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# LILIPOH

*The Spirit in Life*



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ISSUE 82 VOL. 21, WINTER 2016

**PLUS** How Encountering One Another Can Help Shift MASS VIOLENCE

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# dear readers



As we begin a new year, it's helpful to begin by reflecting on what stood out this past year. This year in particular, I wasn't sure how attentive I needed to be to the tragedies of our time: Oregon, Paris, San Bernardino, Syrian

refugees, police shootings. And then there are climate change and our upcoming election. My awareness of the largeness of so many critical issues and events causes me to look closely at the relevance of what we publish. To what degree do we need to be aware of something, talk about it, and pay attention to every detail of it to be able to make a difference or change it for the better?

Through LILIPOH, our goal is to highlight models of development that lead to strong community; care for the land and the earth; a better understanding of our own bodies; and soul-filled education for our children. While we may in our own way not be directly addressing the big problems of our time, we are inviting readers to step into experiences that invest into our

collective personal and social futures by cultivating in our everyday lives activities that are true and good, wholesome and generous; and that ask us to expand beyond our own individual inclinations and beliefs, putting ourselves in the place of others, seeing the world through their eyes.

It's important that we use our precious life here on earth to work in some capacity for the higher good of all, and to remember how blessed we are to be in a position to be able to enter into the subjects like those presented in this issue of the magazine: deeper explorations of consciousness; enthusiasm about the accessibility of biodynamic foods in the grocery store; questioning and having the choice to vaccinate or not vaccinate our children; and understanding why we want education for children that fosters soul development and creativity, not just intellectual development.

I hope in this way, by sharing the stories in LILIPOH that get our thoughts moving in expanded and generous directions, that we are making a difference when it comes to the "bigger" more troubling issues we face today.

*Christy Kourou*

**LILIPOH stands for Life, Liberty and the Pursuit of Happiness.**

*Life can mean the quality of life, inner life, consciousness, in other words, living a life enhanced through understanding; liberty may mean the freedom to choose how one lives; pursuit of happiness is a high term which has often been used superficially; it can mean the joy of helping each other along the road of inner and outer health, and toward a better world.*



# LILIPOH

LILIPOH is a quarterly publication featuring an anthroposophical approach to health; encompassing holistic therapies, preservation of childhood, education, the arts, community, agriculture, nutrition and social renewal.

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Issue Focus: Encountering Others

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# Prayers for Those in Battle

RUDOLF STEINER

Let us therefore direct our thoughts to the spirits who are protecting those who are at the front, in the great arena of present-day events.

*Spirits of your souls, guardian angels,  
On your wings let there be borne  
The prayer of love from our souls  
To those whom you guard here on earth.  
Thus, united with your might,  
A ray of help our prayer shall be  
For the souls it seeks out there in love.*

We must fill our souls with this image of the spiritual streaming down to join the earthly. Above all, we must look up to the spiritual realm with all our thoughts, with the part of us that is already spiritual.

*Out of courage shown in battle,  
Out of the blood shed in war,  
Out of the grief of those who are left,  
Out of the people's deeds of sacrifice  
Spirit fruits will come to grow  
If souls with knowledge of the spirit  
Turn their mind to spirit realms.*

*The first verse was spoken at the beginning, the second part at the end of fourteen lectures, given by Rudolf Steiner in Berlin from September 1, 1914 to July 6, 1915. This was the time of the First World War (July 1914 - November 1918).*

*Published as The Destinies of Individuals and of Nations (Rudolf Steiner Press)*



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## theme | encountering others

- 8. Culture Pulse: We Can No Longer Afford to Not Understand: How Encountering One Another Can Help Shift Mass Violence, LESLIE LOY, WITH BETH WEISBURN & NOTES FROM GEORGE HERSCHKOWITZ
- 12. Beingness: Who We Are Can Instigate Social Transformation, STEPHAN A. SCHWARTZ
- 16. Community Partnership School, SANDRA VOLGGER-BALAZINSKI
- 19. Seven Ways to Bring Anthroposophy into Your Life, CHRISTY KORROW
- 21. Are We *The Walking Dead*? Finding the Way to Truth and Meaning, TOMMI S. MORGAN

### in every issue

- 1. Editor's Note
- 78. Calendar of Events
- 80. Classifieds

## poems

- 25. King of the Cab , KIRSTON KOTHS
- 54. Naming the Farm, LISA COUTURIER
- 70. Never More Than a Cedar Waxwing, LISA COUTURIER

## therapies

- 28. Induction: A Dynamic Psychological Phenomenon,  
DAVID TRESEMER, PH.D.
- 31. The Case for Vaccine Choice: Asking the Right Questions,  
JOSEPH COONEY, MD
- 36. How Do We Participate in Our Own Healing? Understanding  
the Whole Human Being through Anthroposophic Medicine  
and Therapies, ADAM BLANNING, MD

## education + childhood

- 44. Discipline—Guiding Angel Style: Approaching Discipline  
From the Side Can Build Trust and Cooperation, NANCY BLANNING
- 47. Fostering Entrepreneurship in Waldorf Schools:  
Leveraging a Holistic Worldview Could Set Waldorf  
Students Apart and Address a Need in Today's Economy,  
CLEMENS PIETZNER & LAUREN BLOOD

## nutrition + the land

- 56. Biodynamic Products at a Whole Foods Market Near You,  
LILIPOH EDITOR CHRISTY KORROW INTERVIEWS ERROL SCHWEIZER
- 61. Farm Work and Inclusivity at Triform Camphill Community,  
THE TRIFORM COMMUNITY
- 66. The Farm Rhythm: Tips on Becoming a Biodynamic Gardener with a  
Little Help from Rudolf Steiner's Agriculture Course, CHRISTY KORROW

## path of life

- 68. Falling Awake: Crustaceans in a Bucket, MARY LOU SANELLI
- 71. Winter's Gift—Choosing Your Inner Goals, LYNN JERICHO
- 76. LILIPOH Staff Picks for Healthy Skin and a Splash of Color
- 77. Rites of Passage: A Review of *Leaning On Cedars*,  
by Andrew C. Shurtleff, REVIEWED BY PATRICK W. COMSTOCK





Miley Cyrus

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# We Can No Longer Afford to *Not* Understand

how encountering one another can help shift mass violence

LESLIE LOY with BETH WEISBURN and notes from GEORGE HERSCHKOWITZ



On the evening of Thursday, October 1, President Obama stepped up to his podium and found himself, once more, issuing a statement in the wake of a mass shooting. With great frustration he spoke: "Somehow this has become routine. The reporting is routine. My response here at this podium ends up being routine. The conversation in the aftermath of it. We've become numb to this." According to a White House statement, it was Obama's 15th appearance addressing the country after a mass shooting during his administration and it was the 994th shooting attack in the last three years. That last number is incomprehensible, and it raises an extraordinary challenge: are we able to find new ways of meeting one another, to acquaint ourselves with these distant, unimaginable experiences and the people who conduct them? Are we able to not just become lost in the feelings of numbness or confusion they evoke in us?

The idea of trying to actually, genuinely, engage those who are different, and to still hold the light of their humanity, is incredibly intimidating. What we potentially open ourselves up to when we do this is unknown. The risks (of looking dumb, of becoming vulnerable, of losing something) often stop us from practicing this kind of social sensing. But, as a result, we potentially miss out on the opportunity to engage our higher self through practicing our ideals and engaging in human encounters in a new way, with our colleagues, our adversaries, our loved ones. The opportunity to apply these practices, then, to the extreme scenarios asks if we can break up the routine and really change these ongoing unimaginable violent encounters.

When we don't understand something, there is a tendency to numb ourselves to it. When a situation or individual is beyond our grasp, we turn away, and in that gesture, we close ourselves off to the transformative power of our humanity, to that which could penetrate below the surface of superficial chatter and noise, to the point of understanding. For instance, when we hear the words "Minecraft," "World of Warcraft," "Miley Cyrus," "bae," "transgender," "polyamorous," or "bedazzled," we begin to close

our minds to trying to understand why those are of importance to others, and what value they have. And they do have value. We must never assume that they don't, because that judgment inherently becomes a disconnecting rift between us and the other.

Can we become courageous and reach deep within ourselves so that we can learn to speak the language of the heart? At the beginning of this school year, George Herschkowitz stood before a group of high school students and teachers and invited them to take up a challenge: could they, he asked, find a way to embrace new encounters, and meet one another anew every day? What would happen if they did this for a whole year? George outlined how, in our ordinary relationships, we have a few habituated ways of meeting both new and unfamiliar people in our lives: we pass each other by, essentially ignoring others and isolating ourselves in a private space every day, nearly all day long. The other--whether acquaintances, friends, colleagues, or lovers--is relegated to nearly the role of a stranger. We do them the greatest of injustices: we begin to take them, their presence and contribution in our lives, small and great, for granted. Somehow, in the hustle of our lives, we lose sight that everyone (even those individuals whom we find most challenging, uninteresting, or completely unrelatable) brings some gift to our lives and to the world. We may hold that conceptual recognition but we struggle to find our way to a place where we can overcome the idea of meeting someone and translate that into taking a genuine interest through these more accessible areas. As a result, the bigger, far more difficult occurrences--whether of mass shootings or of violent crimes against the other--become distant, mind numbing events to which we completely shut down and turn away from.

Overcoming this numbness begins with a conversation, with the interest in the other, letting go of our judgment, and our sense of separation. This takes time, because the initial conversation might be difficult, estranged, halting. It's easy for us to take an interest in someone we can relate to or with whom we are on good terms. It is less easy to champion someone else's freedom when we have to sacrifice



CULTURE PULSE

## editor's thoughts

I've sat on the idea of this article for a while. I've struggled to find a way to talk about how difficult it is to take an interest in something that we are maybe initially compelled to push away in a way that isn't me just being idealistic, but is me speaking from a space of walking my talk. Can I write about something that I can only do myself a handful of times in, maybe, a year? I find myself constantly asking myself to overcome my need to encase myself in my feelings of safety and to trust the world a little more, to push through the overwhelming experience of the news and my social media resources and to engage. When I do, I find that that often ends up translating a problem or bump into an opportunity: by taking the time to understand my brother-in-law's interest in Minecraft, I was able to invite a student to share more about what he is doing in the game and to applaud his ingenuity. I became the first teacher who didn't tell him that his interest was bad, but could stand, instead, in a place of appreciation and also serve as a potential voice in helping him learn how to balance his engagement and interest in videogames with being in the real world.

I've had the opportunity to do this frequently lately, and it's important. When I meet a young person who has an interest in an area that I have a foundational understanding of, the conversation comes alive. They have become accustomed to being unheard and relegated to having misplaced values.

When I find myself struggling in a relationship with a dear friend or colleague, I look for a different way to see them, to hold them in the light of their humanity, where they shine, so that I can overcome my own self-righteousness or pain and try again to meet them. And I don't always succeed, but the ongoing practice allows me the opportunity to keep trying because I know how important it is to be seen--because I, like everyone else--have that need, too.

—Leslie Loy

### WE CAN NO LONGER AFFORD [continued from page 9]

our own initiative in order to serve the other. When we are uncomfortable, when we have to ignore a trigger, a worry, that nagging voice in our mind, in order to meet someone, we are lowering that self-protective layer we keep up so that someone else can, potentially, also let down their own guard. There is certainly legitimacy to not liking or feeling connected to someone, but this doesn't negate the importance for us to practice interest, or to try to understand where someone else is coming from. This means we might actually speak to a former friend, engage someone who triggers us, or invite someone who looks and sounds different from us into a genuine interaction. This is the real work. This is scary.

When Obama spoke, he asked anyone still listening to him to look at a fundamental problem: mass shootings, unless they somehow touch us directly, have become something we are numb to, something we ignore or turn off. They are difficult for us to really examine. It's easy to say that these happen because of people's access to violent materials, weapons, or because their perpetrators are mentally ill. Sadly, mass shootings have become something we respond to as routine, in part, because we generally no longer truly engage in trying to understand the quickly-developing and shifting world around us. Our reality requires more ownership: we are all responsible for healing the lack of human-to-human connection. When we don't take the time to understand what a video game means to someone, or what a pop culture icon inspires in someone else, we not only write their interests off, but when they are young and fragile, we may accidentally also give them the impression that we are writing them off.

We are each becoming in a world that is full of so much expectation, so many competing priorities, and so many mashing cultural experiences, that it's a challenge to know what's good, and what's not. And it's difficult for us to know if what someone is interacting with is actually good or bad--we assume that if it's violent, or crass, or just completely unrelatable to us that it's wrong. Can we see these new-emerging realities in our world culture not as things that we must push away but as things to understand,

TOP: Screenshot of Minecraft

BOTTOM: People cosplaying World of Warcraft characters at a game launching event



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to seek out, to ask questions of, to actually experience ourselves? Can we remain open-hearted on an everyday scale?

It's only through our relationship and willingness to encounter one another anew openly that we can help one another show up in the world. Maybe we can help people who are unaccustomed to being met to not feel alienated, or angry, or so numb that they think that the only way that they can become seen is to conduct violence onto others. If we close ourselves because we don't understand, we shut others off in a way that is so painful that they experience that they do not belong in the world. Being seen, being appreciated, affirms our humanity. By genuinely taking an interest in someone, we allow them to write new narratives for themselves, and create the opportunity for them to start anew, to try again. This happens when we address a difficult relationship or exchange, as well as when we take the time to ask questions and truly learn more about what someone values. We know this, because when we experience someone taking an interest in us or our work or passions, we flourish.

So, George's challenge is simple: prepare each day as a space to create new conversations, and new ways where we can always see ourselves when others see us anew in each meeting. It's up to us to help transform the age of loneliness into something new, to rewrite the narrative, to shift things into their rightful place, so that the routine does not include murder, violence, shame. We are present ongoingly with the opportunity to just start; it begins with looking one another in the eyes when we stand in line, smiling at the cashier, speaking with the goal of understanding with our most difficult colleagues, and expressing and experiencing gratitude often and openly. 📖

## practicing **interest**

A simple exercise. On a piece of paper, draw four columns. In the top row, first column write your name. In the second header column, write the name of a partner or close friend, in the third column write the name of a colleague. In the fourth column, write the name of your doctor or favorite barista. Underneath, begin to write in your interests. Then proceed to write in the interests or your partner or friend; those of your colleague, and those of your doctor or barista. What happens? How long are your lists? What do you experience as you work to come up with these lists? Can you find a way to take an interest so that you can expand the fourth column? Who would you put in a fifth column--a student, a neighbor, your grocer?

## vision

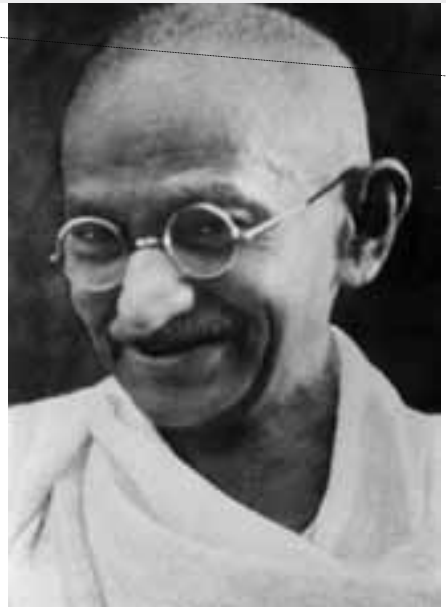
Culture Pulse is a pursuit in understanding the attitudes, questions, and manifestations of human creativity in co-cultivating a community that nourishes lives of meaning.



# Beingness

## who we are can instigate social transformation

STEPHAN A. SCHWARTZ



My friend Sheila, who was a tough-minded New York career newspaperwoman turned magazine writer, prided herself on her cynical view on life and her ability to not be taken in. One day she got an assignment to do a story on Mother Teresa, and Sheila welcomed the opportunity. She saw the piece as an exposé. “I thought she was a fraud, a genius at public relations maybe; but I disliked her conservative theology, which I thought demeaned women, and I found her constant involvement with the rich and famous very suspect.” She explained to me how she arranged to join Mother Teresa and spend more than a week traveling with her and watching her at one of her hospices.

that I wasn’t coming back; that I wanted to give myself to Mother Teresa’s work. It left me confused and ecstatic. I could not resolve my thinking and my feelings.”

No one else in modern history has understood and articulated the approach of beingness better than Mahatma Gandhi. Just before he was assassinated, a reporter had the opportunity to interview Gandhi and asked this question: “How did you force the British to leave India?”

Britain had dominated the Indian subcontinent for more than a century. Gandhi had no army, no money to speak of, no official position, none of the trappings that normally confer authority and power.

---

“Positive life-affirming beingness is core to a social transformation strategy based on nonviolence.”

---

“My first impression never changed,” she said. “I disagreed with almost everything she had to say about religion. I found her views about God depressing, and her vision about the place of women in the church almost medieval. At the same time from the very first moment I was in her presence, I had this overpowering urge to call the magazine and tell them

Yet he had made the most powerful nation of his day leave its most valuable colonial possession, without a war.


Gandhi answered the question in this way. It perfectly articulates the power of beingness.


“It was not what we did that mattered,” he told the reporter, “although that mattered.”

[continued on page 14]



  
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### BEINGNESS [continued from page 12]

“It was not what we said that mattered,” he added, “although that mattered.”

“It was the nature of our character that caused the British to choose to leave India.”

Positive life-affirming beingness is core to a social transformation strategy based on nonviolence. But I want to be clear that an intensity of beingness need not be positive and life-affirming. There is a shadow side to this, and it is important to understand and acknowledge its reality. Let me take Gandhi’s antipode.

Albert Speer, Hitler’s favorite architect and later his minister of armaments and munitions, was considered a genius of organization, even by his enemies. The only member of Hitler’s inner circle to plead guilty at the Nuremberg Trials, Speer was imprisoned until 1966 in Spandau Prison. Interviewed after his release he said, “I ask myself time and again how much of it was a kind of auto-suggestion. One thing is certain: everyone who worked closely with Hitler...was exceptionally dependent on him. However powerful they were in their own domain, close to him they became small and timid.”

Speer is reported to have told Finance Minister Hjalmar Schacht, “I try so hard, but every time I stand before the Führer, my heart drops into the seat of my pants.”

Historians have debated for centuries what forces produce



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what they call “The Great Man,” leaders like Napoleon who arise from the mass, and with astonishing rapidity achieve positions of unchallenged power. How does a misfit like Hitler become the leader at a time of high civilization?

I think the answer is beingness. Carl Jung said to appreciate how Hitler came to power, it was necessary to realize that “Hitler did not lead the German people; Hitler was the German people”—the personification of a popular critical consensus.

The transformational power of beingness begins with an individual’s choices. But when that individual beingness is a peculiarly sensitive resonator, social change occurs whether for good or ill. Gandhi represents the life-affirming polarity that resulted in a people gaining their independence without war. Hitler personified and gave voice to the dark pool of anger and humiliation felt by that portion of the human race self-defined as German.

Hitler and Gandhi are extreme examples of the power of individual beingness, and what happens when intensely held individual beingness resonates with a collective gestalt. I am using them precisely because they are so extreme and because they illustrate very clearly that beingness is powerful—whether positive or negative.


As anthropologist Margaret Mead so famously said, “Never doubt that a small group of thoughtful, committed citizens can change the world; indeed, it’s the only thing that ever has.” Ultimately it gets down to individual choice. Everything starts with one person holding an intention and making decisions expressing that intention. As their beingness changes, even the most unlikely people can become

enormously powerful. This process constitutes one of the least understood social forces in our world.

Consider these socially progressive evolutions in American society:

- Abolition
- Public Education
- Penal Reform
- Women’s Suffrage
- Civil Rights
- Nuclear Freeze
- Environmental Protection

The obvious thing they have in common is that they were all by design nonviolent; movements created mostly by people who did not command power as it is usually understood. Dig deeper and underneath the obvious, and independent of political considerations, there beats a deeper drum, one that is rarely recognized. The most fundamental thing all these changes had in common was that they occurred as the result of a transformation of self in common intention with others. Beingness.

The strategy of violence values immediacy and cares little for collateral damage. It is also vulnerable to violent change itself. The beingness strategy works at a deeper level; more slowly, because it changes people’s hearts. As the intention is expressed throughout the day in unnumbered small mundane individual choices, it produces a change in the worldview of the culture and with the minimum amount of violence and hurt. 

*The 8 Laws of Change by Stephan A. Schwartz © 2015 Park Street Press. Printed with permission from the publisher, Inner Traditions International. [www.InnerTraditions.com](http://www.InnerTraditions.com)*

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“ Everything starts with one person  
holding an intention and making decisions  
expressing that intention. ”

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# Community Partnership School

SANDRA VOLGGER-BALAZINSKI

There are some organizations and institutions that make this world a better place. Community Partnership School (CPS) is a wonderful example of that.

CPS, which opened its doors in September of 2006, is located in a low-income area of North Philadelphia where the crime rate is high, and where education with equal opportunities (compared to other areas of Philadelphia or its suburbs) is incredibly hard to find. In this North Philly neighborhood, 96% of the adults do not have a college degree, and only 66% of adults have a high school diploma. Community Partnership School knows that by providing a top-notch education, on par with the best independent schools in the country, inner-city children can have the same opportunities for academic achievement as their more affluent suburban peers.

The CPS students receive an individualized education in a safe, nurturing environment with a focus on intellectual, physical, emotional, and character development. In addition to math, social studies, science, and literacy, students participate in music, physical education, technology, and art. Although that in itself sounds great, it's only scratching the surface of what makes CPS such a wonderful school. It is the school's unique concept of integrating students' families and the community that transforms CPS into an extraordinary, lively, fun, and meaningful institution of learning.

Small class sizes allow for warm relationships among the students, and help the teachers to know

them and treat them as the individuals they are (maximum class size is fourteen students). Thanks to the small size of the school (ninety-one students), everyone knows each other. Every Friday, the classes all get together for their weekly community time, and each time, one class is featured and presents its work to the school.

As a private school, CPS is not required to follow the curriculum required for state-mandated testing. This freedom gives teachers the opportunity to use their own extraordinary model, a social/emotional learning curriculum. Alongside academics, students learn about empathy, they are taught how to calm down when they get upset, and they are taught about positive self-talk. Although the CPS model is something that any school could use, teachers hesitate to try it because it takes time, and the results do not show within the few months required by the state-mandated testing requirements for public schools. In that sense, CPS has the luxury of time. Community Partnership School still participates in standardized testing but only in order to inform themselves, not to report to the state. This method allows honoring and celebrating each student's individuality and achievements. Instead of creating "cookie cutter students," the school invests in teaching individuals who will go out and help make their community a better place.

What sets CPS apart from other private schools is financial accessibility. Parents pay what they can afford, and the rest is subsidized through the school's



A first and fourth grader pose with their proud parents.

PHOTOS COURTESY COMMUNITY PARTNERSHIP SCHOOL

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“The staff at Community Partnership School is like a big family, and it shows.”

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**COMMUNITY PARTNERSHIP SCHOOL** [continued from page 16]

fundraising efforts. The school's funding model might be hard to replicate, but CPS proves that it is possible! Who is to say that it could not be done in other inner cities in the United States?

The staff at CPS is like a big family, and it shows. Throughout the hallways and in the classrooms, there are many smiles, much warmth, and lots of laughter. "It's a great place to work!" is the consensus among the teachers and staff. Their relationship with parents is one of working hand in hand, knowing that everything they do is an investment in the future.



First grader at CPS

The CPS staff provides great services with student placement and admissions, and also with helping parents to find good placements after their children graduate from fifth grade. CPS has a wonderful alumni program through which they stay in touch with their former students.

"When you look in the mirror what do you see? I see a beautiful somebody looking back at me!" This is one of the students' sayings that they repeat over and over. The school is teaching the children that each of them matters and that each individual can make a difference. "The 3 C's" is what they all talk about: Curiosity, Courage, and Compassion!

In short, Community Partnership School puts equal emphasis on social, academic, emotional and physical education in a nurturing, safe environment where each student's individuality is honored and celebrated. These students grow up in a part of the city where good public education is not an option—and yet now they will go and make a difference in their community and lead a life of opportunities and success.

Community Partnership School is now an independent 501(c) 3 organization, and hopes to create a model for partnering with other suburban independent schools with community-based programs to bring new educational opportunities to children in low-income urban areas. How wonderful would it be to see these kinds of schools pop up in many other cities, and to see those communities transform and bloom? 🌱

**SANDRA VOLGGER-BALAZINSKI** holds a business degree from the Business School of Zurich, Switzerland and a teaching degree for K-12 education in French and German from West Chester University, in Pennsylvania. She works as administrator for the Camphill Residents' Trust, and as advertising director for LILIPOH Magazine, as well as teaching private lessons in French and German. Ms. Volgger-Balazinski was born and raised in Zurich, Switzerland.

Interviewed for this article: **MARY SMALL** who is the heart of the school (and the Secretary, where it all comes together), **ERIC JONES** (Head of School), Beth Vaccaro (Director of Curriculum), and **LYNETTE REMBERT** (Director of Family Life). [www.communitypartnershipschool.org](http://www.communitypartnershipschool.org)

# Seven Ways to Bring *Anthroposophy* into Your Life

CHRISTY KORROW

**1** **Contact the Anthroposophical Society** in America and see if there is a study group or branch in your area. Consider joining the Society and become connected to the national and international community of students of Rudolf Steiner.  
[www.anthroposophy.org](http://www.anthroposophy.org)

**2** **Take a field trip out to a neighboring biodynamic farm.** Do some online research or ask at the farmer's market if anyone knows who is practicing biodynamics in your area.

**3** **Check in with your local Waldorf school,** even if you do not have children. Waldorf schools often have weekly newsletters and host events that are open to the public, such as holiday craft fairs and festival celebrations. Or consider becoming a volunteer. The schools are eager to engage with their community! And what to do if you find that you are the only one in your community engaging in anthroposophy? Be an initiator!

**4** **Add anthroposophy to your personal practice.** Read the *Calendar of the Soul* verse for each week, or work with one of the many meditations offered by Steiner. (See our booklist in this issue, page 23.)

**5** **No study group in your neighborhood? Start one!** Pick a beginning book, such as *How to Know Higher Worlds*, and invite any friends who have an interest in spiritual development. A simple suggested format: schedule the group meetings rhythmically (weekly, monthly, on festival dates, and so forth). Begin with an opening verse; each person then takes a turn reading a page or two, stopping to discuss and share insights when it seems right. End at a predetermined time, and close with a moment of reverent silence.

**6** **Cultivate community and celebrate.** Invite some friends over and celebrate one of the seasonal festivals. There are many websites that share ideas on how to celebrate the festivals with children; many of these ideas work well for adults too. Read a verse, light a candle, make a craft, and share some snacks. Honor and connect to the festival by learning a little bit about its history and meaning.

**7** **Greet the nature spirits.** Try spraying some biodynamic preparations in your own yard! Purchase a beginning kit from the Josephine Porter Institute for Applied Biodynamics. The preparations will come with instructions for use.  
[www.jpibiodynamics.org](http://www.jpibiodynamics.org)



DAVID ANDERSON

DAVID TAULBEE ANDERSON studied painting with Gerard Wagner at the Goetheanum. He has been teaching with Rudolf Steiner's training motifs for painters, and lecturing on various topics in New York City, since the 90s. His own painting continues to develop out of engagement with Rudolf Steiner's painting impulse.



are we *the walking dead*?

# Finding the Way to Truth *and* Meaning

TOMMI S. MORGAN

So many young people today are searching for a path that inspires and allows them to be true to their unfolding ideas and ideals. Not so long ago the path was clearly marked by the many feet that went before. Upon reaching adulthood, one could choose to follow one of the established paths: college, career, and white picket fence; or choose to rebel and break new ground. Now, however, there is no clear path to follow or to reject. The old paths are hard to find and often lead nowhere, while the new paths are not clearly defined. Education has not equipped us with the tools needed to find hidden paths or to carve our own. For some, the path of

and meaning; our search for “the way.” Bookstore and library shelves are bursting with guidelines for meditation, self-improvement, religious analyses and doctrines. The choices these days are dizzying; there is a smorgasbord of churches, spiritual teachers, psychological techniques, workshops, and retreat centers based on ancient traditions or “new age” teachings. Meditation techniques are being taught in schools to decrease student stress; in athletic training to improve performance; and in the business sector to increase effectiveness. Brain research clearly shows observable changes in the brain structure of those who meditate consistently over time. Scientific

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“The answers are as varied as  
the individual seekers.”

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spiritual science, outlined by Rudolf Steiner, offers tools for both.

All philosophy, science, psychology, and religious study are the result of humanity’s quest for truth

literature dissects our every experience down to the cell, telling us what to eat, how to move, and what to believe. Although following these “ways” may improve our immediate health and effectiveness in

## TRUTH &amp; MEANING [continued from page 21]

our day-to-day lives, is it helping us find truth and meaning?

TS Eliot asked, “Where is the Life we have lost in living? Where is the wisdom we have lost in knowledge? Where is the knowledge we have lost in information?”<sup>1</sup>

Shelves on the other side of the bookstore sag under the weight of apocalyptic science fiction, in which elements of our modern world are exaggerated, emphasized, or taken imaginatively to the extreme. In these tales, things that are regarded as progress, or as harmless in our present world, lead to our demise. The recurring question is ... what can save us from ourselves? *The Walking Dead*, a wildly popular television program, shows us a world in which human beings are transformed into zombies

We long for meaning but then choose pacifiers or tranquilizers because reality seems just too painful; looking at our lives with wide-open eyes seems too much to bear. What we fail to realize is that anesthetizing against the pain kills the joy as well, and hides from us our true selves, veiling signs of truth and meaning. Still, a book off the shelf with rules to live by, and recipes by which to interpret the world and our experiences will not truly satisfy. The modern human being seeks living experience, proof by which to discover and create his or her own meaning. The modern human being wants to be touched by something real that wakes the inner knowing, the inner guide. The time of the guru is past; and yet we are often blind and deaf to the inner guidance available to us. We must learn to take ourselves in hand, and

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“We long for meaning but then choose pacifiers or tranquilizers because reality seems just too painful.”

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who, without thinking or feeling, go about satisfying their bodily needs. Most frightening is what a true picture this paints of modern society when there is no sense of meaning; and when higher consciousness is dulled by so many environmental triggers and addictions: school bells, video games, cell phones, television, trashy novels, even work addiction. From morning coffee and a nightcap, to marijuana; and even heroin addiction is everywhere. The pain of our longing for truth and meaning is quickly pacified by a multitude of consciousness-dulling activities and substances.

cultivate in ourselves perceptivity and discernment of things that will strengthen us inwardly. No one else can do this for us.

In the early 1500s, Martin Luther wrested scripture from the control of the church, making it accessible to the common person, so that we did not need pope or pastor as mediator to spirit. It is now up to the individual human being to loose him/herself from empty tradition, from unconscious habits of thinking, in all of its forms, so that we might see through clear eyes. Emerson, too, challenged us to find our own way.

*The foregoing generations beheld God and nature face to face; we, through their eyes. Why should not we also enjoy an original relation to the universe? Why should not we have a poetry and philosophy of insight, and not of tradition; and a religion by revelation to us, and not the history of theirs? .... why should we grope among the dry bones of the past, or put the living generation into masquerade out of its faded wardrobe? The sun shines today also. There is more wool and flax in the fields. There are new lands, new men, new thoughts. Let us demand our own works and laws and worship.”<sup>2</sup>*

This call for self-liberation is echoed in the work of Rudolf Steiner. Steiner’s spiritual science is not an ideology to be taken on faith; rather it can be seen as one man’s personal experience along with a set of tools which anyone can take up, so that each can each find his or her own way to truth in freedom. This way of learning is foreign to many of us who have grown up learning by rote, learning not to question our teachers, our pastors, or our scientists. Many have learned to follow, to turn to outer authority for guidance, without ever waking our inner authority. We have learned to fear the unknown, to fear not knowing and to fear the very changes that we long for. The result often has been that we join the zombies by numbing our minds and our feelings; or choose a path like anthroposophy, then read, study, diagram, and quote Steiner verse and line. We forget his insistence that we make the path our own, that we must engage our will, move the thoughts into our hearts, recreating them as our own, lest these thoughts become dry and dusty bones as those that came before. Our cleverness can be an obstacle.

Rudolf Steiner said, “When someone studying anthroposophy says it leaves him cold, he reminds me of one who keeps piling wood in the stove and then complains that the room doesn’t get warm.

Anthroposophy can be presented, and it is the good wood of the soul; but it can be enkindled only by each within himself. What everyone must find in his *Gamut* [individuality] is the match wherewith to light anthroposophy. And just as only a little match is needed to light ordinary wood, so anthroposophy too, needs only a little match.”<sup>3</sup>

How do we avoid becoming one of the walking dead? How do we overcome the obstacles we put in our own path daily? How do we find the wood and the spark with which to kindle it? How do we make the way our own?

The answers are as varied as the individual seekers.

If you are reading this article, you have by accident or design found the way of spiritual science as described by Rudolf Steiner. It is a path, which, if actively engaged, demands that you make it your own. It is an invitation that tickles, urges, or demands, inspires, and even enflames; that draws you along, that demands courage, faith and fortitude. You must find and cultivate inner strength to

## **a few books for inspiration, exploring the path of spiritual science:**

*Knowledge of Higher Worlds and Its Attainment,*  
Rudolf Steiner

*Guidance in Esoteric Training,* Rudolf Steiner

*From Normal to Healthy: Paths to the Liberation  
of Consciousness,* Georg Kulewind, translated by  
Michael Lipson

*Stairway of Surprise,* Michael Lipson

*Enlivening the Chakra of the Heart,* Florin Lowndes



## TRUTH &amp; MEANING [continued from page 23]

take up the work, by and for yourself. In her “Fight Song,” pop singer Rachel Platten reminds us “...how a single word can make a heart open. I might only have one match but I can make an explosion. This is my fight song, take back my life song, prove I’m alright song. My power’s turned on; starting right now I’ll be strong, And I don’t really care if nobody else believes.”<sup>4</sup>

Toward this end Steiner offered a variety of exercises that allow the seeker to:

- learn to direct his or her own thoughts through the practice of concentration;
- cultivate an awareness of the many feelings a human being experiences, without involuntary

*The wishes of the soul are springing;  
The deeds of the will are thriving;  
The fruits of life are maturing.*

*I feel my destiny;  
My destiny finds me.*

*I feel my star;  
My star finds me.*

*I feel my goals in life;  
My goals in life find me.*

*My soul and the great world are one.*

*Life grows more radiant around me;  
Life grows more arduous for me;  
Life grows more abundant within me.*

—Rudolf Steiner, *Truth Wrought Words* 

“The modern human being seeks living experience, proof by which to discover and create his or her own meaning.”

expression of those feelings, thus increasing both sensitivity and self-awareness;

- cultivate the capacity to act rather than react, freeing ourselves from unconscious activity and making us more conscious and responsible in our choices.

These exercises are prerequisites, tools which give us strength and insight to find our own way in the search for truth and meaning. (For further exploration of these exercises see sources referenced below.)

Finding our own way is hard work, but like most hard work it is rewarding and ultimately invigorating, giving us a stronger sense of Self, truth, and meaning.

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**TOMMI MORGAN** is an educator and educational consultant. She is program director at Sound Circle Center for Arts and Anthroposophy, Seattle, and adjunct faculty at Sunbridge Institute, New York. She teaches and mentors at Waldorf schools in the United States and China. In her spare time she enjoys gardening and playing with her grandson.

**SOUND CIRCLE** offers “A Taste of Anthroposophy,” exploration into various subjects from an anthroposophical perspective. [www.soundcircle.org/taste-of-anthroposophy](http://www.soundcircle.org/taste-of-anthroposophy)

# King of the Cab

Before my first day at Prairie Elementary,  
my father enrolled me in a class of his own,  
as he pulled me up, to work next to him,  
in the rattling cab of his old Dodge dump truck.

Dad said the cracks in the sun-baked leather seat  
looked a lot like a Midwestern map.  
He asked me to follow along those little squares  
with his prized Parker pen and its stream of bright blue,  
to trace out our route just in case  
we somehow got lost coming home:  
turn right at the T, past Saddlebag Lake,  
then two more lefts to the Lazy Bar R.

At each stop he loaded slop from the stockyard,  
its head-turning stench an unmistakable mixture  
of sweet hay, ammonia, and dark musty wet.  
Great-looking food for the crops, he would shout,  
but it's a darn good thing our fields don't have noses!

Dad told me our truck was pulled by horses  
that lived up under the hood  
and obeyed the grinding commands from a stick  
that he helped me to shift through big H's and L's.  
I looked down a hole in the rusted-out floor –  
never did see any hooves.  
And when no one was coming,  
Dad drove right down the middle  
so I could watch the white dashes flash by.

The sun slumped to orange before we reached home,  
where my father could harvest a sleepy-eyed son,  
carrying me to the kitchen like a sheaf of spring wheat.  
No matter that the eyelets of my dad's worn work shoes  
were packed with manure from pigs and cows,  
to me, he was King of the Cab,  
tour guide to the gates of my beckoning new world.

— KIRSTON KOTH S

*"King of the Cab" was published in River of Earth and Sky: Poems for the 21st Century, edited by Diane Frank of Blue Light Press.*

KIRSTON KOTH S lives in Northern California and is a documentary filmmaker and freelance writer, with many publications in western fly fishing magazines. His poetry has appeared in publications such as *Common Ground Review*, *California Quarterly*, *Askew Poetry Journal*, and *Plainsongs*, as well as various anthologies. He is currently completing his first full-length book of poems.





### The Online Waldorf Library

is a website for parents, teachers, and others interested in Waldorf education. Included is a database of books available in English on the Waldorf curriculum, online books, articles and links to numerous national and international resources. The Online Waldorf Library is a project of the Research Institute for Waldorf Education.

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# Induction

## a dynamic psychological phenomenon

DAVID TRESEMER, PH.D.

Knowing about the phenomenon of induction can save you a great deal of angst when it occurs. To explain it, begin with consciousness: what you are aware of right now. When you read the title just now, perhaps you didn't know what it meant but were aware of its sounds—"in-duck-shun." Maybe you had some curiosity about what that could mean. Maybe you felt the quality of the paper in your hand. Maybe something unrelated, the feeling of your clothing on your skin, a sound in the air, entered your awareness. My bringing up the notion of consciousness causes your range of present experience to expand rapidly, all the senses stirring and bristling. Some leads you follow; some you don't. Perhaps you look up from the page, luxuriating in a world filled with consciousness.

Then you return to this place in the text. Can you recall exactly your world when first seeing the title, "Induction"? Even though that was a few moments ago, it is not easy to recall. But you know your range was more limited before bringing forward the idea of consciousness. Human beings have an active awareness that can be very narrow. We have a plethora of experiences that are available, but only if we focus in that direction.

For example, what does your right big toe feel like right now? Some experiences are less available,

though you can access them if you need to. Likely you weren't experiencing your right big toe before, but it's there to experience when you need it. Some experiences are unavailable: How does your bladder feel right now? You know you can feel it sometimes, even memorable times from the past: "Oh, Daddy, we've got to stop at the next gas station!" But maybe you can't feel it now even though you try. We call that unavailability the unconscious.

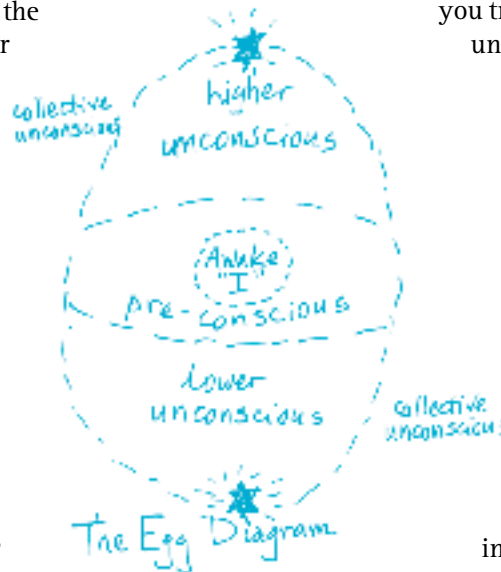
You might recognize this same process with your bank of memories. Some are conscious, the ones that are right there now. Some are available if you call them up. We call that pre-conscious. Some are unconscious.

This introduction is essential to understand a phenomenon of your own being, and something that is very helpful for a counselor to know about others: the phenomenon of induction. First, a picture.

Italian psychiatrist and founder of Psychosynthesis, Roberto Assagioli, gave a picture that is helpful in deepening our understanding of consciousness, which he named the

Egg Diagram.

Let's look at a small portion of what Dr. Assagioli brought. He put present awareness in the center, the awake experience of the "I" experiencing the details of the world. Around the Awake "I," and available if



Egg Diagram based on original drawing by Italian psychiatrist and founder of Psychosynthesis, Roberto Assagioli.

needed is the pre-conscious. He divided the unconscious into two parts, higher unconscious and lower unconscious, which we will describe in just a moment. Outside of that lies the collective unconscious. The stars indicate organizing areas for a more developed or “higher” self. All the lines are fenestrated, meaning they have windows and gaps, thus suggesting a boundary, but a boundary that is permeable. The curved walls or boundaries mark repression barriers, what we actively hold away from available consciousness because we cannot integrate those experiences.

The lower unconscious is more familiar to most of us: not only the experiences of your heartbeat and digestion, but experiences you had that you can’t remember, including childhood traumas. Including what happened on your third birthday. How do we know that these memories exist? On occasion, the barriers to knowing the lower unconscious are lowered. This can occur through a new shock (trauma, drugs, extra physical exertion, sudden insight); or through the expansions of growing up, of maturing, the “forgotten” memory surfaces in full sensory experience.

you keep those out of your awareness? Because they can make it more challenging to meet the regular demands of daily life. These grand experiences and powers may be unsettling to the routine of your daily life. Every spiritual tradition warns that the unprepared person will be shattered by the full extent of it, and even the prepared will falter. Many strive to taste, to touch, and luxuriate in these states, and make every attempt to get there. But the experience can be overwhelming. You don’t know what kind of avalanche of experience can cascade out of the unconscious. Thus the wisdom of pressing up this wall of repression slowly.

There is a catch. When, through sex, drugs, rock ‘n roll, or through step-by-step personal growth, you press up the repression barrier into greater realms of the higher unconscious, and have all sorts of glorious experiences, simultaneously the lower wall of repression drops. Through the dropping of the lower wall of repression, more contents of the lower unconscious well up into your awareness. The one

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“We have an active awareness that can be very narrow. A plethora of experiences are available, but only if we focus in that direction.”

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You can experience this upwelling of a traumatic memory as revelation or you can experience it as terror. You understand why you kept those experiences outside of the available unconscious. Most people report that they would prefer that difficult recollections of childhood, such as sexual abuse, remain hidden.

The same goes for the higher unconscious, filled with experiences of Truth, Beauty, Goodness, transcendent bliss, ecstasy, freedom, visions. Why would

expansion induces the other. This is the principle of induction. It works the other way as well: when you open up the lower unconscious via techniques or simply through growing (and you are greeted by pain, horror, what was rejected, experiences that you must now integrate), then the higher unconscious opens up as well, with new wonders. You can’t have one without the other. Forewarned is forearmed. ■

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# The Case for Vaccine Choice

## asking the right questions

JOSEPH COONEY, MD

Many parents have spoken with me regarding their concerns over the decision of whether or not to vaccinate their children. They are actually quite torn about it. On one hand, the medical world makes the argument that you are either crazy or selfish not to vaccinate. Vaccines help us avoid acute

illness and, in doing so, lower death rates. It's a no-brainer, right? Not necessarily; on the other hand, these parents hear about the association between declining acute illness in childhood and the growing chronic illness, allergy, and immune dysfunction in children and adults. Parents simply want what's best

**VACCINE CHOICE** *[continued from page 31]*

for their children, and they're not sure what to do. How can we resolve this? With mandatory vaccination now being advanced in some places, the issue is begging for review and reflection.

### **but aren't vaccines accepted by scientific consensus?**

The fact that vaccine policy is that vaccines are generally accepted as safe and effective today, does not protect the policy from being subjected to a shift in the field that will change the scientific consensus. Nor does that fact protect it from being subjected to scrutiny or debate. The medical world often makes the mistake of not recognizing which conclusions are firm, and which are not. Many a young doctor in training hears the tale of the sage physician who warned the upstart doctors that "half of what we know now is wrong; we just don't know which half."

Experience shows how this shifting field plays out in modern medicine. A major example that has occurred during my career is the reversal of the decades-long recommendation for women to take replacement hormones at menopause. We thought

to reach consensus that tobacco was bad for your health. Furthermore, bottle feeding with formula was once thought of as scientific and modern, and superior to breast feeding. During that period in the last century, 80 percent of women stopped breast-feeding. The modern day reversal of this trend is a signature event for the movement of rediscovery of nature's deeply complex and wholly inclusive quality. Nature knows best.

Many claim that vaccines are the number one public health achievement of the twentieth century, and attribute the longevity shift that occurred over the century to vaccines and antibiotics. However, the great advances in life expectancy are far more attributable to public health interventions like sanitation, labor laws, providing clean water, and other hygienic measures, than to medical advances, vaccines, or any internal intervention. One report estimates that medicine can claim only 3 percent of the improvement in longevity.<sup>1</sup> Moreover, it should be remembered that modern medical intervention comes with risk. A landmark study from the Institute of Medicine in 1999 estimated death from errors in

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“...the tale of the sage physician who warned the upstart doctors that ‘half of what we know now is wrong; we just don’t know which half.’”

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we could improve on nature with our science. But now synthetic hormone replacement is discouraged, because the natural state of menopause was found to be protective against breast cancer and heart disease. The list of therapeutic interventions that were once accepted but are now defunct is long enough to give one serious pause. It even took science decades

hospitals as high as 98,000 lives per year.<sup>2</sup> In fact, other researchers identify the healthcare system as the third leading cause of deaths per year when additionally considering deaths from prescription drugs and unnecessary surgery.<sup>3</sup> Because the healthcare system is a for-profit system, we are invited to gloss over the facts. Intervening in the public health by



taking on environmental projects to make society more habitable is warranted and welcome. However, when entering the sacred sphere of the body, it is most prudent that we proceed humbly, conservatively, and with many questions.

**“Things are not always what they seem; the first appearance deceives many.”** —PHAEDRUS (ROMAN POET)

Rudolf Steiner held the premise that several of the typical childhood illnesses are essential for the development of the growing child. If we avoid all of the typical childhood illnesses, our organism is unchallenged and doesn't gain whatever it would gain from facing and overcoming the illness. This notion challenges the core of the mainstream argument; but a lot of people can connect with it intuitively, and it's supported by scientific data.

We can observe that when the acute inflammations of childhood are avoided, chronic immune disorders take their place. The 2007 asthma guidelines from the US Department of Health and Human Services show that certain infections in childhood (measles and hepatitis A being among them) reduce the incidence of asthma. When these are avoided with a vaccine, the asthma prevention is lost. Almost everyone gets exposed to hepatitis A in developing countries. The usual immunity rate is 90 percent. Most interesting, children under six usually have no symptoms at all with an infection of hepatitis A. Complications are rare in hepatitis A at all ages. The survival rate is greater than 99.9%.<sup>4</sup> Asthma, on the other hand, is increasing in incidence, carries with it substantial morbidity, is a major financial burden to the healthcare system, and has links to autism.<sup>5</sup>

Another compelling instance is revealed in several studies showing that women with a history of an actual case of mumps in childhood are less likely to get ovarian cancer. This has been shown again and again in observational studies dating back to the 1960s. Women who had mumps as children are

consistently under-represented in the ovarian cancer registries. That finding was first stumbled upon in epidemiological studies of ovarian cancer incidence. Manipulating the immune system to avoid a case of mumps with a vaccine does not give the same protection from ovarian cancer. A recent study [Cramer et al. 2010] established why the actual disease (and not the vaccination) is protective against cancer.<sup>6</sup> The inflammation associated with mumps trains the immune system in such a way that a particular residue remains behind that counteracts a tendency toward ovarian cancer. There are almost 15,000 deaths per year from ovarian cancer in the United States. Mumps is not a life-threatening illness. Even if only the most modest estimates of protection are true, thousands of lives are affected by the decision to vaccinate.

If that doesn't give you pause, I don't know what will. It's impossible for our brains to comprehend the complexity of the whole human organism. Something that makes sense when studying parts of the whole in a reductionist fashion, will change completely when the organism is studied with a more integrated technique, as seen with systems biology models.<sup>7</sup> Furthermore, something that makes sense when studied in a specific timeframe might change completely when the timeframe is broadened.

The reason I emphatically support parents' right to choose which vaccines to give their children and to decide at what pace to give them, is because I believe that, as our knowledge of health and illness continues to expand, we will see things differently and the scientific consensus will shift. The great physician and sage Moses Maimonides in his "Prayer for Physicians," asks for contentment "in everything except the great science of my profession. Never allow the thought to arise in me that I have attained to sufficient knowledge; but vouchsafe to me the strength, the leisure, and the ambition ever to extend my knowledge. For art is great, but the mind of man is ever expanding." For example, A public health study published this year investigated over 40,000

**VACCINE CHOICE** *[continued from page 33]*

men and women over a twenty year period and found actual measles and mumps infections were associated with lower risks of mortality from heart attacks and strokes.<sup>8</sup> This is the sort of long term thinking that is underrepresented in the vaccine discussion.

Vaccinations enable us to avoid diseases; I don't deny that. However, there is a cost to avoiding certain illnesses. Emerging models of health recognize that disease can have health benefits. Health is not simply a state free from disease. Health is a transformational activity. Health arises when we are faced with a challenge and create a new state as a result of it. Health is in the overcoming of adversity. It can be a vehicle to deeper harmony. This is not self-evident, but it is a well-known holistic concept in anthroposophic medicine. I'd say it's not too much to call it a revolutionary concept. When humanity is confronted by a challenge, by pain or by an illness, transformative powers can result. A philosopher once advised, "when the winds

we enjoy better health because of it. Parents of young children can be more productive citizens in the short term, and there are fewer complications of infection, but with significant cost. The fundamental element of good scientific thinking is asking the right questions. Only then will we be able to let the full picture reveal itself. This kind of questioning is needed in the field of vaccines. In what ways do other illnesses have a positive effect on the balance of health? Why is it that in the last twenty-five years, as we've tripled the number of shots given to our children, the rates of chronic illness have expanded exponentially? Why is it that among developed countries, those who vaccinate the most in the first year of life have the highest infant mortality rate (US: number 1); and yet those who vaccinate the least in the first year have the lowest infant mortality rate? [Miller and Goldman, 2011]<sup>9</sup> Why is it that the anthroposophic lifestyle (respect for the natural way) reduces the incidence

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“If we avoid all of the typical childhood illnesses, our organism is unchallenged and doesn't gain whatever it would gain from facing and overcoming the illness...this notion is supported by scientific data.”

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of adversity blow strong, redirect their force into the service of your highest intention.” Adversity is our greatest stimulus for growth; and growth is the point. Our culture at times needs a reminder of the merit of struggle.

When we avoid acute childhood infection with vaccines, we fall prey to an illusion that

of allergies [Lancet 1999 Alm, et al]?<sup>10</sup> Why do surveys repeatedly show vaccinated children with more childhood illness?<sup>11 12 13</sup> Why is it that the more we inform parents, the less likely they are to vaccinate?<sup>14</sup>

Through the haze of profiteering, regulations, and technology that clouds the world of modern


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“Emerging models of health recognize that disease can have health benefits. Health is not simply a state free from disease. Health is a transformational activity. Health arises when we are faced with a challenge and create a new state as a result of it.”

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medicine, it is easy to lose sight of the sacred nature of the human body. We are born whole and with the circumstances best suited for our development. We are children of a vast cosmic system that reaches infinitely beyond anything our everyday consciousness can grasp. We have innate powers of regeneration and self-healing. We need no petrochemical to be complete.

Imagine a scenario where the majority of the medical team's effort is to guide and support the body through these illnesses into a realization of their benefits, rather than creating ways to avoid them. Intensive medical intervention would then be relegated to the realm of the complication of illness. With this strategy, we could greatly improve on pre-vaccine survival rates and in most cases avoid the complex complications of obstructive intervention.

It is no surprise that the most common statement found at the conclusion of medical studies, journal editorials, and medical school lectures is the assessment that “more study is needed.” We hear it all the time. Most scientists understand that as our body of knowledge expands, our understanding shifts. For the present, with what we already know, the right approach is the cautious approach. The debate needs to be allowed to happen, and freedom of choice is essential. 

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# How Do We Participate in Our Own Healing?

*understanding the whole human being through anthroposophic medicine and therapies*

ADAM BLANNING, MD



Healing involves transformation. After a big illness, even if we fully regain the function and strength we had before we became sick, we are different from the person we were before. Healing isn't something that just happens to us; it is something in which we need to participate. In fact the regenerative capacities in our body are tremendous—after a surgery the sutures are really only holding things in place; the healing of the wound comes from our own activity. Some of our participation is deeply unconscious, while we are acutely aware of some aspects. We can venture to say that the more various elements within us contribute to the healing process, the more profound a transformation can be. It is a worthy goal for us to

times those pieces are not all able to properly meet, so we do some patching instead. We work with the temporary measures we know and can employ, even if they do not meet the whole of our needs. It seems best to do a little bit (realizing it is not the whole picture, but that it is something that we can readily identify) and hope it contributes to the whole.

There are many areas of life where we do pretty well by just using or acknowledging small parts, small aspects of ourselves. For example, when I send an email to a colleague, or a text message to a loved one, I am able to convey part of my life to them: sharing that I am thinking of them, or what I am doing in a particular moment. It can be really helpful to have these substitutes for a full meeting

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“Some healing elements may come from medicines; some from trusted friends, some from rest and nutrition. Other important elements can come from far-flung chance encounters, or conversations that bring unexpected but truthful understanding.”

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strive to create a medicine that we participate in as whole human beings. It asks us to weave together many different elements.

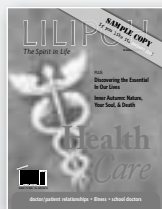
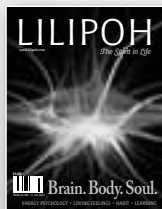
What are the elements? Some healing elements may come from medicines; some from trusted friends, some from rest and nutrition. Other important elements can come from far-flung chance encounters, or conversations that bring unexpected but truthful understanding. It is a little bit of a mystery as to how all of these threads can and do come together. It requires time and attention. Many

or conversation, especially when I already have an extended and varied relationship with the person. With a relationship already in place (meaning that the recipient knows pretty well who I am, maybe even knows how I might speak the sentences I am sending electronically, or is able to hear the inflection in a particular phrase or sentiment), that little substitution or representation can engender remembrance and some experience of connection. The big process of relating has become small, a bit like using a magnifying glass, which shows black

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#9 Nutrition Et the Land		Honoring Our Elders
#10 Women's Health Care	#48	Climate Change
#17 Keys to an Anthroposophical Approach to Medicine	#53	Social Health
	#54	Cognition
#18 Animal Health	#55	Education
#19 Mysteries of the Heart	#57	New Society
#22 The Soul's Health	#58	Fear and the Flu
#23 Death Et Rebirth	#59	Flower Essences
#24 Child Health	#60	Inner Ear and Balance
#27 A Rich Offering of Therapies	#61	Economy
	#63	Living Without
#31 Stress	#64	When Disaster Strikes
#35 Digestion	#65	Holistic Dentistry
#36 Biography	#66	2012
#37 Sexuality	#67	Food Rights
#38 Health in the Workplace	#68	Relationship
#39 Cleanse and Detoxify	#69	Brain. Body. Soul.
#41 Restoring our Relationship with Food	#71	Creative Education
	#75	Sea Life
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## OWN HEALING [continued from page 37]

spots on a red shiny back. When recognizing these as the spots on a ladybug's back, then remembering one's love for lady bugs, one is similarly making a bigger connection from a small bit of information.

A challenge comes when we start to equate black spots with lady bugs; that is, to believe when we see black spots, then it must be a lady bug and we do not need to look any further. Similarly, if we go back to communication, the little bits of myself I might share in an email or text are not me; they do not fully capture my full humanity. And for better or worse when I (sometimes necessarily) use these substitutions I am sacrificing part of myself. I am losing the opportunity to decide which inflection to use (an emoticon is a poor substitution for inflection :)), and maybe the person on the other end inserts an overlay of meaning that is not my intention. Maybe they only quickly glance at what I send and miss the most important meaning. The greater the abstraction of my activities, the more potential holes in the final interpretation. What the other person hears might not be at all what I am trying to say. It is quick (quick to send, quick to interpret), but incomplete.

The practice of modern medicine has become very quick and loaded with representations. There is a love affair with small, easily identifiable assessments and interventions. There is a certain seductive cleanness to that kind of thinking. If I can identify a very precise way to measure an illness—a representative communication from the patient's body to the physician (like a lab test, a three-question screening tool, or similar measure), then formulate a precise biochemical intervention to shift or block an illness process, the thought is that I will have made a very definite contribution toward improving medicine. This makes sense. It is very reductionistic, as we will explore, but it makes sense. As an example, let's look at one such pathway: the development and prescription of a pharmaceutical drug.



It might surprise you, but amazingly, modern pharmaceutical research can rely heavily upon the bounty of the natural world. Great storage banks, libraries of samples of natural materials are collected from many different kinds of exotic natural habitats, including the Amazon jungle and the ocean depths. This practice of collecting comes from an implicit acknowledgment that the natural world bears a tremendously rich variety of life forms and chemical substances. Such pharmaceutical appreciation of nature rests on a biochemical approach to illness and

is identified, it is then chemically synthesized. The samples of natural compounds act only as an array of possible sources for the compound, for it is generally considered too complicated and too expensive to harvest the desired substance repeatedly from its natural source.

Research studies are then carried out, first to assess for safety (looking for toxicity or unanticipated side effects), then to assess for efficacy. Dosing ranges are determined; specific treatment recommendations framed. The end result is a chemically

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“There are the very important aspects of human interaction that take place when we meet face to face. ...if the time is rushed and notes have to be typed into an electronic medical record, the emphasis gets shifted to gathering just enough communication to know which test to order or which medication to prescribe.”

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health, which observes that there are many biochemical tools (hormones, enzymes, neurotransmitters, and so forth), which fit like a key into a lock. Each key then either stimulates or inhibits a particular process. Libraries of natural substances are broken down to the molecular level, and through a great deal of trial and error, tested to see if for a particular problem (a biochemical lock) there is perhaps a new key that can be identified and isolated. With a great deal of time and money invested, a new drug agent may be found. Once the exact molecular compound

synthesized substance in a bottle and a detailed list of chemical descriptions, clinical indications, and known and possible side effects. Previously, there was a real illness process in a group of people who needed help and a natural substance that came from a living organism, perhaps a plant in the Amazon or a bacteria from the bottom of the ocean. Later we started looking very hard to find substitutions. The same illness was narrowed down to a specific biochemical process, the living organism to a very small chemical compound. The compound (as a

**OWN HEALING** *[continued from page 39]*

pharmaceutical drug) was then prescribed for a given symptom, or a marker of an illness—like an elevated laboratory value. Then in a crude, but also very real way, the activity of the doctor became one of knowing which compound paired with which

physicians experience higher rates of depression, suicide, divorce, alcoholism, and substance abuse.

Another gaping hole is that as the patient one does not feel seen, does not feel met. Instead one is left feeling that what the other person heard is

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“It might surprise you, but amazingly, modern pharmaceutical research can rely heavily upon the bounty of the natural world... [which] bears a tremendously rich variety of life forms and chemical substances”

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symptom or situation, but not much more. Was this efficient, tidy? Yes, but through so much abstraction we have created the possibility for many holes in this interaction. It can be hard for the doctor to see or hear completely; hard for the patient to be seen or be heard as a whole person.

One of the big holes in this process is that the physician may lose all living connection with what he or she is doing. There are, of course, the very important aspects of human interaction that take place when we meet face to face. But particularly if the time is rushed and notes have to be typed into an electronic medical record, the emphasis gets shifted to gathering just enough communication to know which test to order or which medication to prescribe. I say this from the personal experience of working in clinics where there were only eight to fifteen minutes allotted per patient visit. The experience of the healing encounter suffers. It is little wonder that

not at all one was trying to say. When this happens, there is very little space to enter into the therapeutic process. Very often people don't enter into it. We know this. Studies estimate that as many as half of all the prescriptions written by doctors and given to patients are never filled. We can feel great satisfaction intellectually, and institutionally, that a great deal of healing is being done with so many people being seen and so many prescriptions given. However, if we are honest, we actually have to acknowledge that for a tremendous number of medical visits the interaction alone is the medicine. When we sit and have someone else listen to us, examine us, care for us, we can enter into that process. Abstract representations that miss our full humanity meet only a very small part of us. The bottle picked up at the pharmacy never gets opened; or the written prescription is never taken to the pharmacy in the first place. The science behind


the prescription was precise, but it did not lead to a living healing process.

How can we begin to change this process? Well, we work to reopen the process. Rudolf Steiner, already nearly a hundred years ago, described this kind of *magnifying* process that always wants to look for the solution in ever smaller and smaller parts. He said that to balance it we need a kind of *minifying* lens, one that will help us look at the process from a greater and greater level. To do this, we must commit to working to see each other as whole human beings, not just as sets of symptoms. We must take an even bigger step back and strive to be seen as a person living within a whole life situation. Again we must take even one more step back, to see a person as living in a life situation that is part of a whole biography. We must work to understand physiologic processes or imbalances in the body in relation to the living natural processes in the natural world. We must work to create a space which is free; create movement for living perception, dynamic interaction, and individualized intention within the therapeutic process. This does make things a little messy. It challenges us. It also makes for some unusual insights:

The more a physician can develop a living relationship to a natural substance and to the original living being that created the substance, the better the substance can work as a therapeutic substance.

Intentionally taking the time to learn about the parts of a person not related to the question at hand will aid in knowing how to bring the greatest therapeutic support.

Consciously leaving space for a treatment not to work helps affect greater long-term change.

These are all important aspects of a holistic understanding of the whole human being, and each will be explored in future articles highlighting insights that arise out of anthroposophic medicine and therapies. 

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The Association for Anthroposophic Medicine and Therapies in America (AAMTA) is a non-profit umbrella organization working to foster communication and collaboration within the medical work, made up of professional organizations representing therapeutic eurythmists; art, music, singing, and rhythmical massage therapists; nurses; naturopathic doctors; and medical and osteopathic doctors. You can find more information, including a provider directory at [www.aamta.org](http://www.aamta.org).





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Owen Barfield Group, Tuesdays, 7:30pm

Meditation/Inner Work, Thursdays, 7:00pm

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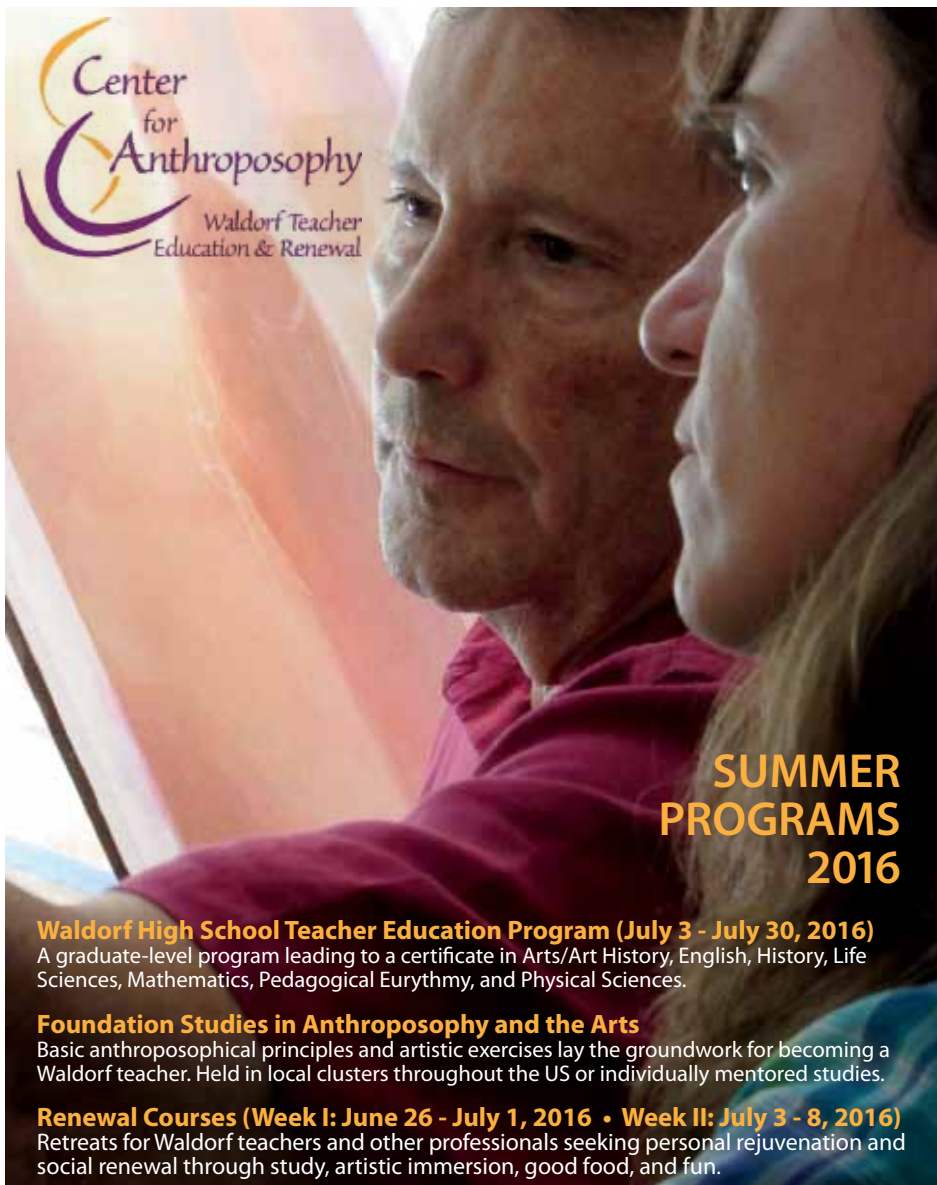
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# Discipline— Guiding Angel Style

approaching discipline from the side  
can build trust and cooperation

NANCY BLANNING

Discipline is a hard topic to wrap our minds around in our current times. Many of us remember a time when “right was right and wrong was wrong and children did what their parents and teachers said!” Many more remember a time of questioning this approach and rejecting what seemed to be unfairly authoritarian and rigid. Rigidity’s opposite pole of “anything goes” has its own disappointing complications. Depending on our philosophical, social, and ethical orientations, we see these two polarities at ends of a wide spectrum, leaning either toward authoritarianism with constricting, inflexible attitudes and practices; or toward permissiveness where standards shift, change, and bobble around.

And our dear children are left standing in confusion and perplexity in the midst of our adult convictions or insecurities about what we actually do think.

“Discipline” has become associated and confused with punishment: “Do as I say or else!” Yet this term actually comes from the word “disciple,” which in simplest definition means “pupil or learner.” Although discipline can have a stern connotation, one of the foremost definitions from Webster’s dictionary is that discipline is “a training that develops self-control and character.” It is implicit in this definition that a pupil must have teachers or guides in this training. For the young child the teachers are essentially parents, extended family, and early

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“...confronting a child directly in a stern way, insisting that he or she look me in the eye, rarely—actually never—worked. This was an immediate relationship breaker.”

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TOBIAS AND THE ANGEL, circa 1607-1677

childhood teachers. Little children have come to earth to learn how to live life and are looking for guides and companions to help them find their way rightly into the world. They are truly tender little beings like the children lost in the woods of a fairy tale. They are not cerebral and logical. They will be logical later, but now they follow adult models and directions in image form. To quote Waldorf colleague Steve Spitalny, little children “are just getting started” and are looking to those around them to show them the right way into life. Like it or not, that is us. No matter how uncertain we may feel at times, we know more than they do and have to help them step by step.

In my years in the Waldorf kindergarten, the children taught me more than I ever brought to them. One lesson was that confronting a child directly in a stern way, insisting that he or she look me in the eye, rarely—actually never—worked. This was an immediate relationship breaker. The child felt shamed, shut down, and (rightly) shut me out. Discipleship

and leadership are based upon trust and warmth, but this approach was stern and cold. As a teacher I have tried to observe that when the same approach has not worked five or six times, it never will. So what else to do?

My teacher came in the form of a little boy. He was lively, talkative, and excitable. He would become so engaged in what was happening near him that the rest of the world ceased to exist. One could say that he seemed “inattentive.” The direct approach and insistent voice had been a total failure. Then some inspiration told me to approach him quietly and gently from the side so that he could see me but not feel confronted; to bend down to his ear and speak quietly so only he could hear me. The result was miraculous. He nodded his head because I did not require him to speak, and then he did what was asked.

This did not work every time, but it did work a lot. Our relationship of trust and cooperation grew.

**DISCIPLINE** [continued from page 45]

I realized, when I learned the Apocryphal Biblical story of Tobias and the angel, that what I had been gifted with was the “Guiding Angel” position. Tobias was a young man who had to go on an arduous journey for his blind father. A trustworthy companion was wanted to accompany him, and one was found.

be the Archangel Raphael, the archangel of healing, who required no reward.

Children make mistakes because they just don’t know how to do things. They are looking for guides to show them the way with understanding and moral clarity. May we be such companions to our children.

“Discipline has become associated and confused with punishment. Yet this term actually comes from the word ‘disciple,’ which in simplest definition means ‘pupil or learner.’”

Through the help of the companion, Tobias successfully completed the task for his father, brought back healing for his father’s blindness, and found the proper wife of his destiny. The companion guided Tobias in what to do, gently but clearly, from the side. When the father wanted to give the companion a large reward for his service, he revealed himself to

PS—With some adjustments, this approach works with adolescents, too. Some times in life will call for a frontal meeting, but trying side by side first can give us surprisingly happy results. 📖

**NANCY BLANNING** has been a Waldorf early childhood educator for nearly thirty years, emphasizing therapeutic and developmental support with young children. She also serves on the board of the Waldorf Early Childhood Association (WECAN) and is co-author of *Movement Journeys and Circle Adventures*.

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CLEMENS PIETZNER and LAUREN BLOOD

If we listen to the issues that contemporary businesses are addressing, and if we hear what business coaches, high-level executive coaches, and life coaches are saying, we can recognize that today's leaders need balance, creativity, personal skills, drive, vision, empathy, and fortitude. Looking at the national and global trends in sustainability and the "triple bottom line" values of people, planet, and

prosperity, indicators are pointing to the fact that the business leaders of tomorrow will require a lively, integrated combination of creativity, social skills, emotional intelligence, and a world view. Young leaders will need an experience of context about themselves and the community and world in which they live. These are qualities that Waldorf graduates can (and very often do) possess because of the

[continued on page 49]





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**ENTREPRENEURSHIP** *[continued from page 47]*

rich, holistic learning experience that the Waldorf curriculum offers. Waldorf school students possess creativity and the ability to think broadly, which are qualities that can be useful for entrepreneurial leadership of today and tomorrow. Yet, unfortunately, at the moment, most Waldorf schools largely overlook this potential and do not bring focus to this arena of learning and experience.

On local, national, and international scales, the world “conversation,” for better or worse, is often focused on world economy or world finance and its collateral damage, or on the role it must play to bring about positive change. If there aren’t enough

who could express their appreciation for what they have learned in high school in a multidimensional way. These considerations and others served as the inspiration for the Triskeles Foundation to initiate the Tempus Conferences in conjunction with Kimberton Waldorf School in Kimberton, PA.

It is our hypothesis that Waldorf schools could, in a practical way, distinguish themselves from other independent schools (whether from a student recruitment perspective or from a financial sustainability perspective) by focusing on the natural creative will of students. The schools could also encourage students’ entrepreneurial spirit and

---

“The negative, extreme elements of capitalism will prevail if they are not tempered by a broader set of nuances and sensitivities.”

---

leaders who have a holistic approach to the world, and who have perspectives of social conscience, environmental consciousness, and vision—as well as a dimension of spirituality—the conversation will invariably bypass those who aren’t involved and can’t participate in a discussion from the vantage point of real experience. The negative, extreme elements of capitalism will prevail if they are not tempered by a broader set of nuances and sensitivities. From a very practical perspective, it seems that Waldorf schools could do much more to help young people experience how to build a relationship with money, attain basic financial and investment literacy, and explore entrepreneurialism. If more Waldorf graduates would start their own businesses (or even nonprofit organizations), the result could be a positive backflow of Waldorf alumni who would potentially have more money to give, who could serve on school boards, and

holistic business skill development through experiences and training. Schools could develop and use the current Waldorf curriculum in creative ways to make this a hallmark part of the “brand” of what Waldorf schools do, which could be generating and creating opportunities for young entrepreneurs of all kinds to be nourished. The Tempus Conference

### **triskeles** foundation

Triskeles Foundation strives to create a conscious and sustainable world through engaged philanthropy. The organization believes that aligning practice with purpose at the individual level, in the community, and on a global scale is the way to achieve a positive future.

## ENTREPRENEURSHIP [continued from page 49]



NANCY COE PHOTOGRAPHY

is and could be a distinguishing brand for Waldorf schools to celebrate, and could provide leverage to explore this topic.

The Triskeles Foundation discussed the idea of entrepreneurship with the Kimberton Waldorf School in relationship to junior and senior class offerings, internship placements, and exposure to local leaders. In 2013, Triskeles incubated the idea to develop and manage the Tempus Conference, which, as far as we know, is the only high school-focused entrepreneurship conference in the country. There are many college/university incubators working with entrepreneurship. Kimberton Waldorf School was interested in the idea and was willing to host the conference.

The support for this youth entrepreneur conference came from a number of sources. Among these was the Waldorf Educational Foundation (WEF)

which is interested in this topic for the school movement. A primary supporter of the event was the Rudolf Steiner Foundation (RSF). The leadership team at RSF has also been interested in and active about this topic, and they affirmed that the conference is relevant to the ongoing conversation about entrepreneurship and triple bottom line issues. Among other national thought leaders, Don Shaffer (CEO of the Rudolf Steiner Foundation) gave a keynote speech at the second Tempus Conference to more than 100 high school students from many schools.

On March 20 and 21, 2015, Triskeles and Kimberton Waldorf School hosted the third Tempus Conference. We had participants on the panels who were inspiring and who could address the conference themes from a personal perspective, including Bill Weidman, the owner of Singing Dog Vanilla who





uses Fair Trade Plus to provide indigenous vanilla bean growers with a steady income stream and profit sharing. Veniece Newton works with underserved

youth through the Community Angels Project, which empowers students through self-esteem-building and community-building workshops for participants. The conference participants “walked their talk,” which made the presentations quite compelling.

For the Tempus conference in 2014, we had adjusted the conference topics to more closely align with the high school student experience. We had chosen the theme of “Stepping Stones” and focused on smaller group work, using a workshop model. We had panels and workshops with national-level speakers, which gave young people the opportunity to have a more participatory experience in these smaller settings. The conference took this approach again in 2015. Presenters who can speak authentically about their own experience in the entrepreneurship space are key. Tempus brought in young entrepreneurs

“Tempus brought in young entrepreneurs so that there was a peer-to-peer learning exposure.”

**ENTREPRENEURSHIP** [continued from page 51]

so that there was a peer-to-peer learning exposure. These individuals (some of whom are in their late teens or early twenties) have participated either in entrepreneurial training or have already created a business or major event on their own. For example, young entrepreneur David Zamarin started his first business at age fifteen when he invented DetraPel, a water repellent spray. Scott Osiol, who started FlipSidez Footwear, created flip flops that leave messages in the sand. Topics at the conference included Networking for Success, Food Entrepreneurship, Getting Your Company Right, and International Social Entrepreneurship.

The conference has drawn students from a number of Waldorf schools (mostly from the East Coast), but it also seeks students from other high schools and from colleges. Some of the “at risk” youth that have participated in Triskeles youth programs also joined the conference. This diversity allowed young people of different backgrounds to go through a similar, shared conference experience and meet each other through that process. The Tempus conference attracted Waldorf students from as far north as New England and as far south as Washington, DC. In upcoming years, Triskeles plans to continue to develop the Tempus Conference, but will do so with a broader range of central partners. The Tempus Conference is one avenue for exploring the topic of social entrepreneurship and for collaborating with schools, professionals, and leaders and students from many backgrounds.

There is more and more interest (also on a college level) in entrepreneurship, project incubation, and experiential learning that is project based. There are many opportunities to adapt or augment the existing

Waldorf curriculum to encourage entrepreneurship. Senior projects or junior electives could be focused on holistic entrepreneurial experiences. There could be an entire track of academic electives, and Waldorf schools could become much more engaged with their business communities by creating participatory teaching and learning experiences; and through that, potentially garner added positive neighborly relations and additional economic resources. We are not suggesting that focusing on business is the only approach for Waldorf high school students, but it is an area that is often left to chance or to random personal discovery. It could be an area of emphasis, outreach, engagement, learning, and experimentation that could be much more formed and focused in Waldorf schools, thus creating a “branding element” for the schools beyond those that we already loosely attribute to the Waldorf school movement. And it can also be a compelling pathway for creativity.

Young people today seek to be part of local and global solutions. Is the Waldorf School movement doing enough not only to make this possible, but also to capitalize on this potential?

*The 2016 Tempus Conference will take place at Philadelphia University on March 18 and 19.*

[www.tempusconference.org](http://www.tempusconference.org) 

**CLEMENS PIETZNER** In 2002, Clemens Pietzner, with a group of colleagues and board members, created the Triskeles Foundation, a 501(c)(3) organization which is dedicated to youth, philanthropic services, and community building. Mr. Pietzner has more than twenty-seven years of experience serving in an executive role in organizations that serve and support local communities. [www.triskelesprograms.org](http://www.triskelesprograms.org)

**LAUREN BLOOD** Lauren was hired at Triskeles in 2011 to direct the Food For All Program. Through her outreach efforts, Triskeles partners with corporations, nonprofits, faith communities, universities, and civic organizations to install raised garden beds and to create engagement between program partners and local food pantries.

“There are many opportunities to adapt or augment the existing Waldorf curriculum to encourage entrepreneurship.”

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*First published in Animals / Bodies (Finishing Line Press)*

**LISA COUTURIER**, author of the essay collection *The Hopes of Snakes*, and the chapbook *Animals / Bodies*, is a 2012 Pushcart Prize winner for her essay "Dark Horse." She is cited as a notable essayist in *Best American Essays*, 2004, 2006 and 2011. She lives with her family and six horses on the nationally acclaimed Agricultural Reserve in Maryland.

# Naming the Farm

Dust settles over the house  
and nothing in it speaks to me.  
Through the window I  
see it snowed last night  
and animals left me  
their footprints to follow.  
Deer and vixen wove about  
my horses in the cold  
moonlight as their breath rose  
in clouds around their eyes.

Spring will return my  
brown bats who dodged  
the harvest moon and fled  
autumn altogether. They left  
without their fallen one, wrapped  
in his wings like leather leaves.  
I cupped him in my hand and begged:  
*Forgive what's said of you, bat.*  
*Head toward stars.*

Geese and crow fly their last  
late winter dusks, shouting  
about where to land, drink, sleep.  
We thought to call this place  
Moonshadow Farm or  
Golden Fox Farm,  
but I said call it Faith Rising—  
for my old mare Faith  
and for another moon  
on its way to brightness.

— BY LISA COUTURIER

# Biodynamic *Products* at a Whole Foods *Market Near You!*

LILIPOH interviews ERROL SCHWEIZER, WHOLE FOODS MARKET'S GLOBAL GROCERY COORDINATOR

*For those of us who fill our fridge and freezer with local Biodynamic vegetables, milk, and meat (the products more commonly available from local farmers), we can now stock our pantries, as well, with biodynamically grown foods, now that Whole Foods is launching numerous biodynamic product lines by well-known processors like Lundberg, Amy's Kitchen, and Wholesome sweeteners. — LILIPOH editor Christy Korrow had the opportunity to interview Whole Foods executive Errol Schweizer to learn more about the latest developments in biodynamic food accessibility.*

**CK:** *What made Whole Foods decide to take on some of the risks of a relatively unknown brand name and launch Whole Foods' support toward Demeter Certified Biodynamic® products?*

**ES:** Biodynamics is actually gaining name recognition among national food shoppers and Whole Foods buyers. It's been part of the landscape of the natural food industry for decades; and as you know, the Biodynamic movement actually predates the organic movement. Whole Foods has sold Biodynamic lines for years, including wines and other food products like sauerkraut, yogurt, and pasta sauce.

One of the things that we do really well at Whole Foods is identify and amplify new trends

that work well with our core values, such as supporting our communities and the environment. Biodynamics' strict growing standards—essentially a deeper form of organic farming that treats the whole farm as a living organism where all the inputs must be from the farm, and the farm is free of GMOs and synthetic pesticides—fits in with what our customers already buy. We're already deeply committed to organic foods; they make up nearly 50% of my sales in the grocery department. For us, Biodynamics is a next logical step. It's what you do with product innovation.

If you travel to Europe, you find there are hundreds of Demeter Certified Biodynamic brands—thousands of Biodynamic products. There's a tradeshow





for organic food called BIOFACH in Germany. Within BIOFACH, there is an entire hall showcasing dozens and dozens of suppliers who offer Demeter Certified Biodynamic products. While I was there attending this trade show, the lightbulb went off, and I said, “You know what? We’ve got to do this.”

*CK: Are you feeling good about the sales trajectory of the Biodynamic products? Is this a sustainable initiative for the company?*

*ES:* This year the sales have almost doubled for all Biodynamic products. We’ve launched about twenty-five Demeter Certified Biodynamic products in the last two years. We’re seeing good product turnaround, and our individual stores are coming back to say they’re happy with the products’ performance. The stores are selling because of what they’ve committed to; and for us at a corporate level, that’s great news.

*CK: Are there special product displays for the Biodynamic products?*

*ES:* Each product is slotted in to its particular category, but we try to highlight them when there are promotions. Sometimes things are put into a special display; a lot of our stores put up beautiful signage.

*CK: Biodynamics is a unique agricultural path*



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[www.highmowing.org](http://www.highmowing.org)

### **BIODYNAMICS** [continued from page 57]

*because it has a spiritual component. Has that come up at all?*

ES: You know what? The proof is in the pudding. Biodynamic farming produces a quality product. The type of agriculture that it promotes is more resilient and more sustainable than probably any other form of farming, so whatever else goes into it, whether that is part of the magic or part of the science, it's proven out in the quality. What I see is that Biodynamics makes great products. Having been on Biodynamic farms, talked to Biodynamic farmers, I know it's road-tested. It's seal-proven. It works.

CK: *Let's talk about the relationship-building aspect of your business. Rudolf Steiner taught about associative economics; and how, in a healthy economy, the producer, the distributor, and the customer need to have a more balanced relationship, where they all three work in relationship to establish supply, demand, and price.*

ES: I can't speak specifically to Rudolf Steiner's philosophy, but it seems to echo a lot of what we do here every day. Relationship-building is really the biggest part of what we do. It's important for us to stay in touch with the folks at all levels of the supply chain and make sure we're checking all our interests—it's wise from a business standpoint to do so.



The Demeter Association has been instrumental in facilitating the relationships with Biodynamic farmers and producers. They'll refer us to people and they'll refer people to us. They'll help us find suppliers for products we want to develop.

As a retailer, we do two things. One, we aggregate and stimulate the demand among customers; and two, we justify and validate the market so suppliers know that if they make this transition to Biodynamics, they're gonna get a purchase order from us. We put the product for sale on the shelves. We communicate it through blogs and social media. We reach out. We have key members who build fantastic displays and beautiful signage where products are merchandised and replenished.

The most important thing, really, for any farmer or business owner is to get a purchase order. It's a commitment that the retailer is going to buy what the farmer and business owner are making; and it also needs to be fair to their cost of production, their overhead, and their process model.

**CK:** *Do you have the opportunity to meet with farmers from time to time?*

**ES:** Not as often as I would like, but my team members do make a lot of farm visits. In fact, I'm missing a great field trip this week. Our marketing team is going to a Biodynamic rice farm in California, and I'm staying here in town to do some work. But farm visits are an important part of what we do as product developers and retailers.

**CK:** *From the farmers' perspective, I hear over and over again how hard it is for farmers to make a living. When you pencil out how many heads of lettuce a farmer has to sell to earn a living wage, you are faced with a tough equation. Do you have any hopeful thoughts or perspectives that you can share?*

**ES:** As a retailer, what we try to do is road-test programs and understand whether or not it's viable in the marketplace. Once we have done that, we have suppliers who are incentivized to participate, because they know it will be good for their business. It's

really important for us to make sure it's successful. We don't want to hurt anybody if they're taking a chance. Our suppliers need to know that they are not going to have to sell their product below the cost of production. And you know what? There are no government subsidies for Biodynamics. It's really market-driven. We have to find the right balance between supply and demand and the cost of the retail product.

Also, there's a much greater awareness in our supply exchange of fairness to the people who pick our food; and that these workers are deserving of being able to make a good living for their hard work at all levels. We've been a pioneer in other



aspects outside of Biodynamics, such as domestic fair labor programs. We have a product line called Farmer Direct, which is organic domestically traded beans, grains, and other products. Farmer Direct is a farmer-owned co-op. The co-op is certified by the Agricultural Justice Project to make sure that the farmers are treating their farm workers well, paying them fairly, and giving them benefits.

This is an effort Whole Foods is making to look at all aspects of the supply chain connected to the product. Some of our bestselling bulk product lines, like quality organic, non-GMOs, are fairly traded. We sell a lot of fairly traded products from all over the



**BIODYNAMICS AT WHOLE FOODS** *[continued from page 59]*

world. I think we're the largest fair trade retailer in the United States, of cocoa, coffee, sugar, and various other products. As part of our effort to have win-win

By building up the supply chain in this way, we can make more complex products; and who knows? Maybe someday we will have a Biodynamic grocery


“We stimulate demand among customers so suppliers know that if they make this transition to Biodynamics, they're gonna get a purchase order from us.”

partnerships, we have to ask if we are winning for farmworkers too; and that is something that we're spending more and more time working on.

**CK:** *I imagine Whole Foods influences the entire retail grocery marketplace nationwide, so you could be participating in the breakthrough of Biodynamic retail products in other stores as well.*

**ES:** Whole Foods is definitely seen as a leader, and other retailers are bringing in a lot of products that we pioneered. In some ways they're doing a good job of going beyond even what they see at our stores, and doing their own thing. In addition, I think we're really good at communicating these higher-level attributes to our customers. So I think we've got a nice window to really establish Biodynamics, and associate it with the Whole Foods customer base in a way that's relevant and meaningful.

One of the products we just launched is a Biodynamic fair trade sugar, which is a small project; but it's a key ingredient as we build up a supply chain from scratch. For example, we have Biodynamic apples, Biodynamic wheat, and with the Biodynamic sugar—we now have the ingredients for Biodynamic apple pie!

store, or a Biodynamic grocery industry. Biodynamic farming will be acceptable, mainstream, and consumers will understand it. Folks will say, “Oh, that's Biodynamic.” As I've said, I am inspired by the success we see in Europe. I think some good know-how and ingenuity can make it happen here as well. 

## brands with biodynamic ingredients

### Be sure to ask for Biodynamic food

products at your local Whole Foods Market, or your local grocery store: Amy's Kitchen, Crofters, DeLallo, GreenBelle (Sun Belle), Guayaki, Isis, Kedem, Lakewood, Lundberg, Natural Nectar, Pacari, Republic of Tea, Theo, Yellow Barn, Wholesome Sweeteners, Natural Nectar, Oregon's Wild Harvest, and Hawthorne Valley Farm.

Most Whole Foods Markets include a selection of **Biodynamics wines**—ask for Frey, Frog's Leap, or Benziger.

Don't forget about Weleda and Dr. Hauschka **body care products**, many of which contain Biodynamic ingredients. Visit [www.themelissagarden.com](http://www.themelissagarden.com) for a complete listing of plants for honeybees.



# Farm Work + Inclusivity at Triform Camphill Community

**T**riform Camphill Community, in Hudson, New York, is a residential community for young adults with developmental disabilities. It includes a dynamic mix of over 110 people spanning many generations, cultures and ranges of ability.

Forty young adults with social, mental, physical and emotional disabilities, live and work side-by-side with full time volunteer resident staff and the staff's families on a 500+ acre Biodynamic/organic farm in beautiful Columbia County, New York.

Triform is a model of care where young men and women with autism, Down syndrome, and other developmental and neurological disabilities participate in dignified, purposeful work, share in

warm, supportive relationships and make meaningful contributions to the well-being of everyone in the Triform community. Triform is changing the way we understand and appreciate the capabilities of people with special needs.

Triform is a forerunner and model in the disabilities field, where the ideals of inclusion and the development of individual potential are in the forefront. Triform's programs promote confidence, self-worth, independence and achievement on many levels.

The Triform special needs community offers an enriching social, intellectual and cultural life for its students, and year-round vocational opportunities in organic and Biodynamic farming and gardening.

*[ continued on page 63 ]*



# A Waldorf Lifestyle Just as You Imagine it Could Be



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Young adults learn respect for the plants and land, confidence in themselves, and appreciation for the work.



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#### FARM WORK [continued from page 61]

Triform is among a select group of farms in the US certified Biodynamic by Demeter, which is regarded as the highest level of organic farming certification in the world.

In 1924, philosopher Rudolf Steiner introduced the term Biodynamic farming. He conceived of agriculture and farming holistically, instilling the ideal of balance between plants, animals and soil. He believed that a “Biodynamic farm”— could produce everything it needs, therefore becoming self-sustaining. In this manner, a farm functions as an “ecological community” the way an organ functions in the body. Steiner ultimately believed that the farmer maintains a personal relationship with the farm, becoming an active participant. This relationship is a key ingredient in Biodynamics. Biodynamic farming also strictly avoids the use of fertilizers, pesticides and hormones.

Steiner’s philosophical holistic approach is the basis of Triform’s work with developmentally

disabled individuals. His concepts are put to practical use in Triform’s unique program incorporating farming and gardening with arts and crafts, music and movement therapy, education and economics.

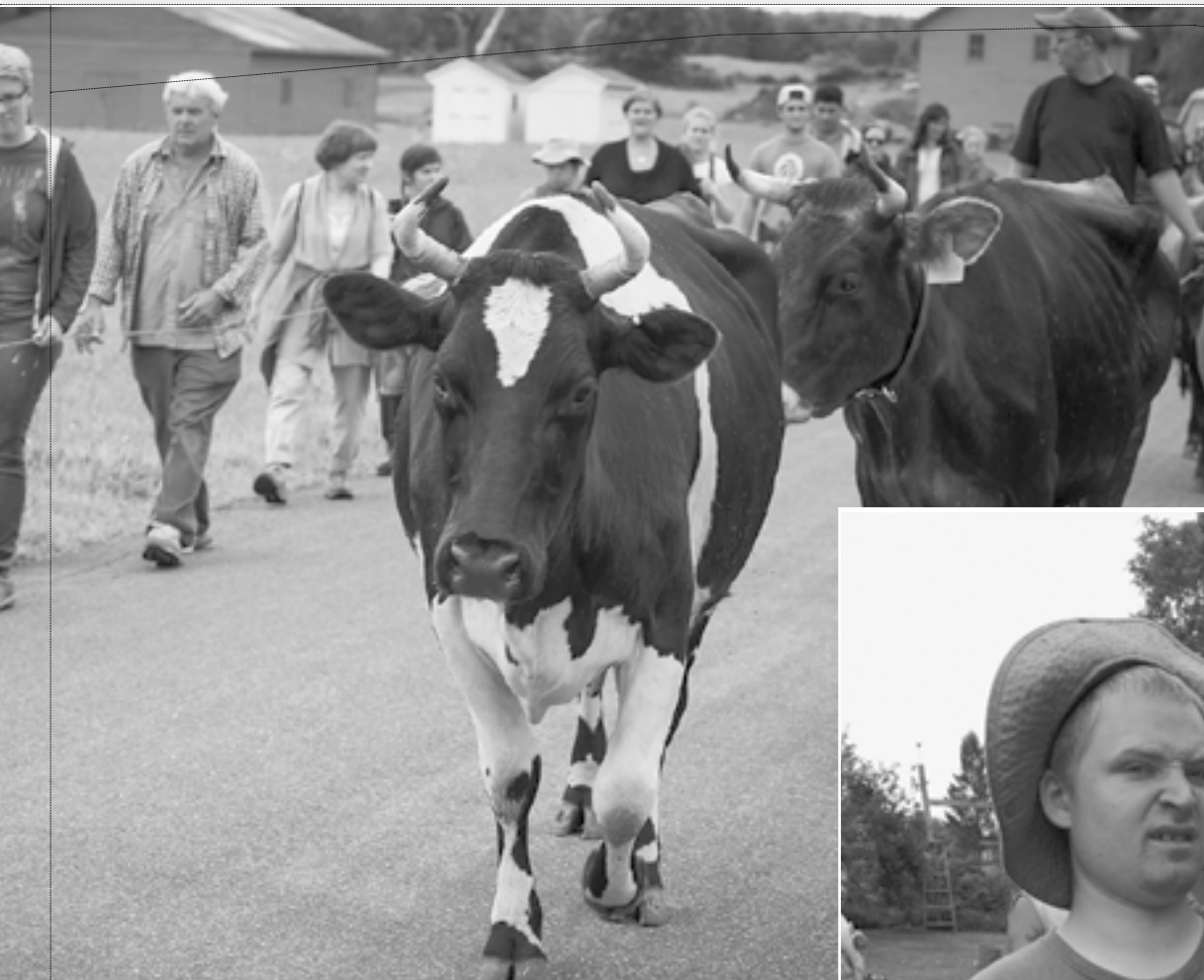
While working on the land, individuals strengthen muscles and coordination, improve their balance and increase their endurance. Working as a team, students and apprentices learn to problem solve, take direction, focus on a task for long periods of time, and carry out appropriate social interactions.

Each season of the year is a celebration of certain tasks, including weeding and mulching, preparing beds, leaf raking, firewood cutting and stacking, moving hay bales, mucking out, snow shoveling. Some tasks are year around such as feeding animals, milking cows, mucking out stalls, and tending to the greenhouse.

Long hours of labor are rewarded by the harvest and delivery of meat, vegetables and grains to the



Students develop a sense of meaning and commitment to their work, the animals, and each other.



**FARM WORK** *[continued from page 63]*

community's houses. Young adults learn respect for the plants and land, confidence in themselves, and appreciation for the work.

The farm animals provide the possibility for the students to nurture not only their own self-awareness but also their capacity to care for others. As part of a farm crew, students learn to work together in teams as well as on their own, independently taking on responsibility.

The working farm is a safe learning space. While caring for the animals and helping to run the daily operations of the farm, students develop a sense of meaning and commitment to their work, the animals, and each other. 🐾

<http://triform.org>



# The Farm Rhythm

tips on becoming a biodynamic gardener with a little help from Rudolf Steiner's *agriculture course*

*And so the choir hints a secret law, A sacred mystery.*

—“THE METAMORPHOSIS OF PLANTS” (THE POEM),

JOHANN V. W. GOETHE (1749-1832)

A biodynamic farmer cultivates awareness of the rhythm around him that is already in place, and he works with these rhythms in quantifiable and concrete ways. Rhythms are one of the languages of nature and to this he listens for what nature can teach him and for what kind of instructions he might receive from her. Biodynamics' founder Rudolf Steiner didn't ask the first biodynamic farmers to set aside science or their faculty of rational thinking; but he said “intellectuality is not enough; it does not get us deep enough. Nature's life and flow are so fine and subtle that in the end they slip right through the course mesh of our rational concepts.”<sup>1</sup>

Biodynamics asks us to include an additional line of inquiry. The farmer observes what lives more in the beauty of nature, in our own intuition, in what lives behind the sense- perceptible world, and in the patterns of rhythm.

Most farmers are already attuned to the seasons, the weather, the length of daylight, the content of their soil. In viticulture this is called *terroir*. The farmer will smell the soil, pinch it, and observe its color and moisture level. He will walk the fields in winter, and by this arrive at a way of “acquiring spiritual knowledge... As he is walking through the fields, it's suddenly there. He knows something, and afterward he tries it out.”<sup>2</sup>

Goethean scientist Dennis Klocek calls this “entering into an agricultural imagination.”<sup>3</sup>

Earth-breathing is a primary rhythm that can be

observed. There is an in-breath in winter as seeds fall, root crops are stored, and sap is pulled down until spring. There is an exhalation in summer with its growth, colors, sounds, and busyness. Rhythms of birth and death expressed as part of an agricultural system cannot be hidden. This is especially real for children who grow up on a farm and know that the bull calf they've helped raise will be in the freezer come winter; or who have experienced the death of their favorite hen after a raccoon attack.

Streaming in from beyond the moon and the sun, rhythms influence the farm. Rhythms were central to the natural scientific research and discoveries of Victor Schauberg (1885-1958). He wrote, “that which manifests itself throughout Nature's vastness and unity and expresses itself in every creature and organism, is the ‘law of ceaseless cycles.’”<sup>4</sup>


Rhythms give back to us. They are an organizing force and provide strength and structure, in this case, for the “farm soul.” By virtue of the farmer's awareness of them, these rhythms work on him, too.

Out of what he gleans from his imaginations, the farmer can choose to selectively emphasize or work with existing natural rhythms to create a healthy farm eco-system. Examples are crop rotation, cultivation by moon rhythms, spraying of the preparations at dawn or dusk, in spring or fall.

Through his effort, the farmer contributes the intention and action of rhythm, and it is this “rhythmic system which ensures that equilibrium, as

far as possible, is maintained.”<sup>5</sup> Balance, symmetry, and stability; this is the state we hope we have supported when a living system is pushed to the limit by climate extremes. Rhythm is a foundation of sustainability.

People often say, “I want to practice biodynamics; what is the first step to take?” Become inwardly still and pay attention to rhythms. Practice quiet listening and observation in your garden, and out in nature. The sunrise, the soil, a tree in the woods have something to teach you about your vegetable patch.

In our next installment, we will explore what is known in biodynamics as “the farm individuality”; in other words, the separate parts or organs that make up the being that is the farm. As with any other being on this planet, the farm exists in community with others around it: the creek that runs along the border of the farm, the neighbor’s farm, the town on the outskirts. Some parts of this whole are so subtle as not to be seen, or perhaps even to be believed, like gnomes and etheric forces. 

**CHRISTY KORROW** is the editor of LILIPOH. Her husband is a farmer, and for many years Christy has pursued the study of biodynamics.

- 1 Rudolf Steiner, *Spiritual Foundations for the Renewal of Agriculture*, BioDynamic Association, 1993.
- 2 Ibid.
- 3 Dennis Klocek, *Sacred Agriculture* (Great Barrington, MA: Lindisfarne Press, 2013).
- 4 Viktor Schauberger, *The Water Wizard: The Extraordinary Properties of Natural Water* (Gateway/Gill and Macmillan, 1991).
- 5 Henk van Oort, *Anthroposophy A-Z*, (Forest Row, East Sussex, UK: Rudolf Steiner Press, 2011).

Paradise Springs, Victor, ID



PHOTO: PARADISE SPRINGS

Dark Horse Ranch, Ukiah, CA



PHOTO: DARK HORSE RANCH

Common Good Farm, Raymond, NE



PHOTO: COMMON GOOD FARM

*falling awake*

# Crustaceans in a Bucket

MARY LOU SANELLI

It seems I have this large capacity for spending half of my emotional energy in a state of self-doubt, and the other half in a burst of confidence, with a dancer's flexibility for balancing between the two.

It's Sunday, and I'm in my office, which is really just a little nook in my living room that doesn't do justice to the word *office*. But it's enough space for me.

My famous-writer-friend calls my office "cute." And when she phones to ask if I'll look in on her cat while she's teaching at a writer's conference in Prague, something I ordinarily would have felt perfectly justified hanging up on her for, I am happy to do it. My husband is on a business trip, and I'm a cat person.

"Sure," I say, trying hard to keep the jealousy out of my voice. "I could use the company."

I slip into a silent funk. In a word, I am green.

But I like her. I've always liked her. When I think about her, I'm glad we're friends, and as the years go by, I am more and more certain we will remain so. On the subject of friendship, it's a pretty simple question I ask myself lately: does the thought of her bring a genuine smile to my face or a wince?

A smile!

Unless I think of her in Prague.

Or her trust fund status.

Then, dang, it can feel as though the envy is never going to turn around.

But it does. Eventually. It seems I have this large capacity for spending half of my emotional energy in a state of self-doubt, and the other half in a burst of confidence, with a dancer's flexibility for balancing between the two. Until I wonder what on earth I was so jealous of until I want to kick myself.

Have you ever seen sand crabs in a bucket? I'll never forget the time I was walking the beach by the ferry terminal in Kingston and I came across a fisherman who stuck his hand into a white five-gallon bucket full of crabs he said he used for bait. "Why don't they escape?" I asked.

"They're crabs," he said. "They ain't too smart."

I watched as they scratched and scratched against the plastic, clawing over each other to get to the top, then as soon as one almost made it over the lip, the others pulled it back down.

If they were smarter, I thought, they'd work together to make a kind of crustacean chain, like actors leaving stage hand-in-hand. Claw-to-claw, they'd file up and out over the rim until the last remaining crab is safely on the other side.

I know why those crabs popped into mind just






now. I've been caught in the scum of that bucket. I don't want to spend one more minute feeling jealous of my friend. I'm glad there is no mirror in my nook. I would have hated to see myself scratching like that.

And sure, I've written before about how jealousy can work as a beacon, too, steering us toward something we desire. But, like gossip, a little of it is fine, but too much and you're one schlep away from embitterment.

After a good long talking with myself, I gain control over my envies. The writer Daniel Gilbert calls this "babysitting our own happiness." I just had

to remind myself of the golden rule of a satisfied life, or "Comparing Leads To Unhappiness," words that, ever since they flashed across my screen in the film *Hector and the Search for Happiness*, I try to apply whenever I feel the sides of the bucket closing in.

Like my friend's cat, I just like it better when the woman who babysits me is happy.

Plus, my friend always takes the time to write a real thank you note. With a stamp and an envelope! And you know how much I love that. 

---

**MARY LOU SANELLI** works as a writer and speaker. Her new book is called, *A Woman Writing: A Memoir in Essays: What writing about writing taught me about determination, persistence, and the ups and downs of choosing a writing life.*  
[www.marylousanelli.com](http://www.marylousanelli.com)

# Never More Than a Cedar Waxwing

My eggs were never more special  
than those of a cedar waxwing's.  
And surely hers were more  
pale, bluish gray, flecked with black,  
and so of course more beautiful  
in a nest of woven grasses lined  
with rootlets, cotton or yarn  
someone tossed away.  
Her eggs in her orchard home,  
mine alone in my cave.

My love was never more special  
than that of a cedar waxwing's.  
Though surely hers was more  
necessary, after all, since he flew  
with her amid the flocks  
to breeding sites through their years,  
and helped her build her nests,  
and brought her sugary berries.

My loss was never more special  
than that of a cedar waxwing's.  
Though surely hers was more  
sudden when he flew into a car  
and fell where I found him in the road.  
She waited beside him in the sun  
until I lifted his body to the field,  
where for hours she stood by him  
in the grasses they'd used to build  
their home, resolute in the belief  
he would awaken and return to her.

— BY LISA COUTURIER

*Previously published in the chapbook, Animals / Bodies, by Lisa Couturier Finishing Line Press, 2014.*

Editorial note: A beautiful essay about the writing of this poem can be found online at [www.humansandnature.org/blog/cedar-waxwing](http://www.humansandnature.org/blog/cedar-waxwing).



# Winter's Gift

## choosing your inner goals

LYNN JERICHO

Winter is the first season of the new year. Winter temperatures are cold and drive us to seek inner warmth. Winter light brings clarity that can illuminate inner goals.

### ILLUMINATING YOUR INNER GOALS

What is an inner goal? Inner has to do with your soul life and sense of self. An inner goal is the choosing, developing, and manifesting a particular mood of soul.

Mood actively shapes, modifies, and colors our feelings, our thoughts and our behaviors. What are

the adverbs you use to describe how you live within your soul? What shapes your thoughts? What colors your feelings? What modifies your behaviors?

Do you live within your soul...calmly, wisely, reactively, anxiously, excitedly, wakefully, naively, dreamily, angrily, fearfully, confidently, curiously, compassionately, judgmentally?

Before you set outer goals for your year, set your inner goals. Instead of living anxiously within your soul, do you want to live calmly? Do you want to inwardly respond to your children observantly and



**WINTER'S GIFT** [continued from page 71]

reverently for their own emerging being or proudly and shamedly as if they are a projection of yourself? Or to your spouse compassionately or judgmentally? Do you want to go to work eagerly or resentfully? Do you want to pray confidently or doubtfully?

Do you see with the clarity and glistening of winter light, how your inner goals will impact your success with your outer goals? Your inner goals nourish your will to transform your outer life.

*Note:* "Happily" is not an inner goal or mood. Happiness is an outcome of achieving your inner goals.

**WRAPPING YOUR SOUL WITH INNER WARMTH**

Inner warmth comes from ambition and enthusiasm living in your will to become and to achieve. Lacking ambition and enthusiasm, it is difficult, maybe

Contemplate your choice of goals. I urge you to choose no more than two or three. My inner goals for this year are to inwardly live more kindly and more forgivingly.

Once you choose your inner goals, describe them. (I must build a meaningful understanding of kindness, not just imagine smiles and sweetness.) You can write about them as virtues. Write about their absence in your life or your failure in manifesting them in the past. Write about someone whom you admire for having these moods of soul shaping their thoughts, feelings, and behaviors. Look up quotes about these moods and copy them down, post them in social media. Create visual reminders: little posters with just the word or an inspirational quote and hang them around your home, your car,

---

“Imagine if nature had no drive to become. Winter would never become spring.”

---

impossible, to choose, let alone achieve an inner goal. You cannot become something new; you can only remain the same. You cannot unfold; you can only continue.

The first ambition and the first enthusiasm must be for conscious inner becoming. Outwardly much can happen to us beyond our control. Inwardly, we can control our inner response.

Imagine if nature had no drive to become. Winter would never become spring.

Penetrate your inner goals with your inner warmth. Be ambitious and enthusiastic about your mood of soul.

**WINTER'S INNER TASK**

Over the season of winter, we think about our inner goals.


your office. You can even make them the wallpaper for your phone, tablet or computer. Give yourself as many pokes as possible so that your thoughts turn frequently to your inner goal.

Share your inner goals with someone close to you. Invite her to boldly ask you over the next months how you are working with your inner goals. Let her help you see what is thwarting your intentions. Let her celebrate with you in how your inner life is evolving: the inner springtime of new awakenings around your goals; the inner summer cultivation that brings rich experiences of a new inner life; the inner autumn recollections and evaluations that reveal the lasting presence of the desired mood of soul.

## CHOOSING THE INNER GOALS OF RELATIONSHIPS

You can also choose an inner goal for relationships. Choose “a mood of the year” to focus on in specific relationships. Look at your friendships, your marriage, and your family (make sure your children are over nine years of age for this conversation, because that is the age when most of us become aware that we can direct our inner life). Every relationship has an inner life of its own. These relationship moods do not need to match your own inner goals.

I want to ask my grown children and my close friends what inner goal we could nurture in our relationship. Do we want our relationship to stand courageously, truthfully, creatively or tenderly? What would that look like?

While it may feel awkward to initiate this the first time and to make sure that at least every few weeks we bring attention to the shared inner goal, these morally bold conversations will deepen the inner qualities of the relationship. Don't we want a world where the inner mood of relationships is acknowledged with inspired ambition and encouraging enthusiasm? Where will this happen, if we don't do it ourselves? 

**LYNN JERICHO** offers numerous online courses for finding, knowing, and becoming your authentic self. She offers one-on-one conversation via phone or Skype for those seeking support for their spiritual, relational, and practical lives. [www.imagineself.com](http://www.imagineself.com)

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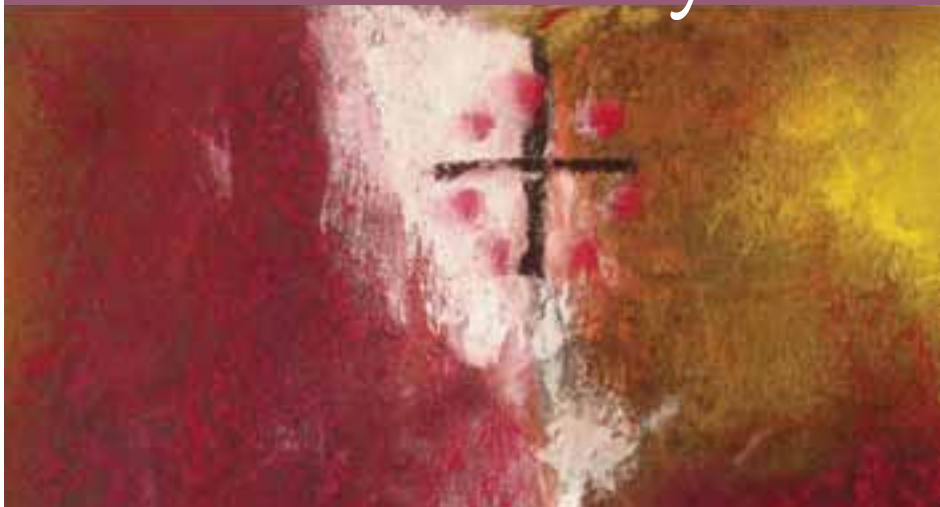
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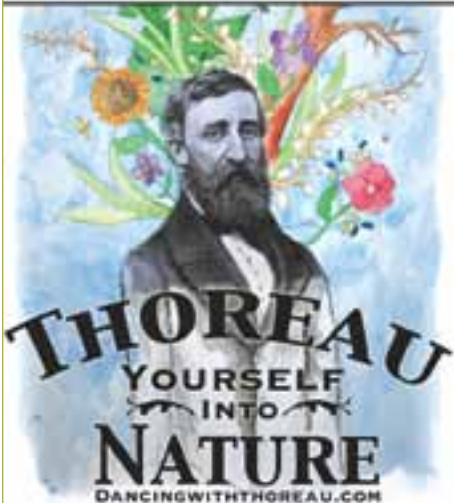
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Mad Hippie combines organic jojoba oil, orchid extract, green tea, and organic macadamia oil into a natural cream cleanser for any skin type. Leaves skin cleansed and moisturized without feeling greasy or dried out. This cleanser may very well become part of your daily beauty regimen for years to come!

**Green Tea Detox Sheet Mask**

BioRepublic has found a fabulous way for us to enjoy a mini facial at home! The biodegradable fiber sheet mask is infused with green tea extract and plant collagen. It fits onto the contours of your face without creating the mess that many masks do. Leaves skin feeling cleansed and soft. Try it out if you are looking for a soothing, cooling product for your skin. It works on any skin type and is 100% cruelty free.



**Play On Lip Crayon from Jane Iredale**

Lipstick is a favorite accessory and we think you'll love this vitamin E-infused crayon. It applies smoothly and evenly as a good lipstick should, and because it is a crayon, it doubles as a lip liner. Its texture feels creamy and comfortable, with long staying-on power. Leaves lips soft.

# Rites of Passage

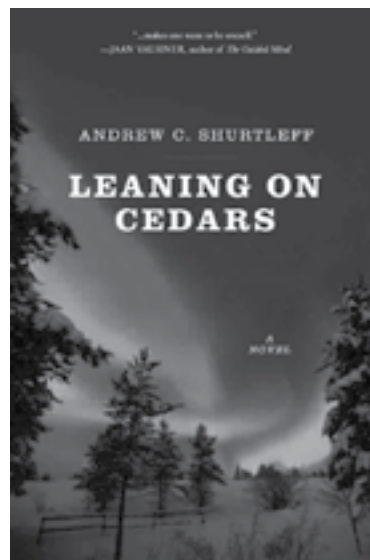
## a review of *Leaning on Cedars*

PATRICK W. COMSTOCK

**Leaning On Cedars**  
by Andrew C. Shurtleff  
*The Crossroad Publishing  
Company, 2013*

One of the remarkable features of modern American culture is that rites of passage—initiation ceremonies marking the transition from childhood to adulthood—have all but vanished. This makes modern American culture something of an anomaly, for initiation ceremonies have been a fixture in nearly all pre-modern societies. Often, the ceremony took the form of a vision quest, in which a young person was sent off into the wilderness, alone, to await a vision. What the ritual offered was the chance to put aside the influences of family, friends, and culture, and the chance to embark on adult life with an independent sense of purpose and direction.

Although the vision quest has largely disappeared from modern culture, it has been preserved in literature, and Andrew C. Shurtleff tells a gripping story of one man's vision quest in his



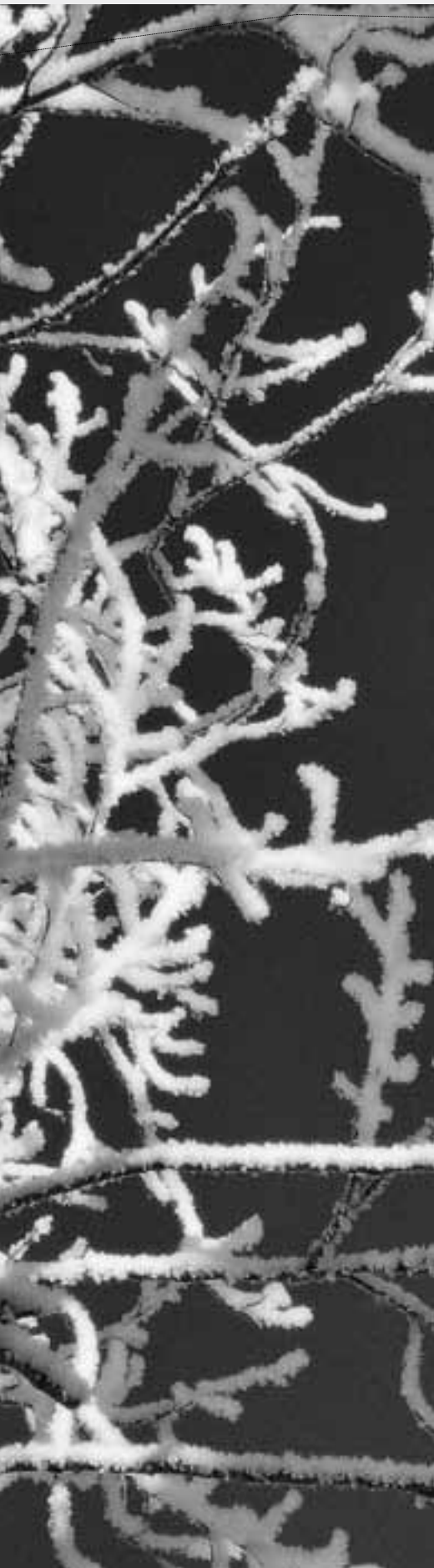
2012 novel *Leaning on Cedars*. Shurtleff, who earned a doctorate from Columbia University in 2015, offers readers a thoughtful, discerning meditation on philosophy, spirituality, and the meaning of human existence, and the book's subtitle—*A Story of Initiation for Our Time*—hints at an experience that has been updated and made relevant to the modern era.

The book's protagonist is Jason Chapman, a twenty-one year old Coloradan who has come to a crossroads in life. His

relationship with his girlfriend having come to an end, and he yearns for a fresh start, so he sets off on a solo backpacking trip in the wilderness of the Rockies in late March. The hike has an auspicious beginning, but soon a blizzard sets in, forcing Jason to struggle mightily against nature for his own survival.

Because Jason himself is a writer, readers have access to a doubly rich narrative—the story told by the omniscient narrator, and the story told through Jason's journal entries, which provide a vivid sense of his thoughts during the unexpected ordeal. By turns metaphysical, philosophical, and spiritual, *Leaning On Cedars* presents us with the fruits of Jason's harrowing experience, and, in the end, we come away inspired by Jason's fortitude and penchant for self-examination, and awed by his single-minded pursuit of his destiny. As Shurtleff writes, "He was willing to take the risk, the chance to embrace his destiny, and would allow nothing to stand in his way." ■





HENRY ADAMS

## west

FEB 12–14: Nevada City, CA **Pedagogical Foundation Training** with Christiaan Boele at the School of Uncovering the Voice. Move with confidence and joy in the discovery of your own natural singing voice. Sheryl Adler-Eldridge: 530.210.3208; [healing.round@gmail.com](mailto:healing.round@gmail.com); [www.werbecksinging.com](http://www.werbecksinging.com)

FEB 13 – 16: Fair Oaks, CA **Reigniting the Flame: Imagination, Inspiration, Intuition.** With Dennis Klocek. Annual Western Waldorf Educators' conference. Rudolf Steiner College: 916.864.4864; [conferenceregistration@steinercollege.edu](mailto:conferenceregistration@steinercollege.edu); [www.steinercollege.edu](http://www.steinercollege.edu)

FEB 18–19: Portland, OR **Home Health Care: Nurturing and Nourishing Ourselves and Children.** With Julie Griggs and Julie Foster at the Portland Waldorf School. [inquiry@portlandwaldorf.org](mailto:inquiry@portlandwaldorf.org); [www.lifewaysnorthamerica.org](http://www.lifewaysnorthamerica.org)

FEB 18–20: San Rafael, CA **New Impulse Conference: Keeping Heart in School** at the Marin Waldorf School. Bay Area Center for Waldorf Teacher Training: 415.479.4400; [info@bacwtt.org](mailto:info@bacwtt.org); [www.bacwtt.org](http://www.bacwtt.org)

FEB 18–21: San Francisco, CA **Rhythmical Einreibungen Part 1: Leg and Back.** For nurses, massage therapists and other caregivers with Anke Smeele RN, BSN. CEU's available for nurses. Teresa Ferrari: 415.250.2224; [tferrari13@gmail.com](mailto:tferrari13@gmail.com); [www.aamta.org/nurses](http://www.aamta.org/nurses)

FEB 20: Fair Oaks, CA **Perspectives on Biodynamics: Biodynamic Orchard Care and Fruit Tree Pruning.** Rudolph Steiner College: 916.961.8727; [rsc@steinercollege.edu](mailto:rsc@steinercollege.edu); [www.rudolfsteinercollege.edu](http://www.rudolfsteinercollege.edu)

MAR 4–7: Portland, OR **Pain: The Path from Prison to Portal** Spacial Dynamics Level II Course with Jaimen McMillan and John Takacs, DO. Spacial Dynamics Institute: 518.695.6377; [painlevel2.bpt.me](http://painlevel2.bpt.me); [www.spacialdynamics.com](http://www.spacialdynamics.com)

MAR 19: Fair Oaks, CA **Perspectives on Biodynamics: Biodynamic Animal Husbandry.** Rudolph Steiner College: 916.961.8727; [rsc@steinercollege.edu](mailto:rsc@steinercollege.edu); [www.rudolfsteinercollege.edu](http://www.rudolfsteinercollege.edu)

MAR 24–25: Portland, OR **Storytelling, Puppetry and Language Development** with Cheri Munske. How storytelling and puppetry support children's language development, a workshop for teachers, parents and speech therapists at the Portland Waldorf School. Mary O'Connell: 414.218.8558; [maryo@lifewaysnorthamerica.org](mailto:maryo@lifewaysnorthamerica.org); [www.lifewaysnorthamerica.org](http://www.lifewaysnorthamerica.org)

APR 16: Fair Oaks, CA **Perspectives on Biodynamics: Spring Planting and Weed Management.** Rudolph Steiner College: 916.961.8727; [rsc@steinercollege.edu](mailto:rsc@steinercollege.edu); [www.rudolfsteinercollege.edu](http://www.rudolfsteinercollege.edu)

APR 16: San Rafael, CA **Toy Making in Felt and Wool** CA Coast Parenting Handwork Seminar at the Marin Waldorf School. Marianne Alsop; [marianne@lifewaysnorthamerica.org](mailto:marianne@lifewaysnorthamerica.org); [www.lifewaysnorthamerica.org](http://www.lifewaysnorthamerica.org)

APR 23–30: Fair Oaks, CA **International Conference on Anthroposophic Physiotherapy and Physical Therapies** with the Medical Section of the Goetheanum, Physicians' Association for Anthroposophic Medicine PAAM, North American Anthroposophic Nurses Association NAANA and Rhythmical Massage Therapy Association of North America RMTA. Emphasis on the four cardinal organs of lung, liver, kidney and heart, with Michael Evans MD, Steven Johnson DO and others. [paamdrscourse@anthroposophy.org](mailto:paamdrscourse@anthroposophy.org); [esustick@aamta.org](mailto:esustick@aamta.org); [kathystutz@gmail.com](mailto:kathystutz@gmail.com); [www.paam.net](http://www.paam.net)

APR 26: San Rafael, CA **Wet Felting a Wall Tapestry** CA Coast Parenting Handwork Seminar at the Marin Waldorf School. Marianne Alsop; [marianne@lifewaysnorthamerica.org](mailto:marianne@lifewaysnorthamerica.org); [www.lifewaysnorthamerica.org](http://www.lifewaysnorthamerica.org)

## central

FEB 29–Mar 12: Ann Arbor, MI **Intensive Health Retreat** Designed for ambulatory individuals with chronic illnesses or anyone seeking to restore their life forces. Rudolf Steiner Health Center: 734.633.4365; [rsch@steinerhealth.org](mailto:rsch@steinerhealth.org); [www.steinerhealth.org](http://www.steinerhealth.org)

MAR 17–18: Austin, TX **Storytelling, Puppetry and Language Development** with Carol Toole. How storytelling and puppetry support children's language development, a workshop for teachers, parents and speech therapists at the Austin Waldorf School. Kelli Hoisington: 512.971.2223; kellihoisington@me.com; www.lifewaysnorthamerica.org

MAR 20–23: Austin, TX **Movement Teachers Conference** with Katie Moran and Jaimen McMillan at the Austin Waldorf School. Learn how to determine what, when, why and even how to bring movement activities to children. This course can be taken for Level II credit. Spacial Dynamics Institute: 518.695.6377; movement.brownpapertickets.com; www.spacialdynamics.com

APR 25–May 7: Ann Arbor, MI **Intensive Health Retreat** Designed for ambulatory individuals with chronic illnesses or anyone seeking to restore their life forces. Rudolf Steiner Health Center: 734.633.4365; rshc@steinerhealth.org; www.steinerhealth.org

## east

JAN 29–30: Chestnut Ridge, NY **Fundamentals of Waldorf Education** at the Sunbridge Institute. A hands-on workshop on the fundamentals of Waldorf Education, with Anna Silber. Sunbridge Institute: 845.425.0055; info@sunbridge.edu; www.sunbridge.edu

FEB 5–7: Ghent, NY **Feeling and Tonality** Painting as Awakening to the Reality of the Contemporary Soul. Workshop using www.newartschoolusa.org

FEB 7–12: Ghent, NY **Plants and the Living Earth**: Winter Intensive course for farmers, gardeners and apprentices with Craig Holdrege, Henrike Holdrege and Bruno Follador. The Nature Institute: 518.672.0116; info@natureinstitute.org; www.natureinstitute.org

FEB 14–19: Ghent, NY **Plants, Earth and Cosmos** The Dynamic World of Earth, Plants, and Stars: Working in Agriculture with Each Other and our Inner Self. Hawthorne Valley Farm: 518.672.7500; hvmarketing.wufoo.com/forms/p1cnjs2t0faj7bp

Feb 19: Kimberton, PA **How Do We Practice Spiritual Research?** Presented by Michael Ronall at Kimberton Hills Camp Hill. Sponsored by the Southeastern Pennsylvania Branch of the Anthroposophical Society in America. Sherry Wildfeuer: 610.935.0302

FEB 26–27: Chestnut Ridge, NY **Balance in Teaching** with Elizabeth Hall. Practical workshops for Waldorf educators. Sunbridge Institute: 845.425.0055; info@sunbridge.edu; www.sunbridge.edu

FEB 26–28: Chestnut Ridge, NY **A Chekhov Intensive in Dialogue Et Group Work** at the Threefold Education Center. Designed for students who have a basic grounding in the technique of Michael Chekhov. Students who have taken The Art of Acting with Laurie Portocarero are welcome; those who have studied Chekhov with other teachers may be admitted after consult. Bill Day: 845.352.5020x24; billday@threefold.org; www.threefold.org

FEB 26–28: Chestnut Ridge, NY **A Weekend of Singing** with Christiaan Boele. Move with confidence and joy in the discovery of your own natural singing voice. Shannon Boyce: 646.932.6062; shannonaliciaboyce@gmail.com; www.werbeckssinging.com; www.threefold.org

MAR 4–6: Winter Park, FL **Creating Health: Anthroposophy in Medicine, Agriculture, Education** with Dr Basil Williams. Movement and spoken word with Jeremiah Turner, and Jordan Stone. Singing with Barbara Bedingfield. Goethean Conversation with Joseph Savage. Waldorf School Association of Florida: 727.786.8311; kmaestrales@gmail.com



**SEND YOUR EVENTS TO:** editor@lilipoh.com. Please submit notices in the following format: Date (month/day), city, state, title and/or short description and contact information.

MAR 13–19: Kimberton, PA **Oil Dispersion Bath Training** Part 1/4 at Kimberton Hills Camp Hill. North American Anthroposophic Nurses Association in conjunction with the International Association of Oil Dispersion Bath Therapists according to Werner Junge, Frankfurt au Main, Germany. Janice Balaskas: 610.787.9188; jbrose7@verizon.net

APR 8–9: Chestnut Ridge, NY **Negotiation A Collaborative Leadership** with Joachim Ziegler and Jessica Heffernan Ziegler. Sunbridge Institute: 845.425.0055; info@sunbridge.edu; www.sunbridge.edu

## international

FEB 5–6: Vancouver, BC Canada **Moving from Surviving to Thriving** with Jaimen McMillan. Practical skills to create more space to breathe, enjoy and even laugh. Spacial Dynamics Institute: 518.695.6377; thrive2016.bpt.me; www.spacialdynamics.com

FEB 7–14: Buenos Aires, Argentina **International Conference on Anthroposophic Physiotherapy and Physical Therapies** with the Medical Section of the Goetheanum. Sandra Rivero: +54.11.4704.4700; imptargentina2016@gmail.com; www.medsektion-goetheanum.org

MAR 30–Apr 14: Centro de Terapia Antroposofica, Lanzarote, Canary Islands **In Search of Self-Renewal** Eurythmy and Nature Drawing Retreat with Jason Yates. Balancing the artistic practices of eurythmy and nature drawing, this retreat will focus on developing practical methods for self-renewal. Sarnia Guiton: 604.740.0676; sarnia@sophiaservices.ca; www.sophiaservices.ca

APR 20–27: Bangkok, Thailand **International Conference on Anthroposophic Physiotherapy and Physical Therapies** with the Medical Section of the Goetheanum. Porn Panosot: +66.083.244.1121; ipmtthailand@gmail.com; ipmtthailand.weebly.com; www.medsektion-goetheanum.org



# classifieds

Family looking to create "Camphill" style lifesharing opportunity for female with developmental disabilities on our working farm in upstate New York. Ideal person would have an interest in and benefit from a calming daily rhythm, spiritual nourishment, celebrating seasonal festivals, boundaries to media, engagement in meaningful work (including gardening, animal care, and handwork), and harmonious living with children and nature. Please contact Erika at [guineveres.garden@hotmail.com](mailto:guineveres.garden@hotmail.com)

**"Rebels from Olympus" Young Adult Novel** What happens to teenagers when the spiritual world crosses their paths? How does life change when a Roman goddess moves into the house next door? Part one of the Rebels Duet series for ages 12 and up. Visit [www.sandymilczarek.wordpress.com](http://www.sandymilczarek.wordpress.com).

**Inner Fire**, an anthroposophically inspired, proactive healing community offers the choice to recover from debilitating and traumatic life experiences, which often lead to addiction and mental health issues, without the use of psychotropic medications.

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**Maine Coast Waldorf School.** Founded in 1984 as Merriconeag Waldorf School, Maine Coast Waldorf serves some 250 students from Early Childhood through Grade 12. Explore Waldorf High School the Maine way! Host families available. 207-865-3900, Ext. 103, [MaineCoastWaldorf.org](http://MaineCoastWaldorf.org).

**For Sale:** 1400 sq ft condo in well-established co-housing community with working farm in southern NH. Two bedrooms, two full baths, full basement plus 3 floors. Platinum LEED certified. Diverse ages in community, great community for children. Great for homeschooling and working from home. Available Sept. 2016. Community website is <http://peterboroughco-housing.org/> E-mail [hughesbj4339@gmail.com](mailto:hughesbj4339@gmail.com) or call 919-472-4082 for more info.

**Triform Camphill Community** is accepting student admission applications from young adults (ages 18-28) with special needs in our work based residential program. please visit [WWW.TRIFORM.ORG](http://WWW.TRIFORM.ORG) or call: 518-851-9320 for more info.

**The Waldorf School of Garden City** Opening Worlds of Opportunity for 61 years! Visit us at [www.waldorfgarden.org](http://www.waldorfgarden.org) or call 516-742-3434.

**Eurythmy in the Workplace** Prepare to communicate change. Strengthen the social fabric. Build community in your board retreat. Bring movement to your workplace! Contact Barbara Richardson 117 Durham Road, Freeport, Maine 04032; 207-865-6482.

**Dr. Adam Blanning's Newsletter** Learn more about anthroposophic approaches to life--subscribe to for free! [www.DenverTherapies.com/blog](http://www.DenverTherapies.com/blog)

**Institute for Eurythmy in the Work Life** inspiring positive action and creating self awareness. Consulting, workshops, retreats. For schools, businesses and non-profits. Move to align your mission and values with your work. Leonore Russell and Associates in Understanding and Managing Change. 516-581-5696/ [www.understanding-managing-change.com](http://www.understanding-managing-change.com)

**Merriconeag Waldorf School**, Early Childhood through Grade 12. Explore Waldorf High School the Maine way. Host families available. 207-865-3900, Ext. 103, [www.merriconeag.org](http://www.merriconeag.org)

**RAVENSWOLD-Camphill inspired initiative** on Olympic Peninsula in beautiful Washington state, 501c3, 4 acres adjacent to Sunfield WS, seeks mature, enthusiastic, visionary pioneer with Camphill experience. [imperry10@gmail.com](mailto:imperry10@gmail.com).

**New community on Whidbey Island** off the coast of Washington. Walk to Langley village and the sea. Small-house focused, semi-rural, large biodynamic garden, Waldorf school in the community. Join us, create a community of support and respect for people and the planet! Christy Korrow: [christy@lilipoh.com](mailto:christy@lilipoh.com); visit [www.upperlangley.wordpress.com](http://www.upperlangley.wordpress.com).

**Seeking Houseparents and Residents** - For more information about The Lukas Community, serving the lifelong needs of adults with developmental challenges, see our ad or visit [www.lukascommunity.org](http://www.lukascommunity.org)

**The Waldorf School of Pittsburgh** Seeking Early Childhood and Grade Class Teachers. Please contact Administrator at 412-441-5792 or email [resumé to: info@waldorfpittsburgh.org](mailto:resumé to: info@waldorfpittsburgh.org)







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## COURAGE

We can transcend our traumas by recognizing that what appear as problems are really gifts in disguise. Every pain we suffer carries within it the seed of a greater opportunity. So many times, the greatest problems of our lives turn out to be the biggest blessings because they challenge us to be better, grow stronger and reach farther. Most often, we come through difficult times having been changed in ways we never would have been without the experience. If we miss the gift inside our pain and resort to blaming or self-pity, we simply suffer. If we have the courage to recognize our problems as spiritual signposts that carry messages for us, then we can gratefully accept the gift and transmute it into a lesson of love, and love is a healing force. Just as every problem proposes its own solution, every pain always contains the exact amount of love inside to sooth its own sting.



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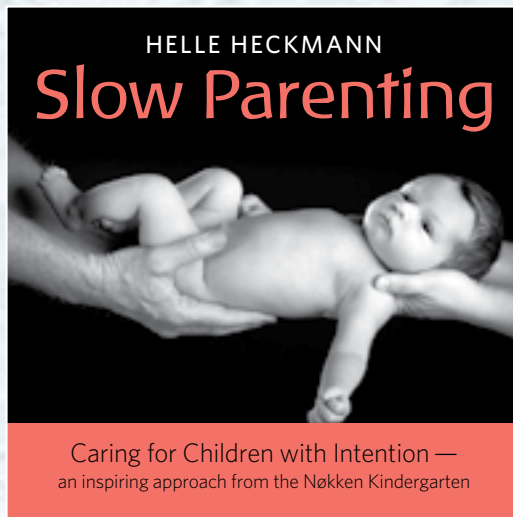
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