

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 47<sup>th</sup> 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 Members

Greetings from the Association!

Welcome to the 7th edition of the magazine.

As we continue to explore the concept of Community, we had invited contributions about the four folded features of the community that you are part of. We had also invited artistic expressions of how our members perceive community.

While preparing to release this magazine, we encountered this piece of wisdom in the newsletter sent by the Hotam School of Anthroposophical Biography Counselling, Israel. This wisdom is from the Kabbalah. This wisdom and its relevance in today's world that is becoming progressively less inclusive, felt like a fitting message for this edition of our magazine.

***The wisdom of Kabbalah teaches us the law of Inter-inclusion (Hitcallelut) - the law of Inclusion is a cosmic law, according to which everything that is in the wholeness, in the highest, is also found in every detail in reality, even the smallest and lowest.***

***Each one of us has their own unique and singular shade of color, each one of us has a special shortcoming that we came with to this incarnation, in order to correct it and repair it, in this life, but the other's colors and shortcomings are included in us as well, and ours in them.***

***If we are aware of this, and understand that the other is our completion, we begin to feel an honest sense of responsibility and mutual solidarity towards the pain of the other. In this way we bear a bit of the other's pain and ease his loneliness.***

It seems that this realization that we are included in each other, brings about a community, even when if we haven't met. In our exploration of Community for the magazine, we are meeting so many different perspectives of community. Of all the perspectives, the most powerful one is that all human beings belong to one single community - we are spiritual beings reflecting what is present in the Cosmos.

Love & Light,

The Core Team





## An Expression of Community

- Sandhya Durai

*Where is my space, Where I can belong*

*Where I can individualise the process*

*Where there is opportunity for inner development*

*That which imparts empathy, compassion*

*That does not restrict yet offers a structure, and allows for evolution of the process*

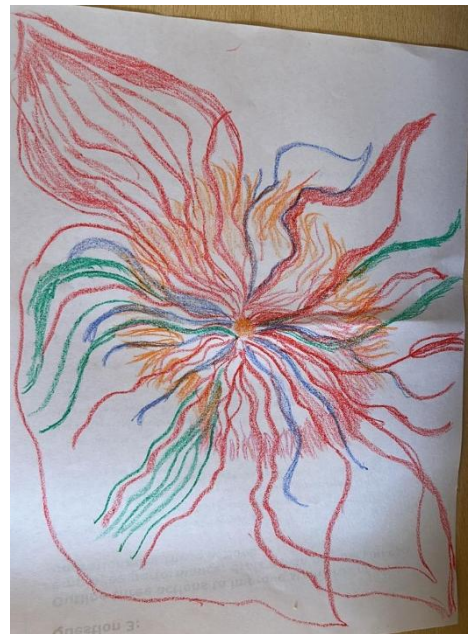
*What helps me balance*

*Its where I want to be*

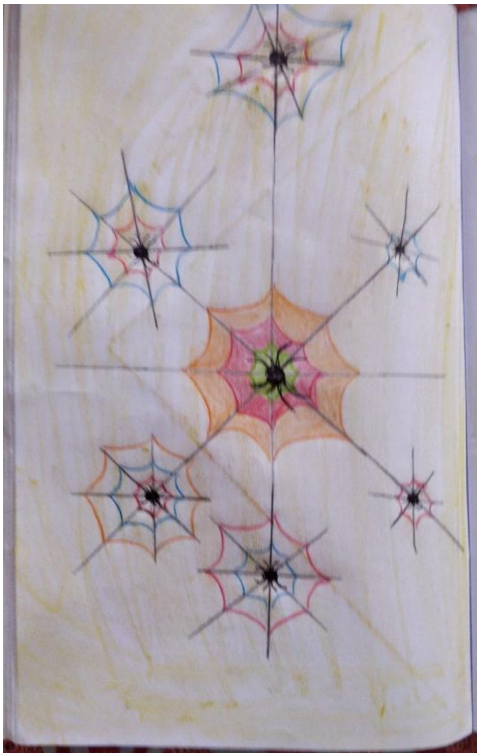
*It makes sense I am here*

*What I call a spiritual home:*

When the Association's core team sat together to think of how they see the Biography Community and how they understand the values of the Association of Connect, Enrich, Support & Grow, each one of them came up with their own artistic expression. Surprisingly each expression had a common thread running through.







A thread that brought about the beautiful aspect of a community where every being although focused on their individual development at the core, also finds a way of contributing & connecting to the society. A flow of inward and outward. While on one hand there is inner transformation at the core on the other hand radiating outward is warmth, love, compassion and willingness to contribute for a common cause.



## The Accidental Community: Rediscovering Ancient Wisdom for Holistic Living

- J K Velu Jayaprakash

They say necessity is the mother of all invention. This holds true not just for technological advancements but also for the formation of any community. A community's unique characteristics often emerge from a shared necessity, and when collective souls come together to address this need, success follows. Unlike the usual approach, our community, HLP World (Holistic Living and Parenting World), started quite by accident.

The primary concern for many budding parents was how to build stronger and immune children. The solution they sought was found in their grandmother's home remedies, which eventually led to a rediscovery of Ayurveda—a science that views the body, mind, and soul as a unified entity. This informal group of like-minded individuals began to explore the path of a 3,000-year-old medical system and, over time, delved deeper, discovering yet another ancient medical system known as Siddha. The Siddha medical system, which dates back more than 5,000 years, has a documented script to treat 4,448 diseases that cover humans, animals, plants, trees, and even spirits! It was fascinating to learn that gold, known as Swarnaprashana in Ayurveda, is used as a primary ingredient to build immunity.

One of the foundational pillars of our community is the ancient Indian medical and healing system. From here, our collective efforts expanded into various territories such as astrology, meditation techniques, and sound healing with primordial sounds. At a certain stage, apart from providing healing services and wisdom online, our community realized the primary need for all humans: food. Many dedicated members collaborated with farmers to revive ancient native foods that are rich in nutrients and high in **pranic energy**. The community even went deeper into the ancient practice of fireless cooking and chemical-free living.

For example, India once had over 175,000 varieties of rice, each with unique healing properties. Black rice, for instance, has higher antioxidant content than blueberries (as per WHO). There are specific rice varieties for boosting immunity, balancing women's hormonal issues, and supporting lactation, among other benefits. This is just one story about rice. Our community continually discovers and incorporates various spiritual products, matching needs to support a holistic life for generations to come. This gave birth to our commercial side, the HLP Community Store, a one-stop shop for all spiritual and holistic needs.

### ### Building a Community with Pancha Kosha in Mind

Our community is built with the concept of Pancha Kosha at its core. "Pancha Kosha" is derived from the Upanishads, a set of ancient Indian spiritual texts. The term "Pancha" means "five," and "Kosha" means "sheath" or "layer." Together, Pancha Kosha refers to the five layers or sheaths that cover the



Atman, or the true self, in Vedantic philosophy. These layers metaphorically represent different aspects of human existence, from the physical body to the deepest level of consciousness.



#### #### The Five Koshas of Our Community Approach

##### 1. \*Annamaya Kosha (Physical Sheath)\*:

**\*Description\*:** This is the outermost layer, consisting of the physical body made of flesh and bones. "Anna" means "food," indicating that this sheath is sustained by the food we eat.

**\*Focus\*:** Physical health, nutrition, exercise. Our community store addresses these needs by offering nutritious, high-pranic foods and health products.

##### 2. \*Pranamaya Kosha (Vital Energy Sheath)\*:

**\*Description\*:** This sheath consists of the vital life force (Prana) that animates the physical body. It includes the breath and the body's energy flow.

**\*Focus\*:** Breath control (Pranayama), energy regulation. We promote practices that enhance the flow of prana, such as breathwork and energy healing techniques.



### 3. \*Manomaya Kosha (Mental Sheath)\*:

**\*Description\*:** This layer is composed of the mind and emotions. It governs thoughts, feelings, and sensory perception.

**\*Focus\*:** Mental health, emotional balance, sensory input. Our community offers resources and activities that support mental and emotional well-being.

### 4. \*Vijnanamaya Kosha (Intellectual Sheath)\*:

**\*Description\*:** This sheath represents the intellect and wisdom. It is responsible for discernment, knowledge, and higher thinking.

**\*Focus\*:** Intellectual activities, learning, decision-making. We conduct group meditation sessions, teaching unmodified versions of practices taught by Buddha, to foster intellectual and spiritual growth.

### 5. \*Anandamaya Kosha (Bliss Sheath)\*:

**\*Description\*:** The innermost sheath, Anandamaya Kosha, is associated with bliss and spiritual fulfillment. It is the most subtle layer and closest to the true self (Atman).

**\*Focus\*:** Spiritual practices, meditation, experiencing bliss. Our community members come together for yearly gatherings and spiritual voyages, visiting various sacred destinations in India to experience collective spiritual fulfillment.

While we are active in our virtual community, we also value the importance of physical meet-ups. These gatherings, whether once a year or more, allow us to deepen our connections and share in collective spiritual growth.

By embracing the Pancha Kosha framework, our community supports a holistic approach to well-being that nurtures every aspect of our being—physical, energetic, mental, intellectual, and spiritual.

Today, HLP World stands as a testament to the power of collective effort and shared wisdom. We are committed to continuing our journey of exploring and promoting holistic living and parenting practices. Our community thrives on the contributions and experiences of its members, and we look forward to many more years of growth and discovery.

To learn more about our community and join us in celebrating ancient wisdom, visit our website at [www.hlp.world](http://www.hlp.world)[(http://www.hlp.world

Through this journey, HLP World has become a beacon of ancient wisdom, drawing together individuals who are passionate about holistic living. We invite you to be a part of this vibrant community and explore the profound knowledge that has been passed down through generations. Together, we can continue to honor and revive the practices that have stood the test of time.







**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.*

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## Members' Voice

- Vera G Klein

We had asked our members about the four folded nature of the communities that they are part of. Here is a response from Vera G Klein

Q: Are you part of any community/communities?

A. BPBC, the Basic Practice of Biographical Coaching

Q. Is your community a physical one or a virtual one?

A. Virtual

Q. What are some rhythms that your community follows?

A. The rhythm is established by the teaching modules with online lessons, in which the group of teachers, tutors and students meets. Then there are City Hubs, where tutors and students meet. And, there are teacher and tutor meetings and teacher-teacher meetings.

Q. How would you describe the soul of your community?

A. Everyone in this community is contributing to the enhancement of biographical awareness and humanness. We practice the art of listening and dialogue of authenticity and autonomy.

Q. How would you describe the identity of your community?

A. The BPBC is a learning community, devoted to the Art and Science of Biography. Some people are really new in this field, others use Modules for their further studies.

The basis of Biography is our shared humanity. Every person learns from life and we all can learn from every person. By recognising and seeing the differences, one can discover oneself. A true understanding of biography comes from meeting another person.

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## My Community

- Vijayta Singuluri

I find community in places where the people I meet, meet me exactly where I am. Community transcends the bonds formed out of blood relations by constantly asking of its members to meet each other anew in every interaction even if years pass by. In communion with such a community, every individual thrives and collectively seeks growth and harmony for all within it and beyond too.

This song evokes the strong sense of a responsible and joyful community for me -->

[https://youtu.be/BOivOpP0\\_m4?si=oL4VnyFKEMhT3CdY](https://youtu.be/BOivOpP0_m4?si=oL4VnyFKEMhT3CdY)

It is an exercise in Eurythmy which is called EVOE, a Greek salutation equivalent to our namaste... It is divided here into 4 steps: We encounter each other in spirit, we meet on earth, we create together and we look upon our creation in reverence and cordially part to meet anew.

<https://drive.google.com/file/d/1aRVZYvgHog29TzXcyCnmJLN-LoEu1ZRA/view?usp=sharing>

### About the Author: Vijayta Singuluri

of



*Vijayta Singuluri is a eurythmist and a recently initiated yogi in one being. She enjoys the tussle between the eastern and the western ways of being, and weaves (sometimes, after some serious disentangling) the cross-cultural threads community within her soul. She currently resides in Hyderabad.*

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## A Community

- Sathyadeepa

I feel this painting is closer to how a community is formed... With different people, with different perspectives, different challenges and gifts. To bring life to a dream.

### About the Contributor: Sathyadeepa



*Sathyadeepa, a self taught artist, an art teacher in Waldorf inspired school, a biography consultant and training to be an anthroposophic art therapist (Sienna academy, Australia).*

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## **\*Trishti Tribe: A Soulful Safe Space for Inner Work\***

- Tripti Raikwar

Trishti Tribe, the soul tribe of Tripti Raikwar, is a beautiful mandala of like-minded people, who have been a part of Trishti Healing Arts. This community is woven lovingly with diverse threads of human experiences.

Picture a huge gathering where a 5-year-old's laughter intertwines with an 80-year-old's wisdom.

Here, we explore the Healing Arts, celebrating every emotion that surfaces during our creative journeys. Imagine a space where a mother's spontaneous dance is met with a grandparent's gentle tears, both expressions honoured equally. A father holds his teenage daughter with so much warmth, rocking gently, not uttering a word yet speaking straight heart to heart. A mother holding her young boy just looking in his eyes, and expressing how much he is precious for her.

Every interaction, whether a thoughtful conversation or a shared silence, is embraced without judgment. In Trishti Tribe, a simple gesture, like a hand moving on paper, can reveal profound truths, much like the first brushstroke on a blank canvas.

This loving warm tribe is a safe space where nothing is labeled right or wrong. Laughter, tears, joy, and stillness all find their place, appreciated and celebrated with equal love, grace and ease.

Trishti Tribe is a living, breathing witness to the power of shared human experiences, where every moment is a step toward healing and connection.

More power to the tribe that's expanding slowly yet steadily, building safe space with lot of gentle hand holding, to experience graceful inner movements and compassionate introspections for deep healing.





### 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.*

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## A Possible Stop For The Wandering Everyman

- Francis Aradhya

*The real Truth is not Truth itself but is Falsehood- overcome.*

*The honest Reality is not Reality itself but is Illusion- overcome.*

*And true Purity is not the original Purity but is purified Impurity.*

*And the truly Good is not the original Good but Evil-overcome.*

*(Friedrich Benesch)*

In today's world people have the tendency to be continuously restless, on the move. Journeying, wandering in one way or the other. A main stimulant for this on-going turbulence is the lack of healthy integrated three foldness in individuals and societies. From Rudolf Steiner we got the insight that human beings feel well when we lead a life in which we engage head, heart and hands. Likewise, society is healthy and prosperous when the right laws in its economic, social and spiritual spheres are at work. The economic sphere needs to practice brotherhood, the social sphere needs to strive for equality and the spiritual, educational realm needs to embrace the virtue of freedom. In the absence of these virtues there is disharmony in the inner functioning of the individual and the world. Therefore we are pushed to be restless and ever on the move, unconsciously seeking improvement, peace and meaning.

Anthroposophical Camphill communities have existed in the world for almost 90 years, and they have always offered to be 'resting places' for people. Places where conscious attempts are made to weave a threefold social order around the capacities and needs of all its members.

Most of the individual care needs of Camphill community members are a great compilation of human imperfections. Camphill communities are full of 'Reine Tore' (A term from Wagner's Parsifal). These are individuals who, because of their destiny, have remained innocent and vulnerable and call forth compassion. It is because of this that a healing substance is created in a Camphill community, available to all its members- the special friends with their developmental challenges and 'us', the 'rucksack carriers', the wounded ones, the imbalanced ones.

It's always a matter of destiny which brings individuals together in a Camphill community at the same time. It is a temporary belonging and connection of one's inner conscious (or unconscious) longing for happiness, healing and meaning, to others who are seekers of the same. This forms powerful and at the same time, delicate constellations of human beings attempting to care.





From its inception, Camphill communities also included the natural world's increasing need for healing into its folds and focus points. One can say that all the physical spaces in which the Camphill impulse incarnated were immediately filled with the intention to care.

'To care' means to build bridges. If you care for a piece of land, you become part of it. If you care for an animal you start to love it (like in 'The little Prince' of Antoine de Saint-Exupery). If you care for another human being you learn to love them. Interestingly, individuals are increasingly unable to care naturally. For example, natural parenting is a big challenge for the 'wandering everyman' in today's world. Our challenge is learning to care and build the necessary bridges. 'Caring' is being able to willingly respond to the needs around and is the only honest expression of a true acquired freedom. (Steiner's 'Philosophy of Freedom') Individuals need a spiritual vision to unlock his/her free will to learn to care.



In Camphill communities we long to execute spiritual growth based on this consciousness; choosing to channel one's inner strength to care for the needs of the community and overcoming personal desires. Life-sharing is almost a binding contract towards this aim because one cannot be too choosy in when and where to offer care. It's a never-ending process of being surrounded by people, who need one's interest and support. This is a tremendous challenge to bear, as there are not many choices or escape routes in the teachings of this Spiritual path. Nevertheless, it works! It works deeply into the human capacities of the individuals who walk this path.

In order to learn to withstand and respond to all the crises and wounds of our world today, we need to walk such intense paths simply because we have no time to lose. We need to learn to listen, build bridges, heal and enable healing. Not only when it suits us but wherever life offers us the opportunities to practice this. As indicated earlier, life sharing in a Camphill community is a deep challenge for the modern individual. However, practicing a threefold engagement with head, heart and hands all day and every day, offers a unique schooling possibility. We can erect in our being the great potential we have: to be free and responsible in a burning world.

Enduring this challenge in a Camphill community brings meaning to one's life and is a ruthless reality check. It allows a person to settle, to commit and it might stop aimless wandering.





Camphills are convergences of 'tragedies' used for the good. The places where innocence and vulnerability rule the social climate, there is protection for those human values we all hold so dear and wish to develop. Every Camphiller will bend in gratitude to all the special friends whose lives are the catalysts of the much needed healing substance for the world.



With warm wishes from Francis Aradhya, (A privileged Camphiller since 35 years.) Thirty five years of meaning and 'rest'.

**About the Author: Francis Aradhya**



*Francis Aradhya is 62 years old, was born in the Netherlands and lives since 1997 with her husband Anantha Aradhya in India. She is a curative educator , social therapist and Camphiller. She met Anthroposophy and her husband at Emerson College in England in 1984. From there the journey started. The couple has three adult children.*



## Bees & Social Organization

- C M Vishnu

I have worked closely with bees for a long time now and found them to be extraordinary creatures that live in groups and work together to achieve common goals. Here, I would like to share on the community aspect of bees.

There are about 20,000 varieties of bees around this earth. Among those, a few varieties are Social Bees that live as a community which we call as a 'colony'. In India, social honey bees like *Apis cerana* (Indian Honey bees), *Apis dorsata* (Rock Honey bees), *Apis florea* (little Honeybees), and Other Group *Trigona irridipennis* (stingless honeybees) live as a community as do *Apis mellifera* (Italian Honey bees) which are from Europe.

The bee population and colony size and location of the colony varies from species to species. All these community bees have a common family member "The Queen". The main purpose of the queen is to lay eggs and pass their generation. Other family member is called "The Drone" their only purpose is mating and guarding. Guarding doesn't mean they can sting but only making buzzing sound when the colony feels threatened. The cameras flying around the party halls and marriages are called drone. The name comes from drone bees for the drone cameras making the buzzing sound like male bees (Drone) while flying.

Worker bees are like our Government departments. You can see housekeepers cleaning the cells once they come out of their cell, nurses to feed the babies (larva) and queen (special food for queen throughout its life called royal jelly), guards who guard the hive, engineers to build the comb, maintenance department to maintain the hive temperature, honey making, repairing the comb, forage bees to collect food for their family, scout bees to locate food sources and to scout new location to shift their family when required, doctors to clean the bees that comes after outing and treat injured bees that are affected by predators and to clean chemicals around their body, etc.

Here the deciding authorities are the workers. When queen is needed and when the drone is needed for the colony and when workers are needed for the colony is completely decided by worker bees. Like humans, they also conduct elections when queen is required by creating many queen cells to get genetically compatible queen for their colony.

If the workers face continuous queen failure, then they become laying workers. When there is no queen in the colony the workers have no purpose. They lay many eggs in single cell and finally colony collapse is the result.



Elimination of queen and creation of new queen is done by workers when the queen is weak, old, or so severely injured that they cannot cure her, creation of drones when required and elimination of drones are also done by worker honey bees by chasing the drones away from their hives.

There is one department called guards which help in protecting the colony. They are usually very alert. Each worker passes information to all their mates when there is a threat, just like our brain neuron cells. They also exhibit shimmering behavior around the colony to alert the opposition. Next step of their defense mechanism is disturbed flying around their nest and then the guarding bees will attack. The attack depends upon the speed of the threats.

Location of the hives varies from species to species. Indian Honey bees, Italian Honey Bees and Stingless Honey Bees build their hives in dark places like tree hole, small cave, boxes, any closed dark containers, caves, in soil and dark places between rocks. Other species like Little Honeybees build their comb on small tree branches with enough sun light and Rock Honey Bees usually build their comb on a huge trees and huge rocks in forest areas and sometimes in small trees also. Nowadays, they enter into city areas and build their combs on huge buildings such as apartments, hospitals, schools, colleges, companies due to deforestation. Very rarely we can see many Rock Honey Bee colonies few tens to hundreds in a particular location like big trees, under huge water tanks or buildings.

Population of bees in a colony varies from species to species from few thousands to few lakhs based on comb size.

Shape and size of the hive varies from species to species. All the bee colonies except the stingless honeybees build hexagonal cells to preserve their food and to grow their young ones. Size and depth of the hexagonal cells may change to store food and laying eggs. Hexagonal cells are made by the workers to preserve as much as food they can and utilize space for breeding as much as they can.

Some bee varieties like Indian bees and Italian honeybees build their hives with many combs. Some bee hives like rock bees and little bees build with single comb. Usually, the upper part of the hive is for honey storage and lower parts are for breeding. That's why the upper part of the comb is bulgier and lower parts are slender.

Honey bees communicate with each other in many different ways. Very common activity for their communication is called wagging dance. Waggle dance indicates their mates to understand the location and distance of their food sources. Direction of the waggle dance may change based on direction of the sun.



The main purpose of the community is to increase their population and multiply their colony. They are very much needed for the floras to regenerate. Many floras are solely dependent on these honeybees. Some on solitary honey bees and others on social honey bees. About 70 percent of the food that we eat is pollinated by honeybees.

It would really be wise of humans to observe the bees in their natural habitats and learn the concept of community from them.



#### **About the Author: C M Vishnu**



*C M Vishnu, Founder of Dheeran Live World - Vishnu Beekeeping Services has done his Masters in Bio-technology and is based in Chettipalyam, Karur, South India.*

*Vishnu specialises in many activities associated with bees - breeding & rearing, rescue/ comb removal, beehive maintenance, beekeeping training, honey extraction, bee wax extraction and more. His expertise goes beyond the world of bees to include*

*organic agriculture (traditional paddies) and fish farming.*

*Vishnu serves as a Chairman and Director for 2 Farmer Producer Companies and has won various awards for his work. He was also nominated for India's prestigious Padma awards 2022-2023*

*Vishnu can be reached at +91- 9940392109*





## Community is a Verb (Part-2)

- *Karl-Heinz Finke*

It is the doing of Social-Three-foldness. 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 4 – Finding my Tribe: Ecology and Spirituality – Eco-spirituality***

*3<sup>rd</sup> Expansion: From Journeyman to Metropolis*

Motto of Social Ethics

*The healthy human life is found*

*When in the mirror of each human soul*

*The whole community finds its reflection,*

*And when in the community*

*The virtue of each one is living.*

*Rudolf Steiner, GA 40, Verses and Meditations, for Edith Maryon, 5 Nov 1920*

My Journeyman Phase ends with my arrival in Berlin which became my home and later home-base for 33 years. With each Phase my horizon expanded, and the picture became more complex. I began to realise that as an individual I am placed between cosmic-spiritual, social-political, and natural-survival influences. There are no simple answers, and some answers can only be found by ***living into the answer*** – being open to change on the way and by the answer itself.

Two experiences were signposts for a new phase.



Firstly, I read a notice in the Neo Sanyas Ashram asking us to make an effort to invite rich and famous people into the movement, and suggested restrictive rules for the community. I knew immediately: This is the end of it and I am out!

Secondly, the Biography of **Rudolf Steiner – In Personal Testimonies and Pictorial Documents** written by Johannes Hemleben fell into my hands when I visited friends. I started reading this book and it was like talking to Steiner himself. On my quest I had met *Anthros*, as anthroposophists were called, but had shelved them as being a not very up-to-date cult. Reading this biography, I suddenly realised that this was the founder of Anthroposophy, and what I read was making total sense. **How to Attain Knowledge of the Higher Worlds** was the first book by Rudolf Steiner I read, whilst moving away from the Neo Sanyas Community and towards **Anthroposophy** – I had found **Human Wisdom!** The more I studied Steiner's Philosophy and Developmental Path, the more I realised that I had finally found answers to my social, developmental, and spiritual questions and most of my quest then turned towards studying Anthroposophy. But there was a problem – I found it hard to relate to Anthroposophists. I thought they were a bourgeois, know-it-all, and cultish lot. I wondered if Rudolf Steiner, who seemed to have been flexible and open-minded, deserved the Anthroposophists, who appeared to be stuck in quotations (albeit by Rudolf Steiner). I had found my spiritual direction, but the community quest was unresolved.

Two events in Berlin helped me – the *Tunix-Kongress/Do-nothing Congress*, and the *Alternative Environmental Festival*. Both promoted the propaganda of the deed, living activism and *be the change you want to see in the world*. I became part of the *Whole and Health Food Movement*. Wholegrain bakeries, vegetarian restaurants and organic farms were founded. New interconnections between cities and farming areas were explored and new technologies especially in the anti-nuclear-energy sector were researched.

In this alternative melting pot community I found my tribe. People who wanted to do meaningful work and live in harmony with nature, who were striving for an interconnection of **Theory and Practice**. Sometime later I realised that the motto of the Benedictine monks **Ora et Labora** / Pray and Work, pointed in the same direction. For myself I added the reverse – to *work with an attitude of prayer*, be in the here and now, give your manual work the same undivided attention as you give to your studies and meditation.

I became part of an anthroposophical housing cooperative – about 40 people living and working together in two 4-level inner city houses in the middle of Berlin.

We tried to follow indications given by Rudolf Steiner about the **Three-fold Social Order** and **The Motto of Social Ethics** was the code we strove to live by. An **Independent Adult Education Centre** (Independent, meaning not government funded) was our initial project. The importance of independent educational institutions were seen as the fundament of social and political change.



For some time I moved between studying Social Sciences and Psychology, working as a chef in a vegetarian restaurant, and teaching cooking and nutrition.

In this Phase, there is a strong influence of Encounter-Karma: meeting people, places, situations, and world-views. I learnt how much social dynamics and the ability or lack of self-reflection impacts communities. It was a Phase of practical social experiments. I assumed that money or the lack of it is the bottle neck for new initiatives. But experience taught me that the attitude of people involved, have more impact on the success or failure. I realised that **Community** and the **Three-fold Social Order** are verbs. They cannot be theorised about; they emerge out of contributions and achievements given acknowledgement by the community.

Unresolved was that labour is differently valued, the contribution of one person, even their voice, is valued differently from another's. The contributions of women, and people working in care and education, is less valued than that of people in banks and companies.

There is also the illusion that natural resources are endless and can be exploited for individual gain. The current Climate– if not Extinction Crisis – demonstrates the mistake of an abusive relationship with Nature and calls for a rapid change of direction. There is not planet B.

**Main insight:** Attitudes matter. There are important unresolved issues related to the acknowledgment of different contributions to community, and the human relationship with Nature. One can develop an individual code to live by.

#### **Phase 5 – Finding my colleagues. Building new worlds**

*4<sup>th</sup> Expansion: From Metropolis to Travelling Educator*

Cosmic Perspective: For a Circle of Collaborating People

*Picture to yourselves that behind each one of you there stands their Angel. The Angel wants to give strength.*

*Above all of you the sweep the circling Archangels, carrying the fruits of the work and the experience of each one to each of the others. Out of their circling and carrying, the Archangels are shaping a chalice of courage.*

*From the heights, the Good Spirit of our Time [Michael], who is one of the Archai, allows a drop of light to fall into the chalice. In this way, the Archai bestow a drop of light.*

Rudolf Steiner, GA 296, *Ritual Texts*, Part of GA 293, Lect. 1, 21 Aug 1919

The above depicts experiences I had in different sizes of communities, in teams of colleagues, our housing Co-op, and group-work as part of teaching and learning processes.



If we have the strength to gather and share our resources freely, trying to find answers to obstacles we meet, and share our visions, we can be blessed with drops of insight, helping us to see more clearly, and act outside of the box of limitations which seem to hold us back.

I started to work for full time in adult education and became a coordinator and trainer in the above mentioned, ***Independent Adult Education Centre***.

In settling down and working full time in adult education in Berlin, I thought that I had arrived at my final expansion. I had invited Coenraad van Houten, Gudrun Burkhard and other renowned trainers to our Centre, and participants from all over Germany came to us. Both, Coen (Adult Education) and Gudrun (Biography Work) turned out to be two of my most important life encounters, and became my teachers.

New changes emerged for me. I had the insight that I must follow questions and promote what I can stand for. The following quote from the Bible resonated within me: *I tell you the truth, when you were young, you were able to do as you liked; you dressed yourself and went wherever you wanted to go. But when you are old, you will stretch out your hands, and others will dress you and take you where you don't want to go.* (John, 21.18).

Two questions came to me. The first during a three-week *Schooling Course in Middle Europe*. Angela, a Trainer from the Centre for Social Development asked me to join their team. I answered: *If you think I can do that, I will*. This was the starting point for working in a different language in another country – the UK. Interestingly, the UK was also the country where I had had Karmic Recollections and strong Nature encounters during Phase 3, my Journeyman Phase.

The second question came after we were asked to run a Schooling Course in Australia, and I was invited to help run that course. The 4<sup>th</sup> Expansion started.

The quote at the beginning of this phase refers to the Good Spirit of our time, Michael. There were moments in our workshops, where we had a special experience – the atmosphere changed, we were able to speak, to listen, to share, to sit in silence in a felt presence, beyond that of the people gathered together. We started to call this the ***Presence of the Michael School***. We realised some aspects which contributed to creating the conditions for this to happen, but also realised that we cannot make it happen. The ***presence*** described above was the presence I was hoping to experience in the meetings of the ***First Class***.

Reflecting on this phase there is still ***Encounter-Karma*** at play, but ***Direction- or Mission Karma*** is emerging. Working in different cultures alerted me to Eurocentric concepts I was not aware I was carrying. This made me ponder on Colonialism, and its influence beyond the economic and judicial spheres.

**Main insight:** Listening to the Call from communities. Importance of an expanding perspective of what community means and needs.





**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.



## A Biographical Analysis of Sri Aurobindo

- *Surya Chirravuri*

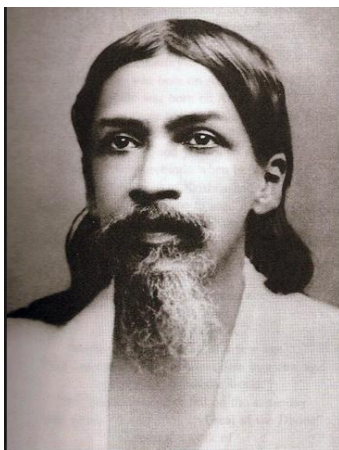
### Introduction About Sri Aurobindo

Sri Aurobindo's life presents a very great difficulty due to his Diversity and nature of life. He was a professor, a scholar, a poet, a political leader, a journalist, a philosopher, a dramatist, an Indologist, a psychologist, a literary critic, a translator, Spiritualist, a Yogi, and an interpreter of the Veda, the Upanishads and the Gita.

"No one can write about my life because it has not been on the surface for man to see," – Sri Aurobindo.

How could one probe into such an inner life — infinitely rich not only in its human content of intellectual, emotional and volitional movements, but filled with many varied spiritual experiences, the movement of ascent of consciousness from Mind to overmind and then to Supermind, from the human to the Divine.

I adventured while choosing to study the biography of Sri Aurobindo. Apart from the study, I am also curious with a question in my mind "is there something I can pick up from this great person's biography that helps to germinate the spiritual seeds in me". This document does not reflect the life story or works of Sri Aurobindo. Kindly see this adventure as an application of my learning of biography and cultivating the spiritual seeds in me.



### Biographical Overview

Sri Aurobindo was born in Calcutta, on 15th August 1872 and left his body on 5<sup>th</sup> December 1950. Sri Aurobindo was third child out of five children of Swanalotta and Krishna Dhun Ghose. His father sent Sri Aurobindo, together with his two brothers to England with the specific instruction that the three brothers should be kept free from Indian influence. The young Aurobindo was a brilliant student, when he returned to India in 1893, he had an excellent command of English, Greek, Latin and French, and knew rather little about India.

Sri Aurobindo joined in a job with Gaekwor of Baroda, and worked for twelve years, as teacher, as private secretary to the Gaekwor, and finally as Vice-principal of the Baroda College. During this period, he immersed himself deeply in Indian culture and learned Sanskrit. Sri Aurobindo joined



Indian freedom struggle and demanded complete independence from Britain. Sri Aurobindo left Baroda service in 1906 and moved to Calcutta.

Aurobindo took some private lessons in 1907 from a yogi, Bhaskar Lele, and he hoped that yoga could develop other psychological powers, which he intended to use for his political work. Within three days he managed under Lele's guidance to completely, and permanently, silence his mind.

Aurobindo was arrested in 1908 by the police under suspicion that he was the brain behind the increasing violence. Aurobindo took his arrest and yearlong incarceration as a God-imposed opportunity to concentrate fully on his inner, spiritual development, or *sādhana*. While in jail, he showed remarkably little concern about the court-case, but made an in-depth study of the Bhagavad Gītā and realised the presence of the personal Divine in everything and everybody around him.

After his release from jail, he remained for another two years in Calcutta, and he decided to relocate to Pondicherry, which was at the time a French enclave in India, where he would be more safe from harassment by the British police. Though he expected initially to stay in Pondicherry only for a few years of intense inner work after which he intended to re-enter the active, political life he had been used to, he was to stay in Pondicherry till the end of his life in 1950. Sri Aurobindo had a detailed record he maintained during some of the early years of his stay in Pondicherry, *Record of Yoga*.

In 1914, a French couple, Paul Richard and his wife, Mirra Alfassa, visited Pondicherry and soon became acquainted with Aurobindo. Paul Richard invited Aurobindo to join him in bringing out a new journal. After first issue came out, the first World War had started and Richards had to return to France. This left the task of the monthly journal to Aurobindo, and he fulfilled this task for the next 6 years. By the time he closed down the journal, he had completed almost all his major works, *The Life Divine*, *The Synthesis of Yoga*, *The Secret of the Veda*, *Hymns to the Mystic Fire*, *Essays on the Gita*, *Foundations of Indian Culture*, translations and commentaries on several major Upanishads', a trilogy on social psychology and politics, etc. Only a few of these texts, *Essays on the Gita*, *The Life Divine* and the first part of *The Synthesis of Yoga*, he revised and brought out in book form during his lifetime. Others were published as books only posthumously.

Paul Richard and Mirra Alfassa returned to Pondicherry in 1920. Paul Richard found it difficult to accept the by now obvious spiritual and intellectual superiority of Aurobindo and left soon after, but Mirra Alfassa stayed, and gradually took up an increasingly important role in the small community that began to form around Aurobindo. Initially she was simply the most gifted of Aurobindo's disciples, but over time, Sri Aurobindo, as he now came to be known, began to address her as "the Mother", in honour of her complete identification with the śakti. In letters to his



disciples, he often stressed that their consciousness and realization were essentially one, and that they differed only in their most outer roles and forms of manifestation.

## Biographical Analysis

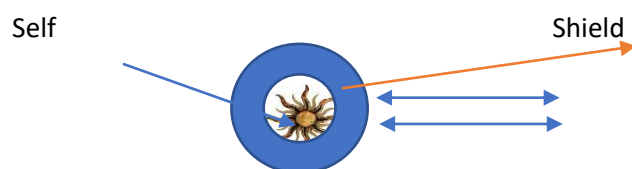
### Karmic Hypothesis

For me the biography of Sri Aurobindo appears not as a regular person's biography. It has a purpose, means, direction and destiny. The biography was influenced by a specific destiny, and there is support in term of directing and achieving the destiny irrespective of circumstances and life pressures. This does not mean there is no human effort. There is tremendous struggle and efforts that were put in, however, there is certain consciousness (or some kind forces) behind Sri Aurobindo's biography. I have mentioned some examples explaining the incidents situations, and people supported reaching the destiny in the overview of septennials.

### Analysis of Septennials

#### Summary of Septennial – 1

Grown under the influence of western thoughts without speaking mother tongue, Bengali. Dreamed that Tamas rushing in to Sri Aurobindo and enveloping him. After that he believed a great darkness hanging around him. I see this as some kind of protection cover from future events, so that he was protected from the situations, culture. Tamas a one of the three gunas (explained in Vedanta literature) that is state of mind of an individual, which is in inertia, indolence, and carelessness where there is no consistency of purpose, amiability of emotions, or nobility of actions.



#### Summary of Septennial – 2

Sri Aurobindo begun to explore the bigger world, moved to England along with parents & siblings. Father returned to India, leaving wife under medical practitioner's supervision and boys with Rev. Drewett and instructed that they should not meet any Indian or undergo any Indian influence. Tutored by Drewett at home. Read books viz Bible, Shakespeare, Shelly, and Keats. However, none of them were able to touch his core 'self' though the external environment was so favourable to absorb him within the western culture. Even there were rumours that Sri Aurobindo converted into Christianity, in fact he was not.



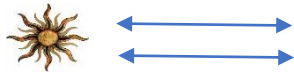


## Summary of Septennial – 3

Academically did very well even under financial crunch. Joined ICS to fulfill father's wish and earned scholarship. Joined the Indian Majlis, a student group, makes speeches advocating Indian freedom. Learned Sanskrit on his own by reading Naladamayanti. Admitted as probationary in ICS. Unlike his father, he did not like English, and developed strong hatred. Passed ICS final exam. First experience of pre-yogic and mental experience of Atman. Disqualified from ICS because he failed to pass in horse riding test. Father fell sick because there was a miscommunication saying that Sri Aurobindo's died in a ship accident, and died after few days.

## Summary of Septennial – 4

In this septennial, re-education started towards his destiny. Arrives in India and does not know that father expired. Sri Aurobindo experiences that the darkness which covered him during the first septennial left his body, and a vast calm descends upon him as he set his foot on Indian soil.



I see this action as the shield is no more required and the self can be exposed to the active life (and environment) (Tamasic to Rajasic and later to Sattvic) and re-educate himself towards the destiny. Joined Baroda state services. The interesting thing to observe in the Biography is Sri Aurobindo reading various Indian scriptures on his own without a Guru or teacher. Worked at translations from the Mahabharata. Contributed a series of articles to Indu Prakash. Met family members and learned his family language. Read enormously, so absorbed into reading that he could not even bother to eat. Begins part-time work in Baroda college as lecturer in French. Appointed as acting professor of English.

## Summary of Septennial – 5

In this septennial Sri Aurobindo experienced a transformation process through Yoga. He begins the practice of Yoga. Married to Mrinalini, who is half of his age according to Hindu rites. Had a short stint in freedom movement, joined Bande Mataram. He started to write increasingly focused on Sanskrit and Upanishads. Spiritual communication from Ramakrishna. The focus of reading shifted to Upanishads. He read the texts along with commentaries of Garudapada and Shankaracharya. He became the vice principal. The focus of reading shifted to Kalidasa. Translated Meghaduta into English. Accompanied Gaekwar to Kashmir and experienced vacant infinite. Wife went back to parent's place. Met Sister Nivedita and Lokmanya Tilak. Joined a secret society. Developed interest in the religion of ancestors.



## Summary of Septennial – 6

Stopped Yoga Practice. Experienced health problems (I acknowledge this as a pushing mechanism on to track) Started Yoga practice again more intensively. Lost interest on food and clothes. He started mediating deeply, sitting in the same position with a pen in his hand (transformation from Rajasic to Sattvic). Received instructions from Vishnu Bhaskar Lele and established complete silence of the mind attaining the experience of the Silent Brahman (transformation of Rajasic to Sattvic). Was arrested and taken to jail. Aurobindo took his arrest and year-long incarceration as a God given opportunity to concentrate fully on his inner, spiritual development, or sādhanā. While in jail, he showed remarkably little concern about the court-case but made an in depth study of the Bhagavad Gītā and realised the presence of the personal Divine in everything and everybody around him. Released from jail. He experienced an explosion of visual and auditory images, kinaesthetic sensations. Kept an account of his inner experience. First issue of Karmayogin. Heard an inner voice to go to Chandernagore. Entirely engaged in Sadhana, developed power of yogic vision. Received another adesh (order) to go to Pondicherry. Retirement from active politics. Felt insecure as British would arrest and harass him. Gained power to read men's character and hearts, even their thoughts. He met Richard. Kept a detailed record of the state of his sadhana in a series of diaries. This time marked a major turning point in his yoga, as he said "my subjective sadhana received its final seal." Wrote a synopsis of 'Sapta Chatusthaya', a new system of yoga, contains seven main formulas, each had four elements.

## Summary of Septennial – 7

Mirra Alfassa (later Sri Aurobindo called her as mother) met Aurobindo and she said found her spiritual master. Published first issue of Arya with first instalment of the synthesis of yoga, the secrets of the Veda, the Isha Upanishad. First world war. Mirra Alfassa departs for France. Wrote Vasavadatta. Ahana and other poems printed. Began to work on a poem Savitri. Richard transferred the ownership of Arya. Mirra Alfassa leaves France for Japan. First instalment essays on the Gita and the Psychology of Social Development (later called the Human Cycle). Death of wife. Translations from Kalidasa's Kumarasambhavam. First of the series of essays on foundations of Indian Culture published in Arya. Advancement in all seven chatusthayas, and paused to take a balance of progress. Felt most of the elements of his yoga were complete. Gandhi sent his son to ask help. Laid a foundation of a spiritual community. Rarely met others. Mirra Alfassa moves to Pondicherry from Japan and later moves to the house Aurobindo living.

## Summary of Septennial – 8

Sri Aurobindo attained Siddhi, the descent of Krishna, the overmind into the physical, in this septennial. The whole body glowed like a smooth golden body emitting light. This is an aspect of saundarya part of Sharirachatusthaya. Isha Upanishad published as a book. Last issue of the Arya. Mirra Alfassa takes charge of the management of Aurobindo's household. The regular evening talks and group meditations held. Aurobindo began to accept the role of guru. After 12 years of practice he



had been able to touch a higher power of consciousness. He said true basis of work and life is the spiritual, a new consciousness to be developed only by Yoga. The evening talks and other direct contacts were discontinued and retired completely into concentrated sadhana. Built ashram and disciples were increased. Began regular entries in record of yoga first time for seven years. A new concept was introduced - 'psychic being'.

#### Summary of Septennial – 9

In this septennial, Sri Aurobindo continued his sadhana for the descent of the supermind into matter. Published an essay about four aspects of the Divine Mother in Arya. Met Rabindranath Tagore. The limited correspondence after retirement through letters. He said "I never think or seek for expressions or try to write in good style; it is out of a silent mind that I write." Communicating with this disciples through letters. Wrote poetry after gap of one decade. Published the compilation of letters. In his sadhana, he is waiting the general descent of the supermind into matter. The descent was stopped and the resistance of material Nature arose, result of upsurging of the subconscious.

#### Summary of Septennial – 10

Publication of lights on yoga (extracted from letters). Wrote more letters than any other year. Joked he was being turned into 'a correspondence-reading and answering machine. The member count had been reached to 200. Refused to appeal publicly for funds, encouraged disciples living outside to contact potential donors. An eye problem caused him to stop writing letters. Met an accident and right leg a fracture of the right thigh close the knee. Regular correspondence with the sadhaks stopped. Gives darshan and later it became regular. It took several months to subdue the pain and recover. Began the long postponed task of revisiting his major works, The Life Divine. The second world war. Donated to French National Defence Fund and Viceroy War Fund. Wrote a letter and declared the support to British. Publication of book The Life Divine. Wrote poetry. Aurobindo puts his spiritual force behind the Allied war forces fighting against Nazi Germany. The spiritual powers utilized for the universal good.

#### Summary of Septennial – 11

The universal sense and establishing & publishing his works on Yoga. Publication of collected poems and plays. Supported the British offer to India self-Government after the war. Ashram school started. Not much information about the yoga practice and yogic experience. More connected with outside world., Yoga practice not much regular. Published the first issue of the Advent, dedicated to the exposition of Sri Aurobindo's vision of the future. Published the Hymns to the Mystic Fire. Liberation of India. A message from Sri Aurobindo is broadcast by the All India Radio. Publication of The Synthesis of Yoga, Part I. Accepted a national prize for "eminent merit" by Andhra University.



### Summary of Septennial – 12

The Human Cycle published. First issue of Mother India. First issue of the bulletin of physical education. Health issues. Publication of part one of Savitri. The Soul left the body. Mahasamadhi. Mirra and other could see an aura of light around the body.

### Soul Qualities

I have noted Saturn is the predominant soul quality in overall biography. In his own words Sri Aurobindo said “No one can write about my life because it has not been on the surface for man to see. It was evident from his biography that he lived with self-consciousness, and deep self enquiry. However, the soul incarnation was, may be a Sun.

Otherwise I have also noted the presence of other soul qualities, especially till his 9<sup>th</sup> septennial. He was so organized and structured his yoga practice. He took notes, and checked himself with spiritual growth, corrected the practice till he achieved the Siddhi. I would see this quality of Jupiter, the second predominant soul quality.

Translated many ancient Sanskrit scriptures, and reflected on them with his commentaries, especially on Upanishads and Bhagavad-Gita. I would note them as Moon soul quality. Similar other soul qualities viz Venus, Mars, and Mercury.

### Temperaments

I have not noticed any specific dominant Temperament with Sri Aurobindo. In my view temperament for Sri Aurobindo is not a habitual pattern, rather it is an instrument to sail through various life situations.

First three septennials, I noticed ‘Melancholic’. Sri Aurobindo was quite not verbal and conscientious. From fourth septennial I noticed the flavor of ‘Phlegmatic’ temperament. He was a good player and supporting hand to maharaja of Baroda.

After fifth septennial onwards, once Sri Aurobindo silenced his mind, I have not noticed temperament, rather he lived on soul qualities. In certain situation his approach can be perceived as Choleric and Sanguine, I would note them as Mars and Sun/Saturn qualities.

For example, the discussion about smoking habit with Gandhi’s son or when an American journalist felt the love and warmth during a darshan time.

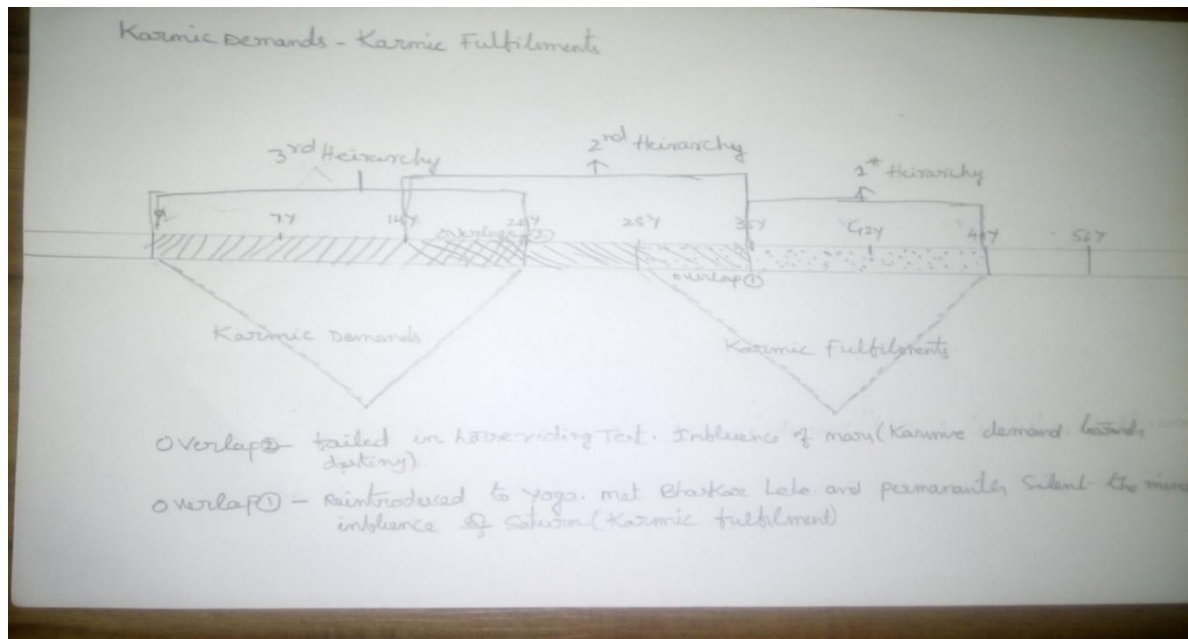
Especially during the last 1-2 septennials I noted Sri Aurobindo dissolved the temperaments, rather lived on Soul quality (may be Sun?).





## Karmic Demands – Karmic Fulfilments

Please see the below diagram



## Mirroring

Sri Aurobindo life is a very versatile, and at the same time unique. I could not gather any information that justifies any mirroring or cycles in his life. That also include, for the matter, about Lunar Nodes, and Christ Years.

## Inter-Connections

- 1) The first few years in Manchester were of some importance to Sri Aurobindo because this is where he learned French (English was his "mother tongue") and discovered a spontaneous affinity for France. And in later part of his he was strongly alliance with Mirra Alfassa (subsequently called as 'Mother' by Sri Aurobindo), a French Woman and spiritual disciple of Sri Aurobindo. He heard voices to move to Pondicheery, that time it was a French Colony, and found his spiritual place, where he attained Siddhi, and also left his physical body.
- 2) His writing and Saturn soul quality are well connected. In his life Sri Aurobindo wrote tremendously and extensively. I see this action connects and stay him to Saturn soul quality.

## Turning Points

- 1) Failing the horse riding test, otherwise Sri Aurobindo would have been known as retired ICS officer.
- 2) Meeting with Vishnu Bhaskar Lele and the experience of the Silent Brahman Consciousness that never afterwards left him.



- 3) His vivid experience of the omnipresent Narayana during his confinement in a solitary cell in Alipore jail
- 4) His seclusion at Pondicherry and the crucial and significant fact of his meeting with Mirra Alfassa.
- 5) The descent of Krishna, the Overmind Godhead, into the physical

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- 3) [http://www.aurobindo.ru/workings/satprem/adventure\\_of\\_consciousness\\_e.htm#006](http://www.aurobindo.ru/workings/satprem/adventure_of_consciousness_e.htm#006)



## Life Chart / Life Panorama of Sri Aurobindo

1 <sup>st</sup> - 21 <sup>st</sup> Life Year:		22 <sup>nd</sup> - 42 <sup>nd</sup> Life Year:	
<b>Motif / Essence (01-07): How an independent soul engulfed by external influences</b> <b>B Moon</b>		<b>Motif / Essence (36-42): Strengthening the yoga practice, and experiencing static and active Parabrahman</b> <b>A Sun 3</b>	
The way sooty flames cover the shining body with black carbon			
↓ 1 Birth	Born in Calcutta and named as Aurobindo Ghose. Later father added Akroyd as middle name in honour of his friend Annette Akroyd. Mother got ill	42 ↑ Sapta Chatusthaya ↑	Financial situation was critical. And changed the residence. Wrote a synopsis of 'Sapta Chatusthaya, a new system of yoga, contains seven main formulas, each had four elements.
↓ 2 Movement	Moved to Rangpur. Father named as civil surgeon. The place was struggling with drought.	41 ↑ new yogic system ↑	Kept a detailed record of the state of his sadhana in a series of diaries. This time marked as major turning point in his yoga, as he said my subjective sadhana received its final seal.
DPH↓ 3 Western influence	Stayed at Rangpur. Father's mastery in English brought close to district collector (Edward Glazier) and district judge (Henry Beveridge).	40 ↑ ↑ Met Richard	Felt insecure as British would arrest and harass him. Gained power to read men's character and hearts, even their thoughts. Introduced to Richard.
↓ Father's ↓ surrender 4 dramatic turn	Father convinced with superiority of British. Grown under the influence of western thoughts	39 COM Found ↑ right place	Heard an inner voice to go to Chananagore. Entirely engaged in Sadhana, developed power of yogic vision. Received another adesh to go to Pondicherry. Retirement from active politics.
↓ ↓ First political 5 touch	Father became a member of Rangpur Municipality. Grown without speaking mother tongue, Bengali. Emotional disturbances of mother	38 Observing LN2 Inner 37.2 life	Released from Jail. Have experienced explosion of visual and auditory images, kinaesthetic sensations. Kept an account of his inner experience. First issue of Karmayogin.
↓ Dream - ↓ protection from 6 future?	Father was elected as vice-chairman of Rangpur municipality. Aurobind along with his brother were sent to Loreto Convent, Darjeeling. Sister born. Dreamed that Tamas enveloped and hanged him in darkness.	37 Yogic ↑Sadhana ↑	Received instructions from Vishnu Bhaskar Leie and established complete silence of the mind attaining to the experience of the Silent Brahman. Arrested and taken to jail.
↓ ↓ 7 First influence	Mira was born in Paris. Witnessed a conversation very interestingly between grandfather and grandmother about God and His existence.	36 ↑ disconnecting ↑ from outside	Experienced health problems. Started Yoga practice again more intensively. Lost interest on food and clothes & mediating deeply, sitting in the same position with a pen in his hand.
<b>Motif / Essence (08-14): The life exploration had begun, like the lotus started to bud.</b> <b>C Mercury</b>		<b>Motif / Essence (29-35): Transformation process begins through Yoga, Short stint in freedom movement</b> <b>A Sun 2</b>	
↓ ↓ 8 moved to England	Moved to England along with parents & siblings. Mother was pregnant. Boys were left with Rev Drewett and instructed that they should not meet any Indian or undergo any Indian influence.	35 ↑ Freedom movement ↑	Applied privilege leave, went to Bengal, and joined Bande Mataram. Started signing Bengalicized spelling. Wife went to back to her parents. Stopped Yoga practices
↓ ↓ Separation from 9 parents	Father returned to India, leaving wife under medical practitioner's supervision and boys. Mother delivered a boy, known as Barin. Her mental condition is deteriorated and developing signs of insanity.	34 ↑ Message for ↑ Spiritual Journey	Writing increasingly focused on Sanskrit and Upanishads. He insisted maya as 'the principal of phenomenal existence. Spiritual communication from Ramakrishna. Bengal partition.
RUB shifted to ↓ another house 10 Manchester	Tutored by Drewett at home. Read books accordingly his own interest viz bible, Shakespeare, Shelly, and Keats. Also read poetry, and wrote verses.	33 CY Practice of ↑ Yoga	The focus of reading shifted to Upanishads. Read the texts along with commentaries of Garudapada and Shankaracharya. Begins the practice of Yoga. Become vice principal
↓ ↓ 11 the poet born	Sri Aurobindo started writing poetry.	32 CY Discovering ↑ Upanishads	The focus of reading shifted to Kalidasa. Translated Meghaduta into English. Accompanied with Gaekwar to Kashmir and experienced vacant infinite. Entered into politics.
PRP ↓ the seed of 12 freedom	The first poem, light, printed in English family magazine. English poetry absorbed him. Loved the poem 'The Revolt of Islam' written by Shelly (story of struggle for freedom)	31 CY ↑ Religious interest	He began to translate Gita. Wife went back to parent's place. Sister Nivedita visited Baroda. Met with Lokmanya Tilak. Joined a secret society. Developed interest in the religion of ancestors
↓ moved to London 13 joined in school	Moved to London. Earned scholarship and joined St Paul school.	30 Marriage ↑ National ↑ Pride	Married to Mrinalini, who is half of his age according to Hindu rites. Offended with Western scholars making Mahabharata Iliad-like epic. Too immersed in thoughts.
↓ ↓ 14 Classical side	Unusually for a boy, Sri Aurobindo studied classics, French, literature, and the works of William Shakespeare. He took maths, and not learned a word of Chemistry or any science.	29 interested in ↑ Sanskrit ↑ Literature	Gaekwar refused to release Aurobindo for permanent post at the college. Continued his association with books, interested with Sanskrit epic literature.
<b>Motif / Essence (15-21): Shaping of a hardworking, promising boy in to a scholar, Poet, and patriot.</b> <b>Venus</b>		<b>Motif / Essence (22-28): Re-education started to towards the destiny</b> <b>A Sun 1</b>	
↓ ↓ promising boy 15 hardworking boy	Did exceptional well in academics, recorded as one of the best in history.	28 ZPC immersed with ↑ reading	Read enormously. Books used come by railway parcel. So absorbed into reading could not even bothered to eat. Wrote narrative poem love and death based on Ruru and Pramadvava
↓ shift. ↓ Norms Vs 16 self interest	Dr Ghosh stopped sending money. Read books not assigned in class. English and French poetry, fiction, and European history.	27 ↑ mind ↑ Professor	Appointed as acting professor of English. Not like the imitation of Indian universities following the syllabi mimicked the British. Contributed to college magazine and debating society.
↓ ↓ 17 Financial crunch	Struggled with financial crunch. Dr. Ghosh was ambitious that Aurobindo enters in to ICS. English master commented on his extraordinary writing style.	26 COT ↑ the teacher	Begins part-time work in Baroda college as lecturer in French. The Gaekwar still call him to palace, not ready to leave Aurobindo for full time work at college
↓ ↓ 18 The Scholar	Passed matriculation. Joined school's literacy society. Produced many poems. Stood first in King's College scholarship exam. Secured 11 <sup>th</sup> out of 250 candidates in ICS exam.	25 ↑ ↑ Self interest	Not interested these jobs wanted to teach in Baroda College. Urvashi, a narrative poem on kind Pururavas, published. Got disgusted with it and rejected it.
18.6 first glimpses LN1 homeland 19 culture	Joined the Indian Majlis, a student group makes speeches advocating Indian freedom. Admitted as probationary in ICS. Learned Sanskrit on his own by reading Naladamayanti.	24 ↑ ↑ Recognition	Publication of songs to Myrtilla, a collection of poems. Moved to Dewan's office working directly under Gaekwar to write official letters in English. Received a salary increase.
↓ ↓ Roots 20 strengthened	Stood 23 out of 46 ICS candidates, Doing well in classic studies. Improved in Sanskrit. Unlike his father, did not like English, and developed strong hatred.	23 ↑ ↑ Writer	Contributed a series of articles to Indu Prakash. Transferred to revenue department. Acquainted with family and met family members. Mother could not recognize. Learned family language
↓ intrigued by the ↓ Vedantic concept 21 of Atman	Passed first part of Tripos. Passed ICS final exam. First experience of pre-yogic and mental experience of Atman. Disqualified from ICS. Father expired.	22 ↑ ↑ Vast Calmness	Arrives India. A vast calm descends upon him as he set his foot on Indian soil. Joined Baroda state services, Worked at translations from the Mahabharata



43 <sup>rd</sup> - 63 <sup>rd</sup> Life Year:		64 <sup>th</sup> - 84 <sup>th</sup> Life Year:	
Motif / Essence (57-63): The sadhana for the descending the supermind into matter. G Saturn		Motif / Essence (64-70): The spiritual powers were returned back to cosmos ♃ Uranus	
63 ↑ obstacles in reaching supermind	In his sadhana, he is waiting the general descent of the supermind into matter. The descent was stopped and the resistance of material Nature arose, result of upsurging of subconscious.	↓ 64 Public work	Publication of lights on yoga (extracted from letters)
62 ↑ public speaking	Clarified concentration and meditation are not the same thing. Meditation were for a particular work they were not for divorced from life.	↓ 65 lost focus	Wrote more letters than any other year. Joked he was being turned into 'a correspondence-reading and answering machine.
61 ↑ again poetry	Wrote poetry after gap of one decade. Published the compilation of letters.	↓ Ashram 66 growing	The member count had been reached to 200. Refused to appeal publicly for funds, encouraged disciple living outside to contact potential donors. An eye problem caused him to stop writing letters
60 ↑ Silent communication	Communicating with this disciples through letters	↓ 67 Accident	Met an accident and right leg a fracture of the right thigh close the knee. Regular correspondence with the sadhaks stopped.
59 ↑ Letter correspondence	The limited correspondence after retirement through letters. He said "I never think or seek for expressions or tri to write in good style; it is out of a silent mind that I write.	↓ world at war 68	Gives darshan and later it became regular. It took several months to subdue the pain the recover. Began the long postponed task of revisiting his major works, The Life Divine. The second world war
58 ↑	A short biography was published. A French writer wrote about him, the greatest thinker in India today	↓ Taken a side 69	Donated to French National Defence Fund and Viceroy War Fund. Wrote a letter and declared the support to British. Publication of book The Life Divine. Wrote poetry.
57 ↑ Realising Soul	Published an essay about four aspects of the Divine Mother in Arya. The no of people living in Ashram continued to grow. Met Rabindranath Tagore.	↓ Spiritual powers? 70	Aurobindo puts his spiritual force behind the Allied war forces fighting again Nazi Germany.
Motif / Essence (50-56): The siddhi of a yogi through his new system of Yoga F Jupiter		Motif / Essence (71-77): The universal sense and establishing & publishing his works on Yoga ♆ Neptune	
56 LN3 Ashram 55.8 established	Built ashram and disciples were increased. Began regular entries in record of yoga first time for seven years. A new word was introduced 'psychic being'	↓ 71 publisher	Publication of collected poems and plays. Supported the British offer to India self-Government after the war.
55 descending ↑ overmind into physical	The year of Siddhi, the descent of Krishna, the overmind into the physical. The evening talks and other direct contacts were discontinued and retired completely into concentrated sadhana.	↓ connection with 72 outside world	Ashram school started.. Not much information about the yoga practice and yogic experience. More connected with outside world., Yoga practice not much regular
54 ↑ Yogi	Into yoga practice.	FRY ↓ 73 Future aspects	Published the first issue of the Advent, dedicated to the exposition of Sri Aurobindo's vision of the future
53 ↑ Yogi	Into his yoga practice.	↓ 74	Not much information available.
52 ↑ higher consciousness	After 12 years of practice he had been able to touch a higher power of consciousness. He said true basis of work and life is the spiritual, a new consciousness to be developed only by Yoga.	74.4 LN4 Writer 75	Published the Hymns to the Mystic Fire.
51 ↑ The Guru	Mirra Alfassa takes charge of the management of Aurobindo's household. The regular evening talks and group meditations held. Aurobindo began to accept the role of guru.	↓ CY2 k 76 Free India	Liberation of India. A message from Sri Aurobindo is broadcast by the All India Radio.
50 Radiant ↑ with inner light	The whole body glowed like a smooth golden body emitting light. This is an aspect of saundarya part of Sharirachasthaya. Isha Upanishad published as a book. Last issue of the Arya	↓ 77 publisher	Publication of The Synthesis of Yoga, Part I. Accepted a national prize for "eminent merit" by Andhra University.
Motif / Essence (43-49): New system of yoga and laying a foundation of a spiritual community. E Mars		Motif / Essence (78-84): The Soul left the body ♇ Pluto	
49 ↑ Spiritual Community	Laid a foundation of a spiritual community. Rarely met others. Mirra Alfassa moves to Pondicherry from Japan and later moves to the house Aurobindo living.	↓ initial attempts for separation from 78 body	The human cycle published. First issue of mother India. First issue of the bulletin of physical education. Health issues.
48 ↑ fulfilment	Advancement in all seven chatusthaya, and paused to take a balance of progress. Felt most of the elements of his yoga were complete. Gandhi sent his son to ask help.	↓ 79 Mahasamadhi	Publication of part one of Savitri. Mahasamadhi. Mirra and other could see an aura of light around the body.
47 ↑	Death of wife. Translations from Kalidasa's Kumarasambhavam. First of the series essays on foundations of Indian Culture published in Arya.	↓ 80	
46 ↑	First instalment of the future poetry published in Arya.	↓ 81	
45 The Human ↑ Cycle	Mirra Alfassa leaves France for Japan. First instalment essays on the Gita and the Psychology of Social Development (later called the Human Cycle)	↓ 82	
44 ↑ Vasavadatta	First world war. Mirra Alfassa departs for France. Wrote Vasavadatta. Ahana and other poems printed. Began to work on a poem Savitri. Richard transferred the ownership of Arya	↓ 83	
43 met the MLC ↑ spiritual follower	Mirra Alfassa met Aurobindo and she said found her spiritual master. Published first issue of Arya with first instalment of the synthesis of yoga, the secrets of the Veda, the Isha Upanishad	↓ 84	



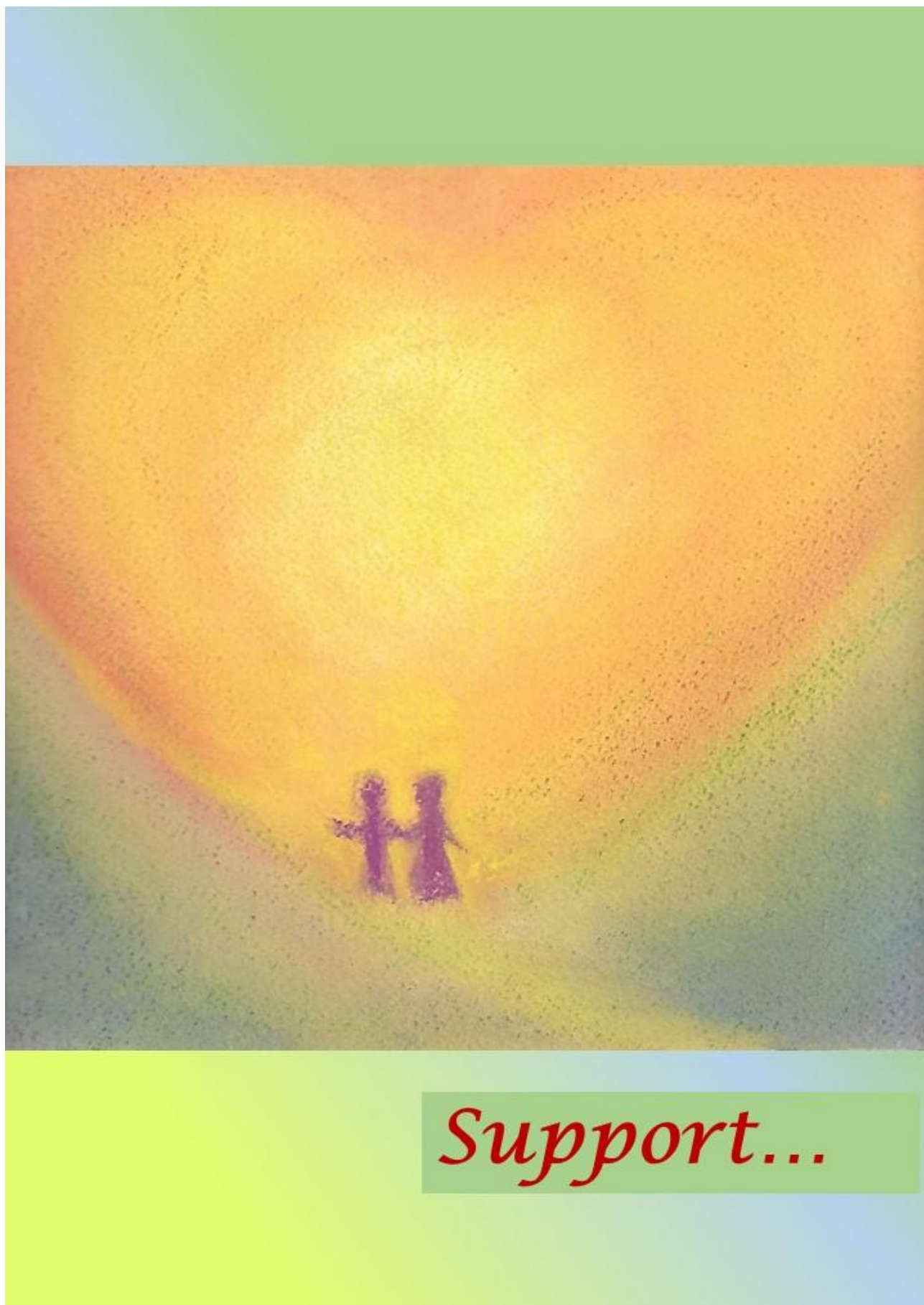


**About the Author: Surya Chirravuri**



*Surya, a self explorer and aspiring to create a space for a network of life practitioners in the light of ancient Indian wisdom. He is a certified Biography Consultant and is currently being mentored by Karl-Heinz Finke. He lives and works in Bangalore, India.*



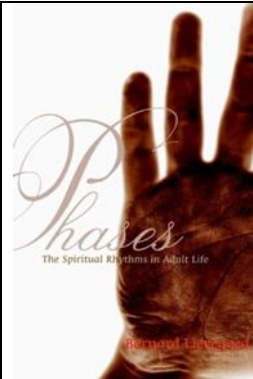


*Support...*



## Meeting the Book!!

- Anil Grovor



Biological development takes place in the polarity of maturation and decline  
Development of the psyche (or soul) takes place in the polarity of  
extroversion and introversion Spiritual development takes place in the  
polarity between creativity and wisdom.

- Bernhard Lievegoed, PHASES

Bernhard Lievegoed is considered the father of Biography Work. I have found this book (PHASES, The Spiritual Rhythms of Adult Life) bring clarity and depth to the human unfolding experience in seven-year cycles.

Lievegoed talks about the Forties beginning with considerable turbulence. Psychologically, these years signify a period of doubt, disorientation and tendencies towards illusory solutions, with brief periods of happiness.

Spiritually, these years mean wrestling with the emptiness, with the sense of having lost all the old ground and not yet having found any new.

At the beginning of the Fifties, if one has not found something new, phases to follow become a tragically declining line of life. For others, the horizons expand, and new creativity breaks through with a second peak.

At about the age of 56, new clouds begin to form on the horizon and all values of life must be relived existentially. It is the time to be wise.

### About the author: Anil Grovor



Anil is an alumnus of IIT Roorkee and IIT Delhi. He embodies 35 years of experience, and the essence of his work is profound personal unfolding, C-Suite Coaching and Culture Transformation. Anil combines coaching, mentoring, biography work, polarity thinking and Indic wisdom in Quest40, his offering for individuals in 40 to 55 years age group.



## Live with the Question!

- Rashmi Malhotra

*"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 is a biographical question for all the fellow Biography practitioners, across the world, to look at, ponder on and be with along with an introduction.

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

- How does the word 'community' inspire you?
- What role have different communities you have been a part of, during your life story, played in your life? How?
- Do any patterns emerge when you look at your relationship with different communities in your life. Reflect on it.

\*\*\*\*\*



## Biographical Activity

- 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

### Morning Pages – A tool to creative recovery.

*Poetry often enters through the window of irrelevance – M. C. Richards*

In my reading of an amazing book '**The Artist's Way**' by **Julia Cameron**, I came across this simple yet effective activity called The Morning Pages. What are Morning pages? Morning pages are three pages of writing preferably first thing in the morning. And what do you write? Everything that passes your conscious mind.

*"I have to pay the electricity bill. Did I get my laundry yesterday? What do I cook tonight? Do I have to see my mother-in-law today? Oh God, another morning. I have nothing to write, but still here I am... blah blah"*

The best part is there is no wrong way of doing Morning Pages. These daily morning meanderings are not supposed to be a piece of art. The best tool for a non-writer like me. It is simply the act of moving our hand across the page and writing down whatever come to our mind. Nothing is too silly or too stupid or too pretty or too weird to be included.

They are not supposed to be smart, well, sometimes they can be. Also, there is no need to leaf through them, at least not for the first eight weeks. All we have to do is write 3 pages and continue to show up every morning.

What are we striving for with these Morning Pages? Well, all the angry, whiny, petty stuff that we write down stands between us and our creativity. Worrying about the job, the funny knock in the fan, the weird look your partner gave you the other morning – this stuff penetrates our subconscious and meddles with our days.

By writing the morning pages every day, you learn to quieten the ever-present inner critic. The critic that is driven by the logical left brain, which is always ready to shoot its remarks which are disguised as truth and can block our creativity. As Theodore Roethke said '*A Mind too active is no mind at all*'.





Morning pages can become a non-negotiable part of our daily routine. Some days we may not be in the mood to write. But that's the thing. These pages teach us that our mood doesn't matter. Our inner censor doesn't matter. Some of the best creative work can get done on days when we feel that all we are doing is plain junk.

The Morning Pages teach us to stop judging and just allow us to write. Our artist is a child and needs to be fed. That is exactly what these pages do.

**After all, in order to retrieve our creativity, we need to find it.**

Do share your thoughts and ideas or any other activities that you have come across that have helped 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

**132** members strong

...and counting

We have colleagues from these countries as members of our community

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

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

### Natasha Singh



A recurring theme in my biography has been - the battle between the heart and the head.

At 32 years of age, after almost a decade spent working in advertising, I finally gathered the courage to listen to my heart and quit the corporate world to pursue theatre. There were no guarantees and I hardly knew anyone in that field. As I have learned through biography work, only the heart can carry you to your destiny - it was while returning from a theatre workshop with another participant that I first heard of Art Therapy. The term and her description of it, instantly intrigued me and I followed my curiosity to sign up for the class. I still haven't left the art therapy class, except that I am the Art Therapist now and have been conducting the class since the last 10 years. Art Therapy was also my introduction to Steiner and Anthroposophy.

It was Art Therapy that in turn led to Biography Work. One of the series we did in our painting training was the cycle of a plant, which is linked to one's biography. The series really challenged me to reflect on aspects of my life and when the opportunity arose to study Biography Work in 2019 - again through a colleague who had already signed up for the training - I jumped on board, trusting the hearts' impulse and ignoring the 'ifs' and 'buts' coming from the head. I finished my biography training when I was 44yrs of age, so my Sun period was indeed full of meaningful encounters and invitations for finding my destiny.

As I began to practice biography work last year, many of the clients asked me - how do I take this forward, what I have learned? This question was the catalyst which made me wonder how to facilitate this transformation, of knowing what is to be done into actions and practices in daily life. This time I put the head to work to consciously choose depth coaching as the vehicle for that service. I feel I am at a place now where my heart and head can work together and I am at a better place for it - internally at peace and externally patient with all that needs time to unfold.

The theme that I encounter most often in my coaching work is - no surprises for guessing - the conflict between the head and the heart. Between what we want and what we think we should want. Between who we are and who we think we should already be and have done by now. As I do this work it becomes clear what Steiner meant by how if we let it, the mind and intellect can disconnect us from ourselves, the world and reality. Now I see my work as facilitating the building of a bridge between the heart space and the mind, bringing the mind into a supportive and organising role and recognising the heart as the place where our authenticity resides.



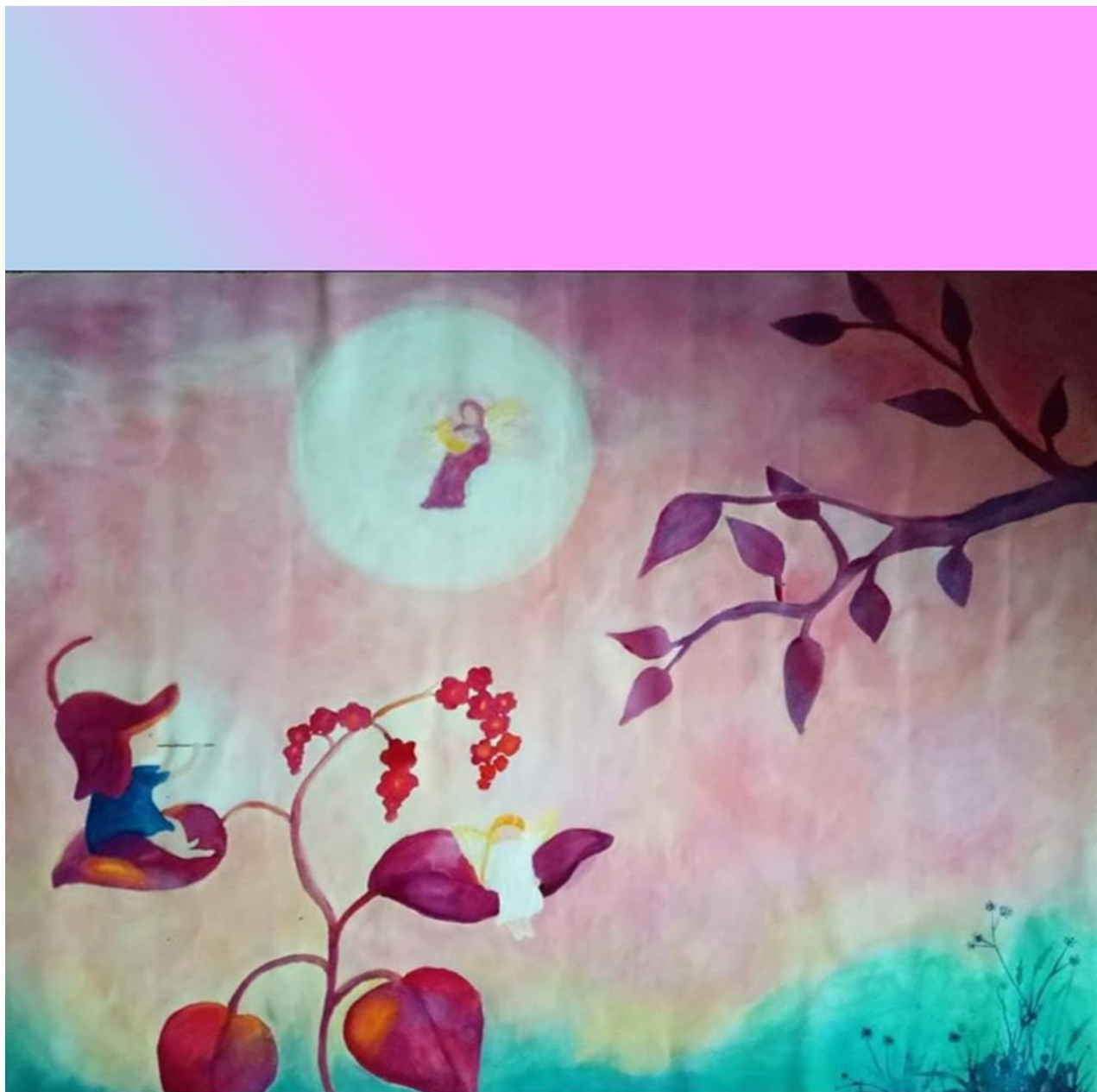


As I pursue all 3 of my interests, I see how together they constitute a holistic offering catering to the thinking, feeling and willing. Had I not followed the call of the heart into the unknown I would not have found this meaningful path. At the beginning of my the spirit development period I look back and thank my heart for never staying silent and always telling me when it felt I was on the wrong path. I thank my young self for finding the courage to embrace fear and step off the busy highway of life and take the more picturesque, interesting route and the thank all the fellow travellers and teachers who led me down the most interesting and captivating detours. I hope to stay connected to the wisdom of my heart and facilitate the heart-mind connection for my clients.

You can contact me on [natbiocoach@gmail.com](mailto:natbiocoach@gmail.com) or visit my website [www.hata.co.in](http://www.hata.co.in)

\*\*\*\*\*





*Enrich...*



## Upcoming Courses from the Members of Our Community

Here are some of the courses that our **Members** are conducting.

### ONLINE MODULE

Have you completed a professional study in biography?  
Would you like to expand your knowledge and develop your biographical conversation skills?  
Do you want to explore in depth what you already have?

#### Join a further training.

We offer you a module in the four-fields methodology: an EBI (Essential Biographical Inquiry) based on the fourfold human being.  
You'll learn to accompany a client in six biographical conversations to find their own answers to their own life questions and express this in their biographical blueprint.  
You can apply this tool in either your personal or professional life

#### Containing

Recordings of classes with Vera G. Klein, Josien de Vries entailing

- the body of knowledge
- methodology
- EBI model talks and reviews
- inspiring texts and verses
- deepening exercises
- assignments for artwork

### Four-Fields Finding a Biographical Blueprint



#### Four-Fields: finding the biographical blueprint

The 'four-fields' are the translation of the anthroposophical fourfold human being into a biographical tool that helps to reveal your true nature, your blueprint.

#### The four fields of research:

1. the physical domain e.g. body, house, materials.
2. habitual life and energy domain e.g. culture, seasons.
3. domain of soul life and future orientation e.g. desire and purpose
4. the 'I' living in the biography e.g. choices and crises.

For more details write to [veragklein@gmail.com](mailto:veragklein@gmail.com) or [vera@biografiek.nl](mailto:vera@biografiek.nl)

#### Structure

7 recordings of the classes (2,5 hours) you can watch in your preferred time.  
3 Zoom sessions with Q&A

Meetings with a buddy or in a small group for the artwork, the practice of the EBI talks, deepening of the course material and sharing.

#### Start: 5 SEPTEMBER 2024

**Costs.** € 400,00 individual  
€ 300,00 p.p.  
if you already found a buddy or have formed a small group.

There is a 'peanut gallery' policy for those who is the price to high. There are some cheaper tickets available. Please write to us.

Applications by mail to:  
[contact@biografiek.nl](mailto:contact@biografiek.nl)

#### Certificate

At the end of the Module, when all homework and assignments have been completed, a certificate of participation can be issued.

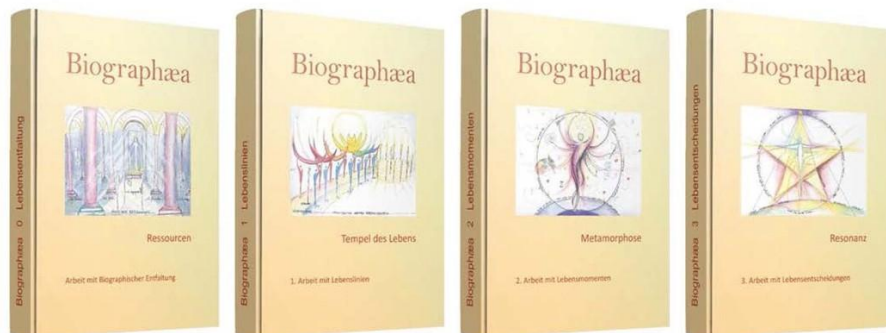


Here are a set 4 books which one of our members Vera Klein has published. These books are available in Dutch, German and English.

## Biographæa

Christopher Bee & Vera G. Klein

A Reference Work designed to be a guiding companion throughout your life and vocation. .



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**Click on the attached link for  
more details & to register**

[https://docs.google.com/document/d/1LyR1lzUZ37405xK5JYiqnGM3\\_fpHyUWljFZmB0JM3Tg/edit?usp=sharing](https://docs.google.com/document/d/1LyR1lzUZ37405xK5JYiqnGM3_fpHyUWljFZmB0JM3Tg/edit?usp=sharing)





## The 5-Star Model – Celebrating an Elder

Karl-Heinz Finke and Laura Summerfield

Dr Michaela Glöckler has been a long-time supporter and knowledgeable contributor to Biography Work from an anthroposophic perspective. Within the Medical Section, she was a fellow physician and colleague of both Gudrun Burkhard and Bernard Lievegoed, who we now think of as the ‘mother’ and ‘father’ of our current holistic approach to Biography Work. All three of these Elders have helped to make anthroposophy practical, with a focus on Biography Work.

Over the years, Dr Glöckler has created her own biographical approach, using a 5-Star Model, sharing this with fellow medical and other allied health practitioners. Creating her own Training Program in Biography Work has not been her focus. We celebrate her as an Elder within this work, and value the opportunity to share her perspectives as widely as possible.

Last June during the Online Biography Gathering, Dr Glöckler started to share her 5-Star Model, with 3 Lectures focussed on the **Physical** aspect of the human being. Her contributions are already available as part of the Learning Pack for the 2023 Gathering, via our Web Shop.

This June during the Gathering she is focussing on the **Etheric Organisation** of the human being. This gives us a further three recorded video Lectures from a wise and knowledgeable educator. These will be available in the 2024 Gathering Learning Pack, from mid-July.

Since Dr Glöckler has committed to sharing with us this year and next year, health permitting, we have programmed further Lectures and work with her, so that we can cover all aspects of the human being through her 5-Star lens.

- In November of this year, there are Lectures (with workshop) on the **Astral Organisation**.
- In next year’s Online Gathering (13-15 June 2025) we will focus on the **I-Organisation**.
- In November of next year, there is a workshop planned with an integration focus – **The Quinta Essentia – The Essence**.

All of Dr Glöckler’s Lectures are being recorded and then made available with useful extra resources – a *Study Guide* is created with extra information and links to her Lectures.

This is our practical way of celebrating and sharing what she brings as an Elder within the international Biography Community.

Register at any time for these events featuring Dr Glöckler, by contacting us via email: [mail@holisticbiographywork.com](mailto:mail@holisticbiographywork.com)

We will send out information as soon as registrations open via our Web Shop.

You will find more information on our [website. https://holisticbiographywork.com/](https://holisticbiographywork.com/)





*Offerings from the  
Association*







Coming soon.....Dates to be announced shortly

## THE LENSES OF BIOGRAPHY



Constitution



Temperaments



Soul Qualities



Archetype of the Zodiac

**Application in Biographical Consultation**

Master Class with Alexandra Mettrau

### Contributors to the Masterclass

Jolie Luba on Constitution

Sangita Kamath on Temperaments

Sandhya Durai on Soul Qualities

Alexandra Mettrau on Zodiacal Influences





## **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)

