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The Destiny of the I in the Age of the Etheric Christ:

Theme for the year 2010/11

Sergei O. Prokofieff, Dornach, Switzerland

Entering into the study of anthroposophy we soon find that the very heart of it is the mystery of the human I or self. This is one of the most important questions in anthroposophy altogether.

Rudolf Steiner gave a very clear and differentiated description of the entity he would in later lectures refer to

as the human “I” organization’ in his book *The Threshold to the Spiritual World*. There, each chapter is in three parts, with a summary given after each. This means that there are three distinct stages, with one aspect of the human I organization considered at each: “The human being as an independent entity (I),” “the ‘other self’ which finds its own expression in repeated lives on earth” and according to this definition corresponds to the higher I,¹ and the “true I,” the actual core of the human spirit.

Spiritually, the special characteristic of the present age is that in it comes the great event of the coming of the Christ on the astral plane in etheric form. This and the existential relationship of the Christ to the human I lead to the question of how He relates to the threefold human I organization.

The Mystery on Golgotha brought a profound change for the earthly I. From then onwards human beings were able to take their awareness of the I with them into the spiritual world and therefore enter into it in full conscious awareness.² This could only be achieved once humanity had fully developed the spiritual or consciousness soul and established the science of the spirit which addresses the earthly I. Human intellectuality also has its roots in this earthly I. Through modern inner development it can today take the form of pure thinking and be raised together with awareness of our I nature to the world of the spirit, where the encounter with the etheric Christ takes place.

The process goes hand in hand with the spiritualization of our earthly I. Rudolf Steiner described it as follows. “Progress then merely consists in human beings not only developing a higher level of intellectuality for themselves but also taking it up into the astral world. With the development of such an intellectual clairvoyance, the Christ visible in the etheric can and will come to meet human beings who have progressed in this way, doing so more and more often and distinctly over the next three millennia.³ Taking spiritualized intellectuality into the astral world so that, having become clairvoyant in our thinking, we meet there the etheric Christ will be the most important thing our earthly I can do in our time.



Circle and Cross #3, watercolor by Van James

Two Ether Streams

Rudolf Steiner spoke of an important aspect of the process in his lecture on the etherization of the blood. He referred to two ether streams rising from the heart to the head and connecting the human being with the spiritual world around him. The first stream is the etherized human blood. The “intellectual element” moves from below upwards in it. The second stream is the etherized blood of the Christ which since the Mystery on Golgotha is to be found in every human heart. The two streams initially run parallel. They have to come together, however, as a major precondition for seeing the etheric Christ. How do they come together? Rudolf Steiner gave a surprising answer. Union comes when human beings are ready and willing to take the new way of understanding the Christ into their soul and let it come alive in themselves. In other words, it comes when we study the science of the spirit using not only the head but above all the heart as our new organ for gaining insight (see the previous theme of the year).

The Future

The etheric revelation of the Christ will take about 3,000 years, having begun in the 20th century. It is, however, part of a wider scheme. This concerns the two Christ revelations of the future that will be at an even higher level—the coming of the Christ in the astral body in the lower devachan, and an even later, great revelation of his I nature in the upper spiritual world.⁴

If we consider that according to the above-mentioned book the spiritual world is all around the “other self” (higher I) and the higher spiritual world around the true I—elsewhere Rudolf Steiner spoke of them as the upper and lower devachan⁵—we see the direct connection between those two future revelations of the Christ and the higher and the true human I in the way in which his present revelation is connected with the spiritualization of the earthly I.

We can clearly see, therefore, that the evolution of I quality in human beings—the goal of this earth—and the progressively higher revelations of the Christ are indissolubly bound up with each other. If we take this into our I consciousness and let it grow and develop, we will indeed be on the road that can take us human beings of today to the Christ.

Notes:

1. Rudolf Steiner spoke in detail about the relationship between earthly I and higher I in his Bologna lecture (see recommended reading).

2. Rudolf Steiner. *The Gospel of Matthew* (GA 123), lecture of September 9, 1910.

3. Rudolf Steiner, *Esoteric Christianity and the Spiritual Guidance of Humanity* (GA 130), lecture of November 18, 1911.

4. Ibid.

5. See the final chapter in Rudolf Steiner’s *Threshold to the Spiritual World* (GA 17), “Remarks on the relationship between the things said here and the details given in my Theosophy and Occult Science.”

Recommended Reading:

Rudolf Steiner, *The Threshold of the Spiritual World* (GA 17) in *A Way of Self-Knowledge And the Threshold of the Spiritual World*. Great Barrington: SteinerBooks, 2006.

Rudolf Steiner, *The Etherization of the Blood* (lecture of October 1, 1911) in *The Reappearance of the Christ in the Etheric*. Great Barrington: Anthroposophic Press, 1983.

The School of Spiritual Science in Asia.

Hans van Florenstein Mulder, New Zealand

Since the early 1990’s the interest in Waldorf education, Anthroposophical medicine, and biodynamic agriculture has grown at a tremendous rate in many countries throughout Asia. There grew more slowly and quietly a deepening understanding of the impulse that gave birth to these daughter movements. And so in the first decade of this new century the question was asked in several countries to start the lessons of the School of Spiritual Science, referred to as the First Class lessons+. Till that time those who were members of the First Class* had attended the lessons held during the bi-annual Asia-Pacific Anthroposophical Conferences in Asia.

The School of Spiritual Science first arrived in the Philippines in the late 1990’s and after the completion of the nine-



Class members of the new School of Spiritual Science in Hyderabad, India, with Hans Mulder.

teen lessons local Class holders were appointed. In Japan the Class lessons of the School of Spiritual Science had already been in progress for many years.

The next request came from Thailand and in August this year, 2010, all nineteen Class lessons will have been held in Bangkok.

Last year saw the first lessons given in Taiwan. It started here with a small number of members, but soon the request for membership grew. To make it possible for the new members to join the older group a weekend-long Class conference was held in I-lan during the weekend of April 9-11, 2010. During this weekend the first seven lessons were free rendered, first in English and then through a translator into Mandarin for those who do not understand English. Class members from China and Hong Kong took the opportunity to come to I-Lan in northeastern Taiwan to attend this weekend conference.

The most recent initiative has been in Hyderabad, India, where during the weekend of May 7-9, this year, the first three Class Lessons were read. This is the beginning of regular Class lessons in Hyderabad, India.

The lessons are held twice yearly until after completion of all nineteen lessons the leadership of the School of Spiritual Science may consider the appointment of local Class holders so the lessons can be given in a monthly rhythm.

+The First Class lessons are a series of nineteen lectures given to members of the esoteric School of Spiritual Science by Rudolf Steiner in 1924. Sometimes they are read and sometimes they are freely rendered by a Class holder.

*Rudolf Steiner intended that there would be three Classes of the School of Spiritual Science. The First Class represents just the beginning level of this School. It should by no means be thought of as an elite group or higher class of people.

Tech Gets a Time-out

Charges of hypocrisy be damned: Some Silicon Valley tech wizards are quietly raising their kids outside the lurid digital landscape that their own industry calls childhood.

Dan Fost, (Reprinted from the San Francisco Magazine, February 2010)

The earthquake rips through the streets, swallowing trees and cars and people—everything except John Cusack and his family. Cusack, of course, expertly navigates the destruction that stays just an inch or two behind them. His limousine careens past falling buildings and over huge gaps in the roadway, but the audience knows it's way too early in director Roland Emmerich's end-of-the-world disaster flick *2012* for anyone vital to perish.

Gary Yost, creator of the groundbreaking software 3D Studio Max, sits in a darkened Fairfax theater and laughs. Afterward, he marvels, horrified: "Some people will take their kids to that movie." Yost says he would lock his nine-year-old daughter, Ruby, in a closet before he'd let her near it—or anything like it. He came to see the film at the invitation of some old colleagues who worked with him on 3D Studio Max, which he created in the early 1990s as a design tool for architects and engineers, but which is now owned by Autodesk (and sold as 3ds Max) and widely used to make video games and movie special effects, like the earthquake sequences in *2012*.

You'd think a guy like Yost would be the coolest dad at his kid's school, what with all the whizbang, exploding action effects he helped create. But he keeps that part of his life quiet, because Ruby goes to Greenwood School in Mill Valley, a Waldorf-inspired institution that bases its curriculum on the teachings of early-20th-century philosopher Rudolf Steiner, who

emphasized an experiential type of learning. You won't find a single computer in any of the classrooms at Greenwood, which runs from preschool through eighth grade. Not only that, but Waldorf schools—and there are several ringing the San Francisco Bay—discourage "screen time" of any kind, both at school and at home, and especially before sixth grade. That means no TV, no texting (OMG!), no Facebook, no IMing or surfing the Net, and no video games like the ones made with Yost's software.



Class members of the new School of Spiritual Science in Taiwan, with Hans Mulder.



It's easy to imagine the typical Waldorf parents in the Bay Area: some earthy-crunchy-green types, some old Deadheads sipping kombucha and driving Priuses. And it does have its share of those. But you'd be surprised to learn just how many Waldorf mothers and fathers come from the exalted world of high-tech, like Yost does. In fact, a significant number of parents at Greenwood—and at San Francisco Waldorf and the Waldorf School of the Peninsula—work at some of the very companies whose products the Waldorf schools train their students to avoid. Their ranks include an executive speechwriter at Google, a former Apple marketing manager whose job it was to get computers into classrooms as early as prekindergarten, the chief technology officer of eBay, a cofounder of legendary children's-software maker Broderbund, and the CEOs of several high-tech startups—all folks you might expect to enroll their kids at schools like those in Tiburon's Reed Union School District, where even kindergartners get lessons on computers. Instead, these digital-age parents have opted for a homespun environment where children hand-write their own textbooks, learn to knit in first grade, and spend two years in kindergarten communing with gnomes and fairies (no ABCs in sight). Then these parents push against the currents of the culture and their own industry by continuing an anti-tech lifestyle at home.

Just how radical a decision have these tech types made? Consider a day in the life of a typical plugged-in student. According to a Kaiser Family Foundation study released in January, kids from 8 to 18 spend 7 hours and 38 minutes a day interacting with some form of media—and often two or three at a time—be it a smartphone, music player, computer, television, magazine, or game console. OK, 38 minutes of that is for print, including books—but on top of the seven and a half hours, they spend half an hour talking on the phone, and teenagers spend another hour

and a half texting. And this digi-engagement is not likely to slow down, especially in the Bay Area, which incubates this stuff faster than a five-year-old can say Twitter. After January's event announcing the release of the Apple iPad, Yost declared that he was not going to buy one and would make every effort to keep it away from his daughter. "This would be like crack cocaine to her," he says.

Many of these low-tech high-techers feel that there's just no rush: Kids can learn the gadgets quickly enough at a later age. But many of these low-tech high-techers feel that there's just no rush: Kids can learn the gadgets quickly enough at a later age. But there's also a growing undercurrent of real concern that some of these devices and services are worse than unnecessary—they're actually bad for kids. Not all of the Waldorf parents were willing to talk about it for print—this is, after all, the industry that gives them their stock options and that depends on getting young people hooked on its products—and not all agree that it is truly harmful. But as the tech explosion keeps accelerating, and as we hear more and more about social-networking addiction and other modern afflictions, some of these parents are starting to wonder what they've wrought.

Connected to the Internet through portals created in the Bay Area, curious kids as young as 7 or 9 or 11 have unfettered access to a vast arsenal of the most monstrous, insipid junk: absurdly violent war games, thousands of videos of teenagers playing drinking games, crazy-making social experiments like Chatroulette (don't ask), and millions of pages of porn so vile it makes grown men turn away. Parents also worry about the sheer amount of time kids spend plugged in: the mental energies dissipated, the social opportunities missed, the books not read.

Stephanie Brown thinks they're right to worry. She's the director of the Addictions Institute, in Menlo Park, which runs an outpatient counseling and therapy program, and she's starting to see kids as young as 10 who are hooked on digital media. The symptoms are strikingly similar to those of any other addiction, she says: compulsivity, cravings, irritability, sleep disorders. "These kids build their day around their engagement with technology, and over time, they need more and more and just can't stop." This February, Brown spoke to a group of eighth-graders who clearly weren't new to the concept. She asked them if they'd ever experienced a craving, and "all the hands went up, so I asked for examples," she recalls. "They said chocolate, Doritos, Coke, and then someone said 'video games,' and there was a huge laugh." Other kids are just too young to know they're being sucked in. A second-grader I know told me he wants an iPod. I asked him why, and he said, "I don't know."

It's no coincidence that Brown has a front-row view of the problem, given that her practice is smack in the middle of Silicon Valley—or that the first *New York Times* story to deal with Facebook addiction opened with an anecdote

from San Francisco University High School, one of the most academically intense schools in the city, and included another from Oakland's Head-Royce, also an elite private school. Here, perhaps more than anywhere else, technology is on trial.

No one really knows what the long-term effects will be of the profound infiltration of media and technology into everything we do. So far, there's been a lot more hand-wringing than hard science. But the concerns of the high-tech parents who have chosen Waldorf make it easier to imagine the worst. In 2012, the movie created partly with Yost's software, John Cusack's character is the quintessential computer fanatic, spending time on his laptop when he should be engaged with his kids—and his teenage son is glued to his cell phone for most of the film. When Cusack takes the kids to Yellowstone National Park, the boy texts his stepfather, "Camping sucks!" Is it any coincidence that an hour later, the world comes to an end?

I should tell you right now: I, too, am a Waldorf-inspired parent. My son, Harry, is in fourth grade at the same school where Yost's daughter goes, and although I don't work in the tech industry, I have covered it extensively for the past 13 years. Like any other professional Bay Area parent, I also spend way too much time on my computer and my iPhone, on Twitter and Facebook. But I keep my son off all these tools as much as possible. We don't have cable or satellite TV, and we only occasionally watch a video or a DVD. We read newspapers, magazines, and books and play baseball and board games.

Even before Harry was born, I had already banished television from my house—not out of high-mindedness, but because I was all too familiar with its allure (in the old days, I had watched for hours on end). Also around the time of Harry's birth, the American Academy of Pediatrics

recommended that kids under age two not watch any television at all. Coincidentally, Harry wound up in a preschool that similarly discouraged media use, but our local public elementary school had TVs in every classroom. They used them only on rainy days, the teacher said, but when we visited Greenwood, we were told that on rainy days, the kids put on their raincoats and go out to play. That sealed the deal as far as my wife and I were concerned: We wanted Harry's school to reflect the same values we were trying to instill at home. But if Silicon Valley had its way, there's no telling how deeply technology would reach into classrooms—or childhood in general. Last October, I attended a conference at Google's spectacular Mountain View headquarters (aka the Googleplex) called "Breakthrough Learning in a Digital Age," which presented the idea that tech-skittish schools and teachers (and presumably parents) need to get over their fears and embrace this brave new world.

Attendees listened to Karen Cator, then director of education leadership and advocacy for Apple, who complained of "climates within schools that really shut down innovation and creativity." Two presenters showed an iPhone app that lets kids rewrite children's stories, inserting their voices into tales like "The Three Little Pigs." And a high school principal from the Bronx described how giving his students laptops had boosted the percentage of kids who scored at grade level in math from 9 percent to 62 percent in just four years.

Marissa Mayer, Google's vice president of search products and user experience, used her talk to refute the 2008 *Atlantic* cover story from the magazine's all-time bestselling issue, "Is Google Making Us Stupid?" The piece, by Nicholas Carr, didn't go after Google per se: Carr contended that the result of so many small bites of information online "is to scatter our attention and diffuse our concentration." Mayer argued instead that "by having the world's information available at your fingertips, it frees you up from necessarily having to memorize a lot of rote facts." She cited a study by Gary Small, a professor of psychiatry and biobehavioral sciences at UCLA, that showed that people who searched the Internet for one hour each day for a week experienced "increased neural activity in the part of the brain that controls decision-making."

The highlight of the conference was a talk with Google cofounder Sergey Brin. During lunch, Brin took the stage for an interview with *Atlantic* editor James Bennet. Wearing colorful Five Fingers shoes that fit his feet like rubber gloves, Brin talked about his own upbringing, including some happy time spent at a Montessori school, and said that the American educational system needed to pay teachers more and incorporate more technology. "In addition to doing their book reports on *Catcher in the Rye*," he said, "[students] can also write a Wikipedia article on something that has not been written about before."

When lunch was over, I had a chance to talk to Brin,



and he was appalled when I told him about my son's computerless school. "I think it's kind of weird not to have computers," he said. "Would you deny paper and pencil, and carve into tablets only? It's a modern tool. It just needs to be managed correctly."

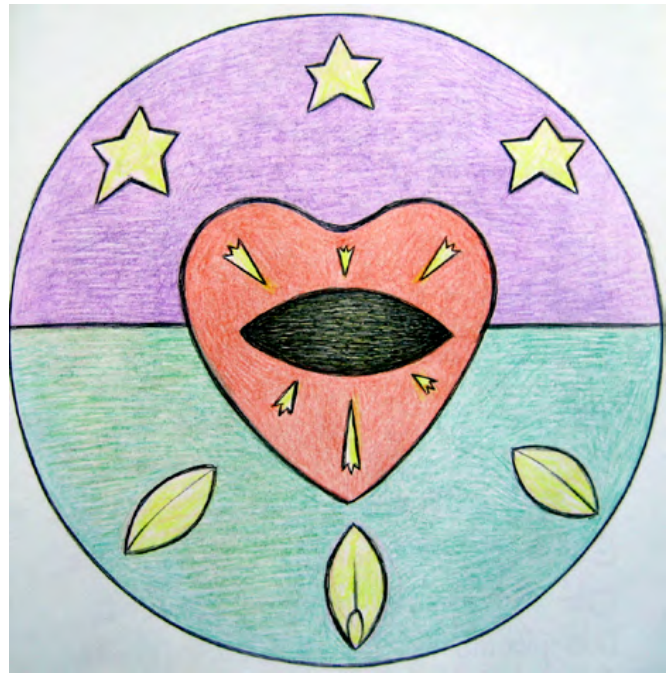
Although Brin's words stung, the idea certainly wasn't new to me. In fact, before Harry was born, I wrote an article for the *Marin Independent Journal* calling on schools to get with the program and train their teachers in the digital arts. Yet by the time Harry was ensconced in the Greenwood world, my wife and I had become suspicious of the whole notion of technology as an innocent tool—a notion that Todd Oppenheimer, a Waldorf parent at the San Francisco school, attacks effectively in *The innocent tool*—a notion that Todd Oppenheimer, a Waldorf parent at the San Francisco school, attacks effectively in *The Flickering Mind: Saving Education from the False Promise of Technology*. "There are tools that build our physical and conceptual skills, and there are tools that make those skills lazy, that do the work of our bodies and our minds for us," he says.

Greenwood parent Gary Carlston, a cofounder of Broderbund Software, which made some of the bestselling educational CD-ROMs of the 1980s and 1990s ("That was before I had kids," he notes, almost sheepishly), agrees. "The paradox with computers is that they're so good, everything is done for you," he says. "We have to give kids creative tools, so that when technology is introduced, they can do something with it, rather than passively let it do something to them."

Carlston knows about tech-induced passivity: He saw it in his own sons, whose introduction to technology felt to him like a fall from Eden. In the early 1990s, Carlston had left Broderbund and the Bay Area and was living part-time on a 500-acre ranch in Breckenridge, Colorado, where he and his wife had adopted four children. Some of them had likely spent hours alone in front of the TV at very early ages. One couldn't speak when he joined the family at nearly four years old; another struggled for years with reading comprehension. Though it's impossible to know exactly what caused these problems, Carlston is convinced the TV watching didn't help. "Independent of the content, the flashing of the screen is not good," he says.

During those early years, the family had what Carlston calls an "idyllic" lifestyle, collecting mushrooms and flowers and playing on the ranch. Then a yearlong visit from cousins armed with video games "burst their bubble," he says. "We had kids who were curious about the world, and contented. They used to argue about whether the Mariposa lilies came out 10 days earlier than last year. After that, they complained about being bored and went straight to R-rated movies. It was a tremendous loss."

Even Gary Small isn't nearly as sanguine about the effects of computers as Marissa Mayer made him out to be. Small, whose many titles include director of UCLA's



Memory & Aging Research Center and author of *iBrain: Surviving the Technological Alteration of the Modern Mind*, admits that his study showed that technology may help "improve memory and cognition." But years of personal observation have convinced him that those benefits come with a big drawback, especially in young people—namely, that the warp speed of technology "gives a staccato quality to our thinking processes," he says, and impinges on creativity and social connectedness. "The brains of the younger generation are digitally hardwired from toddlerhood," he writes in *iBrain*, "often at the expense of neural circuitry that controls one-on-one people skills."

For sure, one can poke some pretty good holes in the Waldorf world, not least of which is the concern that without early computer training, kids simply won't be prepared for high-tech, 21st-century jobs. But that doesn't seem to bother the school's high-tech parents. Frank Anderson, a Greenwood dad, notes that he didn't specialize in computers when he graduated from college or when he worked for the international accounting firm Arthur Andersen in the early '90s. Yet at the age of 34, he founded a high-tech startup, Blingo, that he later sold to Publisher's Clearing House. "I learned it as an adult! Imagine that!" he says. "We had classes, and it was not that big of a deal."

Brad Wurtz, another Silicon Valley veteran, even argues that Waldorf is the best kind of training for the tech world. A former Cisco executive, he's now CEO of an energy-management company called Power Assure, and he has three kids in Waldorf schools. "What's valued in Silicon Valley is not just the ability to write code," he says. "What matters is creativity and the ability to communicate effectively with a team, and it's getting harder and harder to find people who are able to do that. But that's what they foster at Waldorf." East Coast Waldorf scholar Eu-



gene Schwartz points out that Steiner himself wasn't even completely anti-technology. He was fascinated with the telegraph as a young boy, Schwartz writes, and if he "wasn't inclined to advise people to stay away from the telegraph, then why should we assume that he would be so opposed to the Internet itself?"

"The trouble is, kids aren't learning to use technology creatively," Yost says. "The technology on a laptop can create such amazing output. But when you look at the iPad and the way media is being held up to young people, it really seems to me that it's 99 percent emphasis on consumption and 1 percent emphasis on creation."

Yost recalls his own adolescence in New Jersey, when he watched enough television that he's convinced his brain never reached its full capacity. But he was also a creator, a maker of home movies, an amateur photographer. And when computers came along, he began moving pixels around, starting on Ataris in the early 1980s.

Several years later, Autodesk saw Yost's work and gave him a contract to start developing three-dimensional design software. That got Yost jazzed up; his father was an architect, and he loved the idea of helping to build and create things. But he started having qualms when companies began using 3D Studio Max to make video games. "The more it got into entertainment, the more ambivalent I became," he says. "We'd do a demo reel, and it became about more stuff getting blown up and more realistic death scenes. I couldn't take it anymore. I felt a little like Oppenheimer working on the bomb." Yost adds that he has played a video game only once in his life, and it gave him "such a feeling of ennui. That's five minutes of my life I'm not getting back."

After Yost's video game epiphany, he took some time off, then adopted Ruby, which really turned him against the

product. "This child is never going to see a video game," Yost said to himself at the time. Not only were the games violent, and not only did he think the flashing images would negatively impact her brain development, but he also loathed the way women and girls were portrayed. But he knew she'd be surrounded by kids playing video games if he sent her to public school, so that's when he looked into Waldorf.

As it turns out, Yost and his wife, Sondra, had been down a similar road before. When they got together 30 years ago, Sondra's daughter, Colette, was seven, and a big question for the family was whether they would have a TV in the house. "I didn't want one around Colette, because I knew how addictive it was," Yost says. Instead of watching the Saturday-morning cartoons Yost had loved as a boy, Colette sat and drew—today, she is a successful painter. "So we have empirical proof that this works!" he says.

Yost no longer works with video games. He is now the executive vice president of a Berlin-based computer-graphics company that has developed a way to turn the Internet into a more 3-D environment. He loves the creative aspect of his job, but he regrets that the insights he had in relation to his daughter came too late for him. "Ruby once said to me, 'You probably open your laptop a hundred times a day.'" She's right, he says, and he's not particularly proud of it. "I have no skills that are not dependent on electric power. I'm totally addicted to technology. I know that if I wasn't, I could be using my time in other ways. And I want my child to learn those other ways before she decides she wants to get addicted."

Does this approach really work? If you start kids on it when they're young, will they stay "clean"? I went to the Waldorf High School of the Peninsula, in Cupertino, to find out. Interestingly, the school is located just past several Apple offices, in a building it shares with De Anza College's High Tech Center Training Unit. The students here have their own computers to use for both schoolwork and fun, but the technolust of their neighbors doesn't seem to have spilled over.

"Waldorf kids have access to all the technology, but they don't feel they need to use it," says Ondine Izuno, 15, a sophomore. "They'll go outside and ride a bike." Izuno actually left the school at the start of the year for nonacademic reasons, but after three weeks at another school, she decided to go back. "Waldorf is good because we can take our knowledge and the way of thinking we have, and when we work in technology, we can apply that," she says.

The kids are also quite aware—even a bit smug, in that charmingly teenage way—of how different they are from their non-Waldorf peers. "You actually communicate with your friends face-to-face," says Jacqueline Pintus, 15, a freshman. "You don't just chat, where you don't show

any emotion.”

Walter Greenleaf, 17, a sophomore, has his own YouTube channel called LieutenantFish, and he sometimes gets a projector and shows his movies at lunch. But he’s wary of spending too much time on the computer. “I don’t want to be addicted to it,” he says. “You have to be alert.” Admittedly, this is a small sample, and who knows if teens would ever admit their sins to a reporter. But if my son and his friends wind up as comfortable with technology as these kids seem to be—they use it creatively but aren’t overwhelmed by it—I’ll be very happy indeed.

The contrast between what the local tech economy produces and the life the Waldorf tech parents are shaping for their children is striking. Is Silicon Valley targeting kids? You know it when you see all those twitchy games from Electronic Arts, all those iPhone farting apps, and all that time poured into FarmVille and Mafia Wars, two preposterously popular Facebook games developed by local company Zynga. The trend was abundantly clear at prominent startup guru Guy Kawasaki’s Revenue Bootcamp last year, where an audience heard from several teen techies. The takeaway, according to Greenwood father Adrian Lurssen, who attended with his tech hat on, was this: “To reach kids, you have to give them something they want and make it either free, like Facebook or Twitter, or something they can get their parents to pay for, like an iPhone or a Wii.”

Lurssen—a native of South Africa and one of the first 30 employees at Yahoo! back in the 1990s—now serves as a vice president at JD Supra, a firm that helps lawyers use social media to promote their businesses. He’s “really, really pumped” about technology, he says, but he wants to shelter his children from the more insidious aspects of the digital age. Yet he views this job as *his*, not as the role of his industry. “Who’s more dangerous, the gunmaker or the gun user?” he asks. His answer is the libertarian one: the user.

That rationale runs deep in Silicon Valley. Paul Salazar, a technology marketing consultant with two kids in Waldorf schools, compares it to how he felt when he realized that all of the carbon-saving maneuvers he tried at home were blown to smithereens when he took just one plane flight. Does that mean he shouldn’t try to save energy at home? No. Similarly, he asks, “Do I influence this movement by stepping out of it? Do we stop building cloud computing just to discourage kids from playing FarmVille? No.”

Even the Waldorf parents who do feel a keen disconnect between their livelihood and their lives still keep it pretty much to themselves. Greenwood mom Susan Gladwin has her own technology marketing consultancy, but before that, she worked several different stints at Apple. One of her jobs was to get computers into classrooms as widely as possible, even down to the prekindergarten level. Then she had children of her own and discovered Waldorf—and now she would like to see more thought go into what’s sold to

kids. “I heard about some kind of robotic teddy bear that watches television with your child and offers commentary on the program, so that the child has a ‘friend’ with them,” Gladwin says. “I can’t imagine anything more sad.”

If she were asked to work on a product like that, she adds, she might speak out. But Gladwin generally doesn’t make her feelings known to her colleagues. “There are times when someone is talking about a particular television show their kids like, and I just smile and nod,” she says. “I don’t always offer that we’re not doing it with our family.”

Yost is well aware of the fatalism inherent in his and the other Waldorfers’ attitude toward their industry. “I may sound like a bit of a hypocrite,” he says, possibly overstating his sins and possibly just being more honest than most of his colleagues. “I’m a technologist. This is what I know how to do.”

Is that what it comes down to? Every parent for himself, and the hope of any industry self-control be damned? I’ve worked as a reporter in Silicon Valley long enough to know that there are no easy answers here. We’re not talking about tech as the new tobacco, after all. The high-tech Waldorfers firmly believe that, on the whole, technology is changing society for the better. Google brings you all the world’s information, Facebook connects you to your friends, Twitter helps disrupt dictatorships, and Web 2.0 brings us a digital utopia in which everyone has a place to make themselves known.

“I love Google,” says Alan Eagle, an executive speechwriter at the search giant and a parent at the Waldorf School of the Peninsula. “And I’m delighted that the products we create will be available for my kids—when they’re ready for them.”



Soul Man

Douglas Brenner

(Reprinted from the New York Times, March 30, 2010)

By age 12, I had a rote reply for grown-ups' quizzical looks when they heard I went to a Waldorf school: "It's based on the ideas of Rudolf Steiner." Blank stare. "He was an Austrian philosopher who believed in teaching the whole student — mind, body and soul." Luckily no one ever asked me to elaborate, because I'd have been at a loss for words — except to say that we students got to do lots of drawing and painting, which I loved, but we couldn't skip eurythmy class (yuck). Any serious discussions of pedagogic method and what Steiner called his "spiritual science," anthroposophy, took place out of earshot in the teachers' room. My only mental picture of Steiner (1861-1925) came from a dim black and white photo showing a stern mouth and X-ray eyes that made me glad this guy wasn't our headmaster. Oh, well, I reasoned, as soon as I enter the real world after graduation, it's Goodbye, Dr. Steiner.

In fact, decades later, I keep bumping into him, and each encounter makes me want to deepen our acquaintance. A gardener I met praised the ecological marvels of biodynamic farming, a Steiner innovation. An art historian introduced me to the Goetheanum, a templelike edifice that Steiner — an expert on Johann Wolfgang von Goethe's theories of natural metamorphosis and the physiology of color — designed to anchor the anthroposophical colony in Dornach, Switzerland. An English professor pointed out that Saul Bellow had been a Steiner devotee. These were mere hints, though, compared with the insights I expect to gain from "Rudolf Steiner: Alchemy of the Everyday," a traveling exhibition organized by the Vitra Design Museum in collaboration with the Kunstmuseums of Wolfsburg and Stuttgart. When it opens on May 13 in Wolfsburg, Germany, it will be Steiner's first major retrospective ever staged outside the anthroposophic community.

The images that Vitra's chief curator and deputy director, Mateo Kries, sent me promise a vivid portrait in the round. Watercolors and sculptures, furniture and architectural models, stage sets and eurythmy robes, lab instruments and maps will flesh out Steiner's ideas on (among other topics) prenatal existence and child development, environmentalism and economics, medicine and reincarnation. This polymath and mystic also found time to fit the design of necklaces, headache-remedy labels, stained-glass windows and radiator covers into his cosmic Gesamtkunstwerk.

"Today, design and architecture have become very focused on technology, removed from spiritual or social questions," Kries said. "It is fascinating to examine how Steiner dared to develop this overall vision that included everything from metaphysics and natural science to art."

I would never have dreamed that "hands-on" could apply to the remote Dr. Steiner of my boyhood. But there he is in a 1919 photograph, dressed in a workman's smock and grasping a chisel as he contemplates the gigantic wooden statue "Representative of Man" that he was carving for the Goetheanum, then under construction. This was actually the first of two Goetheanums: a

curvaceous, double-domed, mainly timber structure that burned down in 1922. The second, an angular outcropping of reinforced concrete, broke ground in 1924 and still stands. Vitra has delved into archives and private collections for little-known evidence of the creative processes that shaped them: terse pen-and-ink sketches aquiver with nervous urgency, lumps of plasticine molded by Steiner's fingers. These maquettes were guides for the engineers, architects and artisans who assisted him on the dozen meticulously detailed studios, houses and utility buildings he clustered around the Goetheanum.

Evidence that the well-traveled Steiner kept abreast of the avant-garde are apparent in the many variations on of Jugendstil, Cubism and Expressionism that appear in his work. Vitra's pairings of his designs with those by notable contemporaries — a Steiner meditation chair, say, next to a dining chair by Frank Lloyd Wright, another progenitor of "organic architecture," or an interior photo of Goetheanum II beside a still from the 1920 film "The Cabinet of Dr. Caligari" — offer provocative overlaps and parallels. In most cases, Kries emphasized, no definite line of influence emerges. And like the crystals evoked in his designs, Steiner could reflect others' brilliance while retaining his idiosyncrasies.

Practically no one outside anthroposophical circles, it seems, lifted specific shapes or motifs from Steiner, but his concepts fascinated creative figures across the aesthetic spectrum. The exhibition will include pages from Wassily Kandinsky's diary with jottings about Steiner, fan mail from Piet Mondrian, a note from Franz Kafka requesting Steiner's comments about a new manuscript and a 1923 invitation from the architect Richard Neutra, then a disciple of the Expressionist master Erich Mendelsohn, to visit the new Einstein Tower in Potsdam, Germany. Luminaries in every medium warmed to Steiner's conviction that the arts could make intangible, universal laws accessible to the senses.

It's a belief that hasn't lost its appeal. As Kries and his colleagues began to plan this exhibition, he said, they asked themselves, "Why, over the past decade, have contemporary architecture and design begun to look more and more like the organic shapes and polygons that Steiner developed? Is his idea of metamorphosis of interest now because computers let us simulate natural growing processes? Are people today trying to see objects and furniture almost as living things?"

I can't imagine a better place to ponder such questions than inside a farbkammer, or "color chamber," which Steiner conceived for solitary therapeutic relaxation. Each polyhedral room was to be lined in one solid tone and suffused with soothing light. Century-old working farbkammer prototypes have vanished, but a rare group of sketches and small metal models for a 12-chamber series recently turned up at Dornach's Rudolf Steiner Archiv. Vitra has constructed a full-size lilac-colored dodecahedron, about nine feet high, where visitors of every age will be welcome to bask in Dr. Steiner's aura — mind, body and soul.

(Mandala vignettes in the preceding two articles are by Van James and are based on the Soul Calendar verses by Rudolf Steiner. Page 4: April 14-20; page 5: June 2-8; page 6: December 15-21; page 7: January 26-February 1; page 8: February 2-8)

Let Children be Children! Waldorf Pedagogy in Hong Kong and Taiwan

Christof Wiechert, Goetheanum, Switzerland

(Reprinted from a report in Anthroposophy Worldwide, No. 6/10)

From 27 April to 5 May Christof Wiechert from the Pedagogical Section at the Goetheanum and Nana Göbel from Friends of Waldorf Education visited Waldorf initiatives in Hong Kong and Taiwan. Overall a high personal commitment from parents and pedagogues prevailed towards real childhood. In Hong Kong one lives in close proximity. Where there are no high-rise buildings there are streets, ports, factories and power stations or steep, irreclaimable hillsides. On the one hand a fascinating environment of materialized intelligence, on the other hand a place where one has to mobilize every available bit of strength to remain human. For children there is no natural environment for play. It is not necessary for the State's philosophy of education: From the age of four children go to school and are immediately subjected to high achievements. This corresponds to the image of the city: Performance, Performance, Performance!

And yet there are more women and mothers who want a better environment for their children; even if that means an empty garage with a sand pit as for the Waldorf Kindergarten-Gardenhouse or a large roof terrace high above the city as for the Waldorf Kindergarten-Highgate. Here and elsewhere we met people who knew exactly how much a child needs childhood. Children in these initiatives are welcome at any age, many small children stay for the whole day so that work has to be done in shifts. What used to be a rebuff is today's insider tip for the rich: Let children be children. Learn they will anyhow.

The State turns a blind eye to nearly all Kindergarten initiatives. Only when it comes to primary schools, the state takes total control. Therefore the step from Kindergarten to Waldorf School will be difficult even if both Kindergartens together have around 300 children.

Totally different is the situation in Taiwan. There Kindergartens and Waldorf Schools are spreading like in Europe in the 70's and 80's, only that numbers here are even bigger. The "Mother School" is in the city of Lo Tung in the district of I Lan and is called Ci Xing. Good links with the district government and with the ministry of education, but also their openness to new ideas enabled the takeover of a well-built school building. This school now has 460 pupils in classes 1 to 9. And because there is a waiting list of 250 pupils two further buildings for classes and gymnastics, eurythmy and meetings are planned. The Kindergarten of Ci Xing is in its own building with 120 children in ten groups.

In another part of the town some colleagues have started a trial upper school with 16 pupils following the request by parents. We can expect that this initiative will eventually become part of Ci Xing. Ci Xing is also home to the teachers' seminary.

In many places one can experience dynamic, strength and the will for change. For example in Taichung, where 14 years



Children, parents and teachers provide a place for preschoolers at Hong Kong's Waldorf Kindergarten--Gardenhouse.

ago a university lecturer, who had come across Kindergartens in Australia, started the Waldorf School Leichuan (160 pupils) with Kindergarten (70 children) and plans for a complete school with upper class. Or Shan-Mei-Zhen-School in Taiyong, founded by parents of the Leichuan school. It started as a large Kindergarten in two places with 200 children. Now it is working on the lower classes which go to year 5. And the Junior High School Ren Mei in Taoyuan with 120 Waldorf pupils (next year it will have 180). The joint venture between two different ways of schooling was intended by parents and civic servants from the ministry of education who had recognised that this is something of the future. Remarkable: the parents make a financial contribution toward the training and further education of the teachers. This takes place in Ci Xing or the university which has entered into a cooperative agreement with the teachers' seminary in Mannheim.

This is just an example of the many initiatives by committed colleagues of the Taiwanese Waldorf school movement.

50,000 Votes for Nicanor Perlas

Walter Siegfried Hahn, NNA

(Reprinted from Anthroposophy Worldwide, No. 5/10)

He promised a "new politics" if elected and planned to help the volunteer and non-profit sectors with a ministry for NGOs. Nicanor Perlas has become known worldwide as a supporter of the threefold social organism; he has received many prizes for his work (e.g., the Alternative Nobel Prize).

Working with Voting Machines

"Traditional thinking about executive, legislative, and judicial branches is no longer enough," says Perlas. "The new balance of power must include civil society as the cultural power, the state as the political power, and the economy as the economic power." Perlas had built these ideas (based on Rudolf

Steiner) into the Philippine's Agenda 21 under President Fidel Valdez Ramos. In 1996, this agenda was adopted by the United Nations as a strategy for reaching sustainable goals.

In previous Philippine elections the ballots were counted by hand and people were used to waiting for weeks to hear the results. This time, however, voting machines were used for the first time. There were problems with the technology days before the election. Perlas sought to have the high court postpone the election, and when the request was denied, he stated: "Then we are heading for a catastrophe." Everyone was astonished when results from the voting machines were being reported on the very evening of election day. There was a comfortable margin of victory for the favored candidate, Benigno Aquino.

Five Million Here, Ten Percent There

Perlas himself was in eighth place, with only about .13 percent of the votes. This did not change in further reports. Officially, he received 50,000 votes in the final tally. The favorite, Benigno Aquino was elected with 40 percent of the votes (Philippine election laws provide for election by a simple majority).

Nicanor Perlas has given several reasons why he has not yet conceded to Aquino, although the other candidates (with the exception of Joseph Estrada) have done so. Perlas' supporters were observers in the polling places, and their reports (along with others) raise questions about the election. Perlas notes that 5 million voters were prevented from casting ballots because the lines at the polling places were long and the voting machines were too slow. He questions why an 85 percent turnout was announced at first, while now it is reported as

being 75 percent. Five million here, ten percent there, could certainly help Estrada become president—an unsavory possibility since Perlas contributed significantly to Estrada's 2001 impeachment trial for corruption and abuse of power. At the time, Perlas worked in the leadership of Kompil II, an association of non-governmental organizations.

"Our Will Made Known"

A Herculean task awaits the new president. About a third of Philippine citizens live below the poverty line. One major problem is the conflict with the Islamic Liberation Front on the Philippines' second-largest island, Mindanao—over the past 40 years more than 100,000 people have died. And corruption at almost every level makes life difficult and often slows development.

Perlas had paid special attention to these issues in his campaign. He tried to bring a new element into Philippine politics with his insistence on integrity, —even though it only began with a small number of people. His favorite quotation is Margaret Mead's statement: "Never doubt that a small group of thoughtful, committed citizens can change the world."

Pam Fernandez, professor of agriculture at University of the Philippines Los Baños, worked for Perlas during the campaign. She summed things up on the internet: "We didn't get many votes. But we made our will known and worked out of our highest ideals and deepest sources. This created a strong 'field.' The campaign was only a means to an end. Let us remember that the cultural sphere will become much stronger than the political sphere. The future lies in our hands, and 'new politics' means something more than campaigns and elections. I am eager to see Nick's next steps—and ours." |



Students of the Manila Waldorf School at the inauguration of their new K-12 campus.

Inauguration of the Manila Waldorf School with its Kawayan Waldorf High School

Raphael Lazo, Manila, Philippines

It began as a gray day, clouds always full of potential rain. A low-intensity tropical storm was in the vicinity creating the apparently gloomy weather. The day, a Saturday, would otherwise seem quite inauspicious, except that it was to mark a very important day in the biography of the Manila Waldorf School. The Manila Waldorf School, the only K-12 Steiner school currently operating in the Philippines (the Kawayan Waldorf School is the upper school of the Manila Waldorf School), was about to come into its own, in terms of its life story, just like the adolescent. Finally, a proper home for the school had been found, and August 7, 2010, was the day to mark the formal launching of the new, and permanent home of the Manila Waldorf School.

It was almost 15 years ago when the Manila Waldorf School began in the home garage of one of its founders, Mary Joan Fajardo. She, along with Bella Tan and Kathryn Perlas, and a few very daring and intrepid parents, took a bold step forward to start what was then a Waldorf pre-school. Over time, the school outgrew the garage, and moved to Heroes Hills, which served as its home for almost 10 years. This too was a house, converted to accommodate the school. It was here that the first building of the Manila Waldorf School was put up; a building that was purpose built as a school and not simply a converted house. While at this location, the Manila Waldorf

School continued to grow. It was during this period that a group of parents started a study group that eventually gave birth to the Kawayan Upper School. This too had to be located in a house, a different house from the Manila Waldorf School, which continued to house the pre-school and the lower school.

During all these years, the dream of a permanent venue never died. Various attempts were made to seek a suitable and affordable location. Finally, under the management of the Board of Trustees, the school found a suitable location in a newly developing area just outside the city. The place is called Timberland and the proposed site of the school was near the top of a mountain that gave a spectacular view of the city below. Fundraising efforts and personal donations help get the construction going. Debt was incurred and still needs to be addressed by the school community, but the dream of a permanent venue was slowly becoming more and more a reality.

The great day finally dawned. A ceremony was held bringing together the school community, friends and guests. Mary Joan Fajardo, gave a brief biography of the school and other members – teachers and students – gave their best wishes. Hans Mulder, the special guest for the occasion, gave a blessing for the school. Hans is very much part of the school biography and everyone was thrilled that he was present and able to share his best wishes.

The ceremony was simple, the rain held off, the warmth, joy, and gratitude of the community on this special day can not be fully expressed-- it had to be experienced.

Although the day remained gray with rain always threatening, nothing could dampen or darken the festival mood at Timberland, the new home for the Manila Waldorf School and the Kawayan Waldorf High School. It is good to be home!



New buildings on the hillside campus of the Manila Waldorf School.



Mary Joan Frajardo, co-founder of the Manila Waldorf School, speaks at the completion and dedication of the new campus.new K-12 campus.

A Great Opportunity in South Korea: Youth Stage Group of Ruhr Region on Eurythmy Tour

Marion Körner, Witten, Germany

(Reprinted from a report in Anthroposophy Worldwide, No. 6/10)

In the first half of April the German Youth Stage Group from the Ruhr Basin, brought their program to 7500 viewers in South Korea with 24 performances. The international ensemble with eleven eurythmists, two lighting engineers, two speakers, one musician and two assistants had been invited to Korea for the tenth anniversary of the Centre for Anthroposophy in Korea.

Emile Cnoops, the artistic director of this stage development project was faced with many worrying questions prior to the departure of the group: «Is the program artistically adequate for an audience stretching from kindergarten children to adults? And not forgetting a culture where dance still has a central significance. Will we really be able to fill these huge stages and halls? » Eun Sim Jang, member of the ensemble, comments: «In Bu Tschen the stage was so large that one could have played football on it!» And shortly before our performances a Kindergarten with 400 children announced their attendance. This, of course, demands flexibility; quickly the program had to be changed to be suitable for small children.»

The tour program includes a fairy tale for Kindergarten children and one for school children, as well as an evening program for young people and adults. The fairy tale had been translated into Korean and was given to the Kindergartens and schools in preparation for the performances. One of the fairy tales was rehearsed in Korean by ensemble member Young Sim Jang and spoken by Young Ju Shin, a student of theatre pedagogy at the Waldorf-Pedagogy Institute in Witten. The Young Stage had rehearsed the program in Germany in Kindergartens, schools and some theatres, but never in front of an audience of 900 peoples. In Hwa Sung the young artists had a surprising result. Cnoops reports: «The performance was financed by the town and the inhabitants did not have to pay. 700 peoples came with their mobiles and laptops. During the performance the audience walked about, in and out and talked to each other; they wrote emails, texted and so on. But when we performed our quiet eurythmic forms and two pieces by the Pakistani composer Pervez Mirza, especially arranged for the Youth Stage Group everything went quiet. Afterwards many said: «We have seen something phantastic and new!» And Eun Sim Jang observed: “Summarising the experiences which we have made in the workshops and performances, it was especially the children up to the 6th class and the older peoples over 40 who were thrilled by the Eurythmy.»

Members of the Youth Stage Group did not only work artistically; encounter was also important for them. They intended to bring eurythmy into the world and to get to know the peoples and culture of Korea. «When Koreans show enthusiasm following a performance they remain completely still or maybe applaud a little, not more than the rushing of leaves. We were very confused at first and didn't know what to make of this», says Damiana Fuster from Mallorca. And Cnoops added: «The members of the stage have experienced a great opportunity for their artistic development ». He hopes that the Youth Stage Group of the Ruhr Region can now enter a new phase. |

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Inspirations: A Waldorf Training in Hyderabad, India

Anandhi, Grade Seven Teacher, Abbaya School, Hyderabad, India

The sweltering heat of summer in April makes it no easy task to have trainings of any kind in the city of Hyderabad, South India! The city is abuzz in the mornings and evenings with a rush of people to their work places and back home—both places generally air cooled to keep away the heat and discomfort along with the accompanying soul moods which often border on anger and foulness.



The entire group of participants and trainers with students of Class 9 of Sloka and Abbaya schools.

Yet we were a pocket of “Lovers of Waldorf Education” daring to embrace the heat and yet manage to stay joyous and supportive of one another’s learning processes. The credit largely goes to the group of teachers who had come down



Unloading the conference material at the venue, Abbaya School, Hyderabad, India

to train us, Peter Glasby, Dan Freeman, Guy Walker and Rosemary Glasby. Hyderabad has four Waldorf initiatives, Sloka, the first Waldorf School of the city, Diksha, Prerana and Abbaya. The plan was to have a five day training module followed by a two day session on the meditative aspects of Anthroposophy.

Every morning started with the whole group of adults willingly turned into children (brats could be a closer description!) and playing out-door games led by the ever enthusiastic and never tiring Dan Freeman. It brought the eighty odd participants together in a spontaneous manner making the



Workshop participants playing games

teachers realize the value of such games when played with children.

This was followed by an introduction to adolescence and sciences from an anthroposophical perspective. In those five days, Peter gradually led us into the world of the growing adolescent. It was also a lesson in understanding how the right approach to sciences can have a nurturing effect on the growing adolescent. He awakened in the participants the limitations of the purely materialistic perspective of the human being and the sciences. The methodology of teaching



Barometric pressure being demonstrated— part of the morning lecture on Adolescence and Waldorf Sciences

the adolescent by actively working with the night to transform the lesson was practically experienced by the participants.

After the introduction we had various group workshops. Organic Chemistry and Electro magnetism – led by Peter, Bothmer Gymnastics by Dan Freeman, Lazure painting by Guy Walker and Shadow Play by Rosemary Glasby.

The group that attended Peter's science workshop seemed to have a unity from two perspectives – their passion for sciences and their frustration at the limitations posed by the mainstream approach to it. While those with a Waldorf background grew in the depth of understanding, those new to it seemed to find space for questions that were perhaps long haunting them. As Mita expressed herself on the last day, "I am still under the spell of Peter." As I thought about this outburst of a deep soul movement I realized that one of her chief frustrations with the mainstream manner of bringing Sciences was the alienating effect it had on life... and here was a way to connect the growing adolescent to the world through Science.

The team working with Bothmer Gymnastics made all



Principles of chemistry being demonstrated by Peter

the others feel a wee bit envious – what with all the excited screaming and laughter filling the school with life. To move, to move in a human way, seems to be the need of the day. The group worked with various exercises and indoor games. Often one noticed participants limping after the session but nothing could keep them away from it.

The group with Guy Walker worked with colour exercises before getting to paint the wall. It was fascinating to watch how harmoniously he worked on the walls—a learning in allowing the inner movement to guide the outer. Our mistakes were generously pardoned, and even more generously corrected, even if that meant repainting a whole wall. In our discussions he mentioned the need to be aware that the closer an artistic work is to the physicality of what it represents, the farther it is from truth. At school we have begun to work with this thought actively. To distinguish the living forms from the dead



Dan Freeman making a point during the Bothmer workshop

forms calls for a kind of sensitivity that can only grow with time, repeated observation and inner discipline required to grow beyond personal likes and dislikes.

Rosemary's group was hardly noticed – till the last day when they put up a fantastic set of shadow plays. A simple cardboard refrigerator cover had transformed into a large beautiful screen for the shadow play. Stories were chosen in no time, puppets made and practiced in the quiet confines of the Kindergarten. On the last day we were invited to see the shadow plays. We were spell bound by the sheer beauty



Rosemary Glasby with her team of shadow play participants hard at work

and life that seemed to flow from the screen to the audience – once again a reminder of what is health giving for children.

The afternoons were filled with artistic activities – we could choose to do clay work, led by Peter and Rahul, woodwork by Guy Walker and Veeru, or movement by Dan Freeman. The participants of wood work and clay work were carrying back with them tangible things at the end of the week; those who worked with movement in relationship to child development carried back with them an inner light, a new sensitivity towards the growing child.



Wood work participants shaping their thoughts!

This was followed by a week-end program at the Celebrity club. The two days were filled with practical as well as contemplative activities. We had an experience of Goethean observation, a glimpse into the spiritual influences of the heavenly worlds coupled with observation of the night skies, gymnastics and painting. Peter gave us information about the Anthroposophical society and the school of Spiritual Science. A mood of inner quiet enriched the week-end and nearly everyone felt that this was too short!



The weekend Anthroposophic workshop group

It was a very special week for all the participants who went on to their summer holiday not exhausted as a year end leaves us usually, but energized and looking forward to the coming year. We are thankful to all the trainers. Special mention needs to be made about Jayesh, who not only {mooted}??? the idea but also carried a considerable part of planning and organizing the whole week. We need more such experiences - after all who can say "enough" to inspirations?

The Khandala Waldorf Seminar

Aban Bana, Mumbai, India

The Khandala Waldorf Seminar in May 2010 was a great success, with a total of 90 participants and 8 experienced teachers. The next Seminar will take place in May 2011.

This will be the thirteenth Waldorf Education Seminar taking place at the D. C. School in Khandala, Maharashtra and celebrating Dr. Rudolf Steiners 150th birth anniversary. The seminar will be conducted in two one-week sessions:

The first week, from 5 pm on Sunday, May 15, until 1 pm on Saturday, May 21, 2011, will be for beginners and those who are new to Waldorf (Rudolf Steiner) Education.

The second week, from 5 pm on Sunday, May 22, until lunch time on Saturday, May 28, 2011, will be open to those who are acquainted with Waldorf Education (the advanced group), as well as participants from the first week. Appropriate groups will be formed.

The venue of the seminar will be Bai Dhunmai Cawasji Public School (commonly known as D. C. School) in Khandala, which is a hill station in Maharashtra. Khandala can be reached from Mumbai (CST or Dadar) or Pune by car, bus or train (Khandala or Lonavla station on Central Railway). Tel. no. of D. C. School is: 02114 269153.

The cost of boarding and lodging (in dormitories at the school) is Rs. 250 per head, per day; tuition fees are Rs. 1,700 per head, per week. Please make the total payment IN CASH upon arrival. Registration fee is an additional Rs. 100 per head, to be sent with the registration form. Thank you.

You are requested to bring the following items with you: 2 bed sheets, a pillow and pillow case, water bottle, mosquito repellent, hat or cap, comfortable shoes for activities, torch, candle, personal first-aid kit, a musical instrument if you play one, a recorder (C-flute), photos of your school for the evening presentation and bathing suit, if you wish to swim in the school pool. Children and pets cannot be accommodated.

Participants are expected to have good knowledge of English. We are confident that this seminar will be very successful with your kind cooperation. Together we will learn and have a happy time.

For more information, please visit:

www.anthroposophyindia.org

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The Asia Pacific Anthroposophical Conference --April 28 to April 30, 2011

The Asian Waldorf Teachers Conference --April 30 to May 8, 2011

The first Asia Pacific Anthroposophical Conference (APAC) took place in October 1997 in Mumbai, India. This was followed by the first Waldorf Round Table which took place in Udvada, north of Mumbai. Thereafter, Waldorf Round Table's were held every time an Asia Pacific Conference took place and evolved into the Asian Waldorf Teachers Conference (AWTC) in April 2005 in Ilan, Taiwan.

Now, the Hyderabad Waldorf schools (Sloka, Diksha, Prerna and Abhaya) along with the Anthroposophical Group in India, and together with Freunde der Erziehungskunst, are hosting the APAC-AWTC gatherings in Hyderabad, India.

A group of about 350 teachers from different Asian countries are expected to attend the AWTC. This group will be mentored by senior teachers from the four Indian Waldorf Schools, along with mentors who will be coming from Switzerland, USA, Australia, New Zealand, Germany, Phillipines, Israel, Taiwan and other Asian countries.

The theme of the AWTC is:

"THE SOCIAL RESPONSIBILITY OF WALDORF SCHOOLS AND KINDERGARTENS WITHIN SOCIETY"

For more information please view this link : www.apac-awtc.org

There are currently over 1000 Waldorf School worldwide. The teaching in these schools is based on Dr.Rudolf Steiner's philosophy of education. Steiner education is multidimensional, appealing to all the faculties of te human being. This education is truly a part of a universal understanding of the child. It is applicable to each child, irrespective of the child's cultural roots, language, religious beliefs or geographical setting. The goal is to educate the hand, the heart, the intellect and foster cultural, moral and spiritual values in each child. Anthroposophy - the awareness of the one's humanity - is the basis of Steiner education.

Teachers play an integral role in a Waldorf School. Teaching each child with love and a firm belief that every child is special, demands that

the teacher be willing to work relentlessly with his/her own will and seek to constantly learn and grow. Anthroposophy – the study of man is the philosophy behind Steiner education. The key elements of Anthroposophy are to encourage one to tread a path of knowledge, a path of self-development and a path that energizes the individual's own spiritual powers. All Waldorf teachers aim to imbibe this philosophy so that they have the ability to enable every child to find their life goals with greater assurance and clarity. The goal of every teacher is to help children develop skills, faculties and resources in order to live to the fullest and realize their potential as human beings. The APAC offers teachers an opportunity to deepen their knowledge of Anthroposophy and the AWTC offers curriculum based seminars for all teachers – from the Kindergarten to High School. In addition to the traditional subjects, seminars on Extra Lesson, Craft, Music, Dance, School Administration, Games and Gymnastics are also offered in this conference.

The cost involved in conducting a conference involving individuals from so many different countries is quite daunting. The major expenses are in travel and accommodation. While Freunde der Erziehungskunst bears some of the cost, the bulk of the expenses is borne by the teachers attending the conference and the schools in which they work.

In order to offset some of the costs and to enable more teachers to attend this very important and informative seminar, we would like to invite sponsors for this conference. We welcome individuals and organizations that will support a truly different kind of education – who will help us in our endeavor to develop young minds into tomorrow's creative and independent thinkers.



Christoph Wiebert with a participant at the last Asia Waldorf Teacher's Conference in the Phillipines.

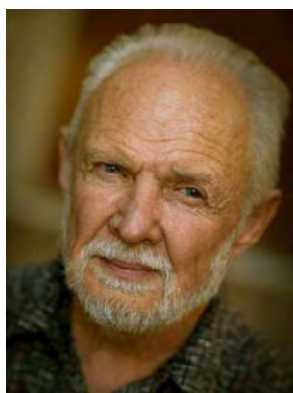
Mysterious Heart: The Chestahedron of Frank Chester

by Ulrich Morgenthaller (translated from German by Dr. Karl Maret)
Das Goetheanum No. 20-10

Abstract

The California artist, sculptor and geometer, Frank Chester, inspired through Rudolf Steiner's planetary seals and capitals of the pillars in the first Goetheanum, discovered the geometrical form associated with the human heart and the earth. He was helped through the discovery of the so-called "Chestahedron." During the Whitsun Conference held at Forum3 in Stuttgart, Chester will speak about the results of his latest research.

Occasionally one is blessed with the good luck to be allowed to meet a phenomenal human being: The kind of person who has followed his individual path to discover mysteries of our world, and who then continues, without distraction, to follow his path in order to bring one treasure after another into the light and life. Such human beings inspire and vitalize, solely through their presence and their inner dynamic, and leave one somewhat speechless and in awe. Among such humans, I count Frank Chester. His life theme arose from a study of the so-called platonic solids that have the fundamental property of being constructed only from identical equal-sided polygons.



The Discovery of the Chestahedron

A European journey in the 1990's led Frank Chester, the San Francisco retired teacher, sculptor and geometer, to Dornach in Switzerland. Prior to this journey he had never heard anything about Rudolf Steiner or Anthroposophy. He was immediately impressed by Steiner's two-dimensional, seven-sided planetary seals, and equally by his seven-sided capitals on top of the columns within the model of the first Goetheanum. While gazing upon these forms a question arose in him: Could a three-dimensional, seven-sided form exist that might also demonstrate the harmonic nature of a platonic solid?

Not being satisfied with existing seven-sided models, Frank Chester began to experiment: with clay, string, straws, wire, paper, soap bubbles, and all manner of forms. After many failures he discovered, in the year 2000, while artistically playing, an entirely new, never-before seen geometric figure that was simpler and more elegant than anything seen before. He called his discovery the "Chestahedron" (Chestaeder in German).

This solid has seven surfaces with exactly the same surface

area. It consists of four equilateral triangles and three additional, four-sided surfaces which resemble kites. It shares the same property with the five regular platonic solids in that each of the seven surfaces has the same area. It is unique in that it contains two different shapes and two different side lengths while in the five platonic solids these are always the same. Interestingly, Chester could utilize two circles in the ratio of the golden section (Φ) to lawfully and reproducibly develop the surfaces of his form.

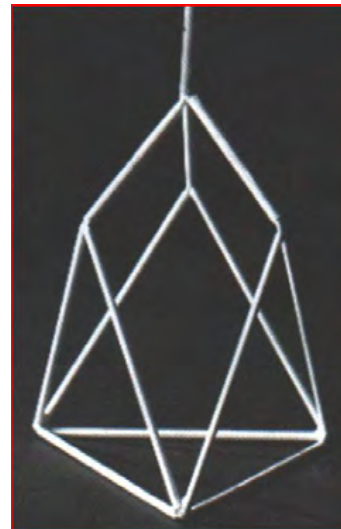
The Heart as an Organ of Flow

After he had discovered this new form, Frank Chester was not at all clear what its importance would be for the world. A quote from Rudolf Steiner guided him: 'Geometry is knowledge that appears to be produced by human beings, yet whose meaning is totally independent of them.' Chester continued to experiment for ten years more. Among the most important findings that he has discovered to date is the following: After he had seen that his seven-sided form can be harmonically integrated into a cube when it is oriented at an angle of 36 degrees, and that it appears to resemble a kind of heart shape when he dipped the wire frame model into a soapy liquid and created convex surfaces by expanding the enclosed soap bubble gently with a straw, he had an idea: He took a solid model of the expanded, seven-sided form and dipped it along its axis into a water-filled vortex chamber. When he

spun it vertically, the resulting water vortex was stable. However, when he spun the form attached to a high-speed drill and introduced it into the water at an angle of 36 degrees, a type of pocket-shaped vortex developed on the side of the main water vortex.

Through what he saw developing within the water, Frank Chester developed a sculpted model and then opened it in cross-section. This result reminded him immediately of an image of a vertical cross-section through the human heart. Driven by curiosity, his joyous experimental nature, and further inspired by a drawing from Rudolf Steiner, he finally arrived at a three-dimensional depiction of the formative forces which underlie the human heart and create its asymmetric form through its muscular layers. His conclusion: the formative forces which form our heart muscle are active as vortices and are oriented and maintained through the seven-sided form discovered by him.

Since Frank Chester developed this insight, the heart is no longer a pump. For him, it has instead be-



come an organ of flow (regulation). If the heart were a pump, the paper-thin tissue at the apex of the left ventricle could never withstand the developing pressure. However, from the perspective of a vortex model of the heart, it becomes understandable why this part of the heart is never exposed to these higher pressure dynamics.

In the developing human embryo, blood is already streaming rhythmically through its blood vessels before the heart has even formed. Something other than the heart, therefore, must be responsible for this movement of the blood. The heart that develops later appears to function more like a balancing brake: blood streams into the left ventricle in a clockwise direction and then vortexes around itself, finally emerging from the left ventricle in the opposite, counter-clockwise direction. At the moment when the blood flow reverses, there is no movement; absolute stillness reigns. However, this is a dynamic rest. This is the exact moment, simultaneous in time and space, that for Frank Chester represents the eternally present heart-centered state in each human being.

"A Kind of Tetrahedron"



After addressing the human heart, Chester then turned his attention to the earth. A further statement from Rudolf Steiner gave the impulse: In a lecture about the causes of earthly volcanism, Steiner indicated that on the basis of his spiritual scientific researches, the earth in its foundational form was not a sphere but rather had at its basis a "kind of tetrahedron": In Middle America, at the south pole, in the Caucasus (mountains) and in Japan, are the four corners of the tetrahedron, a form that was

created out of the cosmos through the joining together of four triangles.¹

Chester's calculations showed that an equilateral triangle would be created if one joined points together in Japan, the Caucasus, and a third point in Kansas, North America, rather than the point in Middle America mentioned by Steiner. An inverted tetrahedron constructed downward from this triangle would be short of reaching of the South Pole (inside the earth) by 4,132 kilometers. In order to reach the South Pole from

this tetrahedron, one would have to equally stretch its three south-pointing faces. However, with this construction, one no longer has an "exact" tetrahedron, but rather a "kind of tetrahedron." According to Frank Chester, one can open the downward-pointing sides of the tetrahedron (hinged to the base triangle) at an angle of 94.8304 degrees. At this point the three triangles stand in the exact relationship to one another as the four equilateral triangles in the Chestahedron. An inverted Chestahedron constructed on the above triangle, formed by Japan-Caucasus-Kansas, touches the South Pole exactly with its lower apex point. Perhaps it was the Chestahedron that Rudolf Steiner saw clairvoyantly as the basic form on which our earth is based and had tried to suggest in his lecture? Because a Chestahedron could also be described as a "kind of tetrahedron."

Understanding Earthly Phenomena

Subsequently Frank Chester found phenomena which appeared to confirm his suggestion that the Chestahedron acts as a fundamental geometric form within our earth. If one follows a lawful transformation involving surface-point-surface mapping, it can be shown that the Chestahedron has a cube as its foundation (ed.: within it). With reference to the dimensions of the earth, this cube has the same diameter as our moon (the earth's core has a diameter of 3400 km; the diameter of the moon is 3474 km). In 2008, scientists at Uppsala University in Sweden published findings that appeared to confirm that the core of the earth is a cube (Translator note: Specifically, the round earth's core has a cubical iron crystalline structure and not a hexagonal one as assumed in older models).²

These findings, which are aligned with the idea of a Chestahedron in the earth, offer an explanation why seismic waves travel (through the core) faster along the Earth's axis (from pole to pole) in comparison to their movement from equator to equator. It can also be shown that notable synchronic lines that join regions of cooler, warmer, and hotter earthly zones in seismic maps correspond essentially to the suggested Chestahedron model within the Earth.

Perhaps the most impressive application of this work may be an explanation for the underlying phenomenology in the appearance of the northern lights: The distribution in the appearance of both the northern lights (aurora borealis) and the southern lights (aurora australis) (on the earth's surface seen from space) appear to be in alignment with the rings that Frank Chester found in his experiments with the Chestahedron creating water vortices while studying the energetic origin of the human heart. Using the Chestahedron, Chester found a common denominator, a starting point which promises to offer a deeper understanding of both earthly phenomena as well as those of the human heart.

Questions upon questions now arise in me, but simultaneously wonder and awe-filled inwardness are present: Could it be that not only geometrical forms lie at the basis of the human heart or the earth, but specifically the same geometrical struc-

ture appears to be the basis of both, namely the seven-sided Chestahedron discovered by Frank Chester? And further: If the heart is “the center of the human being” and the heart and Earth stand in such an inward relationship to each other through the Chestahedron, what then is the Earth? How can such questions bear further fruit and insights?

References:

“One could long ago have seen through the matter, what kind of form the earth actually has, that she is not like a round cabbage head, but rather has something reminiscent of a tetrahedron.” (Rudolf Steiner in “The Evolution of the Earth and Man and The Influence of the Stars” GA354, Lecture on 18 September 1924, Dornach.

See German article from news magazine Der Spiegel, on-line at

www.spiegel.de/wissenschaft/natur/0,158,533866,00.html

For further Information, go to: www.frankchester.com
Also see excerpts of lecture, demonstrations and interviews under <http://www.youtube.com>

New life at Emerson !

The Trustees of Emerson College, Forest Row, England

If you haven't heard it already but Emerson College has very much come back to life and many new and exciting ideas are now streaming into the Emerson campus.

It seems that there are still some misunderstandings and misconceptions regarding the present state of affairs at Emerson College and this message seeks to clarify the current situation.

It is true that Emerson College went through a crisis at the beginning of this year. Fortunately the College has surmounted this difficult period and is now on course for a new and promising transformation.

The new structure, currently under the working title of Emerson Village Project until a more definite name has been found, intends to create a dynamic network of economic and social activities on the campus which will support the educational impulse of Emerson College. This new project includes art and craft workshops, an anthroposophical research centre as well as an eco-housing project which latter is more medium to long term.

Emerson is also open to any new courses, ideas or initiatives which could involve the wider community in Forest Row and beyond.

The new project at Emerson is full of zest and interesting activities. Please forward this information to your network of friends to spread the word. Anybody who wishes to be included on the mailing list please email your contact details to www.emerson.org.uk/email-list-subscription/

The new Emerson College is still work in progress and we will keep you informed as much as possible of any new developments.

Did You Know That...?

Eric Hurner, Dornach, Switzerland

(Reprinted from Anthroposophy Worldwide 7/10)

Anthroposophy is a spiritual science that is actually at work throughout the world in many fields of life where it bears fruit. But these fruits are very seldom harvested on an anthroposophically organized level. According to Eric Hurner, there are thousands of projects and initiatives that are unaware of each other, each of them alone. This leaves the potential for an anthroposophical treasure unaddressed —until now.

The results of the Eliant campaign similar projects or of the movement as a whole have shown that there are over a million people worldwide who find the anthroposophical work important. They range from consumers through users, readers, active practitioners of anthroposophy to members of the Anthroposophical Society. Of the over 1 million international signatories, these members, however, constitute less than 5%. Why, then, did all the others sign, what drives them, what do they believe and above all, what are they doing? We might speculate about their level of commitment, the quality of what they do and soon. But the fact is we have no idea what they are doing. As an Anthroposophical Society, we are not in touch with them.

An Important Part of Anthroposophy

The largest biodynamic movement in the world – in India—did not exist 15 years ago. Today there are thousands of farmers there. The work in China, Korea, Egypt, Africa and South America has expanded in manifold forms, but completely independently of the activities of any local Anthroposophical Society. Today there are anthroposophical Muslims, Jews, Hindus, Buddhists, Christians and more. Intercultural communication has become an integral part of anthroposophical life.

The anthroposophical movement consists of projects that provide products and services. It includes a vast range of professions (The Address Directory Anthroposophy lists over a hundred of these), but we know only of those initiatives that publicly declare their anthroposophical connection. There are a growing number, however, that make no mention of Rudolf Steiner or anthroposophy. Thousands of social projects in developing countries are supported by—and in touch with—anthroposophical banks and foundations, but most of these projects know nothing of other similar projects or of the movement as a whole.

Local and Practical

On a recent trip to South Africa I ran across a comprehensive anthroposophical lending library in the inner city of Cape Town. The project is an association for organizational

development consulting. The co-workers speak openly about anthroposophy, hold anthroposophical conferences for their network, but are not members, nor do they take part in mainstream anthroposophical life.

A doctor, earlier a parent in one of the Waldorf schools, has an large project in a village out in the country, does not practice anthroposophical medicine because she is involved in the treatment of children with AIDS medication, and has done major research in this. There is a hospice for AIDS patients, and an Art project where some 100 women are engaged, a cultural project including a kindergarten, which they are trying to run along Waldorf lines, and an organic food garden. It is a work of considerable size, affecting hundreds, if not thousands of people, and many anthroposophical impulses have been included in it. But it stands quite alone and independent.

A third project works in the townships of Cape Town, instructs and supports some 3,500 people who might otherwise be destitute in how to operate small farms and community gardens. It organizes to sell their surplus produce, providing an income after a time. The founder and manager trained in biodynamics at Emerson College.

Then there is a Demeter farmer in Nepal. His primary concern is the conservation of the Himalayas' ecology. He produces medicinal plants for Ayurvedic medicine, exports teas to Europe and is, as is stated on his web site, trying to show how anthroposophy is compatible with the ideas of Tibetan Buddhism. The surrounding farmers are being introduced to biodynamic methods and to ecological harvesting of wild medicinal plants.

World-wide Legacy

These above are all big, established projects, but 20 years ago they, and thousands of similar smaller, newer ones, did not exist at all. It is really a development of our time. It shows that today anthroposophy belongs to the world at large, and is expanding rapidly quite independently of established connections. There seems to be a lot of enthusiasm for it; it meets needs and, as Eliant has shown, is finding widespread recognition.

The Anthroposophical Society, however, seems to have little part in this development, which has run parallel to it. The number of members is shrinking and finances are tight. The School for Spiritual Science is struggling for survival. And yet, it has so much to offer this new movement, things people urgently need – research, training, quality control and standards, connections to like-minded people, consultation and so on.

However, the Society is not publicly perceived in this manner. It has the appearance of being there for the members and Class members. What one reads in periodicals and on

the internet leaves the impression that it is concerned with its own affairs, and these seem far removed from those of this parallel movement. People that are part of the latter seem to reject all elitism, secrecy, adherence to authority or to anything that seems closed and removed from the human condition.

It seems to me important for the future thriving of our combined work that we begin to build up a movement that runs parallel to the Society—a Society that makes its primary concern gaining a clear and concrete picture and overview of these anthroposophical initiatives and what the people connected with them need, what interests them, how they relate to their work and to life. We should take seriously their far-ranging research, even if they are neither members nor Class members; we should offer information, help and support in areas that go beyond the financial. I would like to work on bringing such a project about—initially on the Internet, but increasingly through personal connections.

Eric Hurner is a Waldorf teacher from South Africa. He works with the network Idem – Identity through Initiative. Contact: eric@idem-network.org.

Links to the above websites:

www.cdra.org.za

www.keiskamma.org

www.abalimi.org.za

www.oneworld-alc.org

www.idem-network.org



Mandala vignette by Van James, based on the Calendar of the Soul by Rudolf Steiner for August 18-24.

Calendar of Conferences and Events

2010

October 1st - 4th: Anthroposophical Society in New Zealand Annual Conference

Taikura Rudolf Steiner School, Hastings, New Zealand

Contact: suesimpson@clear.net.nz

October 19th - 22th: Visual Arts Intensive for Waldorf Teachers

with Van James.

Rudolf Steiner Education in the Philippines, Manila

Contact: www.rstep.org.ph

October 27th - 29th: Visual Arts Intensive for Waldorf Teachers

with Van James.

St. Clement's Retreat House, Iloilo, Philippines

Contact: www.gamotcogon.org

October: 3rd Early Childhood Seminar
Bangkok, Thailand

November 17th: Frank Chester

Iloilo, Philippines

Contact: www.gamotcogon.org

November 19th: Frank Chester

Cebu, Philippines

2011

January: Chengdu Waldorf Teacher Training
Chengdu, China

Contact: www.waldorfchina.org

February 19th - 21st: Fantasy to Living Picture: What is Imagination

with Dennis Kloeck. Waldorf Education Conference

Haleakala Waldorf School, Maui, Hawai'i

Contact: www.waldorfmaui.org

March 29th: Frank Chester

Honolulu Waldorf School, Hawai'i

Contact: www.honoluluwaldorf.org

April: 4rd Early Childhood Seminar

Bangkok, Thailand

April 28th - 30th: Asia-Pacific Anthroposophical Conference

Hyderabad, India

Contact: www.apac-awtc.org

May 1st - 8th: Asia Waldorf Teachers Conference

Hyderabad, India

Contact: www.apac-awtc.org

June 6th - 17th: Visual Arts Intensive for Waldorf Teachers
with Van James. Taruna College, New Zealand

Contact: info@taruna.ac.nz

July: Chengdu Waldorf Teacher Training

Chengdu, China

Contact: www.waldorfchina.org

October: 5th Early Childhood Seminar

Bangkok, Thailand

October 12 - 16th New Zealand Waldorf/Rudolf Steiner
Early Childhood Conference

Cracroft Centre, Christchurch, New Zealand

Contact: ellenvd@ch.steiner.school.nz



Gathering of the Chiefs: LAO, watercolor by Van James



Journal for Waldorf/Rudolf Steiner Education

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Mandala vignette by Van James, based on a Calendar of the Soul verse by Rudolf Steiner for July 21-27.



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"Every human being is a teacher, but is sleeping and must be awakened, and Art is the awakener."

--RUDOLF STEINER