

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 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 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 48th year in her Biography, settled in Bangalore, India. She is married and a mother of two teenaged children. Following her passion for Art and Psychology, she is currently working in the space of Counselling and Art therapy after having worked in corporate sector for many years.

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

Art work: *Sathyadeepa - Kayampoo*



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

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A Note from the Founders

Dear Fellow Travellers,

In this edition, we conclude our topic 'Community' which we featured over three editions. Over these three editions all of us would have experienced different types of community, without even being aware that it is a community.

Some of us may have developed an antipathy towards communities.

After meeting Biography Work, we realize that antipathy can be a powerful teacher. We may learn from our antipathy to communities that there is something in us that may need to be transformed. There are shadows that are getting triggered. That antipathy may also be teaching us about what we really want in a community by teaching us what we don't want.

In my journey of overcoming antipathy towards community I have learned a lot. Through this antipathy I have discovered a sympathy towards communities where I know I can add value. I seek out communities which work for a greater good. I am naturally pulled towards community members who are spiritual and are led by their higher selves. These communities nourish me. From this nourishment, I am able to participate in certain other communities, which would benefit from me. I take from somewhere and I give elsewhere.

Ever since we started this topic one and a half years ago, it has given me a chance to observe my experiences with communities. We hope that this topic has made you also to think about communities and the way we contribute to the world around us.

We carry certain pre-conceived notions with us and we design our Biography in such a way as to break those conceptions. I have broken my conception about my role in communities and am conscious of what role I play in the worlds that I inhabit.

We hope that you have had some interesting experiences as we come to an end of our exploration on Community. As a part of our initiative to work for the Biography Community, the Association is holding its first offline Gathering in Pondicherry, India. Do check out the details in the poster given on the next page. Hope to meet you all in the real time and space.

As always, we hope that you enjoy this edition as much as we enjoy bringing it to you. Every time we put this magazine together, we keep you in our hearts and thoughts. We try to connect. We hope that you can experience this connection as well.

Love & Light,

Team Association



Onsite Biography Gathering Pondicherry • India • Sept 2025

Faith, Love and Hope Building Resilience for Challenging Times

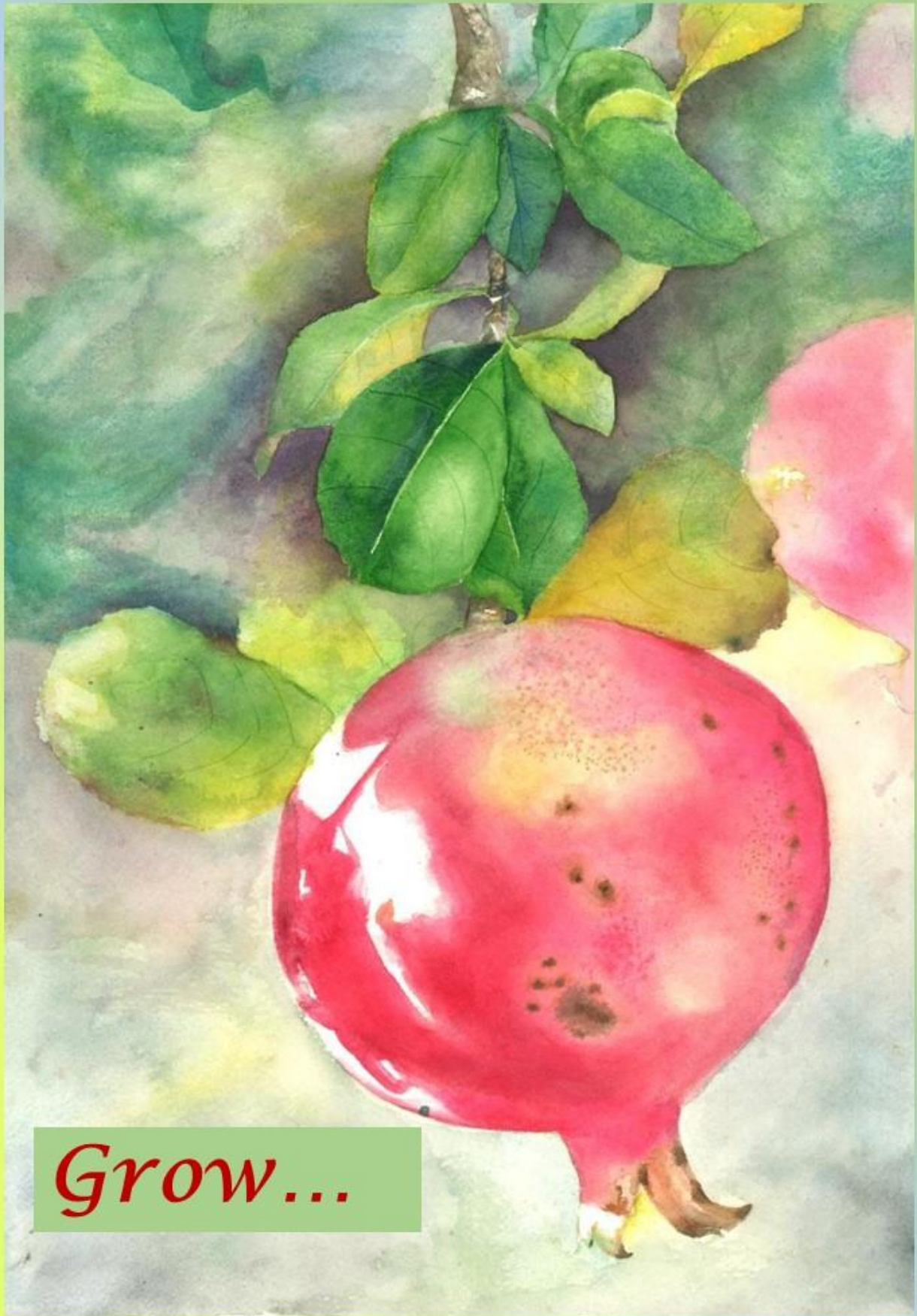
Gathering Dates Wed 3 – Sun 7 September
Venue RKN Beach Resort
Optional Excursions Sun 7 – Tue 9 September
 Pondicherry • Tiruvannamalai (Ashram & Temple) • Gingee Fort • Auroville

Presented by
Association for Holistic Biography Work
Living-way ... Holistic Biography Work

Contact

Further details and registration available from February 2025
Send us proposals for contributions to the Gathering Program
Gathering-2025@HolisticBiographyWork.com





Grow...



Community is a Verb – Part 3

- *Karl-Heinz Finke*

It is the doing of Social-Three-foldedness.

My biographical journey through different expressions of community.

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

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

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

Phase 6 – Mission and Fulfilment

5th Expansion: From Traveling Educator to a Global Online Expansion

Quote – Soulcraft

“We long to discover the secrets and mysteries of our individual lives, to find our unique way of belonging to this world, to recover the never-before seen treasure we were born to bring to our communities.

To carry this treasure to others is half of our spiritual longing.

The other half is to experience our oneness with the universe, with all of creation.”

Bill Plotkin, Soulcraft: Crossing into the Mysteries of Nature and Psyche, 2003, p9

Two aspects made the above quote relevant for my Journey with communities. Firstly, the realisation that Direction Karma or Karmic Fulfilment depends on finding one's mission. I have started to use Direction Karma and Mission Karma synonymously. Karmic Fulfilment comes through being able to contribute.

Secondly the quote contains in a very short form my ponderings on the interconnection between the Individual, Humanity, Gaia-Earth, and the Cosmos / Spiritual World. This led to the experience of a new dimension, a new sense of interconnectedness. The first Phase instilled a strong sense of belonging to the Human Community and its embeddedness in Nature. In the following Phases, in meeting Anthroposophy a third realm of belonging emerged, the belonging to the Cosmos.

In this Phase 6, I found myself within an international community of colleagues and course participants. I had the challenge and privilege of working with people from a multiplicity of traditions and cultures – UK, Hungary, Brazil, US, Australia, India, Thailand, New Zealand, Taiwan. As much as



we were teaching and sharing our individualised understanding of Spiritual Science, our participants, their culture, the global community, and the spiritual world were teaching us.

Being able to share and discuss the philosophical and world-view perspectives related to our workshop content gave a strong sense of fulfilment.

Who would have imagined that the village boy would be led to be educated by meeting different cultures and traditions? And that sharing Spiritual Science in the context of local tradition would become his mission?

It seemed very important to me to nurture a connection between local (spiritual) traditions and Anthroposophy. Otherwise, how could I justify teaching Destiny learning in India for example?

Main insight: Global community demands flexible thoughtful responses, and a new sense of interconnectedness. Community includes Gaia-Earth and the Cosmos/Spiritual World.

Phase 7 – Seeding, Leaving a Legacy and Letting Go

Contraction: The Speaker is also a Writer – Handing over and succession.

Spiritualization of the Earth

“The more people get splintered, the less noble souls will step down into the realm of humankind. The more connections are formed, and the more feelings of community are created with a notion of complete freedom, the more noble beings can step down to humanity and the faster the Earth Planet will be spiritualized.”

Rudolf Steiner, GA102, The Influence of Spiritual Beings Upon Man, Lect. 9, 1 June 1908.

An international pandemic stopped the global travel. There had been shared ideas with a new partner (in life and work) on how to transform the different workshops into online learning packages as a retirement project. But this transformation suddenly became a necessity. Workshop after workshop was transformed into accessible Learning Packs – with Study Guides, reading materials and lectures – to be completed with real-time online sessions. For years I had declared that I would rather do a hundred lectures before writing one book, and here I was helping to crystallise 33 years of work into an accessible written format. I was in some agony as we could not predict how well the material would transfer into the new online format.

After the first year we knew that it is possible to delve into deep intimate sharing in the right online setting. And I realised that by creating the Study Guides and recording lectures, I was creating a legacy, that I was already in a seeding process!

Working across time-zones from the West coast of the US, via New Zealand, Australia, India, parts of Asia and Europe, and the UK, we often felt that we were working on the unity of humanity and the transformation of Gaia-Earth. This reminded me of the quote above, which was brought to our



Gatherings in Europe by Gudrun Burkhard. We have now used it with international Gatherings, and it becomes a guiding image for the transformative work we trust we contribute to.

Main insight: This Phase is work in progress – of contributing to community in the broadest sense, including Gaia-Earth and the Cosmos.

I have moved from a community of blood relations to communities of friends, colleagues and shared interests, to a network of like-minded spirits.

The future orientation of legacy and seeding is happening. Almost all the Learning Packs are finished. The handing over of courses in Germany has been done. The handing over of international online activities is in preparation. The individual achievements are going back to the community. What I learned and failed to learn will become a seed for my next incarnation.

And then the final step ... letting go.

Some aspects will reunite with Gaia-Earth, others with the Cosmos.

See you around ...

About the Author: Karl-Heinz Finke



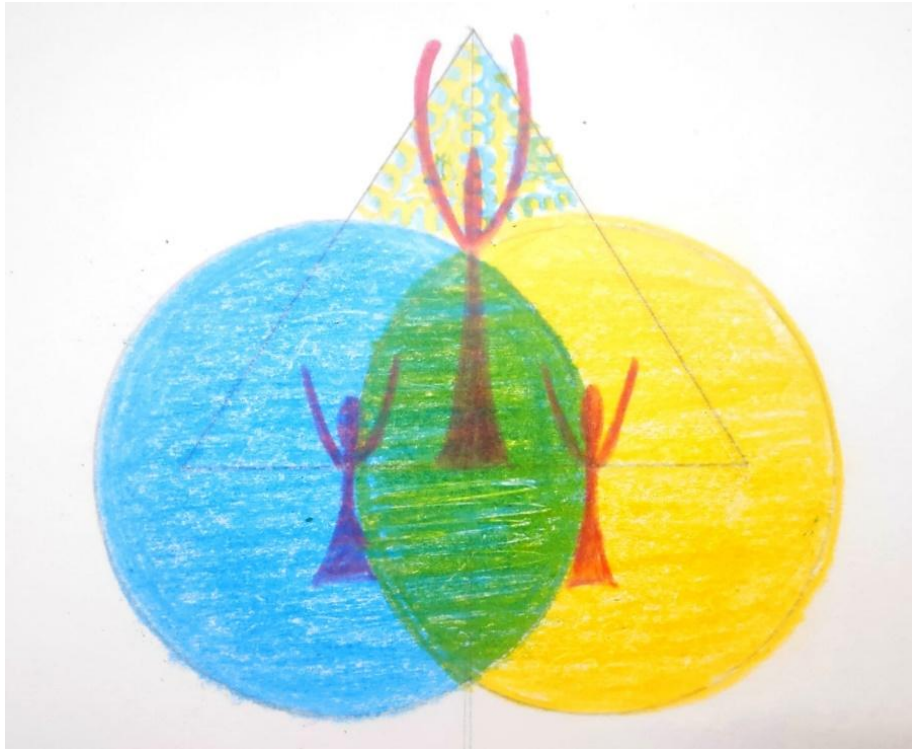
Experienced Teacher of Biography Work world-wide, active since 1998. Has graduated from 22 three-year Training Programs in Biographical Consultancy, with another 8 trainings currently in progress, including Online. Has studied Adult Education, Anthroposophy, Psychology, Psychotherapy and Social Sciences. 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.



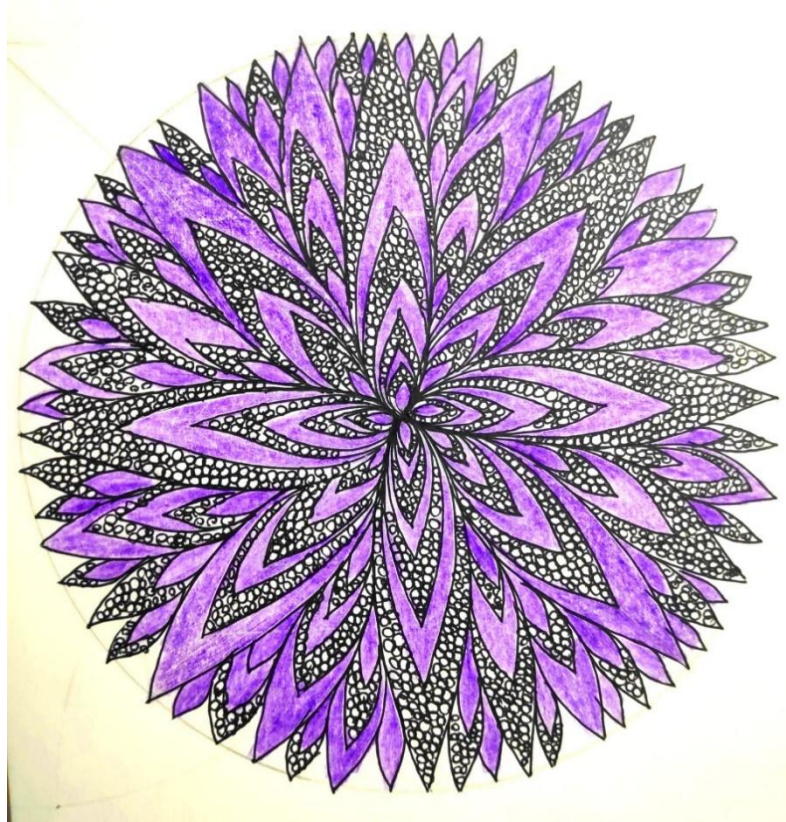
My Idea of a Community

- Rakhee Mathur



Together strong yet each our own
Within community our spirits are grown





In the tapestry of community, we find delight
Unity in diversity, a vibrant sight

In the tapestry of community, we find our place
While being blessed with other's grace

In the tapestry of community, we find our voice
Listening, learning, making a choice

Together we find and maintain our individuality
And also the support of shared humanity

Differences in strengths, we celebrate
Weaving each unique thread, a story to narrate

In this vibrant weave, we find our might
Holding our community together and making it shine bright



About the Author: *Rakhee Mathur*



Rakhee Mathur is in the 48th 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.

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Like an Orchestra in Tune

By Walter Seyffer

The stripping away of "pseudo-community" and the passage through the void are Scott Peck's central steps on the path to real community

His book **"The Different Drum: Community Making and Peace"** is about the loving insight into the necessity that makes community building possible in the first place by recognizing the otherness of others.

It is assumed that, if even the least is to be achieved, methodological and spiritual techniques are essential. But also the courage to move along paths that are still imponderable.

Peck's call for this is: **"Take a risk!"**

We find the starting point for working on the community in what already exists: in what he calls the "pseudo-community". This starting point is characterized by unspoken rules of conduct that every member of the community, team or college pretends to know.

This is expressed, among other things, in reproachful questions such as: "You should actually know that ..." Another characteristic of this "community" form is not getting to the bottom of any painful confrontation, but rather avoiding it.

Decisions that have been made, perhaps even after a tough struggle due to the majority situation, are called into question on the way home or in the parking lot. What has been nodded off is reluctantly followed, if at all, it petered out and finds its realization in sitting out.

Peck sees this pseudo-community as the community model to be overcome.

Pseudo-community stands for daily togetherness that does not deserve the name community. Because in this jungle of suspicion, mistrust, envy and resentment, community means either paving the way with a machete or resignedly swimming with the current, intent on safety.

REGULATED INTO CHAOS AND EMPTINESS

Now, however, there are people everywhere who feel a deep longing - beyond the content of the work - to come together and exchange ideas. This requires a methodology to which the future community to be created consciously and willingly submits itself in terms of content.

Once this decision has been made, the first stage of the pseudo-community is followed by the second phase, which Peck calls **"Chaos"**.



Peck counters the popularly propagated team spirit in companies, which is often no more relevant than "It's a good thing there's someone to do the dirty work for me", by simply ignoring it, as it only exists as an ideal anyway.

In order to come to grips with this chimera, the participants in his seminars, which took place in companies and organizations, were confronted on the first day with the fact that initially all topics of conversation were allowed, except for topics related to the company and the job.

These topics were strictly forbidden.

The only task of the course leaders was to monitor this. In many cases, helplessness was the result, which gradually manifested itself in aggressive behaviour due to the acute inability to speak (people were only used to communicating about business matters).

Under these circumstances, chaos usually overtakes the community without warning. It is a stage at which practiced power loses its previous effectiveness. Acquired beliefs, attitudes and patterns of behaviour clash after a short time as unsuitable patterns for getting to know each other more deeply. They are no good for progress in the encounter, and trained beliefs turn out to be masked emotions that merely try to hide anger, rage, fear and sadness. In the best-case scenario, unexpected abilities of colleagues come to light with whom you have already spent years at neighbouring desks. However, this cannot be developed further at this stage, cannot be permanently for the future of the community.

So we now enter the third stage, which Peck calls "**Emptiness**".

Courage is needed to access the power of emptiness and bring it to light. Otherwise, there is a threat of purely calculating behaviour that is oriented towards serving certain social and economic necessities.

Everything that has been achieved up to that point threatens to fall back into the pseudo-community.

Peck says: *"The void is a stage of very, very hard work, a time when members work to clear away everything that stands between them and the community. And that's a lot.*

And a lot that has to be given up and sacrificed with integrity are universally human

characteristics: prejudices, rash judgments, rigid expectations, the desire to convert, heal or eliminate, the urge to win, the fear of making a fool of oneself, the need to be in control of everything. Other things may be of a distinctly personal nature: a hidden grief, disgust or deep fear of something, things that need to be publicly acknowledged before the individual can be fully 'present' to the group. It's a time that demands risk-taking and courage, and while it often feels relieving, it also often feels like you're dying."



Show your wounds!

This is sometimes an agonizingly long process that can begin when a group member gets tired of his mask and takes the risk of exposing his soul to show their wounds *"Once this aggression had subsided, the emptiness that no longer needed clarification remained,"* says Peck.

The group learns to no longer see silence as threatening, but as a source of strength from which they can draw mindfulness and respect. The aim here is to stay on the royal road of empathy for as long as possible.

The fourth stage – **"Community"** - reveals itself in an atmosphere that can be described as sacred.

"The change to community often occurs very suddenly and dramatically," says Peck.

The change can be clearly felt. A spirit of peace wafts through the whole room. There is more silence, but more meaningful things are said. It's like music. People work together with a precise sense of time, as if they were a finely tuned orchestra under the direction of an invisible heavenly conductor.

Many actually sense the presence of God in the room.

"If this process takes place deliberately in a group, then there is no longer a course leader in the true sense of the word, just only the accompaniment of people who provide a framework for this process by having knowledge of the possible course of development. After a community-building seminar of this kind, which usually lasts two days, a group is in a position to continue the process without guidance; each participant is then responsible for the leadership."

Scott Peck uses the term: **"Group of all leaders"**.

PREVENTING RELAPSES

If this group belongs to an organization, then it is to be expected that afterwards an astonishing level of performance, effectiveness and decisiveness will result.

However, this does not last for long. Peck refers to the experience that workshops need to take place at regular intervals, at least once a year to prevent a relapse into the pseudo-community.

In Peck's opinion, one of the reasons why training in companies in the USA, which was very successful at the beginning, became less and less common over time during his lifetime was that, although there was strong approval for his work and its results among the top management of the individual companies, there was also a lack of support for his work.

For his work and its results, because there was too much "restraint",

when it came to the personal participation of top management in these workshops.



Without their participation in the seminars, however, lasting success was impossible, as community building must develop regardless of the hierarchical structures of an organization. If you follow the initiatives that have emerged since Peck's death in 2005, one could almost say that the "old Europe" may have embraced his ideas in a deeper sense.

The processes initiated by Scott are reminiscent of what we learned from Rudolf Steiner in his lecture cycle "The Working of Spiritual Beings into Man" (GA 102) in the 11th lecture.

"Through the fact that people voluntarily allow their feelings to radiate together, something beyond the merely emancipated human being is again formed (...) But through the fact that people come together in voluntary connections, they group themselves around centers. The feelings which thus flow together to a center now in turn give beings cause to act like a kind of group souls, but in a quite different sense. All earlier group souls were entities that made man unfree. These new entities, however, are compatible with the complete freedom and maintenance individuality of human beings."

The most recent American edition of M. Scott Peck's book is titled

"The Different Drum: Community Making and Peace"

About the Author: *Walter Seyffer*



75 years old.

Trained as a biography consultant in 1998 in Arlesheim with Gudrun Burkhard and others.

Working with clients since 2000.

Lecturer and managing director at the "Free Academy for Applied Biography Work" near Heidelberg Germany since 2011.

www.biographie-arbeit.com | www.akademie-biographiearbeit.org



The Importance of our Work Nowadays

- By Orna Ben Dor

In this short video, Orna talks about the importance of our work, not alone but in groups.

www.youtube.com/watch?v=l8S66qp513A

About the Speaker: *Orna Ben Dor*



An experienced Biographical Counselor, Orna Ben Dor is the founder and leader of 'Hotam School'. Investigating, developing and teaching the subject of Karma and Biography for many years, both in Israel and around the world.



Biographical Analysis of Mirra Alfassa - The Mother (1878-1973)

- By Ritika Arya

Biographical Summary

Mirra was born on the 21st of February, 1878 as Blanche Rachel Mirra Alfassa in Paris, France.

Born to a Turkish father: Maurice Moise Alfassa and an Egyptian mother: Mathilde Alfassa Nee Ismalun, both at least partially of Jewish descent.

- 1) First Child: died of smallpox
- 2) Second: Mateo, 1876
- 3) Third: Mirra, 1878

Father was an **easy going man, wonderful health** and with an usual stability of character

More interested in practical things than philosophical or religious abstractions

Physically very strong. Could speak french, german english, italian, turkish, egyptian. Uncommon gift for numbers.

Mirra's mother was **intelligent but very strong minded**, compared by Mirra to an iron rod. Influenced by the ideals of enlightenment and the french revolution. A confirmed materialist and atheist, to whom only what one touches and sees was important but believed in unending progress and self perfection.

Parents lived separate lives after Mirra's birth, grandmother was her neighbour.

The children remained attached to the father, he took them for walks to the botanical gardens or for visits to the museums.

Mirra grew up in a **bourgeois family**, her parents lived the life of the rich, she had an english nanny. The family belonged to the banking world and other respectable branches of society.

Overall Mirra had a **sheltered childhood**. She was a reserved girl. She agreed to go to school at the age of 9. In the meantime her interests proved to be many sided. She learnt to play tennis at the age of 8, it was a passion, she also learnt to draw and paint and play the piano and to sing. She was scolded by her mother for her diverse interests because her mother thought that she would not be good at anything. Mirra studied in a private school, Mirra was always among the 1st in her class, simply because she wanted to understand what the knowledge taught her instead of memorizing it by rote.

While her outer life and verifiable facts were there on the surface for anyone to see, she had an **intense parallel life** nobody knew about or wanted to know about.



Mirra, **later known as the Mother**, said that her Sadhna (Meditation or Tapp) started in the womb and that she had chosen her parents. By six or seven she would sit down on a chair that was especially made for her and feel 'that consciousness above' her head. She had several psychic, out of body, meditative, inexpressible experiences growing up that she had no understanding around. She married at nineteen, had a child at twenty and through a destiny encounter found the 1st key to decode some of her experiences at about Twenty-one.

From then on, through some support and rigorous practice she had a series of spiritual realizations and developments that lead to a levelling up of her occult abilities and capacities.

At Thirty Three, she fully knew who she was, and courageously undertook the life mission that she had already been preparing for. The Earthly evolution was leading to a **divinized being in a 'corps glorieux'**. It was therefore Mirra's endeavour to **convert the Asuras** and to make them take up a material form, for without their conversion, or their disappearance by reintegration into their origin, a new species on Earth could not be achieved, because of their resistance to it. By their conversion or disappearance, the fatal change of the four essential aspects of the Godhead into their contraries, the fall at the beginning of our universe aeons ago- would be reversed, and the manifestation could continue in its godward evolution.

Therefore the path of Integral Yoga* that she and Sri Aurobindo dedicated their lives to, was the path to realize the 'Supramental Being' on Earth.

In their very lives through their immense practice. They built a prototype for such a body, such that all of humanity could progress into a race of supermen. They did this fully aware that it may take hundreds or even thousands of years for this to materialise as an entire race/species but they knew if one body while being on Earth had achieved it, all of humanity could. Through their endeavour they delved into the darkness on the inconscient, into the depths of matter itself to divinize and universalize it.

So in that respect, the Mother's biography is from one point on and in many ways, the story also of Sri Aurobindo*, the story of the evolution of Mother Earth, of universal consciousness, of a race, of the Universe itself.

*(they realised the state of their Avatic selves and were 'The One' being represented in two bodies),

Essence

The basic qualities to be developed in integral Yoga are

Aspiration, surrender, sincerity and equality or equanimity.

Idea of the Supramental or Supermind



Matter (mineral kingdom)
Vital (kingdom of the plants and animals)
Mental (kingdom of the human being, prepared in the primates)
The Overmind (kingdom of the gods, fully conscious of unity but at the same time agents of multiplicity*) *All with their numerous gradations.
The Supramental or Supermind

Important Notes

- 1) **Unity consciousness is Vidya** and in the lower hemisphere **where the unity consciousness has been veiled is Avidya**, ignorance.
- 2) Division of the **creative tasks into male and female is part of the lower hemispheres, infinite play of the godhead in the upper hemisphere is not bound to any sexual articulation** in any way.
- 3) The objective of Integral Yoga is the **divine fulfillment of life** not the release from life.
- 4) **All life is yoga.**
- 5) As the **conscious force descends in matter** and radiates, **it seeks for fit instruments** to express and manifest it.

The Four Asuras (Anti-Divine Forces that were once Divine Forces)

- 1) Asura of Falsehood
- 2) Asura of the Dark Inconscient
- 3) Asura of Death
- 4) Asura of Suffering

Important Quotes by the Mother and Sri Aurobindo:

- 1) Occultism is the knowledge of the invisible forces and the power to handle them - The Mother
- 2) Without him I exist not, without me he is not manifest. - The Mother
- 3) All creation has two sides, the formed and the formless, the gods too are formless and yet have forms, but a Godhead can take many forms, here maheshwari, there Pallas Athene. - Sri Aurobindo



Analysis

Temperaments

It seems to me that Mirra's temperament underwent a transformation (post the 37th year hypothetically speaking) as she progressed in life and in her yogic practices. However the following is an analysis based on the early parts of her life.

Primary	Sanguine (Enthusiastic, Trusting, Optimistic, Persuasive, Impulsive, Emotional, Flexible)
Secondary	Choleric (Direct, Decisive, High Ego Strength, Risk Taker, Self-Starter, Focussed, Pioneering)

Observed Phenomena

- 1) She was generally **interested in everything**, her interests proved to be many-sided from a very young age. She was scolded by her mother for her diverse interests because her mother thought that she would not be good at anything.
 - "I remember having learnt to play tennis when I was eight. It was a passion." She started drawing and painting at that age, and learned to play the piano and to sing."
 - From a Red Indian friend she learnt how to tell the distance of footsteps and carriages by putting her ear to the ground.
 - When her brother who was 18 months older was studying for his entrance exams, she studied with him because she was someone who found numbers and mathematics fascinating.
- 2) She would often be **floating, out of body or meditative**. She would go into trance while eating or talking as a child and get scolded for it.
 - During her family luncheon she perceived 'something quite interesting' in the atmosphere of a cousin, the one who would become director of the Louvre. **She had brought her food halfway to her mouth and remained sitting like that as if she had been**



changed into a statue! She was severely scolded, ofcourse, and told that she should not be present at such events if she did not know how to behave properly.

- At one time she started sleep walking and writing poems during her nightly walks.
- Sometimes when she would read history books the texts would become transparent, as it were and she would see other words or pictures telling her the true historical facts.
- At the age of thirteen, for nearly a year she would go out of the body every night.

3) She had a **strong will** that she was able to direct towards her goals from a young age.

- Inschool, Miiarra was always among the 1st in her class, simply because she wanted to understand what the knowledge taught her instead of memorising it rotely.
- Had finished reading some 800 books from her father's library by 13 or 14 years and developed intelligence for the great tasks to come and also a stylistic mastery over french that she would use all her life.
- Finished studying her brother's mathematics curriculum along with studying her own.

4) She could be **emotional or impulsive** at times

- Mirra was very close to her brother. When once their father put him across his knee to slap his bottom, she stood up for him and said, with all the dignity she could muster: "Papa, if you ever do this again, I'll leave this house!"
- Once while watching a portrait of a queen (that was her in another lifetime), she stopped in front of that portrait and said aloud: "but why has he given me that kind of hairdo?"

5) She had an **intense parallel life** that was internal to her that nobody knew about.

- Between eleven and thirteen a series of psychic and spiritual experiences revealed to me not only the existence of God but man's possibility of uniting with Him, of realising Him Integrally in consciousness and action, of manifesting Him upon Earth in a life divine. This, along with a practical discipline for its fulfillment, was given to me during my body's sleep by several teachers, some of whom I met afterwards on the physical plane.



- Later on, as the interior and exterior development proceeded, the spiritual and psychic relation with one of these beings became more and more clear and frequent: and although I knew little of the Indian philosophies and religions at the time i was led to call him Krishna, and henceforth I was aware that it was with him (whom I knew I should meet on earth oneday) that the divine work was to be done.”

6) She made **bold decisions and choices** for her time.

- At fifteen, she chose to attend an art school called Academie Julian, one of the many private art schools in Paris. This self chosen step had repercussions in her family, as for any respectable member of the bourgeoisie, art and artists belonged to a shadowy suspect social subgroup on the margins of society.
- She distanced herself from an early age from the drab, shallow and hypocritical bourgeois world in which she was brought up.

Planetary/ Soul Type

It seems to me that in the early stages of her soul life (prior to 37th year hypothetically), she had certain soul qualities showing up and they transformed in the later stages through her own conscious efforts towards transformation of her being.

Early Stage	Spiritual Investigator (Saturn)	As she was often showing up as grasping the deeper meaning of all that she was experiencing.
	Thinker Organizer (Jupiter)	For planning for a future through imagination and potential action.
Later Stage	Radiant Balancer (Sun)	Rigorously paying attention to inner and outer balance in her life and working towards the manifestation of unity consciousness on Earth.



Unfolding of the Soul

Excerpt from Staley, Betty K. (1999) Soul Weaving.

When a child reaches puberty, her soul life frees itself from her physical body and she experiences it as a separate entity. Something is waking up. She feels herself to be in a different relationship with the world. The Temperament which had dominated her personality no longer acts so strongly. Instead, the soul life awakens, so that she yearns to unite her individual inner world with the outside world.

Observations & Reflections:

- 1) At about 14 years, Mirra was attending a marriage ceremony at a synagogue where music of Camille Saint-Saens played and Mirra experienced a flashing ray of light pierce her heart.

Symbolic of her soul waking up.

- 2) At about 15 years, she wrote an essay that was called - **The Path of Later on**, some of the lines read "Come...to the beautiful, the good, the true; do not be misled by indolence and weakness; don't fall asleep in the present: come to the future."

Symbolic of her yearning to unite with her life and future she knows awaits her.

Excerpt from Staley, Better K. (1999) Soul Weaving.

As her soul life expands she relates herself to the wider world and engages in broader issues-is there a god, what is the nature of truth, what does Love mean, and what is the purpose of my life? She carries her feeling of love outside herself and wants to share that love with others. She not only wants to understand what is happening to her, but wants to understand others.

Observations & Reflections:

- 3) She said, "when I was eighteen years old I had in me such an intense need to know. Experiences I had- I had had all kinds of experiences-but due to the milieu in which we lived, I never had any chance to obtain an intellectual knowledge which would give me the meaning of all that, I could not speak about them. I had had experiences upon experiences. For years together, at night, I had experiences, but I was careful not to breathe a word about them- all sorts of memories of past lives, all sorts of things, but without any basis of intellectual knowledge."

Symbolic of her deep longing to gain knowledge and understanding her reality.



- 4) At 20 or 21 years, she met an Indian who gave her the key to reading the Bhagavad Gita. He said, "Read the Gita ,and take Krishna as the symbol of the Immanent God, the inner Godhead." She said, "this was all he told me...But in one month the whole work was done ... The first time I knew there was a discovery to be made within me, there was nothing else more important...I rushed headlong into it like a cyclone, and nothing could have stopped me."

Symbolic of her stepping into her I, through having accessed her Godhead.

Excerpt from Staley, Better K. (1999) Soul Weaving.

Some people may express one particular soul type throughout their life, others may express other soul types at different stages of life. The soul attitudes continue to express our relationship between our inner and outer world for the rest of our lives.

Observations & Reflections:

- 5) At 28 years old, while at Tlemcen, Theon suddenly stopped, turned towards her and said, "You are now at my mercy, aren't you afraid?" To which Mirra smiled and answered quietly, "I am never afraid: I have the divine here in my heart" Theon paled.

Shortly before travelling to Tlemcen, Mirra had realised her Soul.

Representative of a shift in her soul and the ability to draw from a certain place deep faith in the Divine.

Critical Life years

1) 9 years (Rubicon/Half Moon Node), 1887

Although Mirra's mother wanted her children to be the best and realize the highest ideals, she made sure not to force them to do things. So Mirra agreed to go to school only at the age of nine. Since Mirra had a conscious inner life from a young age, it feels very much by design as to when she chose to be schooled and go out into the world. And when she did, she was always among the first in her class.

2) 21 Years (Destiny Encounter), 1899

Mirra had been having several psychic experiences for almost two decades now, but being born in a strictly materialist home and being aware of subjects that were taboo, she never shared her inner experiences with anyone. She had no means of gaining knowledge on anything spiritual or psychic. So her encounter with Gyanendra Nath Chakravarti in Europe, was a destiny encounter because in that one and only meeting she received from him the advice & the key to reading the Bhagavad Gita. He said, "Read the Gita and take Krishna as the symbol of the immanent God, the inner Godhead." It was her only encounter with an Indian so far too. This helped her to



progress in her inner development and eventually along with a piece later on from Revue Cosmique she was able to eventually realise her soul.

3) 25 Years (Crisis of Talent), 1903

Around this time Mirra had certain experiences at night, certain nightly activities such as caring for people who had just left their body. Although she had no theoretical knowledge she knew what was to be done and would do it. Then she began reading the Revue Cosmique and gained understanding around many things she had not known before. She began to apply the new knowledge and work it out systematically.

Every night at the same hour her work consisted of building a path for dying people that would connect the terrestrial atmosphere to the psychic atmosphere so that they could have a safe passage and protection across the vital world.

Around this time when she came in contact with the Revue cosmic, it was a win-win situation, as she was able to learn and apply the information it shared in her personal life and also began to contribute to the magazine by taking charge of its layout, proofreading, printing, administration, distribution and other matters connected with it.

4) 33 Years (Christ Crucifixion), 1911

Since the mother was conscious from a very young age, she knew what her mission was on Earth. In order to fulfill her mission she had to convert the Anti-Divine/Asuric Forces such that the kingdom of God could be established here on Earth. In 1911, she chose to marry a man called Paul Richard. She had been divorced and he had been divorced too. He wanted custody of his 3 children, but to do so, he had to have his legal situation in order, so he asked Mirra to marry him. She said yes. She knew however fully well that Paul Richard was the emanation of the Asura of Falsehood, who had originally been the Angel of Truth and who now called himself "Lord of the Nations." His conversion was an immense task she had undertaken. Outwardly, Richard could be extremely gentle and affable, and hardly anyone would have guessed his real nature.

5) 42 years (Move), 1920

It had been 4 years in Japan and she had not been able to convert Paul Richard. Then she put everything before the lord, and lifted her in his arms and directed her towards the west, towards India, where Sri Aurobindo was waiting. In spite of British protests, the Richards obtained help from the Japanese government to obtain their travel documents and left for Pondicherry. This was Mirra's second visit after which she never left Sri Aurobindo. And from then on began working side by side to fulfill their mission on Earth.



Planetary Rhythms

1) Planetary Influence: Saturn - 29.46 Year Cycle

Theme Observed : Death and Life Mission

- **At 29 years, in 1907**

While being exteriorised from her body at Tlemcen during a collaborative occult training experience with Theon (the emanation of the Asura of Death), her silver cord was malevolently cut when she refused to give the Mantra of Life to him on having found it in that state. She died and he had to use immense force to bring her back into her body, which was a very rough experience and had its own repercussions.

- **At 60 years, 1938**

A global war was barely averted, Mother and Sri Aurobindo Intervened at Dunkirk and prevented the British army from being annihilated after the French fell. No one could explain the mysterious fog descending on those sunny days of May on the battlefield that eventually led to the war being averted. But then the anti-divine forces tried to attack the mother as a consequence and while protecting the mother Sri Aurobindo became the target and had an accident.

(Eventually World War II did break out in September 1939)

- **At 90 years, 1968 (Approx.)**

She was at a stage in her Yoga where the organs of the body were being divinized one by one. And one of the most dangerous transfers was of the heart.

Her heart became irregular, some beats were missing, she had been uttering piercing cries of agony. She explained later on that the terrible angst that made her cry was something in the constitution of the cells of the body. She said it was an elemental fear of death, which was actually the fear of the disappearance of the cell's millenia-old way of being. In the Mother a dying world was crying out in agony, sometimes to the bewilderment of herself and always of the people who could hear her.

2) Planetary Influence: Jupiter - 11.86 Year Cycle

Theme observed: Work & Contributions

- **At 25 years, 1903 (approx)**

Every night at the same hour Mirra's work consisted of building a path for dying people that would connect the terrestrial atmosphere to the psychic atmosphere so that they could have a safe passage and protection across the vital world. Even Though she did not fully understand it theoretically she knew what was to be done and did the work. Many books



were later published on the subject of near death experiences and in one by Peter and Elizabeth Fenwick, 'The Truth in the Light', people who have had such experiences describe the moment of death, the passage having tunnel-like features, nearly always a welcoming light is seen shining brightly at the end. Throughout her life Mirra or later The Mother would be the one who would help the beings crossing over to pass through.

- **At 36 years, 1914**

When Paris was at risk during World War I, the Mother was warned by an emanation of the Divine Mother itself, by goddess Kali, that Paris was at the risk of being wiped. She said to her assertively that Paris would not fall and so she protected it.

- **At 48 years, 1926**

She began taking care of the ashram fully, she looked after all the fronts and even protected it in an occult manner. Sri Aurobindo could thus retire from ashram activities and focus on advancing the practice of Integral Yoga.

- **At 56 years, 1934**

She continued to balance the ever expanding needs of the ashram, disciples, visitors, world alongside the ever deepening work of Supramentalizing matter, practicing yoga of the cells.

- **At 68 years, 1946**

Ananda (a form of the Universal Mother) had descended, She said there were repercussions in the whole world but nobody was aware because they were not receptive to it's vibration. She shared that things that were once difficult could now be done almost instantaneously. (This was of course followed by India gaining independence in 1947)

Mirroring

Septennials 2-5-8-11

9 years - Began Schooling, Meeting the world.

33 years - Kundalini Awakening, Union with her Psychic being.

54 years - Twenty four hours formed an unbroken sequence, she didn't sleep in the ordinary sense of the word anymore.

72 years- Decided to continue Integral Yoga internally and took up the responsibility of the entire ashram after Sri Aurobindo left his body.



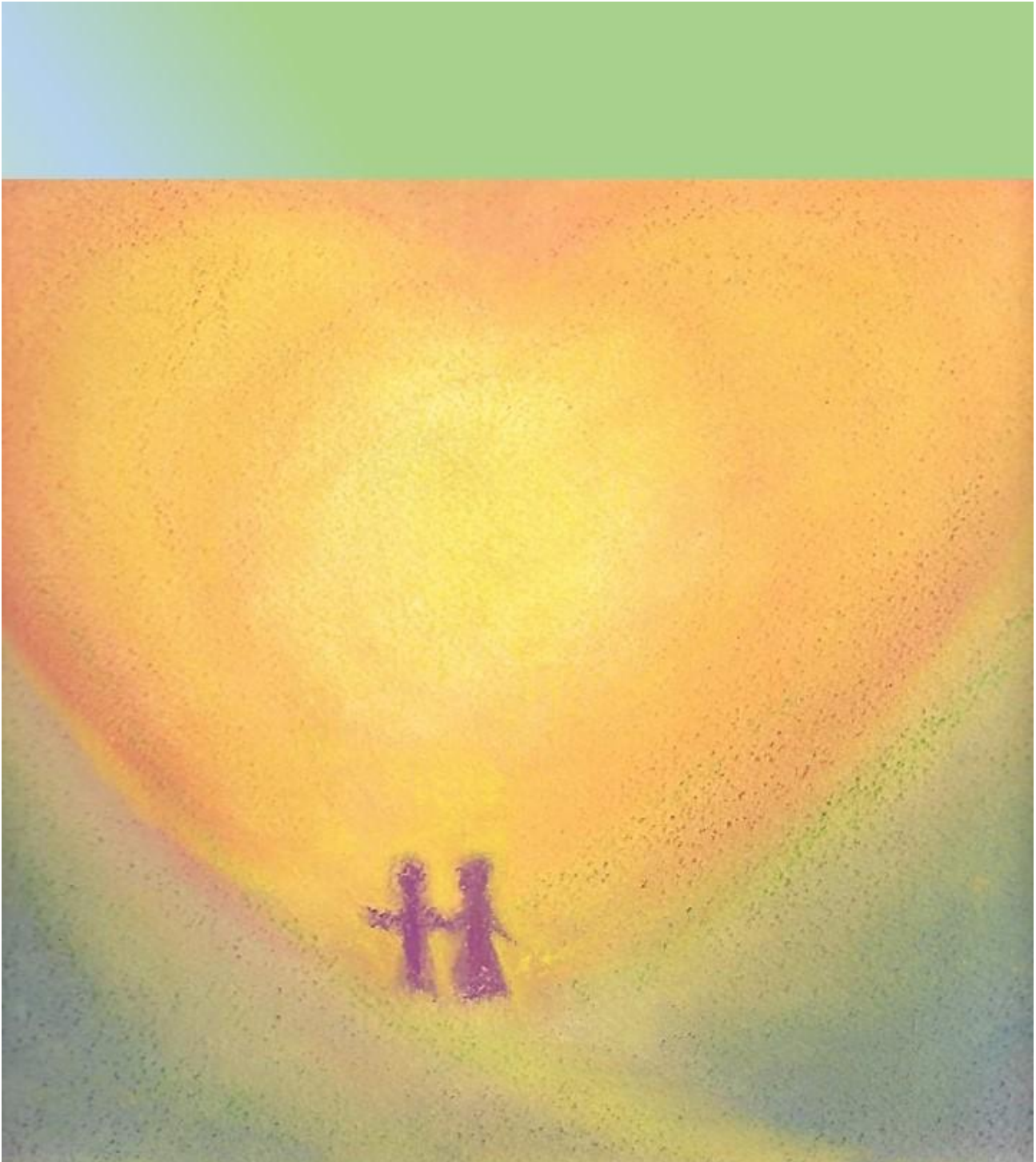
About the Author: Ritika Arya



This is about Ritika in her own words

I am a life enthusiast who lives by the code of 'Authenticity at all Costs'. Currently, I am playing the roles of an entrepreneur, facilitator and consultant while cultivating a life of self mastery. I love. I dance. I am.





Support...



Meeting the Book!!

- Hotam School

The Authentic I & Freedom

In the human being – as in the entire cosmos – there are two entities: spirit and matter.

** In its essence, the spirit is active, always in motion, creative, and unique.*

** In its essence, matter is passive, formational, and familiar.*

'The I' is a spiritual entity and hence, always active. In contrast, the soul belongs to the material entity; emotions rise passively in response to external influence. The soul responds in sympathy or antipathy to events and people it encounters.

It is only through the creative and active force of 'The I' that the soul may be educated by observing the passively and automatically arising feelings in response to a given event, such as – insult, ache, inferiority, etc. – without letting them take over. To do that, one needs willpower.

The ability to act according to one's nature characterizes the period of infancy and childhood.

The following exercises allow the counsellor/student to look at his or her early childhood and examine the degree of freedom/ oppression that characterized it. And how it connects to their behavior and feelings in adulthood.

Reflect upon your childhood and examine whether you felt free in your doing and being, or felt forced upon by external factors.

- *How did your parents treat you when you expressed your freedom in a manner that did not fit their will?*
- *How do you treat your children when they wish to express their freedom to act according to their nature? when were you ready (within yourself) to grant that freedom and when weren't you ready to do so?*
- *Describe a case in which you rejected (within yourself) someone else's right to freedom because that expression of freedom hurt you (often, mentally).*
- *Describe a case in which you enabled (within yourself) someone else's freedom to feel his feelings and express himself, even when such expressions hurt you.*

Source: *Work Methods in Biographical Counselling Based on R.Steiner's book "The Philosophy of Freedom", By Orna Ben Dor, based on Zvi Briger's teaching, 'Hotam' publish.*



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 that questions have in Biography work and in our lives. They help us explore the unexplored and find our way to what we are looking for.

Given below are biographical questions for all the fellow Biography practitioners, across the world, to look at, ponder on and be with.

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

- What role would you like to play as a community member? Think about the reasons.
- Have you been able to play the desired role? What facilitates and inhibits you from playing the desired role?
- How will the world be, if there were no communities?
- What do you think about online communities? How do you think they impact human evolution?
- Reflect on your experiences with online communities and your role in them.



Biographical Activity

- Orna Ben Dor

What will we regret at the last minute?



At one point in our biography, we awoke to our spiritual being. In the wisdom of Kabbalah, this awakening is called: the awakening of the Point in the Heart. From that time our lives and needs changed. Gradually, we began to devote more and more time to searching for our true identity, and to asking the meaningful questions in life? Who am I? What am I doing here? Or – Who / what am I serving? These questions do not give us rest and urge us to continue to ask, explore, pray.

The moment of death is a moment of crossing a threshold. We learn about the meaning of life, and how we have used it. If we have not used it to understand our mission on earth, we may feel that we missed.

There are two types of people. I will call them here by names: 1. 'The seekers'. 2. 'Those who are satisfied' (Steiner calls them - 'homeless' and 'embracing life').

Both types experience a threshold experience in the transition to the other side of existence. Both types feel the still existing shortcoming in completing their being. But precisely those who are satisfied with life feel immense emptiness and hunger.

The danger of a soul that has not done work is to remain a hungry spirit! That is, a spiritual force that is not clothed in a vessel, in a suitable spiritual body (because even after death the spirit is clothed in the body, in a very subtle and delicate body). The threshold makes it clear to them that they have never dealt with their own greatest need.

What will we regret at the last minute? — that we haven't dared! For agreeing to live in oblivion / darkness. That we have not given birth to new creations, that we have not reborn ourselves! That we have been not added something to the world through our lives and existence – each of us according to our ability and mission be it small ore bigger.

With old age, the earthly will decreases; the ambitions to conquer the world, or any other earthly ambition – weaken. But it is possible that our recognition of the most important thing is getting sharper. And to this we devote most of our resources.

Thus, in this case, when we cross the threshold, we will have a suitable spiritual body to clothe our



spiritual being – that will be able to continue the journey in the spirit world, and be born again with enormous and greater potential.

For today:

*I will dedicate thought and attention to the way I use the most precious resource given to me – my life and willpower. **Am I living as if earthly life will last forever seemingly unaware that there will be a final reckoning at the end of this brief earthly journey? Am I daring to live the life given me to live? Am I living true to my Self?***





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

139 members strong

...and counting

We have colleagues from these countries as members of our community

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

The members of our community fall in four different categories

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

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

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

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

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

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



Introducing Our Members



I am Dr Deval Doshi, a practising family physician since 1999, from Mumbai.

I am a mother of 3 young adults, and also 3 animal children.

My boys are 24 and 20 years old and my daughter is 17.

I am also a certified 'Heal Your Life' Teacher and Life coach. This work is internationally acclaimed and based on work of Louise Hay, author of best seller 'You can heal your life' which explains in detail, metaphysical causes of physical illnesses, and association of our childhood patterns and belief systems.

This brings to my love for Biography.

I have been a student of Anthroposophy since my children went to Waldorf school 19 years ago.

However, formally I completed my Biography foundation and advanced modules in 2019 and 2020 with Karl Heinz Finke.

I am also a certified Anthroposophic Psychotherapist and currently I am in my 4th year of Anthroposophic Medicine Physicians training program.

I have found Biography work extremely useful in my personal life and in the life of my clients as well as patients.

My endeavour is to weave a world where it is safe to love each other and ourselves, beyond our pasts and futures, using all the awareness we have, one single stitch at a time, one healed biography at a time.

Biography also gives me the courage and tools to look at what's ahead of me and my clients lives and help us to live life, experience our encounters with more awareness and intention.

This is a task that is lifelong and is blessed by the Higher powers and our fellow travellers who are brave and courageous to look within their lives and to heal with love.

I am grateful to life, my teachers, my family and all the fellow travellers who have made this experience on this planet so meaningful, such that the process of reaching our destiny is a journey I look forward to.

I hope our paths cross soon.






Enrich...



Upcoming Courses from the Members of Our Community


We wish them all best of luck and hope they transform many more lives with Biography work.




Jan 25 - 26
&
Feb 1 - 2
9am - 4pm

Journey Through Life Phases

Through this workshop, Huzan Mistry, a biography consultant, will co-create a safe space while we walk with our life stories. Participants hold creative freedom and control of their sharing.



Come explore your life themes, patterns and questions in an intimate group setting.



Accompanying the biography session, Jyotika Jain, a painting therapist, will guide us through healing art exercises. Using clay, charcoal and watercolours, these exercises will nourish our souls and help us process our life stories.

Recognize, acknowledge and embrace your life journey.....

CONTACT HUZAN: 9820231209
FEE - 8000 FOR 4 DAYS (INCLUDES MATERIALS AND LUNCH)
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Karl-Heinz Finke

Experienced Teacher of Biography Work, with additional studies in Adult Education, Anthroposophy and Social Sciences. Has completed nearly 30 three-year cycles of Training in Biography Work globally. Is now offering an International Online Training Program.



Laura Summerfield

Worked as a Psychologist in Australia for 15 years, counselling all ages. Now provides student support and creates learning resources in Holistic Biography Work. Has qualifications in Education, including Steiner Education. Completed Biography Work Training in 2007.

Email to enrol mail@HolisticBiographyWork.com

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*Offerings from the
Association*



Looking Back with Gratitude

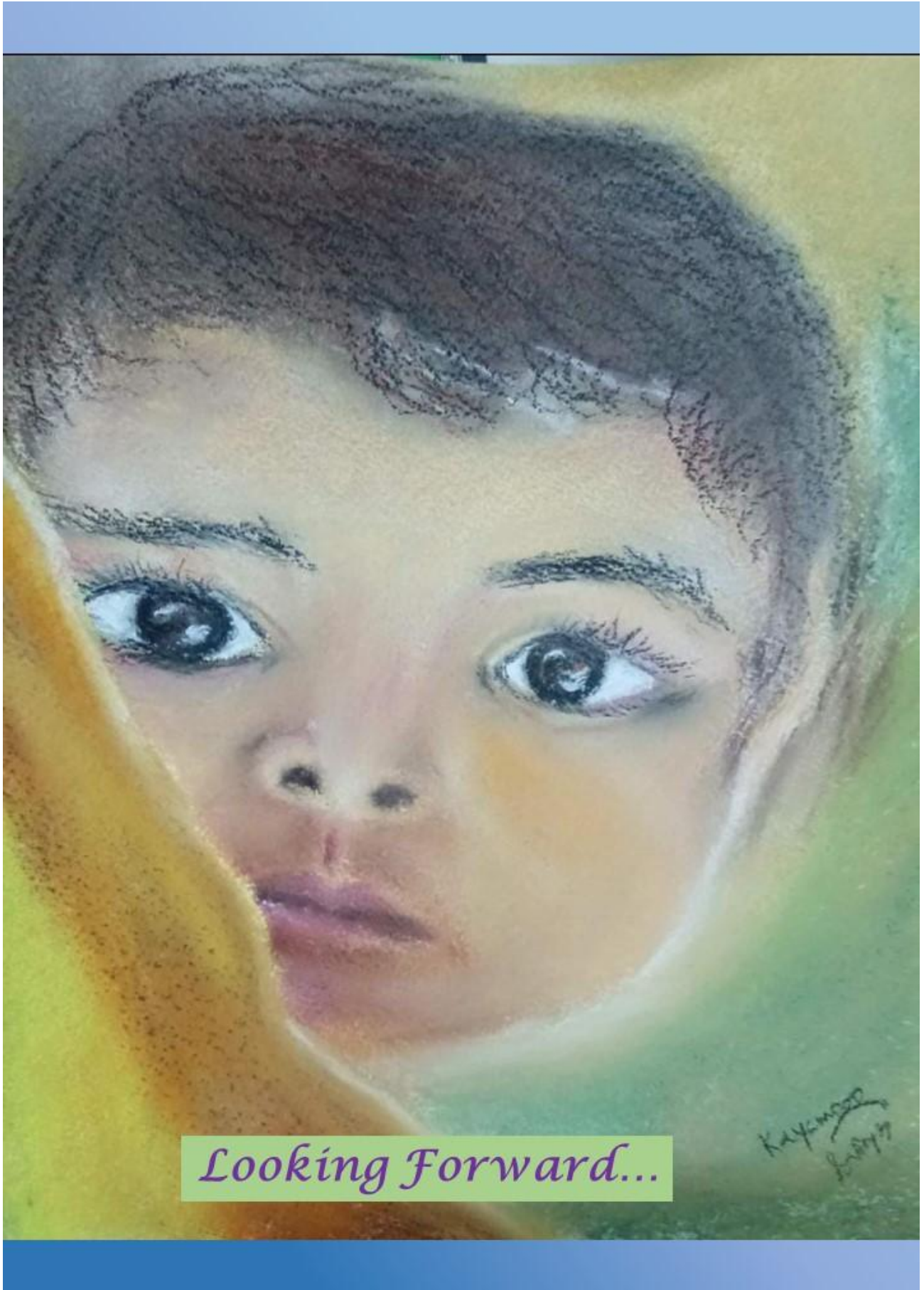
The Association completed its 2nd Learning Circle with 10 participants. Each session was full of so much learning and insights – for all of us. We discussed various topics such as Zodiacal forces, Role of birth order, Biography of Aliester Crowley, Lunar Nodes & so many more. Each session added new vistas of learning and helped us revisit different topics in Biographical studies



Feedback from the Participants

I think that the Learning Circle serves at least two purposes. First, it provides an opportunity to those presenting to gather their experiences and also acts as a motivator to engage in research. Second, it provides the listeners to widen their perspectives. It seems to me that this can become a valuable practice. We should continue with this and constantly try to include more people. Thank you Rashmi and Ritu for holding space.





Onsite Biography Gathering Pondicherry • India • Sept 2025

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Gathering Dates Wed 3 – Sun 7 September
Venue RKN Beach Resort
Optional Excursions Sun 7 – Tue 9 September
 Pondicherry • Tiruvannamalai (Ashram & Temple) • Gingee Fort • Auroville

Presented by
Association for Holistic Biography Work
Living-way ... Holistic Biography Work

Contact

Further details and registration available from February 2025
Send us proposals for contributions to the Gathering Program
Gathering-2025@HolisticBiographyWork.com





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)

