

# NEWSLETTER

For The Southeastern Pennsylvania Branch of  
The Anthroposophical Society



February  
2026

Ita Wegman

## Calendar February 2026

Fri 6	7:30 pm	Rainbow Hall	<b>School of Spiritual Science:</b> Branch Retreat
Sat 7	9 – 12:45	Beaver Run	
Sun 15	4 - 6 pm	Rose Hall	<b>CVKH Chamber Music Residency:</b> Lost Precisely, a two-piano concert with Tomoki Park and Christine Wu
Thu 19	7 pm	CC Devon	<b>Living with the Angelic World:</b> a lecture by Thomas Mayer
Fri 20	6-9 pm	Beaver Farm	<b>Anthroposophic Meditation Workshop:</b> led by Agnes Hardorp and Thomas Mayer
Sat 21	9a – 7p		
Sun 22	10a -2p		
Sat 21			<b>Living Anthroposophy</b>
Sun 22			<b>150<sup>th</sup> Anniversary of Dr. Ita Wegman's birthday</b>
Sun 22	3 pm	Rainbow Hall	<b>School of Spiritual Science:</b> Lesson#17 (Please bring Blue Card)
Sun 22	7 pm	Rose Hall	<b>Eurythmy Spring Valley Ensemble:</b> Evening Performance centered around <i>The Storm</i> .
Sat 28			<b>Living Anthroposophy</b>
Sat 28	3 pm	Rose Hall	<b>Spring Concert Delight:</b> Natalie Levin and Veronika Roemer play the music of Bach, Verdi, Mahler and a selection of Showtunes. Proceeds to Sungate Educational
<b>Looking Ahead...</b>			
Mar 1	4 – 6 pm	Rose Hall	<b>CVKH Chamber Music Residency:</b> Play on Philly
Mar 7	12:30 pm	Ethical Society Philadelphia	<b>Spring Concert Delight:</b> Natalie Levin and Veronika Roemer play the music of Bach, Verdi, Mahler and a selection of Showtunes. Proceeds to Sungate Educational
Mar 15	3 pm	Rainbow Hall	<b>School of Spiritual Science:</b> Lesson#18 (Please bring Blue Card)

Mar 21			<b><i>Living Anthroposophy</i></b>
Apr 19	4 – 6 pm	Rose Hall	<b><i>CVKH Chamber Music Residency:</i></b> Raim-Govatos-Martin Trio
Apr 24	7:30 pm	Rose Hall	<b><i>Christ as the Lord of Evolution – Reconciling Spiritual Science and Natural Science:</i></b> a talk by Michael Judge
Apr 25			<b><i>Living Anthroposophy</i></b>
Apr 25	3-5 pm	Rose Hall	<b><i>A Grand Picture of Coherence between the fossil record and Lemuria and Atlantis:</i></b> a workshop with Michael Judge
Apr 26	3 pm	Rose Hall	<b><i>School of Spiritual Science:</i></b> Lesson#19 (Please bring Blue Card)
May 2	4 – 6 pm	Rose Hall	<b><i>CVKH Chamber Music Residency:</i></b> Melvin Chen
May 9			<b><i>Living Anthroposophy</i></b>
Jun 28	4 – 6 pm	Rose Hall	<b><i>CVKH Chamber Music Residency:</i></b> Nasir Dickerson and Dylan Babitch
July 11	4 – 6 pm	Rose Hall	<b><i>CVKH Chamber Music Residency:</i></b> Olea Ensemble

Dear Friends,

We now have a Branch Website. Although folks will receive the Branch Newsletter via email as usual, just know that most Branch announcements will be listed on this site, including contributing financially to the Branch and registering for the Mid-Atlantic Conf.

[sepabranchoasa.org](http://sepabranchoasa.org)

**Branch Retreat, Rainbow Hall, Beaver Run**  
(Please note that this retreat is **NOT** at Rose Hall, Kimberton Hills.)

**February 6 and 7, 2026**

The Camphill School, 1784 Fairview Road, Glenmoore, PA 19343  
Friday, February 6, 2026, 7:30 PM, Saturday, February 7, 2026, 9 AM – 12:45 PM

**HIGHER KNOWLEDGE AS THE ANTIDOTE FOR ARTIFICIAL INTELLIGENCE**

Everyone is justified to be concerned about the rapid advances of Artificial Intelligence, its impact on the human being and all the challenges it brings to civilization and culture. A study of the history, progress, and threat of these advances can fully occupy us. What is essential, however, is that we prepare the antidote and begin to acquire new spiritual forces that advance our capacities and consciousness as far above ordinary sense-bound perception as AI reaches down into the depths of a mechanized supra-logical intelligence.

In this retreat we will explore three steps:

- (1) Going beyond the picture nature of the human being
- (2) Facing the Guardian of the Threshold and meeting the conditions for crossing the threshold
- (3) Awakening to Beingness; that is, to perception of spiritual realities.

Each step will consist of a presentation of thoughts, exercises in music and movement, and small group discussions. We will take the first step on Friday evening, followed by the next two steps on Saturday morning. Join us!

Suggested preparation materials

- (1) The essay FROM NATURE TO SUB-NATURE and Leading Thoughts 183, 184, and 185 . See ANTHROPOSOPHICAL LEADING THOUGHTS or online at [29. From Nature to Sub-Nature - GA 26. Anthroposophical Leading Thoughts \(1973\) - Rudolf Steiner Archive](#)
- (2) The essay ON THE PICTURE NATURE OF MAN, MAY 18, 1924, and Leading Thoughts 35, 36, 37. See ANTHROPOSOPHICAL LEADING THOUGHTS, or online at [Anthroposophical Leading Thoughts - GA 26. Anthroposophical Leading Thoughts \(1973\) - Rudolf Steiner Archive;](#)  
[On the Picture Nature of Man - GA 26. Anthroposophical Leading Thoughts \(1973\) - Rudolf Steiner Archive](#)
- (3) Lecture ON THE RIGHT ENTRY INTO THE SPIRITUAL WORLD: The Responsibility Incumbent on Us, January 1, 1924. See THE CHRISTMAS CONFERENCE For the Foundation of the General Anthroposophical Society 1923/1924. Or online at [XX. On the Right Entry into the Spiritual World: The Responsibility Incumbent on Us - Part II. The Proceedings of the Conference - GA 260. The Christmas Conference \(1990\) - Rudolf Steiner Archive](#)
- (4) The essay SPIRITUAL KINGDOMS AND HUMAN SELF KNOWLEDGE, July 27, 1924. See ANTHROPOSOPHICAL LEADING THOUGHTS, or online at [Spiritual Kingdoms and Human Self-Knowledge - GA 26. Anthroposophical Leading Thoughts \(1973\) - Rudolf Steiner Archive](#)

It is helpful for planning to know who is coming. Please RSVP to Bernie at [bwolf@beaverrun.org](mailto:bwolf@beaverrun.org).

2/22/2026:

## 150th Anniversary of Dr. Ita Wegman's birthday

**Memory Pictures of Ita Wegman on her Death Day by Norbet Glas**, the founder of the Lucas Clinic next to the Wegman Clinic in Arlesheim:

'The request to write about Dr. Wegman has moved me deeply and given me such cause for thought. I have come to the conclusion that there must be very few people whose personality is so difficult to describe as hers. For example, to write a personal account of Dr. Wegman, one must have the gift to create a real and vivid life picture in any description of her. For such she always was: full of a natural, unquenchable source of life – a complete human being, with all the truly human qualities. And such people are admired by many, loved by many, but also misunderstood and even hated by many. Who, then, is right? Like an answer to this question a memory-picture arises of Dr. Wegman in a room with Rudolf Steiner. Her figure was erect; she was wearing a brightly colored dress. With shining eyes, she watched a little group of doctor-friends who had gathered together there. I observe Rudolf Steiner keenly. Never had I seen him like this. He looked at her with an infinitely loving expression. He seemed to me like a father who, with admiration and respect was watching his grown-up daughter, and at the same time was very proud of her. With this picture in mind, one knows for certain, that as long as confidence in Rudolf Steiner remains, one must think of Dr. Wegman too, with admiration and thankfulness.

Simpler pictures ruse up in my memory: the breakfast table in the early days of the Arlesheim Clinic. There of us often sat there together. She was generally first, and waited for us. She did not like one to come late, though I hardly ever heard a direct remark about it. She often read the morning newspaper with the greatest interests, and I know that this rather surprised me. It had been my opinion that Anthroposophists concerned themselves very little with newspapers! But it was characteristic of her, that she had the greatest interest in everything that was happening in the world. It seemed to her just as important to read the Basler Nachrichten as to hear the reports about the patients from us or from the nurses. At times, indeed, something like indignation came over me that she seemed to be more interested in an article in the newspaper than in the report of the night nurse. She did not pay attention to the report, but read and read, and only when she had finished, asked the nurse to repeat it.

Her absolute unwearied activity in those days could only be marveled at. She organized the new Clinic, and saw the patients who were living in; she visited those outside; she held regular consultations in Basle at that time, in the afternoons. She concerned herself with the production of medicines and evolved plans for making them widely known. Her head was full of ideas for the Curative Education Institutes just being established. She sought for connections with many people, and developed these. And with the ingenuousness of someone who is herself unassuming, and asks for nothing for herself personally, she often convinced people how they could put their money to the right use, as she indeed hoped it was. No one can be surprised that many such undertakings went wrong. But she never grew weary of beginning again to discover fresh ways.

In the evenings she often went to Rudolf Steiner, told him of her experiences, asked his advice and listened to what he wished of her. She was late in coming back and we waited for her. Often, she told us then what she wished and what Rudolf Steiner had advised. Her great sense of humor was one of her delightful qualities and hardly anyone in the Clinic could laugh as heartily as she. And as a keen observer, she found very many opportunities for laughter. I can still almost hear her hearty laughter when she once heard me trying awkwardly to say something in Swiss-German dialect to a patient from the village. If she had a plan in her mind, she tried every way to bring her thoughts to realization. She wanted to try it with everybody, expecting from each the capabilities that were necessary. She was eager to carry it through, and she had confidence in people. If they did not go with her, she soon let the matter drop, without being annoyed with them for long. The proposal was suddenly made to me once (I was then quite young) to become the director of a business. I felt neither the inclination nor had I the slightest ability to fill such a post. (At that time, I had only contempt for everything in the business world.) she described to me in glowing colors how well I could do it. I did not wish to undertake it and she realized this at once. I spent a sleepless night. What should I do? The next morning, I saw Dr. Wegman again. She was friendly and interested, as always – but nothing more was said about the ‘directorship’ – never a word more.

And here let another quality of hers be called to mind which I have hardly ever seen so wonderfully developed in anyone else: if people did not do what she asked, or behaved unfairly towards her, she never held it against them for long. She could be overpoweringly angry, so angry that one could only be astonished at it, but in a short time it was all over, and she was always ready to hold out the hand of reconciliation. She was so untiringly active that she never gave herself time really to feel seriously hurt. She was filled with a glowing will-power which communicated itself to others. Her one great wish was that the scientific world should recognize the significance of Anthroposophy. She thought that by far the best way would be to let the scientists make direct contact with Rudolf Steiner. In the last years of Rudolf Steiner’s life, he came to Vienna. In the morning, Dr. Wegman talked over with us the possibility of arranging a meeting with the greatest scientists of Vienna. That was her plan. And we were so delighted, and so fired with her impulse that we let everything else stand aside, and did nothing but go in search of people who seemed to us important. We invited them, and tried to convince them that they would be missing a rare opportunity if they did not come to our meeting that evening. We succeeded, and Rudolf Steiner came together in the evening with the most eminent doctors and scientists of Vienna; he gave an address, followed by a discussion until late into the night which none of those present will ever have forgotten. She was so untiring in her efforts to carry Rudolf Steiner’s teaching far out into the world, because she felt the menacing approach of world catastrophes. Rudolf Steiner himself had given enough warning of it, and consciousness of the threatening evils would not let her rest.

Women as active as she often begin to display a certain hardness, and pride themselves on their virility. This was never so with Dr. Wegman; one was always aware of great womanhood. She never tried to imitate men, either, in her broad-minded thinking. In fact, she lived entirely in certain plans for the future, as to how a great medical and pedagogical movement, on the basis of Rudolf Steiner’s ideas, might be brought to realization. In the realizing of these ideas, she would allow nothing to disturb her. And the many ‘clever’ men, who so often wanted to show her, by rigid logic, how impossible everything would be or what mistakes

she had made – all these she really disliked, and was bored by them. People were offended by this trait in her, for they did not understand it. She would not allow her ardor to be quenched or her untiring zeal to make good use of the time as long as it was still possible to do something. If she had spoken her mind, however, to the person concerned, and he had been very vexed, she was truly sorry. But she would bear with no narrowness, and therefore could not endure certain qualities, such as egoism, vanity, and – most of all – stupidity. If she had been very angry and had spoken in a temperamental way, she would suddenly stop, begin to laugh, and say: ‘But really, it is so stupid!’ And usually, it was very stupid. She simply hated that kind of logic by which the spirit is restricted.

She had in her something of a power with which she could make the impossible possible. This is needed in true medical work and she had this will to heal as no one else. This fire in her nature stimulated the doctors who were round her, and for that we shall be eternally thankful to her. She was ready to help at any moment. If she was not immediately ready with the advice she wanted to give, she went to Rudolf Steiner, asked him and at once brought the answer. In Vienna I often received word from her within twenty-four hours from Basle as to what to do in this or that case. Like all magnanimous people, she was full of praise and appreciation for good work. I remember how she came once to one of the Homes which indeed had been founded at her suggestion, but had not yet been seen in full working order. In the morning – having arrived the night before – she looked all round, and said, with warm admiration: ‘I could not have believed that Rudolf Steiner would be so alive here!’ And she praised everything. We even felt that it was more than we deserved. But it was such a joy for her when something succeeded, that she found no limits to her praise. Those who accompanied her were not always too pleased about this! But if she noticed it – and she generally did notice – then she made a point of expressing her appreciation all the more!

The last time I was able to see her – shortly before the outbreak of war – she seemed to have greatly changed. One felt a great power of peace flowing from her. But it was no longer the earthly, warrior-nature which used formerly to show itself: now it was deep pain and wisdom. She wanted to help everyone for whom there was something she could do. More people from Germany and Austria asked help from her than she could undertake. How moved she was when one day I brought to her a doctor from Vienna who had fled and waded through a stream in the night, so as to be able to cross the border at an unguarded spot! He possessed nothing but his soaked clothes, and he was quite destitute. She had never seen the man before. All her warm heartedness broke through at such a moment and she did everything that was possible at that time. Long afterwards this doctor wrote with admiration of our ‘Colleague’ at Arlesheim.

If these few pictures from her life help to indicated something of the character of Dr. Wegman, the aim and intention of the writer is achieved. Their purpose has been to bring to remembrance those great human qualities which made her want to lead us towards lofty goals.’ ~**Norbet Glas**, Gloucester, England

Contributed by Melissa Greer

# Anthroposophic Meditation Workshop

## Connecting to the angelic world

Phoenixville, PA:

February 20 to 22, 2026

Course leaders: Agnes Hardorp, Thomas Mayer

Friday 6 - 9 p.m., Saturday 9:00 a.m. - 7:00 p.m.

Sunday 10:00 a.m. - 2:00 p.m.

Location: Beaver Farm Campus

551 West Seven Stars Road, Phoenixville, PA 19460

Course fee \$220, reduction possible

To register: [meditation333@protonmail.com](mailto:meditation333@protonmail.com)

## Living with the angelic world

Thursday, February 19, 7.00 p.m. - 9 p.m.

Lecture by Thomas Mayer

Independent of the workshop. Donation welcome

Location: The Christian Community of PA

212 Old Lancaster Road, Devon, PA 19333

[www.anthroposophical-meditation.info](http://www.anthroposophical-meditation.info)

## Course leaders:

**Agnes Hardorp** was born in Hamburg, Germany and grew up in the United States. She has worked as a professional singer, voice teacher, pianist and eurythmist. For the past 20 years she has been teaching courses in Anthroposophical Meditation all around Germany, Switzerland, Holland and Austria.

**Thomas Mayer** was born in Kempten, Germany. He was co-founder and director of “More Democracy” and has organized many local referendums in Germany and Switzerland. He has published books on elemental beings and nature spirits and “Covid Vaccines from a Spiritual Perspective – Consequences for the Soul and Spirit and for Life after Death”. For the past 20 years he has been teaching meditation together with Agnes.

## Something new is forming . . . would you like to be part of it??

The second gathering took place of a group (no name yet decided upon) which is developing ideas around the creation of multi-generational mutually supportive social groups. Initially conceived as a way for elders to feel supported – spiritually and physically, as needed - through their advancing years, the arrival of a number of younger individuals made it clear that social support systems are very much wanted, regardless of age.

Twenty-one individuals (from mid-30s to 80) met on Sunday, November 23 in Rose Hall, Camphill Village Kimberton Hills, each sharing their interest in the topic, then pondering together a way forward to create a social network which could include smaller groups forming who wish to “be there for one another” in the years ahead. Inspired by the Okinawan tradition of Moai (pron. MOE- I), an intentional group formed for companionship and mutual support, six in attendance jumped in and have already formed a Kimberton-area version!

Various ideas were expressed about how the larger group now meeting could function, as those present wished to get to know one another through additional gatherings with activities which could include movement, creating a resources directory, discussing a theme (e.g. crises we’re facing or expecting to face), as well as sharing a meal, an idea offered with the welcomed promise of soup at our next gathering!

In searching for a name for this initiative we suggested including the importance of the word trust (“Trusted Friends” or “Becoming Trusted Friends” or “Active Trusting”, or “Trust in Action”) and also the word “blossoming” was offered as it became clear that we are not only interested in support from friends during hard times or illness, but also support in our further growth and development as striving human beings. A quote by Rudolf Steiner was read regarding the crucial nature of Trust to prevent humankind from falling into an abyss.

The group agreed to shared leadership of the gatherings. Three individuals planned the first two, so now a small group of others will share that responsibility.

**We warmly welcome you to our next gathering on Sunday, March 22 at 3 p.m., again in Rose Hall.**

The report of the first gathering on Sunday, October 19 was sent out by Branch secretary Rick Ruffin and is printed again, below, for those who missed it.

NOTE: if you want to be on the SEPA Branch A.S. mailing list which includes a calendar of many local events, contact Rick: [ruffin@voicenet.com](mailto:ruffin@voicenet.com)

(Report by Christine Huston)

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## Reprinting the report of first gathering on October 19, 2025:

On Sunday, October 19, seventeen individuals (ages from early 50s – early 80s) gathered at Rose Hall, CV Kimberton Hills, to explore questions relating to the mysteries of aging.

Each person spoke about their interest in this topic. Dr. Melissa Greer spoke of 7-year cycles of the etheric body which, over a life time, move more and more into the realm of the head enhancing spiritual capacities, creating a “crown” in old age. She also spoke of the Japanese Moai custom: small groups, assigned in childhood, to look out for one another throughout life, being conscious of one another, doing things together sometimes, perhaps celebrating life events and festivals together. Might we want to take inspiration from this social-cohering custom for those in our own community, ensuring that all are seen, included in social life, tended to as needed, and encouraged in further spiritual growth?

We asked:

- How can our local elders be a blessing to next generations, sharing knowledge and wisdom?
- How can elders feel supported in bringing forward their gifts as well as continuing to pursue their life goals?
- How can we be equally aware and supportive of elders’ inevitable needs and their aspirations and initiatives?
- Can we become a safety-net of mutual care and interest for one another?

Karen Arthur offered an invitation to join a study group starting October 27 at 7 p.m. to be held in the CHC (Community Health Center) at Camphill Village Kimberton Hills, first studying Norbert Glas’s book The Fulfillment of Old Age. A second book is a compilation of Steiner’s words on aging titled Getting Old. Note: once assembled, the participants will determine the best time for the study, going forward. For more information call Karen at 610-935-4576.

Some shared current experiences such as meeting regularly with a small group for dinner and how essential friendship is.

Consciously choosing not to determine a particular form for what might evolve from this conversation, we set a time and date for a further exploration into this theme as we carry the questions and share them with others in our community: November 23 at 3 p.m. in Rose Hall. ALL are invited, both young and old!

(report by Christine Huston)

## Anthroposophy and Karma Study Group – A ‘new beginning’ with Anthroposophy

Dear Friends,

We have reached about the half-way mark of our first year in the ‘Anthroposophy and Karma’ Study Group, which works in the context of the 10-year work inaugurated at the international gathering to mark Rudolf Steiner’s 100th death day in March 2025 in Beaver Run, as outlined in the document “2025 to 2034: Building Spiritual Substance at the New Millennium” (if interested in this document, please contact me).

We just completed our study of the 6 lectures given by Rudolf Steiner in Dornach, right after the Christmas Foundation Conference, in January 1925, entitled "Rosicrucianism and Modern Initiation" (GA 233a), which in themselves can be seen as a continuation of the lectures given on the evenings of the Christmas Conference (“World History in the Light of Anthroposophy”, GA 233). These 6 lectures took us on a journey in time through descriptions of various initiation practices throughout the centuries following the Mystery of Golgotha, told in such a way that led us to suspect the direct karmic involvement of their author in some, if not all, of these initiation practices. At last, we arrived in our Michael Age and an understanding of the central significance of the Being of Christian Rosenkretz and the stream of Rosicrucianism for the spiritual initiation path that is relevant to our time.

Beginning with our next meeting **on Wednesday, January 7 at 8pm in Rainbow Hall**, we will turn to 5 lectures that Rudolf Steiner gave at the end of January 1925. The first 3 of these come from a lecture cycle called “Anthroposophy, an Introduction” (GA 234), which, in Rudolf Steiner’s own words, constitute for him a ‘new beginning’ with the substance of Anthroposophy – a new way of teaching it and of introducing people to the supersensible human being. He speaks of the longing of human souls in our time, of the meditative consciousness that this time requires, and about the path from ordinary to initiation knowledge. This substance leads directly into what Rudolf Steiner speaks about in the last 2 lectures, which we will study before Easter, which are the first 2 so-called ‘karma lectures’ that he gave. There, we will meet the two gates to the supersensible world: the Sun gate and the Moon gate. All of this new content given by Rudolf Steiner was then ‘condensed’ in a way into the seed-form of the Leading Thoughts, which he began to publish in February of that same year.

As we are, in a way, ‘stepping into new waters’ at our next meeting, it is our hope that anyone interested will feel much encouraged to still join this study group – it is not too late!

Warmly, Andreas Schuschke ([aschuschke@camphillschool.org](mailto:aschuschke@camphillschool.org))

**Next lecture:** [1. Anthroposophy as What Men Long for Today — GA 234. Anthroposophy, An Introduction \(1931\) - Rudolf Steiner Archive](#), January 19, 1924, Dornach

**Upcoming meetings, all Wednesday, 8pm, in Rainbow Hall:**

January 7, February 4, March 4, April 1

## Physical Evolution in Light of Anthroposophy Two talks by Michael Judge

Christ as the Lord of Evolution – Reconciling Spiritual Science and Natural Science  
Friday, April 24 at 7:30 in Rose Hall

Coherence between the Fossil Record and Lemurian and Atlantean stages of Earth  
Evolution (workshop)  
Saturday, April 25 from 3 pm – 5 pm

On Friday evening, Michael Judge will be speaking at 7:30 in Rose Hall on "Christ as the Lord of Evolution -- Reconciling Spiritual Science and Natural Science." He will address the three sacrifices and four deeds of Christ in evolution, as seen in the geological, paleontological and archeological records. Rudolf Steiner observes that genuine spiritual science and genuine natural science will always agree. Michael has discovered and will present a coherent and plausible correspondence of these two sciences as a basis for further research.

On Saturday afternoon, from 3:00 to 5:00 in Rose Hall, Michael will give a workshop showing the grand picture of coherence between the fossil record and the spiritual scientific description of the Lemurian and Atlantean stages of Earth evolution. He welcomes questions from the audience, and will share the open questions in the field of natural science that would benefit from considering the results of spiritual science.

Michael Judge was born in Washington DC near the Smithsonian Natural History Museum to Irish immigrant parents. Michael has had a keen interest in the past since being a young lad. He graduated from the University of Maryland with a BA in History where he also studied geology, anthropology, and archeology.

He has also held the State of Maryland Teacher Certification completing the course work.

Michael encountered Anthroposophy in 1978 reading Cosmic Memory by Rudolf Steiner. The precise descriptions in the book were striking yet of seeming fantastic nature and content. There and then an urge to show the plausible coherence of evolution between Natural Science and Spiritual Science was born.

It continues to this day 46 years on.

Michael has worked in business, some Anthroposophical in nature. He has worked as a conventional educator and he is a Waldorf Teacher. He holds a Waldorf Teaching Certificate, a Spacial Dynamics Institute Certificate, and attended multiple sessions of the Rudolf Steiner Institute. He founded and coordinates the Chesapeake BioDynamic Network linking biodynamic endeavors in the greater Chesapeake Region (VA, MD, DE, DC, WV).

He has presented widely since 2010 looking to resolve Rudolf Steiner's picture of Evolution as a Spiritual Scientist with the conventional Natural Scientific picture of Evolution.

## Monthly Poetry Book club

Poetry Book Club will meet on 01/24/2026 at 11AM-12:30PM EST. Lori Widmer Hess will review fellow eurythmist Annalies Davidson's Views and Karen Hite will review Jonathan Stedall's No Shore Too Far. Come in-person to 151 Saylor's Mill Rd, Pottstown, PA (no reservation necessary) or

[Click Here to Attend Via Zoom](#)

Upcoming:

2/28/2026: Joyce Reilly plans to review Maarten Ploegen's Honeymoon of Mourning (2017)

3/21/2026 Joel Bartlett plans to review Daniel Polifkoff's 2007 Dragon Ship.

We still need reviewers for some dates in 2026, including: 4/18; 5/30; 6/27 (final meeting completes 2-year study group). If we complete our review of all of the poets on the reading list before completion, then we may come back to some that the group wishes to study more completely (e.g., where we ran out of time or where the group wants to give a second look at some poets). Books to review include Matthew R. A. Bingham's 2016 The Book Within the Temple, the 1998 edition of Albert Steffen's poems as translated, The Power for Resurrection's Flight, and Peter Rennick's blog Did I Miss A Day. Books are available on loan from George.

There is information relating to some of the poets we've reviewed at the following website: [Poetry Section](#). Two Phoenixville/Pottstown-area websites listing cultural events are: <https://www.sepabrancharasa.org/calendar-and-events/> and <https://poetsofpxv.com>

## Plan for the Future of Your Books

(a message from the Steiner Online Library [rsarchive.org](https://rsarchive.org) )

Are you downsizing and having difficulty finding a home for your library? We accept both German and English anthroposophical books for our resource library and recirculate duplicates through our online bookstore. By donating and/or purchasing books from us, you are not only helping to preserve these valuable resources, but you help to fund our work on the Rudolf Steiner Archive. Together, we can ensure these important works reach a broader audience.

### Donate Books

When you give books to our nonprofit, Steiner Online Library, you will receive a donation receipt for tax purposes *and* at the same time help us to fund the Rudolf Steiner Archive.

**Mail to:** Steiner Online Library  
PO Box 42  
Interlochen, MI 49643-0042 USA

Dear Friends of the SEPA Branch,

Would you like to contribute to the cultural life of the Branch?

**Here's how: (see below)**

With gratitude,

Rick Ruffin (Secretary) and John Mugge (New Branch Treasurer)  
Branch Initiative Group members

**Supporters of the Newsletter and Anthroposophy in our area frequently make their donations to the Branch this time of year.** Donations ranged from \$25 - \$500 last year; \$200 seemed to be most common. Every donation is appreciated. Funds are used to support anthroposophical initiatives, including the bringing of performances, lectures and other events to the community. Generous donations at the door cover many, but not all, costs.

**There are two easy ways to donate to the Branch:**

**1. Via PayPal's Giving Fund.**

**Click either link below:**

<https://www.paypal.com/US/fundraiser/charity/1632250>

[sepabranchasa.org](http://sepabranchasa.org)

**Then, click on the blue "Donate" button** to the right of and above the Branch's name (not on the "Start a fundraiser" button that is farther down on the page).

**Choose (or better yet!) enter the amount of your donation.**

**Please be sure to click the box: "Share my name and email with this charity" so that we can thank you!**

**Follow remaining instructions to pay from your bank account or credit card.**

**Why use PayPal's Giving Fund?** Though it can take over a month for the money to arrive in the Branch's account, this path reduces transaction fees (PayPal charges no fee for this) and environmental impact, while saving you the cost of a stamp.

## 2. Send a check payable to "SE PA Branch AS" to:

**SEPA Branch AS**  
**PO Box 401**  
**Kimberton, PA 19442**

**Want a more challenging (but more rewarding 😊) giving experience?** If you have your own Paypal account, and link it to your credit card, you might be able, as I was, to use your credit card "points" to make the gift, instead of actually paying out of pocket.

If you have any questions or suggestions, please feel free to contact me!

John Mugge, Treasurer

Email: [sepabrandh@gmail.com](mailto:sepabrandh@gmail.com)

# The Being of Man and His Future Evolution

## GA 107

*26 January 1909, Berlin*

## VI. Illness and Karma

Let us continue with our studies which are to bring us closer and closer to a deeper understanding of man's being and task in the world. You will remember that in one of the group lectures held here this winter (10th November) we spoke about the four different ways in which it is possible for the human being to be ill, and we indicated that illnesses arising as the actual result of karma would not be discussed until later. Today we want to talk about at least a certain part of this karmic cause of illness.

We explained before that the division of man's being into four members, the physical body, etheric body, astral body and ego, enables us to have a kind of survey of the phenomena of illness in so far as each of these members comes to expression in certain organs and organ complexes of the physical body itself. That is, the ego has its chief physical equivalent in the blood, the astral body in the nervous system, the etheric body in all that comes under the heading of the glandular system, and the physical body represents itself. Then we presented the illnesses arising out of the ego as such, and which therefore have their physical manifestation in irregularities in the functioning of the blood. We indicated that what originates in irregularities in the astral body manifests in irregularities

in the nervous system, and what originates in the etheric body manifests in the glandular system, and that it is in the physical body that we have to look for those illnesses that primarily have external causes. All this, however, only points to that aspect of illness that is connected with the span of one human lifetime. Now anyone who is able to look at world existence in a spiritual scientific way has an inkling that illness must also depend to some extent on a person's karma, on that great law of causes which show the spiritual connections between man's various incarnations.

But the ways of karma are very intricate and manifold, and we must study the more detailed composition of karmic connections before we can understand anything about them. Let us talk today about a few aspects of something that is very interesting for people to know, namely, how illnesses are connected with causes made by man himself in earlier lives. In order to do this we must say a few introductory words on the subject of how the law of karma works in human life. We shall be referring to some things most of you know from other lectures, but it is essential to have an exact picture of how the karmic causes of one life become the effects in the next. Therefore, we shall have to say a few words about what actually happens to man spiritually in the period after death. We know that on passing through the portal of death man first of all has the kind of experiences that come about because he is now in an entirely different situation from anything met with in life. His ego and astral body are connected with the etheric body, but without the physical body being there. He has, as it were, laid that aside. This only happens in exceptional circumstances in life, as we have often mentioned. During life, when man is asleep, he lays his etheric body aside as well as his physical body, hence this combination of ego, astral body and etheric body exists only after death, and then for a short while only, just a matter of days. The experiences that follow immediately after death have also been mentioned; man's feeling of growing larger and larger beyond the space he previously occupied, until he encompasses all things. We have mentioned the picture of his past life standing before him as a great tableau. Then, after a number of days that varies individually, the second corpse, the etheric body, is laid aside and absorbed by the general world ether, except in those cases we mentioned whilst discussing intimate questions of reincarnation, when the etheric body is preserved in a certain way for use in the future. Nevertheless, an extract of the etheric body is kept, being the fruit of life experience. Then follows the life that is determined by the combination of ego and astral body without man being bound to a physical body. This is the period we call Kamaloka in anthroposophical literature, and often describe it, too, as the period of learning to do without the physical body and physical existence altogether.

We know that when man has just passed through the portal of death, he still has all those forces in his astral body which were there at the moment of death. For he has laid aside only the physical body, the instrument of enjoyment and action. This he has no longer, but the astral body he still has. He still has the bearer of passions, instincts and desires. He still hankers for the same things—out of habit you might say—that he hankered for in life. Now whilst he was alive it was through the instrument of the physical body that man satisfied his desires. After death he no longer has this

instrument, thus he is deprived of the possibility of satisfaction. This is felt as a kind of thirst for physical life until man has grown accustomed to live solely in the world of the spirit and to have solely what can be acquired out of the spirit. Until man has learnt to do this, he continues living in what we call the period of breaking himself of his habits, or Kamaloca.

We have already described the remarkable way in which this period of life runs its course, and we know that at this stage of his existence man's life flows backwards. This is something that is difficult for newcomers to anthroposophy to understand at first. Man passes through the Kamaloca period which lasts roughly a third of the length of his earthly life—in reverse sequence. Assuming that a man dies in his fortieth year, he will pass through all the experiences he has gone through in life in the reverse order, beginning with his thirty-ninth year, then the thirty-eighth, the thirty-seventh, the thirty-sixth, and so on. He really does go through his whole life backwards, right to the moment of birth. This is what is behind the beautiful words of Christ, when He was speaking of man's entry into the spiritual world or the kingdom of Heaven: 'Except ye ... become as little children, ye shall not enter into the kingdom of Heaven!' In other words, man lives backwards as far as his first moments and being absolved of everything, he can then enter Devachan or the kingdom of Heaven, and be in the spiritual world from then onwards. This is difficult to imagine, as we are so very accustomed to time being absolute, like it is on the physical plane. It requires considerable effort to get used to this, but it will come.

Now we must picture to ourselves what man actually does in Kamaloca. We could say a great deal about it, of course. Today, however, we shall concentrate solely on what concerns the question of the karmic cause of illnesses. So, what I am about to say must not be taken as the only kind of experience in Kamaloca, but as one among many.

We can visualise first of all what use man makes of this time in Kamaloca for his future by imagining that the man who died at forty had done something in his twentieth year that hurt someone else. When somebody has done something like this that hurt another person, it has a certain effect on his whole life. Any action of man that hurts another being or creature or the world in general, hinders the doer in his development. This is what the pilgrimage of life means for me, that the primary force of the soul, as it goes from incarnation to incarnation, is set for further development. And this development progresses in such a fashion that man as it were is always putting obstacles in his own path. If this primary force were the only thing that were active—it is this very force that is to bring the soul back to the spiritual—man would need only a very short time on earth. But in that case the whole of earth evolution would have taken an entirely different course; it would also have failed to achieve its purpose. You must not think that man would be better off if he put no obstacles in his own way. It is only by setting himself these handicaps that he grows strong and acquires experience, for it is the very eradicating and overcoming of these hindrances that will make him the strong being he must become by the end of earth evolution. It is thoroughly in keeping with earth evolution that

he puts stones in his own path. If he did not have to muster the strength to remove these obstacles, he would not acquire this strength at all. Then the world would be the poorer. We must altogether disregard the good and evil connected with these hindrances and look solely at the wisdom of the world that intended, right from the beginning, that man should have the possibility of setting himself hindrances in earthly evolution so that in removing them he could acquire strength for later. We could even say that the wise guidance of the world allowed man to become evil and gave him the possibility of doing harm, so that in repairing the harm and overcoming the evil he can become stronger in the course of karmic development than he would have become had he reached his goal without effort. This is how we should understand the significance and justification of obstacles and hindrances.

When, therefore, whilst living his life backwards in Kamaloca after death, a man encounters some harm he did to a fellow man in his twentieth year, he experiences this harm just as much as the joy and good he brought to others. Only now it is in his own astral body that he experiences the harm he did to someone else. Supposing he hit someone when he was twenty, so that it really hurt. In his reverse journey through life, he feels it in his own astral body in exactly the same way the other person did when it happened. You experience objectively in the spiritual world everything you yourself did in the external world, and in the process, you acquire the strength and the inclination to compensate for the pain in one of your future incarnations. Your own astral body tells you what it felt like, and you realize you have laid an obstacle in the way of your further development. This has to be cleared away, otherwise you cannot get beyond it. This is the moment you form the intention of getting rid of the obstacle. So, when you have lived through the Kamaloca period, you arrive back in your childhood filled with the intention of getting rid of all the hindrances you created in life. You are full of intentions, and it is the force of these intentions that brings about the special character of your future lives on earth.

Let us suppose that in his twentieth year B hurt A. He now has to feel the pain himself, and resolves to recompense A in a future life, that is, in the physical world, where the injury was done. The force of this good resolution forms a bond of attraction between B and A and brings them together in the next life. That mysterious force of attraction that brings people together in life springs from what they have acquired in Kamaloca. Our experiences there lead us to those people in life whom we have to recompense or with whom we have any kind of connection. Now you will realize that the Kamaloca forces we have taken into ourselves for the righting of wrongs in life can by no means always be worked out in a single life. It can then happen that we form connections with a great number of people in one life, and that next time we are in Kamaloca we have the possibility of meeting them again. Now this depends, too, on the other people, whether we meet them again in the following life. That spreads itself over many lives. In one life we correct this, in another life that, and so on. You must certainly not imagine that we can immediately put everything right in one life.

It depends entirely on whether the other person also develops in his soul the corresponding bond of attraction.

Now let us take a closer look at the working of karma, by examining a particular example. In Kamaloca we form the intention of carrying out a certain thing in the next or one of our future lives. This force planted in our soul remains in it and does not leave it. We are born again with all the forces we have mustered. This is inevitable. Now life consists not only of those things we have to put right in our karmic connections although what we are about to say can also be related to that. We may have put hindrances in our path, lived in a one-sided way, not made proper use of our life, living only for particular pleasures and tasks and allowing other possibilities that life offered us to pass us by, so that other faculties have remained dormant. This also calls forth karmic causes in Kamaloca, and we bring this with us into life. Then we are born again as babies. Suppose we live to be ten or twenty. Our souls contain all the forces we have mustered, and when they have become mature, they make their appearance. During a certain period of our lives an inner necessity will doubtless arise urging us to carry them out. So let us suppose that in our twentieth year we feel an inner urge to carry out a particular deed, because we made the resolution in Kamaloca.

For the sake of simplicity, let us keep to the example of feeling the urge to recompense someone. The bond of attraction has brought us together, and there he is. As far as the external situation goes, we can quite well do the deed. Yet there can still be an obstacle. The compensating deed could be one to which our own organism is not equal. Our organism is also dependent on the forces of heredity. This makes for disharmony in any life. Man is born on the one side into these forces of heredity. His physical and etheric body inherit the qualities that can be passed down through the generations. This hereditary stream is, of course, bound to have some measure of external connection with the karma our soul has set itself. For as it comes down from the spiritual world our soul is attracted to the kind of parents through whom it can inherit those qualities that come closest to our requirements. They never, however, entirely correspond, for in the body this cannot be so. There is always a certain discrepancy between the forces of heredity and what the soul brings with it from the past. Now it all depends on whether the soul is strong enough to overcome all the obstacles in the line of heredity, and is capable of re-forming the organism during the course of a lifetime, so that it overcomes what does not suit it. People vary a great deal in this respect. Some souls have acquired great strength in the course of previous incarnations. A soul of this nature has to incarnate in the most suitable body possible, though it will not be absolutely suitable. Yet this soul might be strong enough more or less to overcome everything not suited to it, though this is not necessarily always the case. Let us follow this up in detail by looking at the brain.

This instrument of our life of concepts and ideas is inherited externally through our line of heredity. Its delicate convolutions are formed in one way or another according to this line of heredity. The soul will always, to some extent, have the inner strength to overcome what does not suit it and bring

its instrument into harmony with its own forces, but only to a certain extent. The stronger the soul is the better it can do this. And if circumstances are such that it becomes impossible for the soul forces to overcome the resistance in the composition of the brain, the brain cannot be used properly. And then there occurs what we call mental defectiveness, mental illness. A melancholic temperament arises too, because the soul forces are not strong enough to overcome certain things in the organism. In the middle of life—it is different at the beginning and at the end—the forces of our soul always encounter a certain unsuitability in their instrument. This is the secret that always lies hidden behind the inner conflict and disharmony in human nature. What men often imagine to be the reason for their discontent is usually just a mask. In reality the reasons for it are as we have described. Thus, we see the relationship between what the soul takes with it from incarnation to incarnation and what it receives from the line of heredity.

Now let us suppose we are reborn, and when we are twenty our soul feels the urge to compensate for a particular deed. We have also encountered the person concerned, yet our soul is not capable of overcoming the inner resistance necessary for doing the deed. We always have to set our forces in motion when we have a deed to do. A person does not usually notice anything happening within him, and, to begin with, he does not need to notice. The following might easily happen: There is a person who, at the age of twenty, feels the urge in his soul to compensate for something. External circumstances are favorable, but his inner strength cannot take hold of his organs and carry out what he should do.

A person does not need to know about all this, yet he will be aware of its effect. This effect appears in the form of some illness, and here lies the karmic connection between what happened in a previous life and the illness. The spiritual cause of the illness will guide the whole process in such a way that the person thereby becomes capable of carrying out the deed of compensation the next time he has the opportunity. To put it another way, in our twentieth year we are not capable of doing a particular deed. The urge is there, nevertheless, and the soul wants to do it. What does the soul do instead? It struggles, as it were, with its unusable organ, attacks it and destroys it. When the organ that should have been instrumental in carrying out the deed externally has been destroyed by these soul forces, then comes the inevitable reaction, which we call the process of healing, and the forces of the organism have to be called up to restore the organ. This organ, which was destroyed because it was unfit to perform the task, is rebuilt through the illness so as to be capable of performing it, although by the time the illness is over it might well be too late. But then the soul has now gained the strength to mold the growth and development of this organ in the course of life in such a way that in the next incarnation the deed can be carried out. Thus, illness can be the very thing that makes us fit to carry out our karmic obligations in another life.

Here we have a secret karmic connection between illness and further development, for in reality illness is a process of further development. In order that the soul develops the power to form an

organ in the way it needs, the unsuitable organ has to be destroyed and rebuilt again by the soul forces. Here we come upon a law in human life that has to be described somewhat as follows: Man has to acquire his strength by overcoming obstacles in the world, one after another. Strictly speaking all our strength was acquired by the overcoming of obstacles in previous incarnations. Our present capacities are the result of our illnesses in earlier lives.

To make this especially clear, let us imagine that a soul is not yet capable of making use of the mid-brain. How can it acquire the capacity to use it properly? It can only do this by becoming conscious of the incapacity, destroying the mid-brain and rebuilding it, and in this process of rebuilding the capacity is acquired. We become capable of everything that we ourselves have taken through the process of destroying and rebuilding. This has been felt to be true by all those people who, in the various religions, have connected a very exalted being with this process of destroying and rebuilding. In the religious beliefs of the Indians 'Shiva' represents the ruling powers that destroy and then restore things to life again.

That is one of the ways in which karma instigates a process of illness. In the case of illnesses that concern mankind in general rather than man as an individual, we find something else that gives them a more general character. For instance, we see typical cases of children's diseases appearing at certain times. These show nothing else than that the child is learning inner control of a certain part of his organism, after which he can then be in control of it in all his future incarnations. We should regard illness as a process that makes a person capable. We shall then come to think of illness in quite a different way. We must not, of course, conclude from this that if someone is knocked down by a train it should be explained in the same way. That sort of thing does not come under the same heading as illness nor what we have just been discussing. But there is another kind of karmic cause of illness which is just as interesting, and which we shall only understand if we look at it in greater detail.

Suppose you learn one or another thing, the sort of thing you learn in life. First of all, you have to learn it, for the most important accomplishments in life have first to be learnt. The process of learning is absolutely necessary. But that is not the end of it, for learning is only the most external part. The learning of a thing is still a long way short of all that we shall experience through it. We are born into life with definite capacities acquired partly through heredity and partly through our earlier incarnations. The range of our capacities is after all limited. In the course of each incarnation, we increase our store of experience. This acquired knowledge is not so closely connected with us as the temperament and disposition and so on that we have brought with us into life. What we learn in life to begin with in the way of memory and habit is less closely connected with us, and therefore it also makes its appearance in life in a more fragmentary manner. Not until after death does it appear in the etheric body in the great memory tableau. Then we have to incorporate this into us and make it part of ourselves.

Let us assume then that we have learnt something in life and are then born again. In our new life it can well be that because of hereditary or other conditions, or perhaps because our learning has not been harmonious, and although we have learnt something, it was not sufficient to have the whole thing at our finger tips, then on reincarnating, we develop what we have learnt in one direction but not in another. Let us assume we learnt something in life that necessitates having a certain part of our brain organized in a particular way or having a certain characteristic in the blood circulation in a succeeding life, and then let us assume that we had failed to learn the other things that are a necessary part of this. This, however, is not necessarily an immediate drawback. Man has to take forward leaps in life, and he has to learn from experience that he has done something in a one-sided way. Now he is born again with the fruits of what he has learnt, but he lacks the possibility of developing himself in such a way that everything can come to expression, and what he has learnt from life can really be carried into effect. A man might for instance have received a certain degree of initiation into the great mysteries of existence in one of his incarnations, and when he is born again these forces that were planted in him want to come to expression. But let us assume it has been impossible for him to develop certain forces which could produce the necessary harmony in the organism. At a certain point in his life it will inevitably happen that what he previously learnt wants to come to expression. But an essential organ is missing. So, what happens? An illness has to occur that could have a very, very deep-seated karmic cause. And again, part of the organism has to be destroyed and rebuilt afresh. And by means of this rebuilding of the organ the soul senses which are the right forces in the other direction, and it takes this feeling along with it. When this is acquired this way, or even through initiation, it usually happens that the fruits show themselves in that same incarnation. That is, an illness occurs in the course of which the soul experiences what it lacks. And then, for instance, something can take place immediately after the illness that otherwise would not have been achieved. It could be that a person would have been able to reach a certain stage of enlightenment in his previous life, but he could not get through to part of his brain, and he did not develop the strength to break through the resistance. Then this offending organ must inevitably be destroyed, and a severe illness can result. Then comes the rebuilding, whereby the soul becomes aware of the forces necessary to overcome the blockage, and the awaited enlightenment ensues. The process of suffering an illness can definitely be regarded as a sign that something important is to *follow*.

Now we are touching on matters that our profane world would certainly sneer at. Yet many a person will have noticed a kind of perpetual discontent, as though part of the soul could not come to expression and life becomes impossible. A severe illness breaks out, and the overcoming of this illness brings an entirely new impulse, like a feeling of release that the blockage has really gone and the organ can be used. This was all due to the organ being unusable. In the life cycles of the present, people still have a lot of these blockages, of course, and they cannot all be overcome at once. We

must not necessarily think of spiritual enlightenment every time; this kind of thing also happens in connection with many less significant life processes.

Thus, we see that on the one hand we are faced with the necessity of developing some particular quality, and on the other hand the course of karma triggers off illness. Therefore, we should never really be satisfied with remarking in a trivial sense: 'If I get ill I have brought it upon myself through my karma.' For we should not only think of karma in the past and of illness as being the settlement, but we should actually think of illness as just the second stage, which arises in order to produce creative strength and ability in the future. We thoroughly misunderstand illness and karma if we only look at the past; this turns karma into a merely accidental law of fate. But when we can look through present karma into the future, then karma becomes a law of action and of fruitfulness in life.

All this points to a significant law governing human existence. And in order to get at least some idea of it today—we shall return to it in greater detail later—let us look back into that ancient time in which man came into being in his present form, the Lemurian epoch. Man gradually descended from divine-spiritual existence into today's external existence, cladding himself first of all in his sheaths, and set out along the path of incarnations in the outer world, moving forward from incarnation to incarnation until the present time. Before man began to incarnate, the possibility was not there for him to engender illness within himself in the way he can today. Not until man had acquired the ability to control his relationship with the outside world was he capable of doing wrong and therefore also capable of producing wrong formations of his organs and of engendering the possibility of illness. It was impossible before that for man to give rise to the process of illness in himself. Whilst divine influence was still supreme, and it was not yet in man's own hands to conduct his own life, there was no possibility of illness. Then this possibility of illness arose. If this is how it was, where can we best learn the way to heal? The best way of doing this is to look back into those times when divine-spiritual powers sent their influence into man and endowed him with perfect health, with no possibility of illness, that is, before his first incarnation. People who have had any knowledge of this have always felt this way. Bearing this in mind, I would now like you to try and look beneath the surface at the kind of thing expressed in mythologies. I will not actually draw your attention to the source of medical science proper in the Egyptian Hermes cult, but only to the Greek and Roman cult of Aesculapius.

Aesculapius, the son of Apollo, is so to speak the father of Greek physicians. And what does Greek mythology tell us about him? While still a boy his father takes him to the mountains where he can become the pupil of the centaur Chiron. It is Chiron the centaur who teaches Aesculapius, the father of pharmacy about the healing forces in the plants and elsewhere on the earth. What kind of being is Chiron the centaur? He is a being of the kind that existed before man descended in Lemurian times: a being half man and half animal. This myth tells us that Aesculapius is taken to the particular

Mystery where he is shown those forces of health which were the source of man's health before man came down into his first incarnation.

Thus, we find this important law expressed in a Greek myth, too; this great spiritual fact, that must be of particular interest to us, coming as it does at the start of man's earthly pilgrimage. The myths, in particular, will only be recognized as pictures of the deepest happenings of life when human beings get beyond the ABC of spiritual science. Myths, especially, are pictures of the deepest secrets of human existence.

When the whole of life is looked at in this way, it will be judged accordingly, and—this must be stressed more and more—spiritual science will grow into something that will become part of everyday life. Men will live spiritual science, and not until that time comes will the original intention of spiritual science come to realization. Spiritual science will become the great impulse for the ascent of mankind, for mankind's real welfare and real progress.

## Newsletter

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