

Association for Holistic Biography Work

- **The Voice of**
Biography...



Theme : Community

An International online magazine



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Core Team

Rashmi Malhotra



Rashmi Malhotra is a Psychologist and an Educator. She is trained in Extra Lesson and has completed Biography training and mentoring under Karl Heinz Finke, in India, in 2021. She is presently using Biography work to transform lives of many through individual consultations and group work.

She & Sandhya founded the Association for Holistic Biography Work in 2019 and are now working, in surrender, to nurture it.

Ritu Jain



Ritu Jain, a Biographical Consultant, began her journey in a traditional joint family, where the values of unity, empathy, and community were instilled from a young age. After years of thriving in the demanding field of Human Resources and contributing to her family's business, she embarked on a profound shift towards her true calling. Now, she finds immense fulfillment in guiding individuals through personal exploration and growth.

Currently, Ritu is engaged in an advanced training to become a mentor in Biography work.

Sandhya Durai



Sandhya met Anthroposophy about 12 years ago and through it, Biography Work. She sees her life as 'before she met Biography Work' and 'after she met Biography Work'. It seems like she has lived two Biographies in one lifetime. The first one was lived unconsciously and the second one is being lived with slowly growing consciousness. The person through whom she met Biography Work, is her trainer, mentor and guru, Karl-Heinz Finke.

She uses Biography Work in her interactions with people, to conduct Biography-based workshops and now she is nurturing the Association along with her colleagues. She sees the life she is leading now as a gift of Biography Work, which she believes has saved her life.

Sangita Kamath



Sangita Kamath is a certified Biography Work Trainer & Coach schooled under Karl Heinz Finke of Holistic Biography Work (Australia). She has been working in this space for close to a decade now and conducts trainings, workshops and individual mentoring sessions to help people in their journey in the personal and professional spaces.

She brings to her work her personal experiences in the areas of addictions, adoption, co-pioneering a Waldorf school, Midlife Crisis and more along with the tools from her various trainings of Biography Work, Coaching and CBT.



Our Artists

Cover page : *Rakhee Mathur*



Rakhee Mathur is in the 47th year in her Biography, settled in Bangalore, India. She is married and a mother of two teenaged children. Following her passion for Art and Psychology, she is currently working in the space of Counselling and Art therapy after having worked in corporate sector for many years.

Around the second lunar node, Biography work and Anthroposophical Art Therapy came to her, as an answer to her life's calling for integrating art, psychology and spirituality in her life and in work. She has completed her Biography Training with Karl Heinze Finke and Anthroposophical Art Therapy with Caroline Chanter (Head of Rudolf Steiner Painting School, Dornarch, Switzerland) in 2018. She is a learner for life and a student of Anthroposophy. She works with individuals and groups in clinical as well as salutogenic settings.

Art work: *Sathyadeepa - Kayampoo*



Artist/Art Teacher. She is a self-taught artist and an art teacher. She had done a solo exhibition for a social cause in Germany. She trained to a Waldorf educator and worked as a part-time art teacher in a Waldorf inspired school, Chennai. She is training to be an art therapist with Sally Martin, a senior art therapist from Australia. She is also a Biography Consultant, having completed the 3 year Biography Training with Karl-Heinz Finke. Kayampoo is her painting name.

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A Note from the Founders

Dear Fellow travellers,

Greetings. We have finally reached the sixth edition of the Voice of Biography. It was an interesting and insightful journey for all of us. The Association has crossed some major milestones. Our core team expanded to include Sangita Kamath and Ritu Jain. Both of them are trained and passionate biography consultants and trainers. We also underwent a process of planning the year ahead and looking back at where the Association has reached in the last few years. The least I can say is that it has been a consistent journey of owning up and letting go, allowing the Association's destiny to unfold with reverence and trust.

In the present times of consciousness soul, where we are seeing wars around us along with numerous acts of kindness which no one talks about, we thought it is important to rekindle the sense of community and its importance in the present world. As a result of this thought, we asked our members what do they think of community and its different facets. We are grateful to report that our members have shared some detailed, amazing articles on the theme 'Community' helping us view it from different lenses. Some of our members contributed to the magazine through Google forms sent to get their views on the community. We are grateful to all those who contributed and helped us get a peek into their views on community.

Since last few editions, we have been including the biography of a famous person, a change maker in our magazine. This edition includes one of my personal favorite's biography, Friedrich Nietzsche, a philosopher thinker, who brought abyss alive to us and gave it a new meaning.

Keeping in mind that a living concept like community cannot be done justice to in one issue, we have intentioned to dedicate the next two issues also to the same theme. The following guiding questions will be addressed in the coming editions.

Four-foldedness of a community

- Where are you located, how many people are there?
- What are your rhythms that you follow?
- What is a community built around?
- Why do we need to start or be a part of the community?
- Newcomer to the community vs someone who is a long-term member of the community.

Different levels of being a part of the community - founding member, member, being on the fringe

- Experience of being part of a community or founding a community
- Inclusion and exclusion in a community?



- Community that did not work out - why did it not work?
- What makes communities successful? Or not successful?

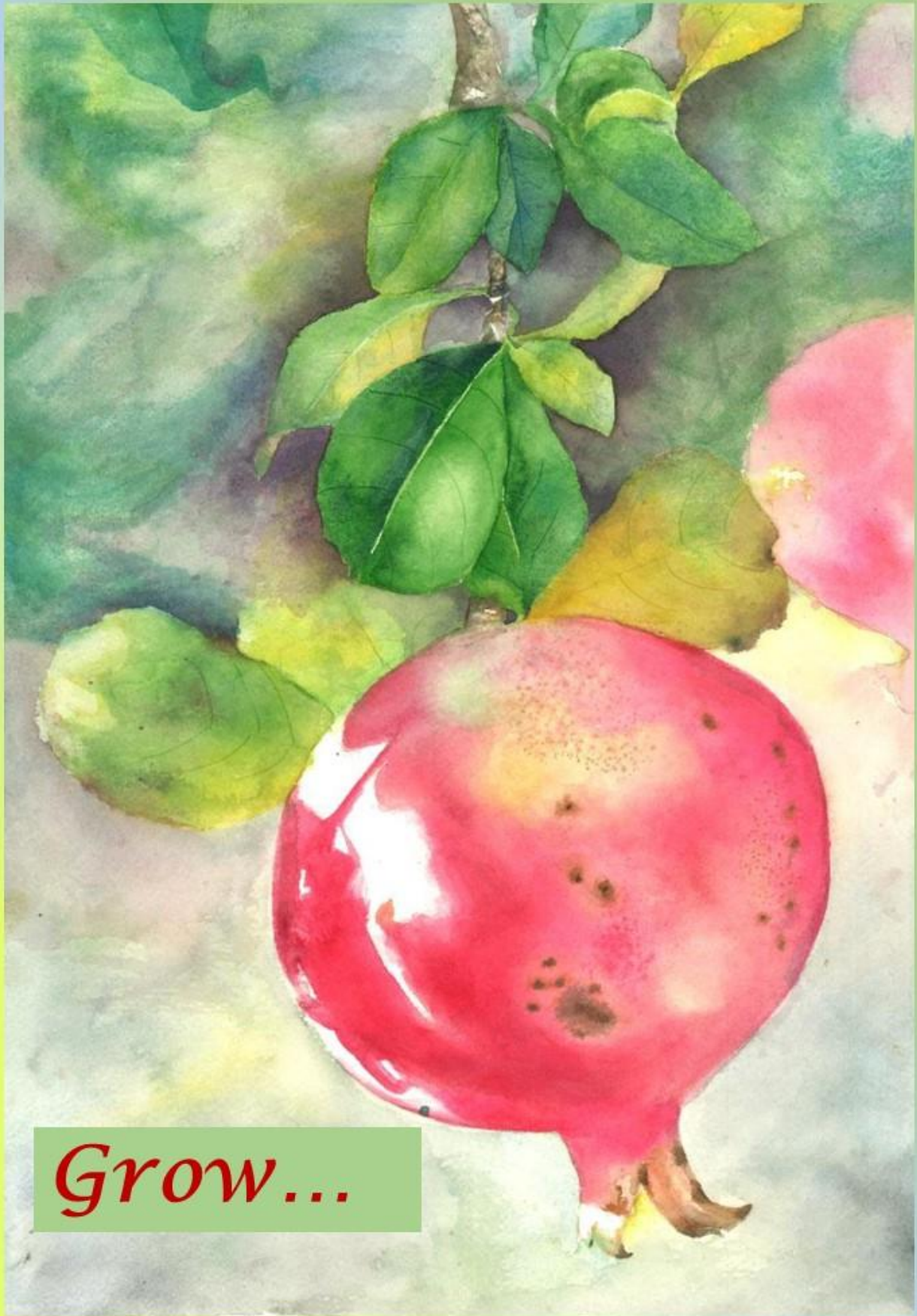
Feel free to share your personal experiences, knowledge and wisdom on any of these with us at info@holisticbiography.com

Hope to see our Biography community come alive and live our community experience TOGETHER...

Love & Light,

Core Team





Grow...



What is Community?

- Our Members

A compilation of responses from our members in response to the question "What does Community mean to you?"

To be connected with people from out a 'higher' impulse.
- Sanna, Italy

A safe space of people who come together for a common cause or interest.
Sangita, India

Meeting of like-minded people.
Kamala, India

Group of people who support each other - may come together because of shared values, shared responsibilities, shared goal etc. One person may belong to multiple communities in their various aspects of life At some level the whole world is a community as well.
Rama, India

"Healing is only when
In the mirror of the human soul
The whole community is formed And in the community
The strength of the individual soul lives."-RS
Sent by Philip, Switzerland

It is a place founded and operated by like-minded people with an inclusiveness that embraces people from all walks of life who are interested in building and sustaining relationships together through traditions and culture.
Vijayata, India

A sense of belonging, language, tradition, practices- religion based, language and region based. Something that one belongs to, affiliates towards, falls back on to explain beliefs, thinking which is manifested in daily life. This comes in as lived experience witnessed for many as a research collecting data for my phd.
Diana. India

Living in a common space , supporting each other from time to time, volunteering in community activities that support the sustainability of the community.
Monica, Singapore



Community means
harmony and sensitivity.

Padmini, India

For me, community is an existential place of development. My living community is the Dutch Institute for Biography. We are a group of 20 freelancers who meet 4 times a year for study and exchange. Together we make up the substance of our work. This community is a place where we can practice our spiritual development. Here we can express our free will and struggle with the limits we encounter because of the free will of others.

Vera, Netherlands

Motivation,
support, identity,
growth, love,
future.

- Siobhán,

Support, Belonging,
Company

Natasha, India

Community for me is a group of people who have gathered together to hold hands and create safe-space for other individuals for a common goal of wellbeing. –

Tripti, India



Why do we need Communities?

- *Our Members*

We asked this question to our members. From the answers that we received, we collated them into themes and have attempted to present it here, keeping the essence of the responses intact.

Creating a sense of belonging in the world where human beings are becoming increasingly isolated.

Just as a tapestry loses its intricate patterns when its threads unravel, the vibrant joint family system is fading away. This loss of communal support leaves individuals stranded like solitary trees, lacking the shade of a nurturing forest. The isolation that follows is like a desert, where self-reliance becomes a mirage, and the oasis of shared wisdom and care evaporates. In this vacuum, the sense of ego blooms like an unchecked vine, claiming space where bonds once thrived. Hence, emerges the poignant need for a sense of belonging to a community—a haven for deeper grounding and inner growth.

With families of origin becoming smaller and more scattered in terms of geography, interests and choices, communities seem to be giving a sense of belonging to individuals.

Without healthy communities, we risk losing our sense of belonging and purpose.

To experience a sense of well-being by helping us to feel connected to others.

Communities are needed to counter increasing isolation, disharmony and balance hyper individualism with contribution to the whole. Loneliness can harm our emotional well-being, leaving us feeling disconnected and sad.

We are facing huge gaps in financial wealth amongst families in a materialistic economy and conflicts that dislodged families breaking them up and often with not much care and support. If members in the community do not step up to support each other, we will face greater calamities in the future. I am particularly concerned with youth and their view of what the future holds for them.

When relationships are becoming more and more fragmented and communication stays at a superficial level, it is important for the health of societies and the world at large to build communities that create a sustainable, nurturing living environment for its people for now and for the future.

In today's digital world, we often find ourselves isolated and mentally strained, glued to screens instead of connecting with people. The constant online pressure can lead to loneliness, anxiety, and disconnection.

In an increasingly digital and fragmented society, many people are seeking deeper social connections and support networks. Communities can offer a sense of solidarity and shared purpose, promoting emotional well-being and mental health.



To free ourselves from becoming too materialistic, and to remain connected with the essence of life, we should gather with groups to study, wonder, listen and observe.

To meet ourselves more fully

Communities strengthen our core values and beliefs. Allows us to share our concerns and provide us companions in our chosen path.

Psychology tells us that human beings are social beings, that we all need a community for security and belonging. It is also a fertile ground for personal development. In a community we meet others, and therefore ourselves, on a deeper, more truthful level.

Tomas Tranströmer (Nobel Prize in Literature) wrote: "Two truths approach each other. One comes from within, the other from without, and where they meet we have a chance to see ourselves"". In the meeting of my double and shadow parts, transformation can happen.

For something beyond today.

If we are to be truly human, we must create new spiritual substance to further cosmic consciousness, this we cannot do alone, we need our community.

In conclusion

Although a community separates one from another and has created the concept of "The Other", it's an identity for most people. Many wish to discloth the belongingness and feel oneness with the larger self. That road is a tough one, because its more than mere words and theories. To experience is the road less traveled. A large majority might choose to not explore and thus community and affiliation helps one meet the primary need for gregariousness. ' No man/ woman is an island, in themselves.' Therefore communities exist and will continue to exist.



Community is a Verb (Part-1)

- *Karl-Heinz Finke*

It is the doing of Social-Three-foldedness. My biographical journey through different expressions of community.

These ponderings on community have been inspired by the two questions asked recently in the survey form sent out by the *Association of Holistic Biography Work* –

1. What does community mean to you?
2. Why do we need Communities in these times?

Here I reflect on my 68 years of living in and exploring a variety of communities and summarise my insights about both community and the Social Laws given by Rudolf Steiner. Please note, in this article the Phases are not 7-year-cycles or Septennials.

Phase 1 – Extended Family, Village Community, Nature

Fundamental Law of Social Development

In early cultural development humanity strives to form social groups: at first the interests of the individual are sacrificed for the interests of these groups; further development leads to the liberation of the individual from those group interests and to the free development of individual needs and potentials.

Rudolf Steiner, GA 31, *Free Choice and Society*, July 1898

I grew up in an extended family in a farming village. I remember well the mutual support of the family and the village community. How life was embedded in the rhythms of nature and shared culture, faith, and traditions. The seasons and the weather representing nature, and the toll of the bell bringing the culture, the prayer times, the service times, the meal-times, and the resting hours. On Saturday afternoon the bells did the Sunday ringing and work stopped. I remember how nature was revered and feared. In cooperation with Nature crops grew, and animals flourished, but nature could also bring devastation and destruction. Nature was felt as part of community and community embedded in nature.

As the *Fundamental Law of Social Development* describes, the community is partially knitted through the necessity of sharing resources for survival. There is an element of dependency on each other and the natural world. Community is fostered by shared traditions and a shared faith. Community culture is expressed in seasonal festivals and common care for community members in need.

Steiner describes this network of family, social and natural environment as ***Nature Karma or Karmic Demands***. We arrive in this setting without a return ticket and become part of it. Ideally this karmic



community (of people and nature) supports us in our nestling stage, takes care of us and gives us a sense of belonging to the people and the world around us.

It supported me also with a sense that Nature is a friend.

Reflecting on this community I have realised unresolved issues: Who cares for the stranger? The misfit? The newcomer? I noticed that it could take one or two generations to become a *local*. And after I moved on, I became a *stranger*. And finally: Who cares for Nature?

Main insight: Early experience of community matters, including relationship to nature.

Phase 2 – Family, Friends, Country Town Community, Nature

First expansion from Village to Country Town

Darkness, Light, Love

*To bind oneself in matter,
Is to grind the soul to dust.*

*To find oneself in spirit
Is to unite human beings.*

*To behold oneself in humanity,
Is to build worlds.*

Rudolf Steiner, GA 40, *Verses and Meditations*, Stuttgart, 11 Apr 1924

I started to become aware of the 'grinding souls to dust' aspect of life in this phase, as I emerged from a naïve sense of oneness.

After moving to a country town, I developed a strong drive to explore. Fearless and equipped with an inherent sense of orientation I explored the surrounding fields and woodlands. I felt that nature is friendly and protective. My encounters with people varied, I was open and curious, and it took me a while to realise that not everybody is friendly and trustworthy. I felt safer in my communion with nature than with some people. Also, I started to become aware of and experienced inequality, social class differences and even cruelty in human community. The naïve trusting image I held from the village community experience was shattered and later broken. I realised social class is mainly based on education and wealth, and that wealth divided the Country Town into **Haves** and **Not-haves**. I also realised that the (Christian) faith was not holding the community together. There were many Sunday-Christians who paid lip service to their faith at Sunday church, but during the week did not follow the Christian principle of caring for their neighbour. Even worse, the Christian **Haves** exploited the **Not-haves**, because with money came power and influence over others.



I became aware of inequality, injustice and the realisation that shared religious *commandments* do not determine that individuals act accordingly. I lost the code I was taught to live by and wondered if I would find and trust another one. My sense of being supported by Nature grew.

Main insight: Economic and educational equality matters. Religion is not enough as a code to live by.

Phase 3 – Rebellion against ... Ideas, Ideals, Ideologies and Cults

2nd Expansion: From Country Town to Journeyman

Fundamental Social Law

The well-being of an entire community of human beings working together becomes greater the less the individual demands the products of their achievements for themselves, that is, the more of these products they pass on to their fellow workers and the more their own needs are not satisfied out of their own achievements, but out of the achievements of others.

Rudolf Steiner, GA 34, *The Science of Spirit and the Social Question*, 1905/06

The quote above depicts the ideal I was unknowingly searching for, which would help to overcome experienced inequality; it was in stark contrast to the reality of the human community around me.

My drive to explore led me to read like an automaton. I read most of the books in the School and the Public library, hoping that knowledge would help me to understand the unresolved issues I experienced – within the human community, and in the relationship between the human community and Nature. My studies led me to realise that fundamental assumptions about the social fabric, especially in the economic sphere are in fact creating social imbalance. For example: the mechanism of interest on lent money makes the **Not-haves** poorer and causes the constant **redistribution of wealth** from the poor to the rich. And the rich have the power and influence to make laws which stabilise or enhance this mechanism.

I lost faith in my religion, became a Journeyman in my own Quest for truth, and started to explore ideals and ideologies further afield: socialism, communism, and anarchism. I started to move away from the mainstreams of society to explore the diverse, creative, and challenging strata of subcultures. In this Journeyman time I realised that understanding human development, psychology and education leads to **evolutionary** change, and avoids the sinking into cataclysmic **revolutions**. This made me distance myself from revolutionary ideologies. I realised that the socialistic, communistic, and anarchistic theories and ideologies were not providing me with a new code I could live by.

As my connections to human communities deteriorated, my connection to Nature held, perhaps saving me from the Abyss.



I experienced karmic recollections: images and sense impressions emerged in "visions" which were not in sync with the every-day world around me. This happened whilst travelling in Nature or at significant places mainly in the UK and Ireland.

Wanting to explore further and make sense of my visions, I turned to study and experience of different scriptures, religions, ancient traditions, and cults. On this journey I lived in a Hare Krishna community, spent time in a Buddhist Temple, became part of Osho's Neo Sanyas movement, worked in a Sikh Golden Temple restaurant, lived in a Christian Monastery, and had many other encounters with people, places, and philosophies.

This was my experience of Steiner's **Encounter Karma** – with people, places, situations, and world-views.

My bond to Nature stayed strong, but there were also disturbing experiences related to places in Nature. I became aware of the destructive influence of human technology and the exploitation of Nature.

Main insight: Experience and encounters of all kinds can contribute to new codes to live by.

...to be contd. in the coming two editions

About the Author: Karl-Heinz Finke



Experienced Teacher of Biography Work world-wide, active since 1998. Has graduates from 22 three-year Training Programs in Biographical Consultancy, with another 8 trainings currently in progress, including Online. Has studied Adult Education, Anthroposophy, Psychology, Psychotherapy and Social Sciences. His teachers included: Gudrun Burkhard, Coenraad van Houten and Helmut ten Seithoff. His own teaching supports self-reflection, self-guidance, resilience and the strengthening of the 'I' within. Co-author, with Laura, of the Biography Log-book. Is working on a manual describing the tools and methodology of Holistic Biography Work.



The Deep Nurturing Wholeness: Looking into Transformative Power of Community Living

- *Tripti Raikwar*

In the intricate tapestry of life, the threads of community interlace to form a fabric that weaves its way into every aspect of our being—physically, emotionally, mentally, and spiritually. Drawing inspiration from the profound teachings of Vedic Sanatan Dharma, we embark on a journey to explore the transformative importance of community living in shaping and nurturing the holistic growth of an individual.

Physical Harmony in Community Living

At the physical level, community living provides a fertile ground for individuals to cultivate well-being. Much like the cells of a body working in harmony, community members collaborate in shared responsibilities, be it tending to a communal garden or organizing collective wellness activities. The Vedic concept of "sangha" beautifully captures this synergy, emphasizing the importance of coming together for the greater good. Through shared resources and a collective commitment to health, the physical well-being of each member is uplifted, fostering a thriving environment where the body finds resonance with the community it belongs to.

Emotional Resonance and Shared Joy

Emotionally, the tapestry of community living becomes a canvas for shared experiences, where joys are multiplied, and sorrows are divided. Festivals and celebrations, inspired by Vedic traditions, bring forth a collective emotional resonance, binding hearts in shared jubilation. This emotional tapestry not only provides a support system during challenging times but also amplifies the highs of life, creating a nurturing space where individuals feel seen, heard, and valued. The emotional connections forged within a community serve as a cornerstone for personal growth, fostering resilience, empathy, and a deep sense of belonging.

Mental Well-Being and Collective Wisdom

In the realm of mental well-being, community living offers a sanctuary for the mind to flourish. Collective rituals and gatherings, reminiscent of Vedic satsangs, become spaces where minds converge in shared contemplation and spiritual exploration. The exchange of ideas, the wisdom of elders, and the diverse perspectives within a community contribute to mental enrichment. The Vedic Sanatan Dharma sutras guide individuals not just in personal reflection but also in the collective exploration of higher consciousness. In a community, minds harmonize, creating an environment where mental well-being is nurtured through the collective pursuit of knowledge and spiritual understanding.



Spiritual Growth through Communal Connection

At the spiritual level, community living unfolds as a sacred journey of self-discovery and shared transcendence. The tapestry of spiritual growth is intricately woven with the threads of collective rituals, shared prayers, and a shared commitment to ethical living guided by Vedic principles. In the same way, a forest thrives as a collective organism, each tree contributing to the well-being of the whole ecosystem, individuals in a community find spiritual nourishment through their interconnectedness. The communal circles and gatherings become sacred spaces where the soul is nurtured, and the journey towards self-realization is undertaken collectively.

Learning from Mother Nature's Harmony

Mother Nature, with its intricate balance and symbiotic relationships, serves as a profound teacher for the importance of community living in personal growth. Just as a tree in a forest provides shelter to various species and contributes to the overall well-being of the ecosystem, individuals in a community support each other's growth. The animal kingdom, with its collaborative strategies for survival, offers lessons in shared responsibility and collective harmony. In observing the graceful dance of dolphins or the cooperative hunting techniques of wolves, we witness the innate wisdom of living in harmony—a wisdom that resonates deeply with the principles of Vedic Sanatan Dharma.

As we reflect on the transformative power of community living, we see a tapestry woven with threads of physical harmony, emotional resonance, mental enrichment, and spiritual growth. Guided by the timeless wisdom of Vedic Sanatan Dharma, community living becomes a journey of holistic well-being, where individuals find support in shared responsibilities, joy in collective celebrations, enrichment in shared wisdom, and transcendence in communal spirituality. The importance of community in an individual's overall personality growth is evident in the harmonious symphony that emerges when hearts, minds, and souls unite in the shared tapestry of communal living.

Last but not least, Culture is the beautiful tapestry that weaves together the fabric of our society, we all are accountable to hold hands and carry it forward with lot of love and empathy, for the nourishment of the next generation.

About the Author : *Tripti Raikwar*



Art Healer | Master Grief Educator | Creative Spiritual Catalyst

As a Coach and Soul Guide, she enjoys helping clients as a Spiritual Inner-Life Curator and Catalyst. Being a story-teller by heart, she loves listening to Life-Stories and this led her to explore Biography work.



Community – a three-foldedness

- *Capt. Preetham Madhukar*

"In simple terms, a community is like a big family where people come together through their food, culture, and traditions. To grow and develop in a way that's good for everyone and the planet and to work together, support each other, and live by values that promote a better world.

We can understand it better, using the 3-fold system of the head, heart, and hands;

Head of the Community - Economic Growth and Education: The 'head' of a community is like its intellect. It's about making sure that the people and the place where they live can develop and thrive in a way that is good for the environment and for future generations. It's also about educating children to become responsible citizens of the world, teaching them how-to live-in harmony with others and with nature.

Heart of the Community - Food and Culture: In a community, the most important part is the way people come together around their food and the traditions they follow, like the clothes they wear, and the songs and dances they enjoy. This creates a strong sense of belonging and togetherness. The way people grow their food, especially using methods like biodynamic farming, plays a big role in keeping the community healthy and connected to nature.

Hands of the Community - Working Together and Support: The 'hands' of a community are all the people working together, helping each other grow, and being true to themselves by following shared values. To focus on growing spiritually and living in a way that is sustainable and good for everyone.

About the Author: *Capt. Preetham Madhukar*



Founder of Skills Beyond Education (www.skillsbeyondueducation.com) | Elite Performance Coach for Entrepreneurs and Executives | Amazon #1 Best Selling Author of 3 Culprits: Laziness, Fear & Doubt | Ed Falcon Global Award Top 10 Winners for Mentoring

A ship captain by profession who has sailed as a master mariner across seas and oceans for over twenty years. He brings his rich experience of working with various crew nationalities and life learnings from shipboard voyages to connect with his workshops and training programs and navigate through everyday life.

He founded “Skills Beyond Education” in 2016 by drawing inspiration from varied spiritual and educational philosophies on education and human values and blending with his personal experience and knowledge of working with young cadets & officers.



The Online Connection ...

- Brief reflections from Laura Summerfield

Is it possible to create true community by engaging with others online? Some preliminary thoughts, after our experience in starting online biography work during the Covid pandemic.

We have been working to create biography community online – through teaching courses, through organizing gatherings, through regular training sessions. Our focus has been on supporting, educating, and engaging with those interested in biography work.

After this year's International Online Gathering in June, and our completion of several 3-year Online Training Programs in biography work, we have realized that a strong sense of community is starting to develop that transcends global boundaries and was created online.

How has this come about? Is this sustainable? Is this desirable? Here are some brief reflections.

How we create a sense of community:

We use an online platform that provides flexibility for the individual – when and how to be visible and audible – where to go online. Therefore, individuals can be comfortable and feel supported within their own home or private space. Or can choose to be in a more 'work-like' space. Sharing is encouraged through focus questions and structured discussion topics, but how much to share and what to share is left to the individual.

Small groups can create a trusting and intimate atmosphere for sharing. Everything shared in the small group stays in the small group. Participants can share their own experience in the larger groups, but not that of their colleagues. It feels safe to share.

There is a purpose for all the tasks that participants do, and this is transparent.

Participants take responsibility for themselves and their learning, become part of an adult learning community. Comments, questions, concerns, feedback, discussion is always acknowledged and listened to.

Elements of personal and spiritual development are part of the programs we offer.

We offer structure, such as a detailed Time Plan, and repetition of key elements, such as a daily verse and sharing of night echoes, so that participants know what to expect.

In short, there is a safe structured environment created, a community of endeavour and mutual interest, which supports the individual in their striving and learning.

Is this sustainable? I think so, for the following reasons:



With the costs of travel and limited availability of relevant courses or sufficient participants, close geographically, there is need and demand for some global online alternatives.

Access to affordable courses is possible. There are less costs for both educators and participants. We have found that basic communication and connection is possible, and deeper engagement is also possible.

Is this desirable? Once again, I think this approach has advantages:

Participants learn about the life journeys, strengths and challenges, of participants with different cultural backgrounds and very different life experiences. Yet there are archetypal features in our shared humanity. Global connections are formed.

This may not be ideal for everyone, but it is very helpful and has advantages for many others.

About the Author: Laura Summerfield



Laura is a retired Australian Psychologist, creating resources, providing participant support and co-facilitating online courses in Holistic Biography Work, with her partner in life and work, Karl-Heinz Finke.



Community

- *J K Velu Jayaprakash*

Living within a vast web of communities, whether consciously acknowledged or not, binds us together through shared ideas, beliefs, and core human values. Even those who claim not to be part of any community are, in truth, interlinked by these fundamental codes of humanity.

Reflecting on our ancient past, when our consciousness was akin to that of animals, communal living within caves was primarily driven by the imperative of survival. It revolved around collective strategies to combat adversaries, expand the community through internal reproduction, and form alliances via sacred unions or intercommunity marriages.

While our contemporary world may seem distant from these primal concepts, the essence remains. Today, our connections are woven through shared beliefs, emphasizing the understanding that individual growth and spreading messages aren't solitary endeavors. Instead, it's the collective consciousness that amplifies beauty and impact.

Diverse individuals, stemming from varied backgrounds, castes, languages, and origins, converge based on shared beliefs, working cohesively toward a common objective: universal peace in action, a force that sustains the very fabric of the universe.

The true beauty of communities lies in their capacity to inspire fresh ideas, refined strategies, and unexpected opportunities as we collaborate. Within these groups, diverse viewpoints converge, nurturing an environment where unique paths emerge while everyone works towards a shared goal. From this collective energy, spin-offs emerge, where individuals embark on distinct yet parallel journeys, all driven by the same ultimate objective. It's the collaborative spirit within a community that fuels innovation, creativity, and the exploration of new frontiers.

In the end, Community is where our differences find understanding, our flaws find acceptance, and our contributions find purpose.

About the Author: *Velu Jayaprakash*



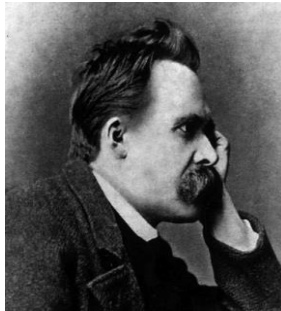
Founder of HLP WORLD Community

Velu Jayaprakash is a Social Entrepreneur and a Soul Coach. He is also the founder of HLP World, a community that revives ancient wisdom which helps people to lead a holistic living.



Nietzsche – A Biographical Analysis

- *Kuldeep Sharma*



“Beware that, when fighting monsters, you yourself do not become a monster... for when you gaze long into the abyss, the abyss gazes also into you.”

— Friedrich W. Nietzsche

I first came upon Nietzsche during my school days, the first book being *Beyond Good and Evil*. I picked the book up from a second hand bookstore in Bombay. Nietzsche seemed relevant in early 1990s too. To kick off this discussion, **let’s look at a brief biography of the man.**

Friedrich Nietzsche (1844-1900) was a German philosopher, cultural critic, poet, and philologist who left an indelible mark on Western philosophy and intellectual history. Born in Röcken, Prussia, Nietzsche's early life was marked by tragedy, as his father died when he was only five years old. This event, coupled with the death of two younger siblings, shaped Nietzsche's perspective on life, contributing to his later exploration of existential themes and the human condition.

Nietzsche's intellectual journey began with a strong foundation in classical philology, and he quickly established himself as a brilliant scholar. He became a professor at the University of Basel at the age of 24, where he delved into the works of ancient Greek philosophers, particularly focusing on the pre-Socratic thinkers and the writings of Plato. Nietzsche's early philosophical interests revolved around the pursuit of truth and the nature of knowledge, but his trajectory took a significant turn with the publication of *"The Birth of Tragedy"* in 1872.

In *"The Birth of Tragedy,"* Nietzsche challenged the prevailing intellectual currents of his time, particularly the rationalism of his contemporaries and the optimism of German idealism. He introduced the dichotomy of the Apollonian and Dionysian forces, arguing that the tension between these opposing elements formed the basis of Greek tragedy. This work marked the beginning of Nietzsche's critique of traditional Western philosophy and culture.

Nietzsche's subsequent works, such as *"Thus Spoke Zarathustra,"* *"Beyond Good and Evil,"* and *"Genealogy of Morals,"* further developed his ideas and philosophical perspective. He rejected conventional morality, particularly Christian ethics, and championed a radical reevaluation of values. He proclaimed the idea of the *"Übermensch"* or *"Overman,"* an individual who transcends conventional morality and societal norms to create their own values. Nietzsche believed that this *Übermensch* would be the key to overcoming the nihilism he saw as a pervasive problem in Western culture.



The philosopher's provocative and often controversial ideas garnered both admiration and criticism. Nietzsche's criticisms extended beyond philosophy, encompassing art, politics, and religion. His critiques of Christianity in particular were incisive and challenged the prevailing moral framework of his time.

Nietzsche's later years were marked by declining health, including a mental breakdown in 1889 that left him incapacitated for the remainder of his life. Despite his personal struggles, Nietzsche's ideas continued to gain prominence in the 20th century, influencing existentialist thinkers, postmodernists, and various fields outside philosophy, including literature, psychology, and the arts.

Posthumously, Nietzsche's sister, Elisabeth Förster-Nietzsche, played a controversial role in shaping his legacy by editing and manipulating his works to align with her own anti-Semitic and nationalist agenda. This misrepresentation of Nietzsche's ideas contributed to the appropriation of his philosophy by Nazi ideology, although scholars widely reject any direct connection between Nietzsche's philosophy and Nazism.

Friedrich Nietzsche's legacy endures as a complex and multifaceted intellectual force. His contributions to philosophy, particularly his critiques of morality and his exploration of the nature of existence, continue to stimulate debate and inspire scholars across disciplines. While Nietzsche's ideas remain challenging and often enigmatic, his impact on the trajectory of Western thought is undeniable.

From an Anthroposophical viewpoint

Septennial 1 – Ages 0 to 7:

Marked by loss. Lost both his father and elder brother, within a short span. This completely eliminated the presence of a father figure or any male bonding in the formative years. There is no mention of any male friends at this period. In the future this may have affected his relationship with males of his father's age – Wagner & some professors. Also, with the elimination of the Animas phenomenon growing up, his relationship with women were always immature and sexually he seems to have never reached full maturity.

Overdependence on mother, that showed up as a growing dependence on mother and later on sister even as an adult. At age 7 the family moved homes/cities, creating a sense of loss of roots. This showed up in his later years as an inability to settle anywhere for a long time and a sort of wanderlust.

Weak Etheric leading to constant ailments throughout his life.

Septennial 2 – Ages 8 to 14:

This period is dominated by scholastic pursuits and adhering to the norm. greater exposure to the outside world and a penchant for musical composition. Exploring and pushing boundaries of his life.



His earlier years seems to be spent in adherence to the norm and not disturbing the laid-out authority. Though his physical weakness continued, he did take up the sports at school and also displayed a penchant for nature walks and travel.

Never truly independent, he remained dependent on his school professors and his mother & sister. Frequently travelling back home as and when the opportunity arose.

Search for male companions and father figures continues. The more the Astral developed, the weaker the Etheric and Physical became.

Septennial 3 – Ages 15 to 21:

The scholastic pursuits continue. Development of the Astral brings up more original thoughts and defiance. Greater experimentation socially, spending beyond means, mimicking peers in an attempt to strengthen the Animus. Growing interest in music and philosophy.

Around the same time, starting a little before his LN1, Nietzsche also experienced a Crisis of Faith where-in he gives up on his long-held, family endorsed religious beliefs and decides to become a professor instead of a Lutheran priest like his father and grandfather. Around this time also experienced first crush. The emergence of the 'I' is very evident. However, it is still borrowing ideas and not inventing them.

Septennial 4 – Ages 22 to 28:

The 4th Septennial begins with the discovery of Schopenhauer, which finds deeper resonance with Nietzsche's personal developing ideology. This takes him further away from the idea of God as given in Christianity. The struggle with the idea of God and the Uberman continued throughout his life and all his work. This is a phase of a lot of experimentation with the self, pushing the envelope of one's ability and coming to terms with one's limitation.

Spending time in the army and struggling with physical limitations. Continuing with his Wanderlust. Meeting Wagner and creating a male bonding with him. Professorship at Basel, Earning his Doctorate.

Septennial 5 – Ages 29 to 35

The Christ Years were a struggle with himself to follow the expected path or break out and walk his own. He once again chose to break away (same as 3rd septennial and breaking away from institutionalized religion.)

He had become seriously ill, suffering from unrelenting pain and failing eyesight. Taking time off, he set up a home with his sister and past student.

Broke away from Wagner and his anti-Semitic views and their musical tastes



Resigned professorship and gave up his German citizenship.

Here on Nietzsche represented the Prophet from, Thus Spoke Zarathustra, travelling and spreading his wisdom. His lack of independence continues including his dependence on a mother figure (sister in this case)

Septennial 6 – Ages 36 to 42

The sun was at its brightest just before the end. His intellect was shining and his message for come to the fore and as inversely proportional – his health deteriorated.

He was denied professorship at the 'University of Leipzig,' but because of his views on Christianity.

Like the sun, here on Friedrich kept giving light to the world but continued to burn out in the process. By the 6th Septennial he was half blind and addicted to opium. Suffered more and more frequent black outs and headaches.

Loses financial freedom, never to regain it again.

Septennial 7 – Ages 43 to 49

As the 'I' came into its own the material existence of Nietzsche deteriorated.

Along with more path breaking work came his mental breakdown and loss of mobility.

Nietzsche collapsed in the streets of Turin, Italy, in January 1889, having lost control of his mental faculties completely.

After 1889, he never walked again nor was he fully present in his physical being

His movements continued – Turin to Basel and Basel to Naumburg (again under the care of his mother and sister)

Septennial 8 – Ages 50 to 56

After 10 years of being under partial to complete paralysis, Friedrich Nietzsche passed away on August 25th 1900 – 3rd LN

This was preceded by the death of his mother in 1897.

He spent his last days in Weimar under the care of his sister.



His death was attributed to degeneration of the cerebral blood vessels and retro-orbital meningioma, a tumour of the brain meninges behind the (right) eye. (where the pain the first emerged in his 2nd septennial)

Summary

- Subject Name – Friedrich Nietzsche
- Date of Birth – 15 October 1844 Röcken Province of Saxony, Kingdom of Prussia
- Died: 25 August 1900 (aged 56) Weimar, Saxony, German Empire
- Residence: Germany
- Nationality: German
- Era: 19th Century Philosophy
- Region: Western Philosophy
- Main Interest: Aesthetics, Ethics, Metaphysics, Nihilism Psychology, Ontology Poetry, Value theory, Voluntarism, Philosophy of history

Temperament

- Primary Temperament – Melancholic
- Secondary Temperament – Choleric

Soul Qualities

- Primary Soul Quality – Spiritual Investigator
- Secondary Soul Quality – Reflective Preserver
- Dominant Planet – Saturn
- Secondary Planets – Jupiter, Mars & Moon

Mirroring

- Septennial 1 & 6 – Changes homes (Movement)
- Septennial 3 & 4 – Personal definition (Theology & Schopenhauer)
- Septennial 3 & 4 – First bouts with Fame (Growing sense of purpose)

Planetary Influences Summarized

- The 1st Septennial is not too well documented so it's not very easy to make observations around it. However, a lack of role models, especially male (father figures) is evident and its effects are seen in the future in regards to a kind of social awkwardness and affinity to drift towards father figures/mentors.
- The 2nd Septennial can be related to most of his health issues since the **Etheric was never fully developed.**
- **The association of the Moon and Mercury to the Brain and Eyes and the fact that all future health problems are mainly associated to these organs seems** a direct outcome of lack of development of the Etheric Body and the low or negative influence of Mercury and Moon



- The **3rd Septennial** sees strong influence of **Saturn, Jupiter and Mars** in the development of ideas, sticking to the structure and drive to excel at everything he undertakes even at the cost of his health.
- **The 4th Septennial sees more influence of Mars & Saturn.** Taking new ideas from Schopenhauer and Wagner and developing them further and the drive to experiment – mentally and physically.
- The **5th Septennial** seems a combination of influences by Saturn, Jupiter and Mercury. A revolutionary, a Man of Tomorrow, a Prophet driven by a desire to change, re-educate and challenge the world/world view, but at the same time a man who seemed to be running out of time and getting more and more disillusioned with the world.
- The **6th Septennial** follows the trend of the 5th with more adverse effects coming from the Mercury and Moon in health terms
- The **7th and 8th** are primarily dominated by Saturn. The health sphere deteriorates leading to his demise (effects of Moon and Mercury again) **A Yugpurush (Light bringer of the times) completely withdrawn into himself and watching the world as it reacts and responds to his writings and thoughts.**
- **His Centre of Gravity was always his mother.** All through school, college, working – he kept coming back to his roots for nourishment. Even in full paralysis he lived for 8 years and died in 2 years after his mother's death.
- Kept working on an idea of a home – Time with Wagner, setting up home in Basel with sister.
- **Wanderlust didn't let him settle** – Gave up his citizenship, didn't stay at one place for too long.
- Constant struggle to bring God into man. He was not truly against God; he was averse to idolising it outside.
- Need to breakout, to not be put in a category. **Extremely high ego and sense of purpose**
- He was the Prophet of Change – Saw the revolution coming in Europe and heralded the future development of man.
- Was never truly independent, needed someone around to take care of him.
- **Extreme need for being in control and always was.**

Resonances

In my understanding Nietzsche finally gave up. He decided to shut down. No longer interested in explaining anything to the world, to a lesser intelligentsia. He did not stop thinking or coming to realizations, he just stopped sharing those. He was tired. He was talking and being applauded but not understood. He gave up on the world in 10 yrs he waited to watch how things would unfurl.

I place Nietzsche in the same league as Crowley, Osho, Steiner & Gurdjieff, revolutionary thinkers far ahead of their time. Heralds of the coming Epoch.



Personally, I feel Friedrich Nietzsche was re-visiting this realm. To complete an earlier task, I presume. From the beginning his life seems like part two of a 2-part series. A child much older than his years. A top-heavy life, predominantly ruled by Will and Intellect. A wise man in a young man's body. A soul draining the vessel it occupied to bring forth his message.

Man on a Mission. He had a purpose of propounding some ideas and truths to the coming generations and he did that. Remember the era he was active was one of compliance and conservative living. Religion was dogmatic and all encompassing. Europe and the world at large, was in the grip of a confusion of sorts, how to move forward. Also, diversity was causing friction among the various groups.

Nietzsche preached an uprising, in thought, word and deed. "God is Dead."

Wasn't it the same what Steiner went through, or what our saints went through? How many just gave up and said go to hell and left at the end. This world has eaten so many minds and will eat so many more."

Research Material

- Friedrich Nietzsche – A Biography by Curtis Cate.
- Stanford Encyclopaedia of Philosophy giving a more intellectual biography of Nietzsche.
- Beyond Good & Evil written by Nietzsche in 1886

About the Author: *Kuldeep Sharma*

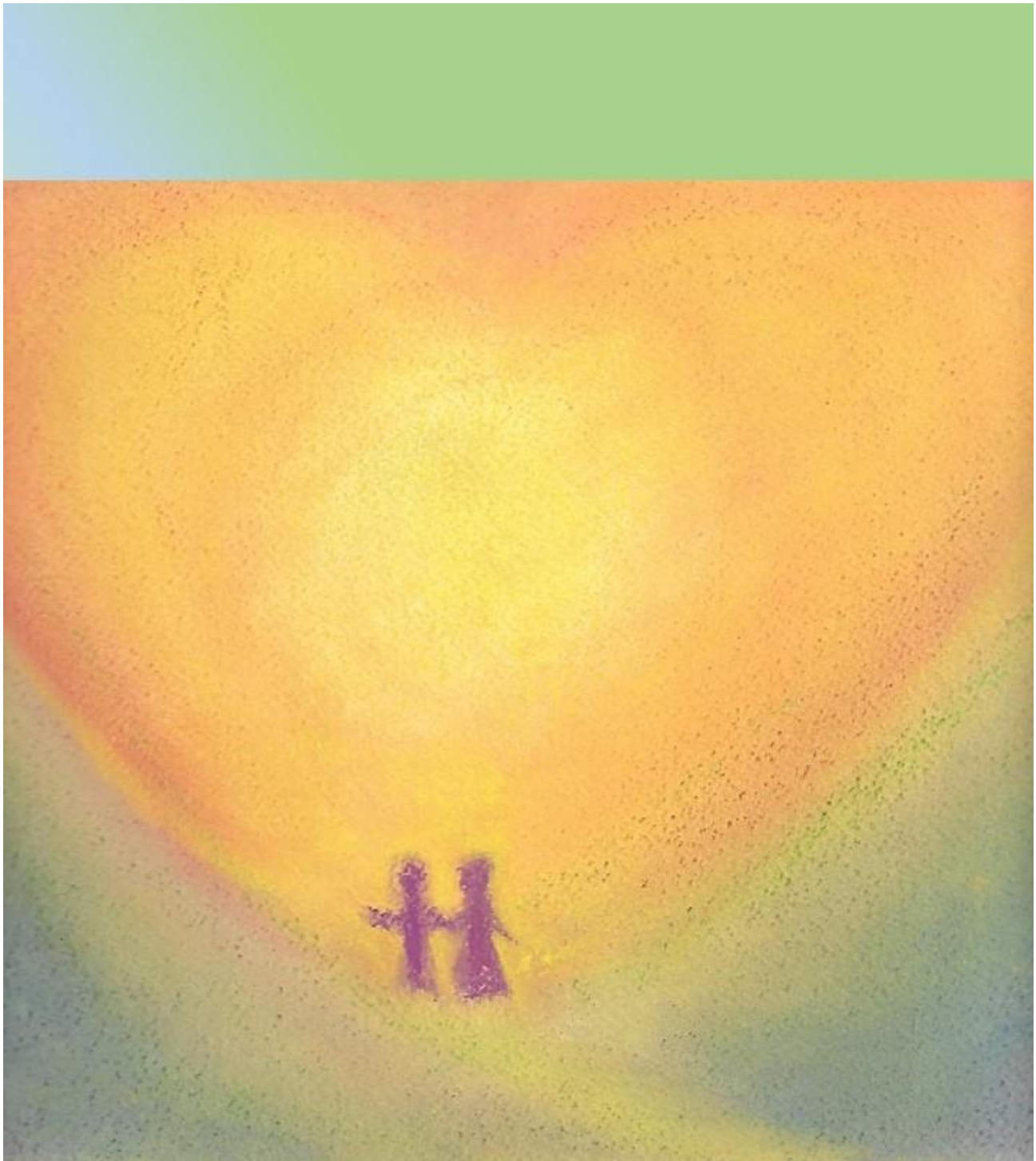


|| Life Coach – PCC (ICF) | Counsellor | Story Teller | Biography Consultant (Batch of 2022) | Passionate Mumbaikar | Practicing वेदांती (Vedanti) | Die hard Nietzsche-holic | Enthusiastic History Buff | Coffee Snob ||

"Everything Matters, Nothing's Important. "

- Friedrich Nietzsche





Support...



Meeting the Book!!

- Sangita Kamath

All that happened till 1500 were repetitions of repetitions of repetitions. What does that mean? It means that all those things which happened in the Greek and Roman culture, and in the Middle Ages, were still a repetition of things which had been brought to the world by the Hierarchies in previous periods. After 1500, said Steiner:

'For the first time in the development of the earth, for the first time since the Saturn epoch, mankind is also responsible for the development and evolution of the universe. For the first time what happens - after 1500 - is not a repetition: it is new.'

- Bernhard Lievegoed, *Towards the 21st Century: Doing the good*

This passage from Chapter 1 of the book caught my attention and buoyed me to read more. Multiple questions arose, one of them being – So, what is new? What has changed?

Lievegoed goes on to talk about the development of the Consciousness Soul being the new element of our times. This in one sense gives so much freedom and power to each of us in the task of development of self and humanity. At the same time, it leaves us with the sense of responsibility to do what is 'right'. The task of the consciousness soul is to develop the good, by encountering evil and how it can be achieved only when it is 'done' by living in and with the world. 'Truth can be known, good can only be done'.

Weaving threads between individuals, groups and communities, this book brings to us the significance of spiritual work beyond the self – to do things that have no necessity but are free things for the future.

I invite you to read this book to understand our developmental tasks in these highly confounding times.



Live with the Question!

- Capt. Preetham Madhukar

*“Be patient toward all that is unsolved in your heart and to try to love the questions themselves
like locked rooms and like books that are written in a very foreign tongue.*

Do not now seek the answers, which cannot be given you

because you would not be able to live them.

And the point is, to live everything.

Live the questions now.

Perhaps you will then gradually, without noticing it, live along some distant day into the answer.”

Rainer Maria Rilke

This column is inspired by the quote given above and the importance questions have in Biography work and our lives. They help us explore the unexplored and find our way to what we are looking for.

Given below are a set of biographical questions for all the fellow Biography practitioners, across the world, to look at, ponder on and be with along with an introduction.

Starspeak - our connect with Starlight

In a recent documentary that I watched; I was amazed to learn that how starlight is intricately connected with every part of this universe. I knew that we were made up of stardust – every planet and every life form – the minerals or the composition of matter that makes any living being is stardust but what amazed me was how starlight is the primary food of everything living thing and not just the plants.

Plants turning Carbon dioxide, water and sunlight into simple sugar using photosynthesis and later other animals consume plants directly or animals feed on animals which consume them. All this while, the same starlight changes hands until it reaches us humans - becoming the source of energy for each of our cells in our body – to recharge our cellular battery - the mitochondria.

In the last few billion years of our planet’s existence, species after species have come and gone. It’s said that each of the last 5 mass extinctions wiped out the major species of that time. The last masters



of our planet, the dinosaurs ruled earth for over 150 million years and compared to them, we are relatively like new born babies in the species race, the new masters today of this planet and we have hardly been around 0.2 million years.

Even within this limited time, we have been the fastest to advance in our conscious development and also the most destructive specie with regard to the planet, its fellow cohabitants and our future dwellers.

What makes us somewhat special compared to all the past masters of this planet is our ability to reflect, to imagine, to look back into the past or to peek ahead into the future. To have the choice to take action and to change the results – atleast to a degree.

Yes, cataclysmic planetary events would continue to happen like ice ages, volcanic eruptions, meteors striking earth but all of which we have no control anyways but what about things that we can control, what can we or what are doing about it.

An interesting thing to note, is that the universe and all the species are in a constant state of growth and development. For us, as human it means, that we too must follow this grand design of nature. To constantly grow as individuals and as a community. To go high and higher in our development, our consciousness, in our pursuits and in our goals.

If the universe is in a state of constant expansion, every part of it, then is it becomes our dharma (duty) to constantly expand as a species and as an individual as well. To not do that would be going against this fundamental spirit of the universe.

People sometimes worry and ask, should I constantly keep working or growing without any rest. This isn't to say, one shouldn't rest or relax or enjoy the moments of life. What it means it in the overall scheme of things, in the grander life of a human being or even year upon year are we growing – physical wellness, emotional wellness and spiritual wellness and to keep moving between them until the end of life.

Questions to Ponder on

What happens if we stop this journey expansion and growth. How would life be?

Sometimes good things happen and sometimes they don't. Should fear of bad things to come, stop from us from the expansion that the universe demands of us?

How can the community help us in the growth and expansion journey of the individual and the community at large. Can we respect and accept this natural need that's programmed into us from the starlight.

How can we stand on the shoulders of giants before us and continue to push boundaries of humanity and its consciousness.



The question to ask ourselves, what is the purpose of life and living if it's not expansion in every realm of life and living.

The starlight is life within us and the same starlight also continue to keep pushing boundaries of the universe, should we follow its path?

We would love to hear your experience of working with the questions.

About the Author: *Captain Preetham Madhukar*



Founder of Skills Beyond Education

<https://www.skillsbeyondeducation.com/>

A former sea captain and sailor for over 2 decades | Meeting Steiner in 2012 | Educator | Elite Performance Coach | TEDx Speaker | Amazon #1 Bestselling Author 3 Culprits: Laziness, Fear & Doubt | Advocate of Anthroposophy - for Daily Living, Parenting, Pursuing Your Purpose | Top 10 Winners of Ed Falcon

Global Award for Mentoring



Biographical Activity

(Inspired from the Gathering held by the Association in 2021)

- *Ritu Jain*

As Biography practitioners, we know the importance of reflective activities in our life. This section aims at providing Biography practitioners, one activity every edition, for us to work with ourselves and our companions. For this edition, the Biographical Activity is "Find your Tribe".

For a moment imagine that you have moved into a new community. While you are settling in, you would also like to know and mingle with people who live in your community. So, one fine evening you step out for a walk. You come across a group of people. You introduce yourself and get to know them. Well, this was fun! You continue your walk and come across another group that is probably engaged in some sport. You join them for a while and realise that joining this group could help you build a physical activity. Something that you have really been wanting to do for a while. Congratulations! You have made a few friends and now you are engaged in a new activity.

Well, something of this sort happens in our lives too.

In various walk of our lives, we come across various groups or communities that are together because they share common beliefs and work towards common goals. They engage in activities that bring them together and achieve much more than an individual ever could. This is how Communities come together.

But more important here is knowing what communities you feel connected to. Where do you fit? How do I find my tribe. Asking the following questions can give us some clarity and identify 'Our Tribe'.

1. Who am I?
2. What is the vision of this community?
3. What draws me to this community?
4. How can I contribute?
5. Do I feel 'I Belong Here'?

Do share your thoughts and ideas or any other activities that you have come across that have helped you identify 'Your Tribe'. We would love to publish it.





Our Guiding Verse

"The new way of initiation is that of Intuition, Intuition which can be found in a group of people who are working together. Steiner says that such a group must be a karmic group. Karma, not only from the past, but, as can also be the case, karma for the future. We build up a karmic group of people, with whom we were never together before, when together with these people we WILL something. "

- Bernhard Lievegoed, Towards the 21st Century: Doing the good

This Verse guides our effort in community building and can also be found on your membership card.



About our Members

From the time we started the Association to the date of releasing this magazine, we are

128 members strong

...and counting

We have colleagues from these countries as members of our community

Argentina | Australia | Brazil | Chile | Finland | Germany | India | Israel | Japan | The Netherlands |
Philippines | South Africa | Spain | Switzerland | Taiwan | Thailand | UK | Uruguay | USA | New
Zealand | Cyprus | Romania

The members of our community fall in four different categories

Associate Members those who are seeking to discover Biography Work, those who are currently enrolled in a Biography Training globally or experienced a workshop in Biography Work

Professional Members who have completed some kind of a training in Biography Work

Institutional Members are organizations who use Biography and Anthroposophical concepts in the work they do. These are our **Institutional Members**.

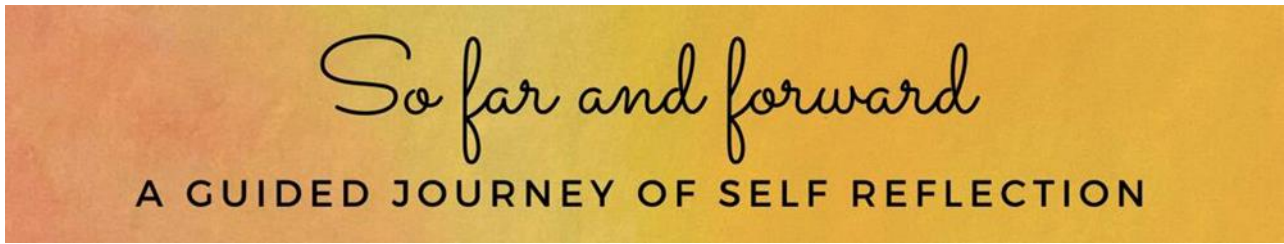
3 World's Creator (Thailand) | Living-Way (Australia) | Skills Beyond Education (India) | Hotam
School for Biographical Counselling and Research of Karma (Israel) | Atmatva Foundation (India) |
Instituut voor Biografie (The Netherlands) | New Adult Learning (Canada) | The Center for
Biography and Social Art (USA) | APARA Anthroposophic Psychology and Research Association (India)

Professional Associations are professional bodies of Biography practitioners, across the world. Two Associations have joined us as Association members.

International Association for Steiner/Waldorf Early Childhood Education <https://iaswece.org/home>
Professional Association for Biography Counsellors, UK <https://www.biographicalcounsellors.org.uk/>



Introducing Our Members

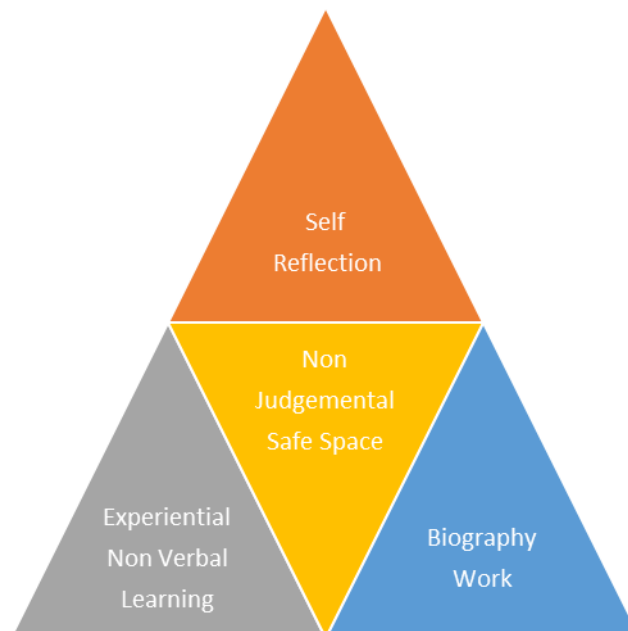


This journey of conducting a “Biographical Program” took root a few years ago - however, it took some time to sprout.

Though we experimented with some stand-alone workshops, it was when we were prompted to work on a curriculum, as a part of our mentoring journey, that the current Biographical Workshop – So Far and Forward happened.

Looking at one’s own life from a distance is one of the paths of a spiritual journey. Independent of it being a spiritual journey or not, a panoramic view of one’s life can offer a unique perspective of one’s path. Looking and reflecting at our life may empower us and support us in dealing with our day-to-day interactions in life.

It is with this as a backdrop, that we wove the intention for So Far and Forward - a non-judgemental safe space for self-reflection through experiential and non-verbal learning within the framework of Biography Work – and this is the birth of So Far and Forward.



The 9-part program starts with reflections on one’s own self to reflections on one’s interactions with others and then coming back to oneself to dwell on the meaning of life at a deeper level, conceived as an “In-Out-In” journey – from Within to the World to back Within. This also represent the journey from the Body to the Soul to the Spirit dimensions.

Program outline		
Meeting the self	Meeting the other	Meeting the self again
3 foldedness with clay work	Helping conversations with charcoal work	Trials and thresholds with art work and movie
4 foldedness with plant observation	Life encounters with art work	Meaning of life with braiding
Typologies with elemental and art observation	Meeting conflict with wet on wet painting	Taking charge with the river of life

In Biographical terms, if we look at this as a process of deepening our understanding of our “I” - in the weave, the integration of the

First 3 modules can be broadly attributed to exploring the process of discovering the “I”.

Second 3 modules to exploring the process of the interactions of the self (I) with the world – the soul processes.

Last 3 modules to exploring further the meaning and mission of one’s own Life - with the possibility of triggering the journey of uncovering the real Spirit nature of our “I”.

In the weft, the integration from a vertical perspective, each module was 3-folded in its Thinking, Feeling and Willing.



Every module started with a nonverbal experiential process, followed by group work and culminating in deriving one's individual learning through reflections, facilitated dialogue and harvesting.

Each module was conducted over a period of 2 days of 4 hours each as an in-person workshop. The program was offered as independent modules up to a specific point and thereafter as a journey. We have 4 participants nearing the end of the program.

We have had deep insights and learnings through the entire process and are grateful for our participants, who made this possible for us. We believe that this whole journey is furthering our inner growth.

On completion of this series, we are open to start another round, based on interests we receive. Our sincere and heartfelt gratitude to Karl Heinz and each one of our friends we met during our Biography journey in the last 8 years, all of whom contributed immensely to where we are today.

About the Facilitators: *Vibha and Rama*

Vibha



Though we come from corporate space in our work-life, we have been exposed to Anthroposophy for over 8 years now. We completed 3 years of Biography Consultant Training and an additional 3 years of Biography Mentorship with Karl Heinz Finke to learn the essence of conducting Biography Trainings and Workshops. We work with individuals on their Biographical Journey as Biographical consultants as well.

Rama







Enrich...



Upcoming Courses from the Members of Our Community

Here are some of the courses that our **Institutional Members** are conducting, for the Biography work to grow. Do join and spread the word to influence the lives of many with Biography work.

In January 2024, we start the 4th Cycle of our

International Online Training Program in Holistic Biography Work.

Click here for [more information](#).

Pre-requisite to join is our Foundation Course: [Take Charge – Reflect on your Life Journey](#).

Learning Pack available now. Online sessions mandatory 14 – 17 Sept 2023, 20 hours.

To get hands-on experience of our work, purchase any of our [Learning Packs](#), or enrol for the [Life Phases](#) course we offer annually in association with Sydney Rudolf Steiner College.



Karl-Heinz Finke

- Born in Germany in 1955, with many years of work internationally while based in Berlin. Now based in Australia.
- An active Trainer and Consultant in Holistic Biography Work for over 30 years.
- Has completed nearly thirty 3-year cycles of Training world-wide. Currently working Online.



Laura Summerfield

- Australian, born in the Netherlands.
- Completed tertiary education in Psychology and Education.
- Completed the 3-year Biography Training with Karl-Heinz, 2005-2007.
- Was Psychologist, in private practice and in community, health and educational settings. Now supporting students and creating resources for online courses.

Contact mail@HolisticBiographyWork.com | www.HolisticBiographyWork.com





Living-way...

Holistic Biography Work

... bringing spirit to life

Karl-Heinz Finke

Laura Summerfield

Courses and Events 2024

Awakening the Will to Learn

Holistic Adult Learning

18 to 21 Jan 2024

Take Charge (Foundation Course)

Reflect on your Life Journey

25 to 28 Jan 2024

Mission and Meaning

Life as a spiritual journey

8 to 10 March 2024

Life Encounters and Relationships

The individual and community

15 to 17 March 2024

Typologies

Understanding self and others

22 to 24 March 2024

Mental Health Crisis

Understanding mental health crisis from a holistic, spiritual perspective

10 to 12 May 2024

Trials and Thresholds

Awakening to initiation through life

24 to 26 May 2024

Mental Health Challenges

Recognising common mental health issues.

31 May to 2 June 2024

International Online

Biography Gathering 2024

Health and Healing in Human Biographies

Exploring the Etheric Organisation

Process Design

Designing 1to1, Workshop & Training Processes

26 to 28 July 2024

Destiny and Karma

Learning holistic concepts of Destiny & Karma

2 to 4 August 2024

Communication Skills

Sensing with 4 Ears in human communication

9 to 11 August 2024

Take Charge (Foundation Course)

Reflect on your Life Journey

29 Aug to 1 Sep 2024

Meeting Conflict

Learning to read and transform conflict patterns

19 to 22 September 2024

Destiny Learning

Learning from Life

3 to 6 October 2024

Helping Conversations

Deep listening and empathy in encounter

10 to 13 October 2024

Famous Final Words

Online Gathering to Celebrate Michaelmas and Rudolf Steiner's last address to the members on the 28 September 1924

28 September 2024

Five Doorways to Understanding Health and Healing

Exploring the Astral Organisation



Keynote speaker: Michaela Glöckler
21 to 23 June 2024

Workshop with: Michaela Glöckler
15 to 17 November 2024

All Learning Packs
90 AUD

All courses start with a Learning Pack you can buy at any time in our [Web-shop](#).
Optional online guided Group-work can be added. For dates see overview above.

Add Online Guided Group-work

3-day courses (90 AUD) plus

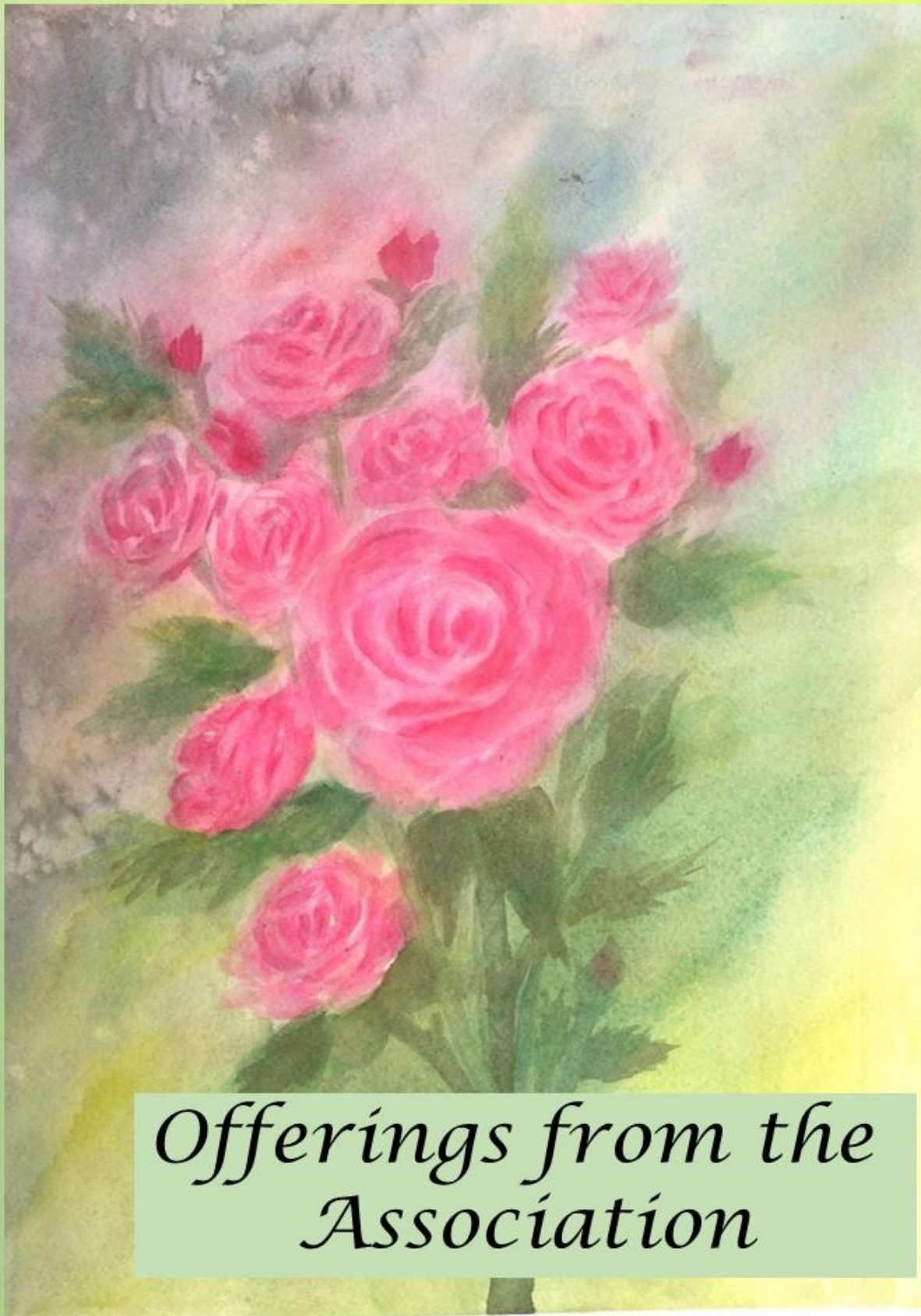
290 AUD

4-day courses (90 AUD) plus

380 AUD

Enrol 4 to 6 weeks before the group-work
Download [Enrolment Form](#).





*Offerings from the
Association*



Looking Back with Gratitude



The Human
Beehive at Work

Festival of Anthroposophy
2023

2nd to 5th November 2023

Venue: The Vels Academy, Erode

presented by

www.anthroposophicalsocietyindia.org

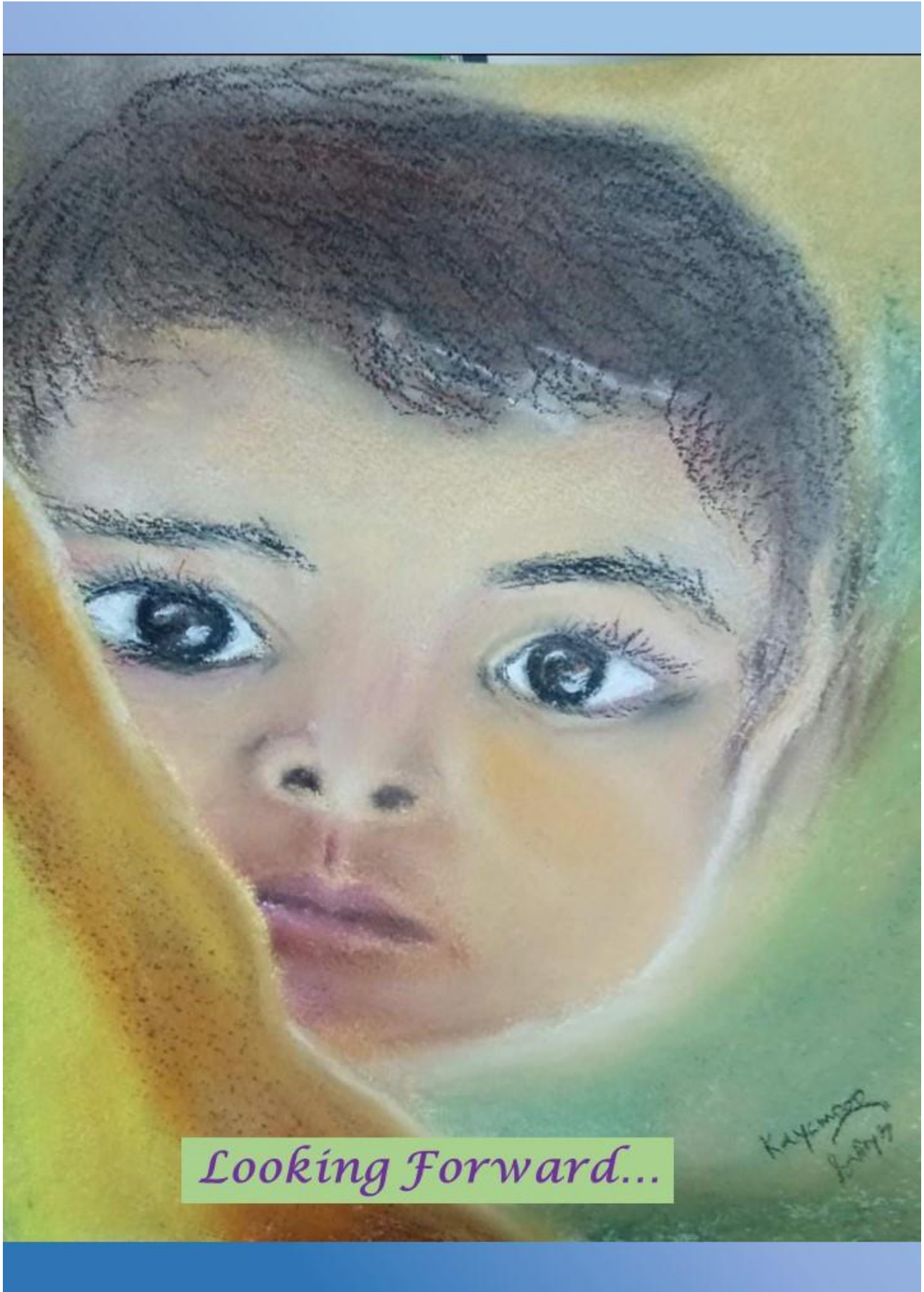


The Association presented in the Festival of Anthroposophy 2023. Sangita Kamath made a presentation titled, The Human Heart : Ego, Perception and Destiny. The Association had also put up a stall in the festival to help people become aware of Biography work. We distributed beautiful book marks for visitors to carry home.



The Stall at the Festival





International Online Biography Gathering 21st – 23rd June 2024

Save the Date

Health and Healing in Human Biographies
Exploring the Etheric Organisation
Includes: 3 Lectures, Dr Michaela Gloeckler

Contact: mail@HolisticBiographyWork.com

Presented by

Living-way ...
Holistic Biography Work

Association for
Holistic Biography Work

Taiwan Association for the
Promotion of Biography Work

Biography Dialogue Institute
Japan

THE LENSES OF BIOGRAPHY



Constitution



Temperaments



Soul Qualities



Archetype of the Zodiac

Application in Biographical Consultation

Master Class with Alexandra Mettrau





WE ARE GRATEFUL

*to the spirit world for being our guiding
source, to whom we belong and to
whom we shall return.*

*to all our co-travellers who are walking
the path with us and giving us the
courage to walk on it step by step.*



We found the Bridge Verse to be significant from both the e-magazine's and rhythm's point of view.

We would like to close this edition of the magazine with this Verse which will bridge us to the future.

The Bridge Verse

The human being is a bridge
Between the past
And future existence;
The present is a moment;
Moment as a bridge.
Spirit grown to soul
In matter's husk
Comes from the past;
Soul growing to spirit
As seed encased
Journeys towards the future.
Grasp future things
Through past ones,
Hope for evolving things
Through what has evolved.
So grasp existence
In evolving growth;
So grasp what will be
In what exists.

Dec 21, 1920
Rudolf Steiner
(for Ita Wegman)

