal growth, and social engagement. Introduced and developed by Rudolf Steiner, it is concerned with all aspects of human life, spirit, and humanity’s future evolution and well-being.

As a branch of the Society, **Anthroposophy Atlanta seeks to nurture the life of anthroposophy in the Atlanta area and in the Southeast. Our branch supports the individual path of self-development and community path of social health and renewal in the light of anthroposophy.**

Views expressed in the newsletter are those of the individual authors, and do not necessarily reflect the opinion of the Anthroposophical Society or the Anthroposophy Atlanta Branch. Activities and events are listed for informational purposes and listing does not necessarily represent an endorsement.



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