

Thinking Through Appearances

Phenomena in Exercises of Thought

BY MARK ROBERTSON

You get up in the middle of the night to fetch a glass of water. On the way to the sink you feel suddenly the sensation of many taut strands of cobweb on your face. You react immediately, swiping all away.

While working out the question of *BEING*, Martin Heidegger gave the reader a model of sorts to consider understanding the difference between an appearance and a phenomenon. The understanding of this distinction and its relation to thinking can help us understand better the nature of the directly given things of the world and their relation to our destiny. This consideration can also lead to silent revelations about hidden truths. WE CAN PERCEIVE WHAT IS HIDDEN THOROUGH THAT WHICH IS NOT HIDDEN. Kind of like discovering there is a spider in your world when encountering a cobweb. In such instances we realize that our destiny is related to things. Things are beings. Things are beings being present at hand. Our concern with these things is what makes them important to our destiny. In so doing, the merely present-at-hand become something more. They become ready-to-hand for some purpose in this destiny. And even though their readiness-to-hand can become disturbed, they can still be ready-to-hand for other concerns of ours, depending on our direction in life, and so, those types of things reveal their ever constant presence-at-hand for those other potential involvements. Through an inquiry into the nature of the phenomena and appearances of things, we can see that the mere happening of things that announce themselves to us in our surroundings, in spite of any usefulness or unusefulness, begins to reveal a quiet truth about reality. Our destiny is always silently before us in all the things around us. Destiny calls to us in these things at hand, and how we interpret, understand, and utilize their presence determines how we mean our world to be.

Of all the things that announce themselves to us, the greatest one is, perhaps, the most spiritual; it is not merely present, but also ready to become involved in all our dealings; it is the first phenomenon through which all acts of cognition and understanding take place: our sentient awareness.

The act of thinking as a phenomenon perceivable in itself, announces something unique about the world that is more closely related to our destiny than any other things about us, because it is through the lens of our conscious minds that we take part in a destiny at all. Destiny is thought out always. DESTINY IS SPEAKING THROUGH OUR THOUGHTS and these thoughts are the language of our destiny. To understand this language, we must need to understand its workings. We can do this through exercises of thought.

In *BEING AND TIME*, Heidegger explained that the concept of phenomenon is THAT WHICH SHOWS ITSELF IN ITSELF. He goes on to differentiate between that which shows itself in itself, and that which announces itself by something which does not show itself, but announces itself through something which does show itself. At first sight, this is a tough concept to grasp.

The above example of the cobweb and the hidden spider fill the roles of that which shows itself in itself (the phenomenon of the cobweb), and that which announces itself but does not show itself (the spider). Yet announces itself through something which does show itself (spiders spin webs). In our example, the phenomenon, which is something only present-at-hand, becomes symptomatic of the spider ultimately, whether the spider is actually at hand or not. In an instant, through an act of cognition, the merely present-at-hand becomes something more, a sign, and a sign of potential danger: cobweb, spider, poison? danger!

cont. on pg. 5

*Dwelling in silence on the
beauties of life,
Gives the soul strength
of Feeling.*

*Thinking clearly on the
truths of existence,
Brings to the Spirit the
light of Will.*

by Rudolf Steiner

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Many of you have written that you enjoyed our form-drawing article in the last newsletter. In this issue, Marietta responds to one of you who have tried the exercises. While it is fun to do them, it also has a deeper application. We all use our own version of form-drawing in our handwriting. Handwriting is very personal and expresses to some degree, our inner realities. The other side of the same coin is that in anthroposophy, Rudolf Steiner points out that you can also change your inner reality by changing your handwriting... Form-drawing will assist you with making changes in handwriting if you desire it. In our featured article *Drawing Your Writing*, Fred Janney helps us understand just how it might be helpful to change one's handwriting.

Another article, *Thinking through the Appearances, Phenomena in Exercises of Thought* by inmate Mark Robertson, points out that correctly understanding or interpreting what you experience is very important. Both of these articles lead to the important concept of "thinking, feeling and willing". This concept is one that makes anthroposophy so practical and applicable. It makes the connection, in each of us, from the outer experience to the inner (spiritual) experience and from there to the spiritual in the universe. All that is needed is to be aware of your own inner process to observe, to learn and to apply!

We are grateful and value the communication we have with you all through the letters you send and this newsletter, *Illuminating Anthroposophy*. We hope you will keep writing and sharing your insights that illuminate your day.

Blessings on your path, Kathy Serafin

Meditative Work

One should not think 'mystically' about meditations, nor should one think about it in a frivolous way. Meditation must be something that is wholly clear in the modern sense of the word. But it is at the same time something that is associated with patience and inner soul-energy. And above all else there belongs to it something which no-one can give to another: that one is able to make a promise to oneself and then keep it. Once one begins to meditate, one is accomplishing the only completely free deed in this human life of ours.

Rudolf Steiner

MEDITATIONS

I USED THE PAST FEW WEEKS TO OBSERVE MYSELF and have noticed that some things for which I used to have no patience; do not bother me so much now. There is still much work to be done on this because in here something requiring patience is sure to occur each day; if not from the guards then from other prisoners. Over all I am quite happy to note that my tolerance level is up! So I am continuing my meditative exercise's morning and evenings. I've also had some success at "creating a peaceful mind" using the techniques in the article. I smile now when I'm able to tell the chatter in my mind to go away. There is certainly a difference in my concentration. I'm able to hold out for 90 seconds now and at first it was maybe 3 to 5. Ms. Eileen gave brilliant instructions. The article *Inner Nature of Freedom* is tremendous! And I was able to see and understand the correlation between both articles. *Henry, Westville, IN*

THESE ARE GREAT WORKS! *How to Know Higher Worlds* showed me the way to know higher worlds through the use of meditation. To be patient and to pay attention to sounds coming from animals or human beings and to immerse ourselves to the "otherness" - All of nature whispering its secrets to us through sounds. How illumination leads to the perception of manifestations of inner light. Does a thing move by instinct or desire? These meditative practices have started me on the way to reverence and devotion, to truth and knowledge and to world and life. To look and perceive myself as I do others. *Stephen, Pampa, TX*

*Poems, Artwork
and Letters Welcome.*

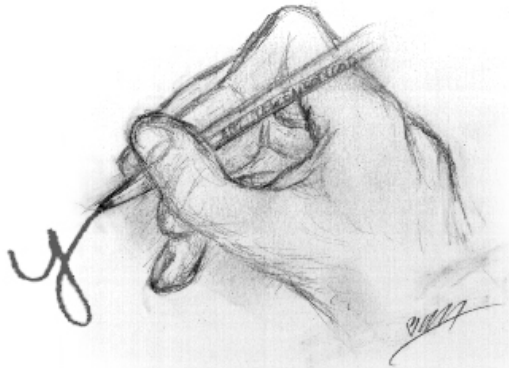
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an article for publication
please submit by:
February 28
for our next issue

Drawing Your Writing

BY FRED JANNEY

In a variety of books and lectures Rudolf Steiner refers to handwriting as an individualized human gesture. He gives indications for using it for spiritual research and self-development. The following quote is an example that can guide us to exercises to develop soul capacities.

One has to reckon with the need for the etheric body as such to be strengthened. One must to a certain extent believe in the existence and effective capacity of the ether body. Suppose an unfortunate man has so ruined himself that he continually makes restless motions with his fingers before he begins to write this or that letter. Now it will be good in all circumstances to advise the person: All right, take a vacation and write less for a while, and you will get better! But this advice is only a halfway advice; one could do much more if one also gave the person another suggestion, the second half of the advice: And try, without making a lot of effort - a quarter or a half hour every day are enough - try to take on a different handwriting, to change your writing style, so that you are required not to write mechanically, as you have up until now, but to pay attention! Where as you used to write the F in that way, now write it steeper and in a quite different form, so that you must pay attention! Accustom yourself to painting the letters.



handwriting, but one comes gradually to the point where one even has trouble writing one's name in the way one has hitherto written it. It simply comes out of the hand. But the people, who put something artistic into the script, write with their eye. They follow through the stroke of their pen with their eye. The script is in fact separated from the human being. Then a person can - but is not desirable in a certain respect to practice this - imitate other peoples' handwriting, vary their scripts in different ways. I am not saying

that one ought to practice this particularly, but I do say that it appears as an extreme when one "paints" the handwriting. That is the selfless way of writing: writing out of the limbs on the other hand is the selfish, the egoistic way of writing. Rudolf Steiner, Creative Speech.

What letter formations do you want to change? I provide the following indications to give you some ideas about specific ways of building your soul

capacities through graphotherapy.

This indication is found in the chapter titled *Overcoming Nervousness*, in the book *Anthroposophy in Everyday Life*. It provides a practical way of working on self-development within the restrictions of the prison environment with the use of paper and pencil. Through changing your handwriting, the etheric body, the "powers of organization and growth" can be activated by consciously re-forming this otherwise habitual pattern of behavior.

Together with the examples of Form Drawing exercises, provided in the last two issues of *Illuminating Anthroposophy*, you will be able, with consistent practice, to *draw* your letters and words more freely.

There are two ways of writing. The one way consists in a person writing egoistically - having the forms of the letters in his limbs so to speak, and allowing them to flow out of his limbs....everything was in the hand, in the limb, so that actually only the hand was used for writing. Another kind of writing is the non-egoistic, the selfless way of writing. It consists in not writing with the hand but with the eye, so that one, basically speaking, draws the letters and the joints of the hand are of little importance. One actually proceeds as one does in drawing. One is not the slave of one's

From the field of study known as graphology or handwriting analysis we learn that there is a theoretical map describing three zones in the formation of letters. The upward extensions of h, l, t, are examples of upper zone letter forms and represent *thinking*. All the vowels (a, e, i, o, u) and letters such as "m", "n", "c" are without upper or lower extensions and are examples of middle zone letters and represent likes and dislikes, *feelings*. The downward extensions of the letters "y", "g", "j" among others are placed in the lower zone of writing and represent the life of *willing*.

upper zone	-----	thinking	conscious
middle zone	-----	feeling	subconscious
lower zone	-----	willing	unconscious

Rudolf Steiner places great emphasis and consequence on the three soul functions of thinking, feeling and willing. In the course of normal life, thinking is conscious (awake), feeling is subconscious (dream), and willing is unconscious (asleep). In our time, each must be **actively** and **consciously** cultivated and separated one from the other, then combined in a conscious way in order for soul and spiritual development to unfold within you. (See *Self Development In The Penitentiary*.)

Drawing Your Writing cont. from pg. 3

I mention graphology and its zones in order to provide possibilities for letter formations you might be interested in changing. In general I would suggest for the many of us who print, learn to write in cursive forms. In connecting letterforms one to another, a way to move from isolation to cooperative relationship is encouraged. The two volume workbooks entitled *The "Write" Approach: Form Drawing for Better Handwriting* by Joen Gladich and Paula Sassi provide practical exercises to help you transform your printing to cursive writing.

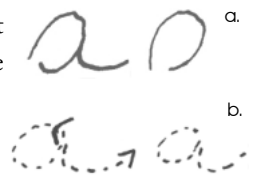
In my years of work in the prison system I have noticed that some individuals place letters in zones in which they don't belong. For instance, in the writing sample provided here, the word "happy" is written as haPPY

A handwritten sample of a sentence written on lined paper. The sentence is: "first I WAS some what haPPY you could say because it WAS LIKE when you do PEOPLE wrong wrong comes back to YOU". The word "happy" is written with a capital 'P' in the middle zone, which is noted as being misplaced.

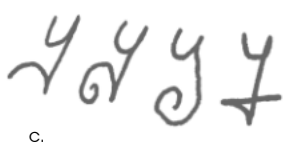
with the rounded portion of the "p" placed in the upper zone and the stick portion in the middle zone. The same misplacement takes place with the "y." Further on in the writing sample the "g" in "wrong" and "k" in "back" are also hiked up. Why is this important? Placing parts of these middle and lower zone letterforms into the upper and middle zones are pictorial indications that thinking, feeling, and willing are misplaced and mixed together. Such an individual may mistakenly think that his feeling reactions (likes and dislikes) rise to the level of fact or truth. Actions are taken out of a soul environment in which an attitude of special privilege and entitlement can overrule good judgment.

If thinking, feeling, and willing are symbolically represented through the three separated zones of writing then the following statement by Rudolf Steiner can motivate us to draw the letter forms in their appropriate zones: "When our I is healthy, when it has perfect soul health, then the interacting of thinking, feeling, and willing is so regulated that they do not merge but only mutually influence each other. This is the essential secret of our I: it keeps thinking, feeling, and willing side by side so that they affect each other in the right way, but do not merge." This quote is taken from *Psychoanalysis and Spiritual Psychology*.

I suggest for those of you who write the letters "a" or "o" such that the loop is open at the bottom (a.), start a new habit by making a closed round form. Start and finish the loop at the upper right portion of the letter (b.). The purpose of this exercise is to create and strengthen your emotional boundaries, recognize emotional states, and seal off negative influences from your unconscious.



Lastly, I have a suggestion for change in forming the lower zone extensions of the letters y, and g. For those of you who write lower zone extensions that do not form a loop and return to the center zone such as the



examples to the left (c.), work on forming a loop to the left and releasing the stroke into the center zone (d). Practicing this way of releasing the lower zone extension into the center zone may allow of personal responsibility for your actions and their



of releasing the greater awareness effects

I provide these options for changing handwriting only as suggestions. It is up to you, of course, to choose some aspect of your writing to change. In closing I encourage you, especially in the beginning of this project in self-development, to take up only one aspect of your writing at a time for conscious change. As the saying goes, "Rome was not built in a day."

Fred Janney

Founding member and co-director of Anthroposophical Prison Outreach, Mr. Janney has been a clinical psychologist with the Michigan Department of Corrections since 1987.

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Your Experience with Art for Health

I WANTED TO WRITE SOONER but I needed a little time to work with the drawing exercises. Starting with the first two forms (A and B), I already sense a different feeling with these forms than from the previous issue. There was continuity. The forms were connected, so as you flow across the paper you can change and correct your strokes. With these new forms, each unique in its own way, I could draw one and reflect upon it right away. With forms (C, D, E), I start off with a shape and use it as an outline to complete the form. These are shapes within shapes and they are all related somehow. I don't know why, but when I do these forms I think of my thoughts and actions and the effective ramifications resulting from them. I'm not sure if that makes sense to you? I still need a lot of practice on these forms. What was difficult for me was when it was suggested that we picture drawing on the walls and ceiling. I have trouble visualizing the forms. My imagination has become dull. Life is so full of boundaries so it is hard to cross them. I'm used to what is set before me. SN, Susanville, CA

DEAR SN, *It is getting a letter like yours that helps to know that art is getting to where it needs to go! I am glad you are practicing and are finding some of the 'mystique' of the moving line. You are on the right track with the flow of the line. It would be important to establish a regular rhythm in doing form drawing. Think of other things you do in a rhythmic way such as going to the workout room. Practicing the forms is like exercising your body, and if*

you don't exercise regularly, what happens to your muscles? Practice regularly, whether it's once a day for a week, or two to three times a week for a month, whatever would work for you personally is what I would recommend.

I must say that the hook for me in what you wrote was about imagination and how fragile it is. As a matter of fact, I am seeing this same thing in observing others, especially children, which is troubling. (Are they spending too much time in front of the TV where everything is just presented to them?) I wonder about it quite a bit. Time spent sedentary, waiting for something to be presented, as opposed to activity or movement, can have its drawbacks. To me, movement means something is alive. And perhaps that is one big reason I am always singing 'the form-drawing' tune. A friend of mine says "It shouldn't be called form drawing, it should be movement drawing." My point is, you moving your line means there is another movement going on in your head. You couldn't do it on paper if you couldn't visualize it inside somewhere. That has a direct impact on your flexibility of thinking and wouldn't that be directly connected to imagination? Each of us must preserve this as if it were a precious gift...because it is. Remember that NASA had to teach their astronauts how to "daydream" because they would be spending some potentially stressful time in outer space. I believe we all could benefit by making that a practice in our own daily lives. Keep those letters coming! Marietta

Thinking Through Appearances cont. from pg. 1

This association between cobweb-spider-poison-danger could have existed in our minds BEFORE the actual encounter, even if only academically. Can spiritual phenomena be signaled and referenced in this way? Are physical things symptomatic for spiritual entities?

The intricacies with which the mind perceives reality are worth examining daily. Just as one may have never experienced a living spider, yet know all about them from books or other media, and then immediately make the association between cobweb and spider in the first real encounter, as well as the leap from the sensation of the phenomenon to the idea of the imagination (what is to say, from cobweb to danger), so too can one learn and then make through COGNITIONS the association between spiritual signs and their "material" counterparts in the course of subsequent experiences. This knowledge is why we practice clear thinking. A leap from the transitory, fleeting phenomenal perception to the spiritual idea within it occurs in the realm of cognition, the kingdom of the divine. A world that can seem groundless, an abstract world in which only a clear understanding of the consciousness soul's workings can serve as a concrete foundation. A prerequisite to perceiving such forms accurately is an exact way of thinking through which one makes one's way cognitively through the appearances of the world.

How to attain knowledge is not difficult to teach. However, what is difficult to teach are the conceptions which transcend knowledge, from which arise ideations, but also lack the basic supporting empirical percepts of the subject matter upon which the perceiving mind relies for understanding. That's why we need exercises of thought to develop our cognitive skills.

For example, we can teach someone the meaning of a truth (i.e., a cobweb) all day long, but until the student has experienced the sense of the truth, he or she will never really HAVE any first hand knowledge of it. All that they will have is their training. The same applies not just to physical realities, but to knowledge of spiritual ones too. The conceptual teachings of spiritual science meet these obstacles and this point of difficulty is where models based on exercises of thought play an important role in any understanding of worlds and the conveyance of ideas prior to encounter. While encountering the things in our world we can ask ourselves about the nature of these phenomena:

1. *Is what I am perceiving merely a thing showing itself in itself or an appearance of something else?*
2. *Is that which is showing itself also announcing something else which is not showing itself? Is the phenomenon symptomatic for something?*
3. *If the phenomenon points to something deeper to be discerned, what are those truths or lessons?*

Illuminating the Inside

I HAVE BEEN TRULY CRAVING some new reading material to help my inner self grow and feel I have fallen short of where I once was with the mental exercises and disciplines. I find my consciousness telling me to feed my soul, but have lost the discipline to quiet my mind. I also feel disappointed in my regressions, because I find myself angry again, extremely intolerant. The blessing is, I can see now, that this no longer feels right. When I didn't recognize there was a different alternative and relied on these behaviors as my response to the hostile world around me, it was normal. I fed off of the energy I received from my peers and so called enemies, then through your help and the books you sent me, I learned all this was an illusion, a defense mechanism I created to survive. The teachings of Rudolf Steiner, combined with those basic exercises helped me look at myself, the people around me, and the world differently.

That's how I know I have regressed because I now have a ruler of growth to measure my own personal growth. I now have the courage to say I need help and there's something about me I must change in order to be a man, an asset to my family and a positive contributor to my community. In the past my concept of what a man was supposed to be and act like was based on ignorance, self destruction and violence. Now, through the process of learning, growing, self educating my mind and feeding my soul with the gift you gave me, I have developed a different outlook and purpose for my life. Many people I have come across during these past six months have complimented me on the positivity that now seems to radiate from me, saying, they are impressed by my level of maturity for a young man. The knowledge I now hold dear and want to share was a blessing for me to be given at this point in my life, that's why I introduce people to the books I have read, lessons I have learned, and the love I now possess.

In looking back to the young, rebellious, angry, addicted street hoodlum that I was 24 months ago and compare this to what I accomplished in personal growth today, seems unreal. It is like I have been reborn to be someone else. It can be scary because I'm terrified to be who I used to be. That's why I understand how important it is to keep on nourishing my inner self, the real me; and not what poverty, abuse, loneliness and my environment created. That was just a conditioned behavior to protect me. Even admitting that fills my eyes with tears. The vulnerability I feel because of the exposure gives me a sense of freedom but pains my heart also. So many years being something and someone I now dislike and know was an illusion, leaves me feeling naked. I wonder what now. How do I survive in the extreme community I may well reenter? How will society view me? Will NYC employers look past my criminal history and give me an opportunity to prove myself? Or will I have to revert to selling narcotics to survive? I know that this is not an option, but fear can bring your thoughts there.

Yes, my friend I'm full with fear, doubt and concerns, especially now that I have a release date. But I'm also full with determination motivation and self love. That's why I'm requesting your help in reading material and a mentor. I want to succeed and now have the sense of how. But I can't do it alone. I need my mind, body and inner self to be as strong as possible to give myself a greater chance to climb the hill I will face. I hope to stay in contact, once released, doing whatever I can to help the organization, myself and other young brothers struggling. Once again I want to thank you and the Anthroposophical Society for caring enough to have a component of your social organization to focus directly on inmates who are trapped physically behind steel and mentally imprisoned by their own ways and actions. It meant so much to me, having people care for my mental and spiritual well being. This can be a lonely place. You have opened up a new world to me that was hidden in my own heart. That's why I can't regress because I'm no longer blind. I know there is an alternative and a way out. *Raul, Moravia, NY*

Raul, I am grateful to receive your letter and I respect the fear you must face. Perhaps, it is good in those times if you can remember that if you keep your face to the light, all your shadows will fall behind you. Kathy

FOR THOSE OF US WHO ARE BLESSED, as myself, to have the assurance of a staff of concerned and well-rooted brothers/sisters, and who have adopted the very foundation that is designed to represent Anthroposophy, I thank you. Mr. Rudolf Steiner is one of the most profound minds who dedicated his life to humanity. His organization has broadened the minds of many like myself, to the science of the mind, man's connection, and development of physical/spiritual awareness. This service isn't just about educating oneself and active use. We are also obligated, once knowledgeable, to provide needed service to the lives of those who, as a family share this same planet. For the opportunity to come to know the truth behind the mystery, and to walk in the very light of truth, we must give back by re-education, and living by example. As I meditate upon my daily application of lesson's applied during life's uncertainties one thing comes to mind, (while being incarcerated over 14 years in a Texas prison, in some of the worst "controlled" and "inhuman" environments), having these tools has helped provide a positive response to the negative environment. Having spent many years surrounded by walls of either restriction or confinement, I've had to develop "mind over matter", and condition mind, spirit and body. My purpose (and generally man's purpose) has and remains, to become one with the universe, to embrace humanity and God. We're not separate but one. The seed, has been planted, knowledge is the ingredient which brings about growth. To my Texas brothers/sisters, remember, we're bound, by our definitions of who we are, and not by who you once were. We are elevated beings in the likeness of Him and who you were meant to be... In God's divine light, your brother. *Harold, Childress, TX*



REPRESENTATIVE OF HUMANITY
Woodcarving by Rudolf Steiner

Book Reviews



FESTIVALS AND THEIR MEANING: I recently finished *Festivals and Their Meaning*, and to say the least, it was so much more than I had anticipated! Originally I sought out this book to answer questions I had about Pentecost and the movement that has developed from this event as a result. These questions were answered, and I found so much more that added depth to my understanding of Spiritual Science and Christianity as a whole. For instance, St Paul becomes the “Initiate” who, as we know, could not be convinced by anything seen and heard, but who only accepted the Christians after having experienced “the very being of Christ in an extra-earthly, supersensible manner.” We gain insight that sees deeply into this figure and allows a new understanding of the relationship between Christ and humankind since the

mysteries of Golgatha. Michael is seen as the “Countenance of Christ” with his flaming sword battling the Ahrimanic forces that would otherwise crystallize the physical to such an extent that it would be utterly devoid of spirit. This activity too takes place at a certain time of the year in man and the cosmos. It is here that Steiner asks us to become conscious of this activity and through our free will inaugurate a Festival that would symbolize, in allegory, Michael in this war that is fought each year. The Great Initiates, we are told, were placed into the course of the year by great leaders of humanity in order to direct our contemplation toward “eternal truths”. The material covered in this book gives practical steps toward making Christianity a true living factor in our lives and acts as a guide on the path of making it one with our soul. We must turn our hearts toward higher wisdom, for it is only there where knowledge of the Christ Impulse is acquired, and where we are enabled to receive it. The series closes with a chapter explaining these words of Rudolf Steiner, “We human beings truly understand the immortality of Christ Jesus only when we acquire this understanding during our life on earth. That is, if we awaken, to life within our souls, to our connection with the Mystery of Golgatha, we are able to free ourselves from the materialistic corruption which tries to take away from it all that is spiritual. Today, the Christ is hardly taken into consideration, but only Jesus, “the simple man of Nazareth.” To admit that the Mystery of Golgatha contains a spiritual mystery in the midst of earth existence - the Death and resurrection of a God - would be enough to make people blush before their own scientific knowledge.” I’m sure, when I borrow this book again from APO in the future, I will notice and become aware of much more that I missed the first time around... *Alexis, Hinton, OK*

LIFE BETWEEN DEATH AND REBIRTH: *Life between Death and Rebirth* is many things - humbling, fascinating, pleasant, and a balance of revelations. What’s most admirable about this book is the feeling that Mr. Steiner is not trying to paint a rosy picture of our journey through the afterlife to please us. Instead he is speaking truth, this is the feeling and vibe this book radiates. Mr. Steiner takes you on a spiritual journey, explains every phase of our after-life and why each phase is necessary, and how our actions during life will control “how” we experience these phases. This book explains the connection with Christ and Lucifer, how (both spirits) we will meet, which spirit we will ‘draw’ to, and also explains how we will feel towards the people we knew on earth. *Larry, Lamesa, TX*

MACROCOSM AND MICROCOSM: While reading the final pages of *Macrocosm and Microcosm*, a series of 11 lectures, given by Rudolf Steiner in Vienna during March 1910, I said to myself, “what a powerful and thought provoking publication”. Steiner describes the plant and animal kingdoms, and how we humans fit in. For this alone I would have read the book, but a great bonus is how Steiner has reinforced my vegetarian beliefs. Steiner, by separating reality into two components, the Microcosm (an individual human being as a small world unto itself), and the Macrocosm (all else outside the individual human being), leads us to a greater understanding on not just ourselves, but how we relate to the entire universe (the total of all other combined worlds in my belief and estimation)! This publication also make a very strong case for our need to “take charge” of our developing spirituality in these modern times of rapidly changing technology and ways of life. I highly recommend this book for anyone wishing to investigate their spirituality and improve themselves and their lives! *Ethan, El Paso, TX*

LIBRARY NOTES

Please indicate each time you have an address change.

If sealing tape is not available for the book return envelope, try using the ‘instruction’ half of the return label as a seal.

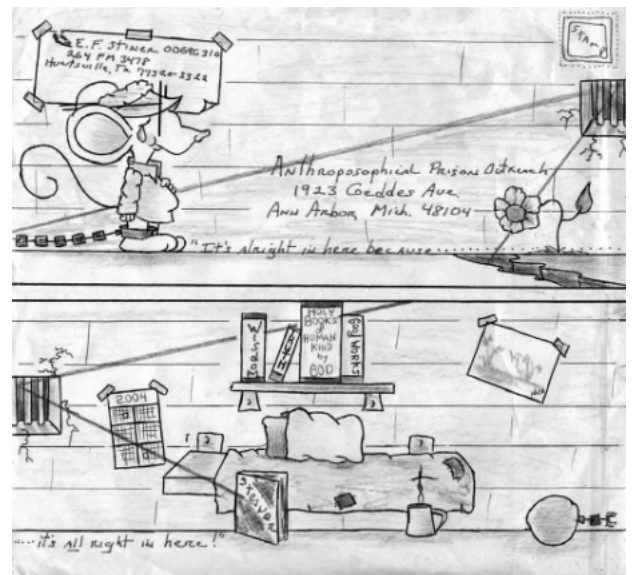
Illuminating Anthroposophy

Anthroposophical Prison Outreach Newsletter

Art and Poetry

*A*s I contemplate the day ahead and await the morning sun
Staring out through razor wire which seems to restrict my fun.
These bars on my window that I know so very well
my life in living bondage from the depths of eternal hell.
By opening up my eyes, to my amazement what I see.
This day is what I make of it, it's truly up to me.
In gazing at the vastness of my great big prison yard
Perhaps I find a purpose and a meaning not too hard.
The seen is now upon me to start a brighter day.
This idle time of prison life begins to melt away.
My days a little brighter as I watch the morning sky
To deny my newfound vision I'd be telling you a lie.
Perhaps I'm not in prison as bad as it did seem
There are no bars, there is no fence, it's nothing but a dream.
I'm breaking out of prison this prison in my mind.
I feel that I'm more thankful and more loving of mankind...

Michael, Monticello, FL



Edward, Huntsville, TX