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dear readers

As summer comes to an end, I hope that you have all had the chance to find safe and creative ways to spend time with loved ones. Here in the Pacific Northwest, we are grateful for all of the outdoor spaces, both urban and rural, where we can come together and keep families, communities, and neighborhoods connected. Whether that is outdoor spaces to eat and drink, or parks where we can walk, picnic, and people-watch.

This weekend we brought books and snacks to the park and spent the day chatting, reading, and we even did a bit of yoga. Over last several months, we have convened in new and unexpected ways, from bringing a music speaker to a large park in the city and starting a spontaneous socially distanced dance party, we've attended farmers markets in new cities, found a Vietnamese night market centering queer and trans vendors, and we have just strolled the avenues, walking and greeting others, through our masked encounters, making eye contact with others we do not know.

Our daughter lived in Argentina for some time and always remarked at how large groups of young adults, families, and people of all ages would gather and spend the day at the park. I also think of nights in Sorrento, Italy, and how the neighborhood folk would come out at dusk and stroll—neighbors greeting neighbors, young people looking for love, families out for a snack or some gelato. In the US especially, even before COVID, we have been so hyper-individualized and sequestered from each other. Now the pandemic has asked us to reconnect in outdoor public spaces, to find that eye contact with strangers, and to experience the joy of "being out and about" amongst our neighbors. As we find ways to be safe and together at the same time, many of the new ways to have fun include participation in public outdoor spaces.

For those of us in urban areas both large and small, enjoying the privilege of buying a snack, a meal, and knowing we have a safe home to return to, be generous and open-hearted to those who live on the streets—and let them know they are seen. I'll share something my family did, which was to make up gift bags to give to unhoused community members. We keep these in our car and pass them out as needed. You can get creative and make your own!

24-quart ziplock baggies. In each we put:
1 Bottle of water
Pair of socks
Mask
Package of hand wipes
2 Granola bars
2 Fruit breakfast bars
1 Fruit leather

Christy Koerow

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 anthroposophic approach to health; encompassing holistic therapies, preservation of childhood, education, the arts, community, agriculture, nutrition and social.

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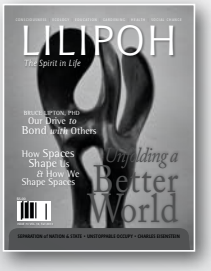

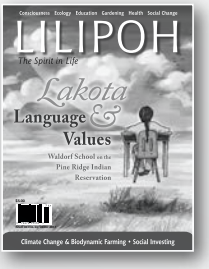

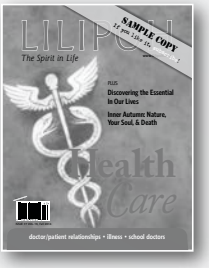

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“ONE OF THE MAJOR PROBLEMS IN THIS TIME OF HECTIC LIFESTYLES IS FINDING A BALANCE IN OUR RHYTHMS.

Rhythms
Tuning the Higher Strings Within Us

JEANNE SCHIRM, RN, ANS

Our bodies long for rhythm

All life processes in man and nature love rhythms and sequences of time. However, we do not come into life with all our rhythms regulated. The rhythms in the infant and child are still undeveloped and need the parents' support and guidance. Because we are free to control and influence many of these rhythms, we may fall into the error of disregarding their importance. However, lack of attentiveness to rhythms for long periods can cause physical collapse resulting in illness.

> "RHYTHMS GIVE US STRENGTH. ANY RHYTHMICALLY REPEATED ACTION TAKES LESS EXERTION AND ENERGY THAN A ONE-TIME ACTION PERFORMED AT AN UNUSUAL TIME OR UNDER UNUSUAL CIRCUMSTANCES.

> “LIVING INTO THE SEASONS, THE SEQUENCE OF DAY AND NIGHT AND THE LIFE CYCLES OF OUR BIOGRAPHY BRING HEALTHY MATURATION. IN THIS WAY WE CAN CONNECT WITH ALL OF CREATION.

One of the major problems in this time of hectic lifestyles is finding a balance in our rhythms. Our bodies long for rhythm. All our organs have their own rhythms, which need a schedule for sleeping, bathing, working, and rest. We have what is referred to as an internal clock, or circadian rhythm, which regulates all our body's functions over a cycle of twenty-four hours. It is known in Chinese medicine and anthroposophical medicine all our organs have a rhythm and times of the day when they function optimally. For instance, the liver has a regenerative time from three o'clock in the afternoon to three o'clock in the morning. In light of this rhythm it is best to eat our heavy meals, proteins, oils et cetera at breakfast and lunch, to eat light at supper, and never to eat late at night.

Enough sleep is one of the most important prerequisites for good health. Sleep patterns should follow the rhythms of the sun. Ideally we should get up early with the sun, no later than eight o'clock in the morning, and go to bed not too long after the sun sets for children and no later than eleven o'clock at night for adults. Problems with rhythms arise when the internal rhythms become out of sync with the surrounding environment. This can occur, for example, with shift work, long work days, heavy work loads, high stress, or travel. It often takes several days to fully adjust our circadian rhythms to a new schedule. Going back and forth between schedules over a period of time can result in illness. Sleep rhythms, which renew us physically and spiritually, need to follow a regular time schedule uninterrupted as much as possible.

Regular rhythms foster good habits

Rhythms give us strength. Any rhythmically repeated action takes less exertion and energy than a one-time action performed at an unusual time or under unusual circumstances. Our rhythms and habits develop our character and personality and also strengthen our will. Learning to observe regular times for eating and sleeping, and structuring our day so it allows for a breathing process, helps us meet the demands of life in a more productive

way. As in nature, we need healthy rhythms to be healthy.

We find our connection to nature and the cosmos through rhythms

Rhythms connect us to nature and the cosmos. The rhythms which regulate the course of the planets against the fixed stars are also reflected in the life processes of the plants, animals, and human beings. Living into the seasons, the sequence of day and night and the life cycles of our biography bring healthy maturation. In this way we can connect with all of creation.

Waldorf education is founded on healthy rhythms

A model out of which one can connect to the importance of rhythms for children is Waldorf education. The very foundation of Waldorf education is based in rhythms. There are patterns of activity during the day. For example, the morning verse and circle time are anchors in the day which children can count on and orient themselves to. There are repetitive words in the verses and songs that are a part of the activities and

games. The daily, weekly, and seasonal rhythms of nature are brought to the children through activities such as baking, gardening, nature walks, and creative play. These many rhythms help develop a sense of security in children and help them to move through the world with confidence, especially if also followed at home.

takes at least four weeks for a new habit to form, Waldorf education divides instruction into four-week subject blocks wherever possible.

Yearly rhythms bring the possibility of adaptation. Anything we have experienced or done for a year truly lives and stays with us. Additionally, through a year we can follow the seasons and their meaning in our inner lives such as historical

> “RHYTHMS OF NATURE ARE BROUGHT TO THE CHILDREN THROUGH ACTIVITIES SUCH AS BAKING, GARDENING, NATURE WALKS, AND CREATIVE PLAY.

Rhythms can be daily, weekly, monthly, and yearly

There are many ways we can cultivate rhythms in our lives and the lives of our children. We could start with daily rhythms, that could include all life's necessary actions such as bathing, eating, playing, and sleeping which should all be at regular times. Also each day of the week could have a special meaning. For example, there might be certain chores and tasks for some days while Sunday might be more of a festive day in a family home.

In monthly rhythms, each month has its unique name. One could have a special calendar for the months, or observe seasonal changes. The monthly rhythm can be one of recuperation, habit development, and stabilization. Because it

events, birthdays, and yearly seasonal holidays. These times also strengthen our relationships to family, community, and nature. Gardening is, of course, an ideal way to use daily, monthly, and yearly rhythms to know more deeply, every year, the natural world.

> *Nature is an aeolian harp, a musical instrument whose tones are the re-echo of higher strings within us.* —NOVALIS

This article is from Essentials of Homecare *by Jeanne Schirm, RN, Anthroposophic Nurse Specialist and member of the North American Anthroposophic Nurses Association.*

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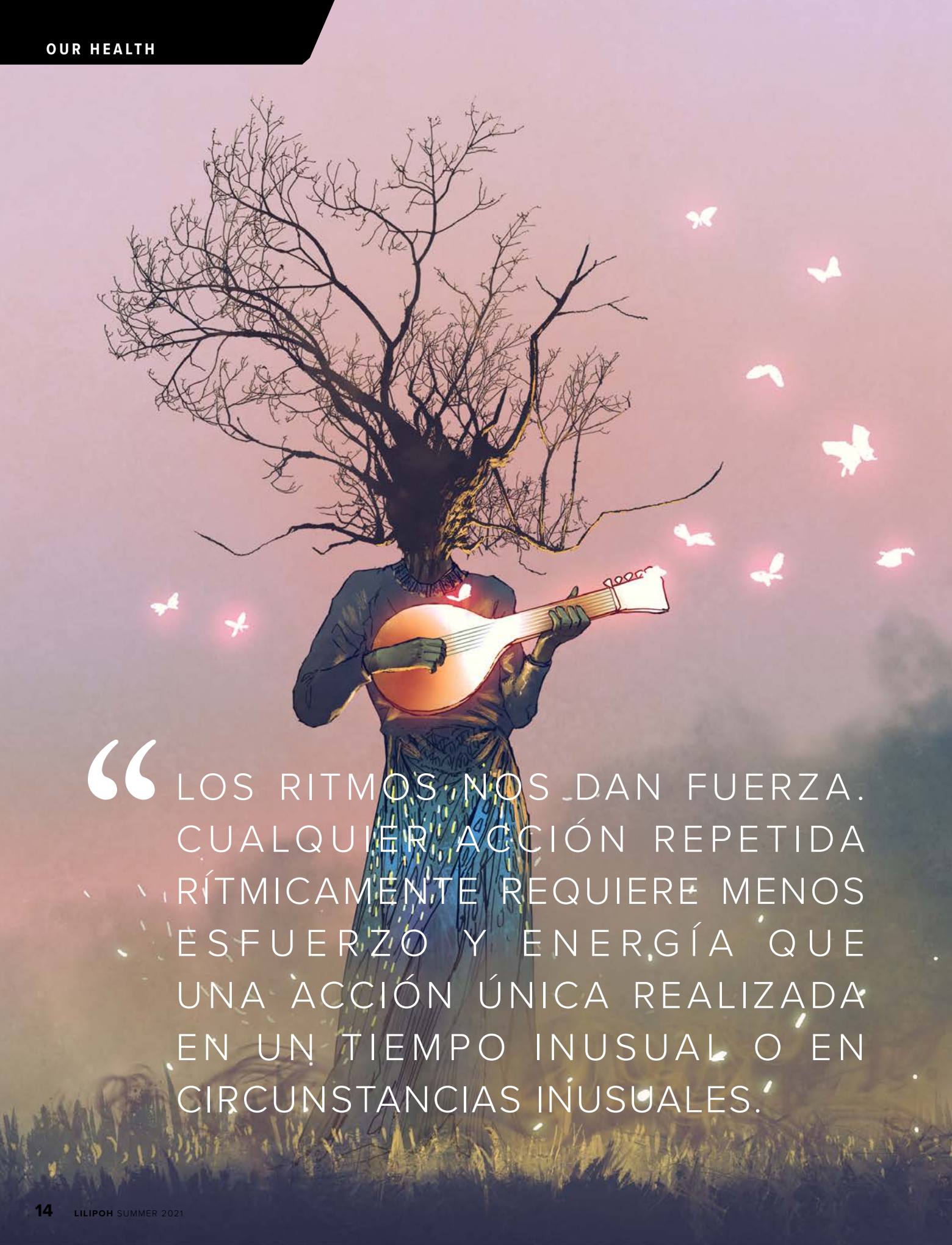

> “LOS RITMOS NOS DAN FUERZA. CUALQUIER ACCIÓN REPETIDA RÍTMICAMENTE REQUIERE MENOS ESFUERZO Y ENERGÍA QUE UNA ACCIÓN ÚNICA REALIZADA EN UN TIEMPO INUSUAL O EN CIRCUNSTANCIAS INUSUALES.

Ritmos
Afinando nuestros cuerdas superiores

JEANNE SCHIRM, RN, ANS

Nuestros cuerpos necesitan ritmo

En todos los procesos de la vida del hombre y la naturaleza hay ritmos y secuencias de tiempo. Sin embargo, no llegamos a la vida con todos nuestros ritmos regulados. Los ritmos en el infante y el niño todavía no se han desarrollado y necesitan de sus padres —apoyo y guía—. Como somos libres para controlar e influir en muchos de estos ritmos, podemos caer en el error de desechar su importancia. Sin embargo, desatender los ritmos por períodos largos de tiempo puede provocar el colapso físico y resultar en enfermedad.

Nuestros cuerpos necesitan ritmo. Cada uno de nuestros órganos tiene su propio ritmo; es necesario un horario para dormir, bañarse, trabajar y descansar. Tenemos lo que se llama un reloj interno o ritmo circadiano que regula todas las funciones de nuestro cuerpo en un ciclo de 24 horas. Se sabe en la medicina china y en la medicina antroposófica que todos nuestros órganos tienen un ritmo y horas del día en las que funcionan de forma óptima. Por ejemplo, el hígado tiene un ciclo regenerativo desde las 3pm hasta las 3am. A la luz de este ritmo, es mejor comer nuestras comidas más pesadas, proteínas, aceites, etc. en el desayuno y el almuerzo y comer liviano en la cena, nunca tarde en la noche.

Dormir lo suficiente es uno de los requisitos más importantes de una buena salud. Los patrones del sueño deberían seguir los ritmos del sol. Idealmente nos deberíamos levantar temprano, con el sol, no después de las 8am, e ir a la cama no mucho después de que el sol se haya puesto, los niños, y no más tarde que las 11pm, los adultos. Los problemas con los ritmos llegan cuando nuestros ritmos interiores se salen de sintonía con el ambiente que nos rodea. Esto puede suceder, por ejemplo, gracias al trabajo por turnos, largas jornadas, pesadas cargas de trabajo, stress o viajes. A menudo son necesarios varios días para ajustar nuestros ritmos circadianos a un nuevo horario. Idas y vueltas en nuestros horarios por un período de tiempo pueden llevarnos a la enfermedad. Los ritmos de sueño que nos renuevan física y espiritualmente necesitan seguir un horario regular ininterrumpido por el mayor tiempo posible.

Los ritmos regulares crean buenos hábitos

Los ritmos nos dan fuerza. Cualquier acción repetida rítmicamente requiere menos esfuerzo y energía que una acción única realizada en un

tiempo inusual o en circunstancias inusuales. Nuestros ritmos y hábitos desarrollan nuestro carácter y personalidad y también fortalecen nuestra voluntad. Aprender a respetar horarios para comer y dormir, y a estructurar nuestro día de modo que permita una respiración pausada, nos ayuda a cumplir las demandas de la vida de una forma más productiva. Como la naturaleza, necesitamos ritmos sanos para estar sanos.

La educación Waldorf está basada en ritmos sanos

Un modelo con el que uno puede conectarse con la importancia de los ritmos en los niños es la educación Waldorf. La base misma de la educación Waldorf se apoya en los ritmos. Hay patrones de actividades durante el día. Por ejemplo, la oración matutina y la hora de la ronda son pilares con los que los niños pueden contar y orientarse. Hay palabras repetidas en las oraciones y las canciones que son parte de las actividades y los juegos. Los ritmos naturales de los días, las semanas y las estaciones llegan al niño en actividades como la panadería, la jardinería, caminatas en la naturaleza y juegos creativos. Todos estos ritmos ayudan a desarrollar un sentido de seguridad en el niño y lo ayudan a atravesar el mundo con confianza, en especial si se continúan en la casa.

> “VIVIENDO LAS ESTACIONES, EL PASO DEL DÍA Y LA NOCHE Y LOS CICLOS VITALES DE NUESTRA BIOGRAFÍA NOS HACEN MADURAR DE FORMA SANA. DE ESTE MODO NOS PODEMOS CONECTAR CON TODA LA CREACIÓN.

Encontramos nuestra conexión con la naturaleza y el cosmos mediante ritmos

Los ritmos nos conectan con la naturaleza y el cosmos. Los ritmos que regulan el curso de los planetas contra las estrellas inmóviles también se revelan en los procesos vitales de las plantas, los animales y los seres humanos. Viviendo las estaciones, el paso del día y la noche y los ciclos vitales de nuestra biografía nos hacen madurar de forma sana. De este modo nos podemos conectar con toda la creación.

> LOS RITMOS NATURALES LLEGAN AL NIÑO EN ACTIVIDADES COMO LA PANADERÍA, LA JARDINERÍA, CAMINATAS EN LA NATURALEZA Y JUEGOS CREATIVOS.

Los ritmos pueden ser diarios, semanales, mensuales y anuales

Hay muchas formas en que podemos cultivar ritmos en nuestras vidas y las vidas de nuestros niños. Podemos comenzar con ritmos diarios, que pueden incluir todas las actividades esenciales de la vida, como bañarse, comer, jugar y dormir, todas las cuales deberían tener tiempos regulares. También cada día de la semana puede tener un sentido especial. Por ejemplo, puede haber ciertas tareas y deberes para algunos días y el domingo puede ser más bien un día festivo en un hogar de familia.

En los ritmos mensuales, cada mes tiene un nombre único. Uno podría tener un calendario especial para los meses, o prestar atención a los cambios en las estaciones. El ritmo mensual puede ser de recuperación, desarrollo de hábitos y estabilización. Se requieren al menos cuatro semanas para formar un nuevo hábito. La educación Waldorf echa mano de esto al dividir las clases en bloques de cuatro semanas siempre que es posible.

Los ritmos anuales conllevan la posibilidad de adaptarse. Cualquier cosa que hagamos o experimentemos por un año realmente vive y se queda con nosotros. Además, a lo largo del año podemos seguir las temporadas y sus significados en nuestras vidas interiores, tales como eventos pasados, cumpleaños y celebraciones anuales. Estas ocasiones también fortalecen la relación con nuestras familias, comunidades y la naturaleza. La jardinería es, por supuesto, una forma ideal de que los ritmos diarios, mensuales y anuales nos lleven a conocer más profundamente, cada año, el mundo natural.

> *La naturaleza es un arpa eólica, un instrumento cuyos tonos son el eco de una armonía superior dentro de nosotros.*
> —NOVALIS

El artículo es parte de Essentials of Homecare, *de Jeanne Schirm, RN, Enfermera Antroposófica y miembro de la Asociación Norteamericana de Enfermeras de Antroposofía.*

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Sense Portals:
Sound and Hearing, *Part 2*

What Did You Say?

DAVID TRESEMER, PHD

When we look at the psychology of a moment, we begin to understand the quick experiences which zip by are important. We may misunderstand what someone said, then clear it up. The whole affair appears to be forgotten, but is it forgotten? Psycho-dynamics move very quickly through the aware-zone, and then are lodged in dark mud deep down, to come up with surprising persistence and accuracy when triggered. When we hear the words, "what did you say?," we can feel into those communicating, including ourselves, how the quick spark of anxiety (which comes from misunderstanding) is metabolized, or not. We can even feel where the anxiety pattern goes—in the body.

When the question "What did you say?" relates to words garbled and misunderstood, it comes with another closely related sense, the *sense of word*. We will work with that sense later. We

> "THE NICEST WORDS CAN BE DELIVERED WITH DISMISSAL, FLATNESS, EVEN POISON. OR THE SOUND QUALITY CAN HAVE ENERGY, HEART-WARMTH, A QUALITY OF ANGEL SONG.

are interested here in how "What did you say?" relates to a reaction to the pure sound of the communication. Sometimes this misunderstanding is from a discontinuity between tone and word-content—words which don't go together with the tone. Sometimes it's a tension or nastiness in the tone—in the sound. The nicest words can be delivered with dismissal, flatness, even poison. Or the sound quality can have energy, heart-warmth, a quality of angel song. This is the territory of the *sense of sound*, the focus of this piece.

Echoes of experiences in any of the twelve senses are stored in the energy and physical bodies. I use *echoes* as it relates to the *sense of sound*. An echo of experience in my own energy and physical bodies is of late nights where a small singing group had admittance to Thoronet Abbey, the temple of sound. Our songs were brief, with harmonies chosen carefully because, after we sang a phrase, it would come back as an echo. The new notes combined with the echoes in thirds and fifths, creating new harmonies. We sang; the echoes came back; we sang into them. The echoes mixed together, and amazingly grew in volume from our original voices. It took thirty full seconds to move from piercing new harmonies through echoes sloshing down the hallways to silence. Clearly, this was an important echo of experience zipped away into the deep mud of my own life, to be triggered again in writing this piece.

Who gifted human beings with the sense of hearing? To a Darwinist, it may be stated simply thus, it came about by selection of the fittest because it had survival value. Anthroposophy suggests instead angels gift sound and manage it—not just a gift whose donor has gone on to other things, but rather angelic givers who engage in active management of sound and hearing. Look at the detailed route through which sound goes, a far longer route than any other sense. It begins

> "FROM THE SOUNDSCAPE, WE KNOW WHERE WE ARE.

with the auricle (or pinna or outer ear). To focus attention on this, we recently asked a group of students to sit in a circle and look to the person on their right. Because each person was also looking to the right, what everyone saw was the glorious auricle, a part of our appearance often ignored. We then asked them to draw the ear before them. They exclaimed, "Look at the spirals! Look at the curves!" The outer ear massages the pulsing air into spiraling forms, going through the air of the ear canal, then to the hard surface of the eardrum (element of earth), then through bones (also earth element), then into a sack of fluid (water) into which a hundred thousand hair cells (stereocilia) are each tuned to different frequencies of the vibration of the liquid. The subtle experiences of those sensitive hair cells are translated as nerve impulses to the brain. All the elements are involved, under the supervision of angels, a true gift, our *sense of sound*.

How do hearing and balance complement each other? Let us consider the explanations from the zodiac. In another life example wherein an improvised explosive device (IED) detonates, the shock is felt more by the torso than by the ears; it's through the torso the sound wave shock is carried by the blood to the brain, where it can wreak great damage. This relates to the zodiacal

being who gifts the sense of hearing—the crab (Cancer, who also gifts the rib basket, spine from pelvis to cranium, and the diaphragm, the strong and flexible container of the organs of the torso). The balancing complement of the crab is the goat (Capricorn, who gifts all joints, especially the main joints of knees and elbows, where strength and flexibility are also important). The goat gifts the sense of balance. Together Cancer and Capricorn's gifts complement our hearing and balance.

Every sense has a *scape* that is constantly active, usually at a very low level of awareness, yet one of which we can be made more aware. Soundscape opens swiftly to our attention—listen to the many sounds happening around us. We hear them all the time, even when sleeping. From the soundscape, we know where we are. We can close our eyes and hear the faint sounds to which we orient. We know what direction the sounds come from. Most sounds come from the horizontal, sometimes a little above horizontal, or a little below. The soundscape thus orients us to up and down, thus to balance. As an example, when in a super-insulated sound-free room at an experimental psychology laboratory, I felt this absence of orientation, and it made me dizzy; the complete lack of sounds impacted my sense of balance. To paraphrase Helen Keller, lack of sight isolates one from things and lack of hearing isolates one from people. This may be why many people have a radio or television going in the background, too low to hear the words, but clear enough to hear these human sounds. I have theorized this low mumble resembles what people sensed in the womb—human voices that orient us to the world of the living, greeting us from spirit lands where sound is not the most important sense. Perhaps people who mumble and murmur and subvocalize are practicing self-soothing—if no other human voice gives comfort to the soundscape, then we might provide this service to ourself. In the womb, lacking a necessity for balance, sound is the mode of orientation. In quiet soundscapes the human recreates this orientation as comfort.

> "LOSS OF HEARING CAN THUS CAUSE A SENSE OF ISOLATION AND CONSEQUENT DEPRESSION AS THE PERSON NO LONGER LIVES IN THE HUMAN SOUNDSCAPE.

Loss of hearing can thus cause a sense of isolation and consequent depression as the person no longer lives in the human soundscape. Why do people put up with parties where the conversations are overtopped by loud music? Perhaps it is the soundscape. People are willing to shout at the person next to them, and persist in conversation which, having lost many of the words to the noise, is no longer about words, but about sounds uttered between human beings. Pondering the polarities of senses helps when there is trauma or deficit in one of those senses. A therapy can approach from the opposite sense mode. Difficulties in hearing can be approached by practice in balance—through eurythmy, for example. Likewise, difficulties in balance can be approached through greater awareness of sound.

Revisiting the triggered soundscape of our lives (lodged in the dark mud of memory) when we hear the words, "what did you say?," can feel into the body, the physical space, with loving kindness and even compresses of yarrow tea!

David Tresemer, PhD, taught in the certificate program in Anthroposophic Psychology **AnthroposophicPsychology.org**, and presently, at the StarHouse **TheStarHouse.org**, with his spouse, Lila, about the 12 Senses (online course available).

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KIERAN MURPHY

2.7 billion years of human life could be saved for 211 million people by reversing type 2 diabetes. Why is the medical community not embracing a simple, proven solution?

I am nothing special. Or I am very special. Depending. Like you, perhaps. I'm an ordinary person. I'm a father, son, husband, brother, and lover of family. I'm an impatient patient. I'm a businessman, which means I'm practically minded and a questioner of things, or so I like to think. I'm a man with type 2 diabetes or a man without diabetes, depending. I say this because most people believe type 2 diabetes is a life sentence—an incurable, progressive disease with inevitable, grim outcomes. This defeatist paradigm informs the usual treatments—an ever-increasing amount of drugs; half-hearted, often contradictory attempts to modify what patients eat; and a dose of scare tactics and blame. Studies show the drugs don't work, and the half-hearted changes to diet don't help much either. As frightened patients progress to the grim outcomes, the failure of their treatments isn't questioned. Instead, with circular logic, the failure reinforces the paradigm.

Is type 2 diabetes a life sentence? Incurable? If so, how are an increasing number of patients reversing the disease? According to the paradigm, reversal is impossible. Yet trials, including DIRECT (sponsored by Diabetes UK), show a remission rate of up to fifty percent is possible, with up to ninety percent success for recently diagnosed patients. The ramifications are staggering for an estimated 422 million people worldwide suffering with diabetes. The financial cost is $825 billion per annum. The human cost is higher. It is the leading cause of non-traumatic amputations, with a million legs lost a year, and the leading cause of adult-onset blindness. Diabetics have a fifty percent greater chance of depression and, for men, erectile dysfunction. Diabetics develop cancer, stroke, dementia, and Alzheimer's in higher numbers. We are more than twice as likely to die of heart, liver, kidney failure, and COVID-19. We are more likely to die

“THE PIONEERING PATIENTS WHO CAME BEFORE ME, THE CHORUS OF JOYFUL INDIVIDUALS IN REMISSION, GAVE ME HOPE.

of all causes, with a life expectancy thirteen years less than the general population. That's 5.486 billion years of lost life and a world of heartache for loved ones.

I was diagnosed eight months ago and heard the usual, "Diabetes is a life sentence (but don't lose heart, it's not a death sentence—with a bit of luck you can push off the worst parts for a good few years)." I was given the usual prescription and contradictory advice. I was informed carbohydrates raised blood sugar, then I was told I should eat them at every meal. I was warned about sucrose (white sugar) but encouraged to enjoy desserts (in moderation). I was admonished to switch from white bread to brown bread, even though carbohydrates are similar in both and brown bread often is made with sugar or molasses. I was instructed to eat less and get off the couch, even though I was already exercising daily. I was told to lose weight (but not too fast) as if I hadn't tried. I was warned about strokes, heart attacks, and ulcers and urged to inspect my feet every night for wounds which could lead to amputation. I was given an appointment for retinal screening to check whether I was going blind. I asked a few questions, but not many. I felt too dispirited and pinch-faced with worry to do so.

When I came home, I sulked for two weeks. I am, however, an impatient patient, and questions I didn't ask began to bother me to the point that I stopped sulking and started researching. I soon discovered online the joyful voices of individuals who had put their diabetes into remission. How did they avoid the life sentence? Simple. By rapidly losing weight, especially fat around the abdomen. "Ha, ha," you might laugh. "Losing weight, simple? Have you tried? Everyone knows how hard it is." What if it was simple, though? What if our failed attempts were due not to our shortcomings but incorrect advice? Dr. Jason Fung starts his book *The Obesity Code* as follows:

> "AS FRIGHTENED PATIENTS PROGRESS TO THE GRIM OUTCOMES, THE FAILURE OF THEIR TREATMENTS ISN'T QUESTIONED. INSTEAD, WITH CIRCULAR LOGIC, THE FAILURE REINFORCES THE PARADIGM.

"The art of medicine is quite peculiar. Once in a while, medical treatments become established which don't really work. Through sheer inertia, these treatments get handed down from one generation of doctors to the next despite their lack of effectiveness. Consider the medicinal use of leeches (bleeding) or routine tonsillectomy. Unfortunately, the treatment of obesity is also one such example."

The treatment of type 2 diabetes is another example. Dr. Fung also wrote *The Diabetes Code*. For diabetics, he suggests a high fat, low carbohydrate diet combined with intermittent fasting to reverse the disease. It worked for me. I lost twenty-one kilograms of weight and brought my blood sugar into the normal range in three months. Most surprisingly, I didn't find it especially difficult. Of course, I missed the sugar, especially in the first weeks as my body adjusted. Of course, I missed the pasta, bread, rice, and all the other delicious foods with which I used to stuff myself. However, I'm practically minded, so I set about finding, preparing, and enjoying foods I *could* eat. When I wobbled, I thought of the thirteen additional years of life I'd have to love my family if I persisted. I would have a higher chance of walking with them with both my legs and seeing them with eyes that could still see. I'd have a better chance of avoiding dementia, and I wouldn't wish dementia on anyone.

There weren't many wobbles, though, especially once the fat started melting away. Again, I didn't find it especially difficult. The numbers back this up. As stated earlier, studies show significant changes to diet (very low calorie, low carb, fasting, or a combination of the three) put up to an astonishing fifty percent of diabetics into remission, and that number is an average, including people who have been sick for a long time. This means they maintain healthy blood sugar without the need for medication, just as they did before their diagnosis. "Wow!" you might say. "Fifty percent of 422 million is a potential of 211 million people whose health could

> "I'M AN ORDINARY PERSON. I'M BOTH LAZY AND INDUSTRIOUS. I'M WEAK AND STRONG, DEPENDING. I'VE BEEN THIN AND FAT AND THIN AGAIN. I DEVELOPED AND REVERSED DIABETES.

be transformed for the better. It's a potential savings of up to 2.743 billion years of human life and $413 billion in medical costs. Surely this has galvanized the entire health community? Surely they are rapidly rolling out an entirely new way of treating diabetes?" Well … no. Why? Vested interests, perhaps. Or inertia, as Dr. Fung says. Habits become entrenched, and paradigms can prove resistant to evidence, leading to denial.

Dr. Jason Fung points to another possible reason—we view obesity (and, by extension, diabetes) as a defect of character. Since it's a moral failing, perhaps we don't deserve better outcomes. This makes sense to me, for I was the first to blame myself for getting fat and for my diagnosis, and I have heard the disparagement and judgment in the language surrounding type 2 diabetes. It's a "lifestyle disease" for "ignorant" people who make "bad" choices. You're "lacking in willpower." You "let yourself go." You "can't resist" sweets or alcohol or both. You must be eating the "wrong" things and not doing the "right" things. You're "unwilling" or "too stubborn" to exercise more or eat less. You "don't try" hard enough. You "give up." Such talk shifts the blame for poor outcomes from the dietary advice and medical care to the patients. After all, the treatments and dietary advice might work if we weren't so lazy/stupid/weak/unmotivated/gluttonous/dissolute.

Of course, such language creates a problem in understanding lazy/stupid/weak/unmotivated/gluttonous/dissolute people like me who *do* improve their lot—who manage to lose weight and reverse diabetes. The answer, for those who don't fit a paradigm, is usually that we must be exceptional. Special. This keeps the model intact. When I told friends and relatives how my blood test came back normal, several complimented my "exceptional willpower." Others said the same when they saw how much weight I lost. I shrugged, annoyed. Doesn't calling me "exceptional" by definition exclude and demoralize the many who might wish to try to reverse

BEFORE

AFTER

their disease? I don't think I have exceptional willpower. Otherwise, wouldn't I have lost weight earlier and avoided diabetes completely? I'm an ordinary person. I'm both lazy and industrious. I'm weak and strong, depending. I've been thin and fat and thin again. I developed and reversed diabetes. I didn't become a better person to achieve remission. I didn't solve any character defects to do so.

I succeeded simply because I found good advice and explanations which made sense. I learned from Dr. Sarah Hallberg, Dr. David Unwin, Dr. Malcolm Kendrick, Dr. Roy Taylor, Dr. Michael Mosely, Gary Taubes, and Tom Jelinek, PhD. I learned about the futility of the "eat less, exercise more" mantra. I learned about how counting calories makes little sense—one hundred calories of spinach equals one hundred calories of candy. Really? I learned too much protein is problematic. I learned dietary fat is healthy and necessary. I learned about ketosis. I learned about the harm of snacking since it keeps insulin high and doesn't give the body a chance to recover. I learned how carbohydrates convert to sugar and how excess fructose is especially dangerous since only the liver metabolizes it. I learned how hormones drive behavior and how insulin and cortisol (the stress hormone) control body fat and blood sugar. I learned about insulin resistance—the real cause of both obesity and diabetes (insulin resistance is caused by too much insulin, which itself is caused by too much sugar).

Once I knew all of this, and once I knew what to do (put less sugar in the body through diet and get sugar out through intermittent fasting), the solution was simple. Not easy, but not especially difficult. I went from sulking to feeling lucky—lucky my diagnosis came when it did. If I had been diagnosed five years earlier, I'd probably still be dispirited and pinch-faced with worry, taking medication which doesn't help long-term outcomes much, following half-hearted, contradictory diet advice, and wondering which leg I'd lose first. Instead, books and online sources with clear guidelines on how to reverse type 2 diabetes appeared just before I needed them and offered an alternative to the life sentence. The pioneering patients who came before me, the chorus of joyful individuals in remission, gave me hope. My love of family gave me the motivation I needed. Now, I'm lucky I can add my voice to the others who succeeded. I hope our clamor soon becomes so loud that every diabetic in the world hears it.

I also hope more government officials and health professionals begin to drive the changes needed. Health professionals see firsthand the ravages type 2 diabetes brings. Surely, as scientists, more will question the paradigm as evidence continues to mount. For those who are open-minded, I ask, "Why wouldn't you test it for yourself and see if you can help a patient or two?" Instead of inspecting deteriorating bodies of dispirited patients pinch-faced with worry, wouldn't it be satisfying to help people like me lose twenty-one kilograms in less than three months and help them achieve remission? Instead of writing prescriptions which don't help long-term outcomes much, wouldn't it be more fun to save 2.43 billion years of life and ease a world of heartache? Picture your patients and millions of other patients around the world, surrounded by loving families, joyful after normalized blood tests. Imagine them shrugging, modestly, and saying, "Everyone's doing it. I am nothing special."

Kieran Murphy is a co-founder of Murphy's Ice Cream in Dingle, Ireland. Raised in Spring Valley, NY, where his parents ran Weleda USA (and his mother started LILIPOH magazine), he attended Green Meadow Waldorf School. He then studied at Connecticut College (philosophy) and is currently taking a break from the ice cream business to pursue a graduate degree in creative writing.

NEW BOOK

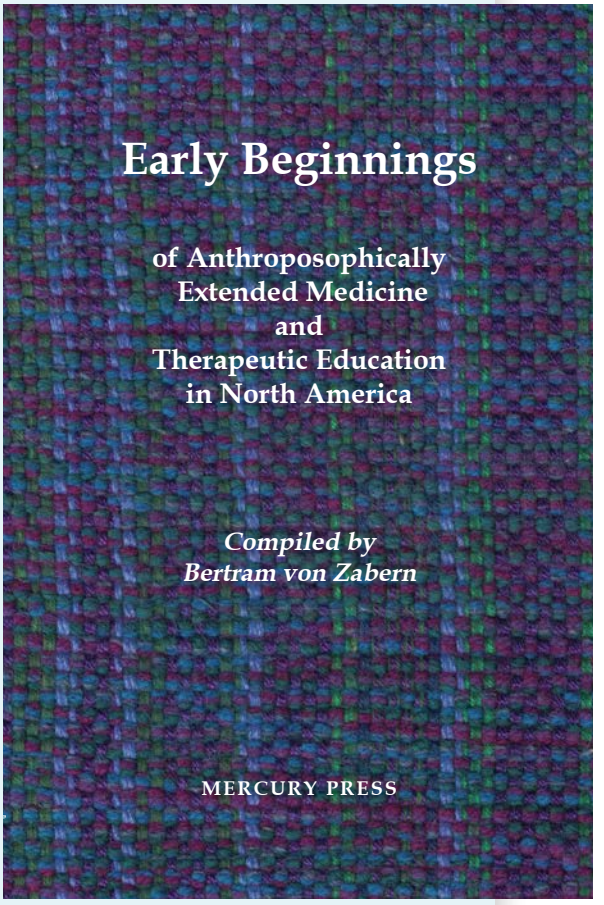
Early Beginnings of Anthroposophically Extended Medicine and Therapeutic Education in North America

COMPILED BY
BERTRAM VON ZABERN

Dr. von Zabern, a longstanding anthroposophic physician in New Hampshire, has written a wonderfully vivid, short history of anthroposophic medicine in the United States, published in early 2021.

The book is highly suitable for newcomers to anthroposophic medicine. It is full of stories about the founders of anthroposophic medicine, including quotations from important figures. Reading it, I was delighted with its liveliness and came away with a new appreciation for the boldness and dedication of early anthroposophic physicians and those visionaries who supported their work.

— Alicia Landmann-Reiner, MD



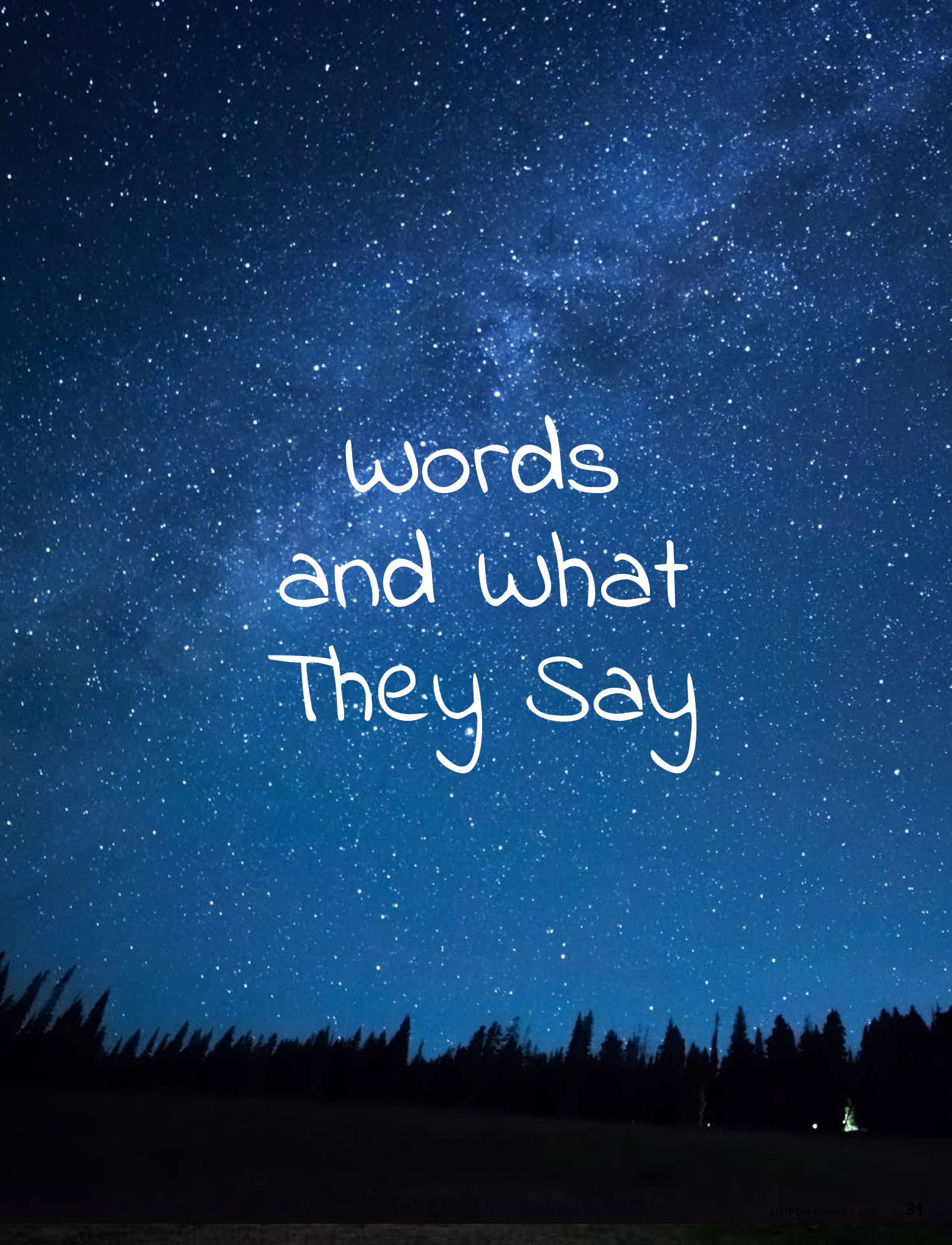
Available from Mercury Press.

Some say you can't tell anything
from the language people use,
that Eskimos in fact have no
more words for snow than we,
nor Anglo-Saxons more
for cut, stab, thrust,
and the fact that our words for animals
when we eat them, *beef*, *pork*,
poultry, all come from French
doesn't prove they're better
cooks or bigger carnivores,
any more than 23 acronyms
for laughter shows that texting
teens just want to have fun,
but when I hear my carful of 2nd graders
from Sandy Ford Montessori School
making up names for the sun,
and the moon, and the stars
that only come out when you're camping
and the fire goes out,
and you turn off your flashlights
while your mother holds you in her arms,
I can't help but believe
that not only is there hope for us all
but that the hope we have grows stronger
when we can put it into words.

— SCOTT OWENS

First published at YourDailyPoem.com

Scott Owens
holds degrees from Ohio University, UNC Charlotte, and UNC Greensboro. He is a professor of poetry at Lenoir Rhyne University, former editor of *Wild Goose Poetry Review* and *Southern Poetry Review*. He owns and operates Taste Full Beans Coffeehouse and Gallery and coordinates Poetry Hickory. He is the author of 15 collections of poetry and recipient of awards from the Academy of American Poets, the Pushcart Prize Anthology, the Next Generation/Indie Lit Awards, the NC Writers Network, the NC Poetry Society, and the Poetry Society of SC. He has been featured on *The Writer's Almanac* seven times, and his articles about poetry have been featured frequently in *Poet's Market*.


words
and what
They say

Exactly Where I Am

MARY LOU SANELLI

Even if I consider picking dead leaves off potted succulents gardening these days, I have a friend who does not. "Succulents hardly qualify," she says. "They need no maintenance whatsoever."

To which I reply, "Exactly."

She is one of my friends, and I have a few, who has sizable grounds and likes to tease me about calling my tiny balcony a garden. To her, a huge house and garden means she has arrived. But I am lost in all that space.

is excited about getting out of the city. Just the thought of traveling to farm country cancels every guilty thought I have about playing hooky on a weekday.

Sometimes I wonder how such guilt is even possible.

"We're ahead of the tulips," she says. "So we'll be anticipating the color."

I love the thought of imagining a valley full of red and yellow, of walking through fields far from anyone, without a mask, not to mention how five

> "NONE OF US REALLY WANTS TO BE REMINDED OF OURSELVES, WE SIMPLY WANT TO BE OURSELVES.

"Like plants," I say, "we tend to gravitate toward people who don't give us a hard time." She frowns, but her eyes smile. The first time I noticed this smile it filled my appreciation sail with warm air and it moves us along ever since.

She is here to drive me, along with three others, up to Skagit Valley, and every one of us of us will fit into a Mazda2.

"You're riding shotgun," she says, and off we go.

No sooner are we on the freeway when one of us lights up a little, as she put it, "non-habit-forming inducement."

"But you smoke that stuff every day," I say.

"Your point being?"

"No point."

"It's not like I'm *addicted*."

Fortunately, we all laugh. None of us really wants to be reminded of ourselves, we simply want to *be* ourselves. We are middle-aged women and thank goodness we have middle-aged acceptance of our vices.

Of which there are a few.

Farmland, now on both sides of the freeway, makes me remember a time, early into my marriage, when I planted a container of night blooming jasmine against my husband's advice. I thought if I placed it close enough to the house it would absorb the reflected heat and eventually trellis over the doorway. "There are pictures," I said, handing him a magazine. "Look."

He thumbed through the pages, shaking his head.

The next day I bought what he called my "potted pipe dream." It lasted right up till our first freeze.

Undaunted, I bought more and more plants, more and more seeds. Particularly, nasturtium seeds. I scattered them everywhere because this is how I like to spread seeds, a little recklessly.

I think of that haphazard garden often.

Really, the memory of living in that house is nothing without that garden.

I recall something else my husband said, how some women are turned on by strong abs, others by wealth and power, and others by flower seeds sold in small packets.

It will never be even *remotely* possible that I don't remember him saying that.

I suppose I thought of my garden in the same way I thought of my marriage: in its possibility, I found protection. That garden was a metaphor for a lot of my hopes, longings, and discoveries at the time. But I hardly saw it like that. I was still so blasé about what nature has to teach us.

We even believed a sense of place might lie in that house. But we were sailors once—our first two homes were sailboats—and I think we were

drawn to that lifestyle because we had always thought of home as something more fluid than four walls. After a while, the house began to feel like too heavy an anchor which tied us to something we no longer recognized as us.

Like my friends, gardening taught me a lot about acceptance.

For instance, there is conceding acceptance (like when to listen to beds when they cry, "let me be!"), livid acceptance (when deer munch every seedling to the ground), and frustrated acceptance (when tomatoes do a pretty good job of pretending they will ever ripen). Eventually came future acceptance when I had to leave that garden behind in order to dig into new possibilities.

Possibilities.

There it is again. That word.

And why, in La Conner, I buy a succulent called moon glow. The sign says the plant is well-suited for small spaces in that it likes to spread out but is not aggressive.

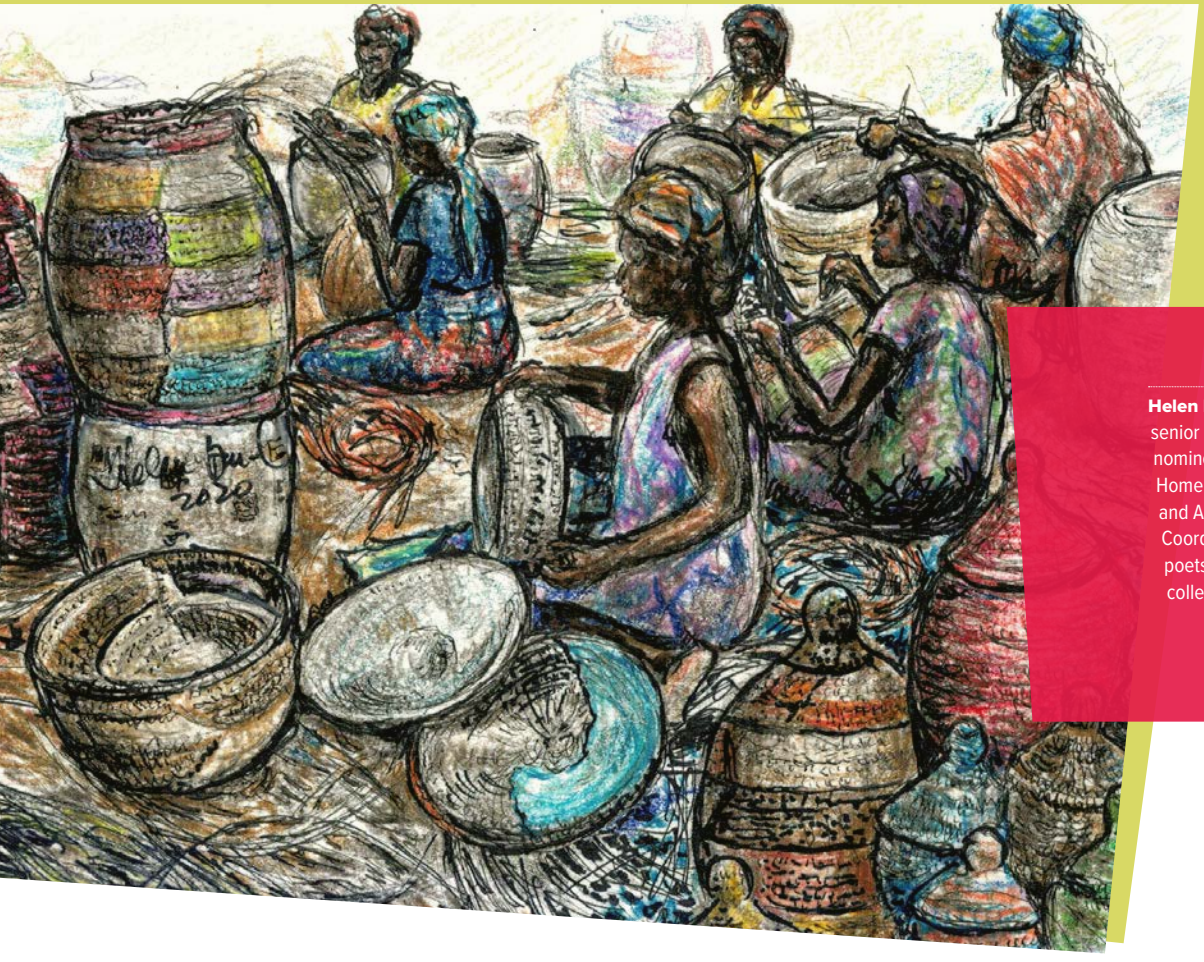
I read that sign again and again. I had been swept back in time for the last forty minutes. I thought the best choice would be to choose the present.

Exactly where I am. Now.

Mary Lou Sanelli is an author, speaker, and dance teacher living in the Pacific Northwest. Her column has been a part of Lilipoh since 2009. Novel, essays, and upcoming book release available visit **marylousanelli.com**.

Sisters of the Same Tree

FOR DOLORES



Helen Bar-Lev is the Amy Kitchener senior poet laureate, a Pushcart nominee, and the recipient of the Homer European Medal for Poetry and Art. She is the Overseas Coordinator for Voices Israel poets. She has six poetry collections, all illustrated by her.

We are sisters of the same tree
intertwined decades ago
in a dismal office in your city
into which you exploded
with an infectious grin
GOOD MORNING EVERYONE!
and the boss cringed;
you were the sunshine
which lit that dimness

Oh, I loved your hairdo,
a huge copper halo
and so I permed mine,
back to the way it was once
in that other life, when we were sisters
together in Africa, before I was white

Our roots too entangled
to ever be severed,
our children sisters and brothers,
and we, like lionesses, mothers to them all

Then I returned to my Land –
during the ensuing decades
we touched a few times, no more,
long enough to kiss hello and goodbye
but oh how our conversation flowed,
as though we had spoken only a day ago,
as though we had grown older
in the same household

Branches over oceans
sisters more than sisters,
twin souls,
roots forever connected
beneath the surface of the earth

We are sisters of the same tree,
when the leaves of our seasons
tumble down, new ones sprout again
from the same eternal source

I mourn the thought of losing you;
it's Winter now
where will all your leaves go,
come Spring?

And what will happen
to my roots
if yours dry up?

— HELEN BAR-LEV

Previously published in Off the Coast *magazine*

small-scale, self-sufficient

Farming for Health

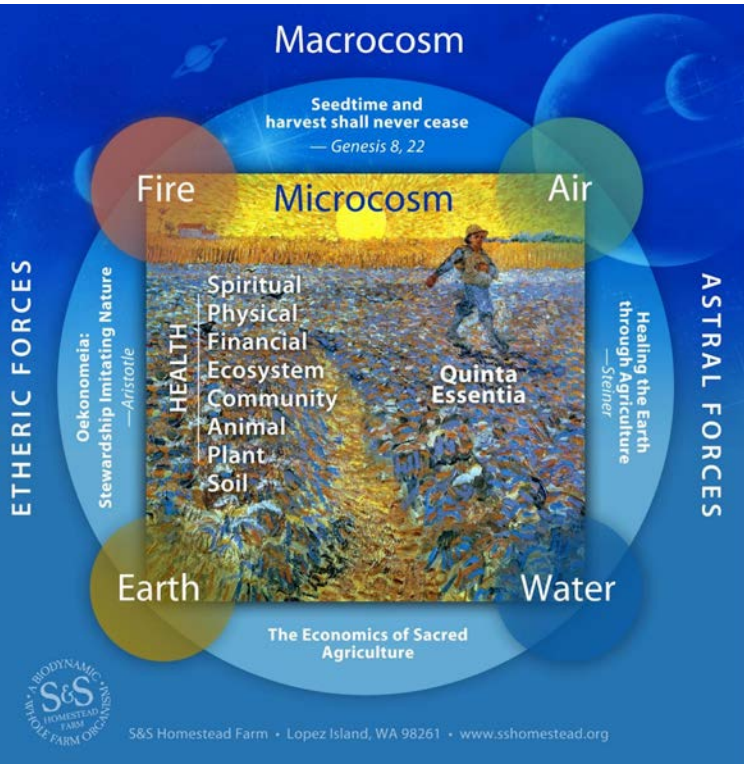
HENNING SEHMSDORF, 2021[1]

The Whole-Farm Organism

When I started farming on Lopez Island in 1970, I began with a fifty-year farm plan which considered the "whole" under management—people, resource base, and money—by relating it to overarching quality of life goals, intended forms of production, and a vision of what the farm should look like in the future. Over the years, the farm has become highly diversified: we grow practically all our food, most of the animal feed, all the fertility, much of the electric energy we use, all the water from several wells and from a rain catchment system, and a goodly share of the wood products we need. Self-sufficiency has been at the core of our farm vision from the very beginning. Sales of farm surplus have provided enough cash flow to meet necessary expenses. The farm is debt-free, and over the years, increasing market values of the land, buildings, and infrastructure have contributed to the solid capitalization of the farm enterprise.

My topic will be the economics of a small, homestead-scale farm. Ours is a biodynamic farm, and I want to explain how its economics are defined in the context of biodynamics. Fundamental to biodynamic economics is the idea that while the farm organism is bounded in that it provides for most needed inputs independent of the market, it is open to the cosmos. The farm is conceived as a microcosm which exists in the larger, macrocosmic context. The cosmic perspective on biodynamic agriculture means farming expresses what twentieth century Protestant theologian Paul Tillich called "ultimate concern."[2] In other words, for biodynamic farmers agriculture is an inherently spiritual, sacred task, and economics have a larger significance than the material bottom line.

If you look at the farm goals depicted in the poster on next page, you see they represent a continuum summarized under the term "Health." We don't farm for money, but for health in the comprehensive sense of that term. Of course, we realize in order to be successful, the farm has to be financially viable. However, you will notice the top production goal is spiritual health, and the second goal is physical health, the two being closely related. The third goal is financial health, which means mostly we have no debt and can pay our bills. Fourth, the farm is committed to ecosystem health: that is, we are conscious of our place in the ecology of our natural environment, meaning we aim to implement the Aristotelian vision of agricultural enterprise as an imitation



of nature.[3] Fifth, we are committed to community health and to supporting a resilient local and seasonally based food system. Last but not least, we prioritize soil, plant, and animal health as the very foundation on which the farm depends.

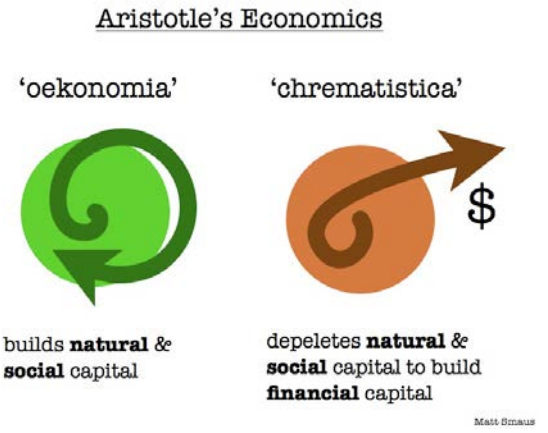
Displayed in the poster are the four elements or essences conceived by pre-Socratic natural philosophers as fire, air, earth, and water constituting the building blocks of every ecosystem. Fire is the metaphor for the source of all energy, which is the sun. It is understood as the divine transformative force which gives shape and purpose (*telos*) to air, earth, and water in natural phenomena. Water, for example, manifests as a liquid, solid, vapor, or boiling substance depending on the presence of fire. Needless to say, this concept of the elements differs radically from that of materialistic science, as exemplified by Mendeleev's *Periodic Table of Elements* (1869), which describes matter in terms of 118 chemical elements, organized on the basis of atomic number, electron configurations, and recurring chemical properties. However, Aristotelian cosmology is strikingly akin to modern chaos theory, which posits the cosmos has a kind of deterministic "unconscious, a dark realm that conditions the formation and shapes of the galaxies, their interactions, and everything that's going on within them."[4] Notice further the poster depicts a fifth element or *quintessence* in the person of the farmer. The term *quintessential* literally means something is of the fifth essence. It points to the quintessential role of the human in shaping natural ecosystems, and specifically in regard to agriculture. Today the human role in shaping planetary ecology is recognized under the term *anthropocene*.

Prior to the beginning of agriculture about 8-10,000 years ago, ecosystems were naturally in balance, whether a river system or a desert, a forest, a prairie, or a mountain range, they were ever-evolving according to the laws of nature. For example, during the early development of the Cascade volcanic arc (from 275,000 to 35,000 years ago), successive eruptions gave shape to the stable range of rocky peaks, plants, and animal life which includes Mt. Adams and Mt. St. Helens. However, when St. Helens erupted in 1980, it not only altered the structure of its volcanic dome but destroyed much plant, animal, and human life as well as countless homes, roads, bridges, and railroads in the region.The result was a temporary imbalance in the ecosystem, as well as in the human habitation and socio-economic structures reliant on the ecosystem's stability. What had organized itself naturally over eons was temporarily disrupted, but over time it reorganized and corrected itself to achieve a new balance. That's what natural ecosystems do.[5] When a

river floods in a storm, there is a temporary disruption of the drainage system, but it corrects itself, perhaps by carving a new channel for the river. When lightning starts a forest fire, there is a temporary disruption of tree and animal life, but the forest ecology rebalances. Not only do new trees take the place of the ones burned, but the fires occurring at regular intervals whenever lightning strikes clear out the underbrush, and the ashes fertilize and support new plant and animal life. Natural ecosystems, at whatever scale, are self-organizing and self-correcting. They are also self-healing. But when human beings come into the picture and take a stick and scratch the soil and put in seed, what happens is human interference potentially upsets the ecological balance and prevents nature's ability to self-correct and heal. This fact is amply demonstrated by the massive worldwide loss of topsoil, the loss of soil fertility, and the pervasive pollution of groundwater and oceans due to industrialized, chemical, and mechanical agriculture. But, of course, the human presence also offers opportunities to heal the imbalance agriculture has caused, as governments, corporations, producers, and consumers are gradually realizing. This is why the human is the fifth—quintessential—element in maintaining natural ecosystems on the planet, as well as on the farm.

Economics as Stewardship

Aristotle's coinage of the term *oikonomia* connects agricultural enterprise with stewardship of natural systems. The ancient philosopher some 2,500 years ago combined two words, *oikos*, which means "household," and *nemein*, which means "to steward," or "take care of." In Aristotle's definition, "natural" economics means the stewardship of the farm household in imitation of "the way nature takes care of her offspring." So, if you are an economist in the Aristotelian sense, you're a steward; in other words, you are concerned about the health of the next generation whether plant, animal, or human. Aristotle contrasted *oikonomia* with another term he also coined, *krematistika*, from *kremata*, which



means coins, in other words, money. He said, if your enterprise is focused on making money, then that's not economics but *chrematistics*, and therefore "unnatural." It does not take care of the young, nor provide for the next generation. Instead it extracts capital from the enterprise. By contrast, Aristotelian economics returns the value of farm production to the farm organism and the community. Extracting capital from the farm as profit depletes natural and social capital in order to build financial capital. This is, of course, the reason why modern, conventional agriculture is failing, both socially and ecologically.

This is why our rural communities are destroyed, why we have lost our soils, why the groundwater is poisoned, why the air is polluted, and why our public health system is failing: the food produced by conventional agriculture depletes the natural and social resources on which our personal health depends.

> “EXTRACTING CAPITAL FROM THE FARM AS PROFIT DEPLETES NATURAL AND SOCIAL CAPITAL IN ORDER TO BUILD FINANCIAL CAPITAL. THIS IS, OF COURSE, THE REASON WHY MODERN, CONVENTIONAL AGRICULTURE IS FAILING, BOTH SOCIALLY AND ECOLOGICALLY.

In the largest sense, in the personal as well as in the ecological sense, in the spiritual as well as in the material sense, we are vitally dependent on responding to the task of economic stewardship as described by Aristotle. However, what actually happened in the history of agricultural economics is the two terms have been reversed in the interest of profit and power, substituting the term economics for chrematistics. It fell to Rudolf Steiner, the founder of biodynamics, to remind us of the true meaning of economics, to remind us of our obligation to be stewards of the earth. This meaning of stewardship becomes the economic principle by which biodynamic farms are organized.

It is pertinent to note Judeo-Christian religions, which for millennia practiced scriptural exegesis to privilege “hostile domination of nature,” have lately come to the recognition that conventional agriculture poses the “largest threat to biodiversity and ecosystem function of any single human activity,”[6] and that the solution to the ecological crisis is “principally moral and theological rather than technological.”[7] Hence the poster above is topped by the quote from Genesis 8:22; “Seedtime and harvest shall never cease,”provided humanity, the quintessential element, will keep the covenant to be stewards of God’s creation.

Ecosystem Services

Steiner’s concept of ecosystem services rests on what he meant when he called on farmers to be “healers of the earth.” When I first came to the property in 1970, I spent two summers just

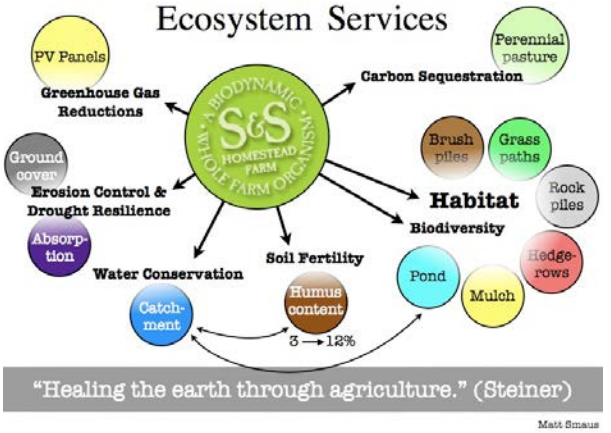
camping on the land, feeling it and measuring and mapping it topographically, I noticed there was almost no birdlife, and it became clear to me the reason there were no birds was there was no surface water. So one of the first things we did was to dig a pond, which eventually became the basis of our water catchment system, irrigating the whole farm.

Besides supplying the water needed for crop production, the pond restored the ecological balance of the land disturbed when it was first carved out of verdant forest by the European settlers a century earlier, who removed the trees which had supplied the ground with sufficient moisture to support a wide range of wildlife. Records kept over fifty years document the wild animal species which have returned to the farm because of this pond: not only otters and deer, but also herons, ducks, mergansers, newts, snakes, and frogs, and all kinds of bees and pollinators, because there once again is water. So digging the pond was a *quintessentially* ecological decision that had all kinds of economic implications for the farm organism.

The second thing I noticed when I first arrived was the absence of earthworms in the soil. The fields had been hayed for decades without animal inputs. The shallow soil was dry, compact, and brittle, unable to absorb the heavy winter rains which washed off the rocky island carrying sediment into the ocean. There were few forages, mostly large clumps of native quack grass, plus imported, naturalized perennial rye and canary reed grass, meadow foxtail, much bare soil in between, and very few legumes, broadleaf plants, wildflowers, or other edibles. In collaboration with a neighbor, I brought rotationally grazed ruminants to the fields, initially beef, later dairy cows, sheep, pigs, chickens, and turkeys. In the winter, we fed the animals good hay from the best fields on the farm, using the same rotational practices, and thereby reseeded the pastures with remarkable results. After a few years of the droppings from the animals worked into the soil by the hoofs, snouts, beaks, and claws, and enlivened by biodynamic preparations, both the soil organic matter and the range of forages it supported increased dramatically. Over the course of fifty years, the humus content of the soil grew from three percent to twelve percent. Earthworms now abound, the capacity of the soil to hold air and water has grown concomitantly, and the range of forage plants has expanded from an average of five to forty.[7] Because of their health and productivity, our pastures and hayfields are perennial, which means they do not need to be tilled and reseeded every few years, as in conventional agriculture, thereby sequestering carbon in the soil. We have also surrounded our fields with hedgerows to provide additional habitat for wild animals and shelter the field from punishing winds.

In our vegetable gardens and fruit orchards, we jettisoned mechanical tillage after we observed how destructive rototillers were to earthworms and soil fungi. Instead, we established triple-dug beds to create permanent three-foot organic soil horizons fed with cover crops, composts, fermented teas made from nettle and comfrey, and biodynamic preparations. The preparations put *fire*, i.e. cosmic energy, into the soil. We also surrounded the beds with grass paths as further habitat for soil organisms. The humus content in the garden beds is currently at fifteen percent. Plant disease is practically nonexistent because the life in the soil is in balance.

In our forest, we gradually removed dead trees and flammable understory and turned the woody debris into biochar by burning it in homemade kilns (constructed from recycled oil tanks) in



order to sequester the carbon in the char instead of sending it into the atmosphere in the form of climate-changing gases. The biochar is crushed and applied to composts, pastures, and vegetable plots, where it functions to provide favorable environments for soil organisms.

In late 2011, a final piece of our original farm plan was implemented to provide a source of self-sustaining energy. Working with the local power company, we installed a seventy-four-panel photovoltaic (PV) system on two barn roofs with a nameplate capacity of sixteen kWh. About nine months into the first year of production, the system had already produced 15,860 Wh.[9] In planning this project, we set out to reduce the farm energy consumption by half and produce as much electricity as possible. We replaced the home's electric floor heating system with an efficient wood stove fueled from the farm's wood lot, installed a roof-top solar water pre-heater and PV panels to energize the farm irrigation system. The cost of the barn roof installations was recovered over ten years from incentives paid by the power company, the state, and the federal government, providing an annual financial return of about nine and a half percent. However, more important is that within the decade since installation, the carbon dioxide sequestration readings at the inverters show savings of nearly 300 tons of carbon dioxide not released into the atmosphere by producing an equivalent amount of energy at some distant, fossil-fuel driven power plant. As Bill McKibben pointed out, this is the level of carbon savings households in general need to make to save us from impending climate disaster. [10]

Measuring the value of ecosystem services is easy when it comes to technical installations like a PV system: the inverter will do it for the consumer, who can then monetize the carbon credits, if one wishes. It is much more difficult to assess the immeasurable benefits of sequestering carbon in perennial pasture, or building soil organic matter, or supporting wildlife with a pond or hedgerows. There is little, if any, public support for small farms in this regard in the US. By contrast, in Norway, farmers are paid a public salary no matter what they produce. They are called *culture workers* (*kulturarbeidere*) because of the significant contribution their farms make to the socio-cultural matrix and quality of life in rural districts. A farmer may be raising strawberries, or making cheese, or whatever, but the profits from those enterprises come on top of the farmers' base salary paid to them from the public purse for keeping the land open, protecting the water, and providing jobs, which means the population of rural districts and towns are kept intact. People are not forced to migrate to Oslo or other urban centers to find work, with all the negative consequences of such migration. The public taxes itself to incentivize farmers to become stewards providing ecosystem services for the common good.

No one biodynamic farm is like any other biodynamic farm; they are all highly individualized organisms. But every such farm organizes itself on the basis of the principle of ecological

stewardship, which is the *quintessential* task of the farmer. The farm organizes itself around the task of ecological stewardship, and if it veers off in one direction or another, it corrects itself as long as the farmer pays attention to the underlying principle. What we have been teaching to apprentices, interns, students, and adults coming for workshops and farm tours, is *responsibility* means what it says: "the ability to respond." It means the farmer is able to observe the farm from the perspective of stewardship and act accordingly. Responsibility in the biodynamic context doesn't mean keeping this law or that regulation, or abiding by this schedule or that convention. It means fulfilling the *quintessential* role as the steward of a defined ecosystem, fully aware as humans we have disturbed the natural environment in disastrous ways and now must do what we can to heal the disturbance and return to a sustainable balance. *Disease* means being "not at ease." We get back to *ease*, back into balance, by practicing the economics of stewardship as envisioned by the ancient philosopher.

The return to balance, which today is often labeled *regenerative agriculture*, began with Rudolf Steiner's *Agriculture Course* (1924), a series of lectures Steiner gave in Eastern Germany (now Poland) because after a century of chemical farming, agricultural soils in the region were depleted, seeds and crops were failing, rates of animal reproduction were becoming deficient, and people were falling ill. In addressing these issues, Steiner pointed out two things: One was farmers had depleted the soils by spreading chemicals which had proven toxic to soil organisms; but the other, more important, was farmers had forgotten what life is. As agricultural producers increasingly confused farming with input-centered industrial processes, they forgot they were involved in organic life processes. The term *biodynamics* given to Steiner's initiative to restore agricultural health by strengthening the biological life in the soil in keeping with cosmic rhythms, derives from the terms bios, meaning "life" and *dynamis*, meaning "rhythmic force." Basically, biodynamics is about the rhythm of life, which is what farmers had forgotten when they turned to chemical farming, said Steiner.

Now, whenever I attend an agricultural conference, I often hear: "How do I control disease, how do I control weeds, and how do I put fertility back into my fields?" The answer to these questions is found in what we have discussed. It is complex, but it is also very simple. Once the farmer is committed to the *quintessential* idea that one is primarily a steward imitating nature, and organizes the farm around this principle, everything else falls into place. We have very little if any disease on the farm, we have few weed problems, and we have good fertility in our fields and gardens. If you measure the nitrogen, phosphorus, and potassium (N-P-K) ratios in our soils, these are not particularly high. But you don't really need high N-P-K levels if you have a living soil rich in organic life. The organisms in the soil—of which there are around as many in a teaspoon of soil as there are people in the US—harvest the fire, the solar energies, and convert them into carbohydrates, into sugars, and into all kinds of nutrients the plants need from the soil. We don't fertilize our plants at all. Instead, we feed our soils. We don't put any fertilizer on our broccoli. Instead, we make sure the soil the broccoli is planted in is rich in life. And that takes care of everything. It takes care of the nutrient needs of the broccoli, and it takes care of establishing the stasis, the balance needed to protect the broccoli from disease. You don't have to cure the broccoli by spraying it with some chemical because it isn't sick. Because

it is whole. This is what wholeness and holistic mean: both of these words mean health. This is why we farm for health, not for money. Money is a tool we must have because we have to pay bills, taxes, and insurance, but it is not the goal, just a means to an end.

Farm Capitalization

In 1967, I accepted a teaching position at the University of Washington because, having been born on the Baltic Sea, the cooler growing conditions of the Evergreen State appealed to me more than the drier and hotter climate of California and other Southern states. I drove up and down I-5 looking for a piece of land on which to grow food for a future family and, seeing that the corridor between Vancouver, British Columbia and Vancouver, Washington was likely to develop into a continuous commercial strip, found my way to Lopez Island. A banker at Fanny Mae (Federal National Mortgage Association) urged me to finance my farming dream by "keeping my day job" rather than by taking out a mortgage, which over thirty years at the current rate of over 6% would have cost me three times the original loan. Good advice, which we have followed ever since. It took me three years of saving twenty-five percent of my annual salary at the university to accumulate enough cash to buy the original ten acres in 1970 without debt. Agricultural economists often recommend to beginning farmers to lease land rather than to invest cash on the argument that land "very rarely pays for itself in farm-generated cash flow."[11] I learned differently from a friend who, prior to moving to the island, had bought and resold several small farms in states farther east to earn enough of a stake to buy land here, which he did, but still needed a mortgage, that he continues to pay today. Would he have been better off financially if he had delayed ownership and used his earnings as a professional orchardist to buy his current farm for cash? In other words, he "kept his day job," paid cash for his land, and enjoyed the dramatic increases in value due to the proximity of the San Juan Islands to major urban centers on the near mainland? Over the years we bought up neighboring acreage and houses at ever-increasing price levels, always paying cash from current income and savings, so today we farm land that has multiplied in value many times over, without having to pay rent or lease fees. In the mid-70s, we built our home for a cost roughly to its equals annual rental value today, and we have lived here for nearly fifty years without paying rent. We refurbished the houses

> "NATURAL ECOSYSTEMS, AT WHATEVER SCALE, ARE SELF-ORGANIZING AND SELF-CORRECTING. THEY ARE ALSO SELF-HEALING.

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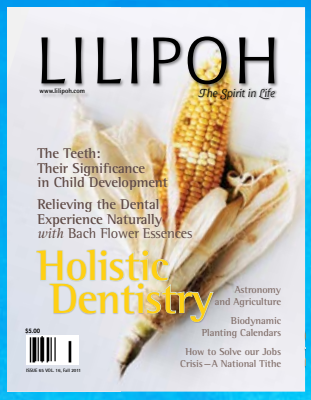
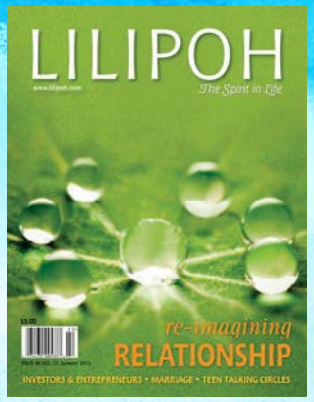
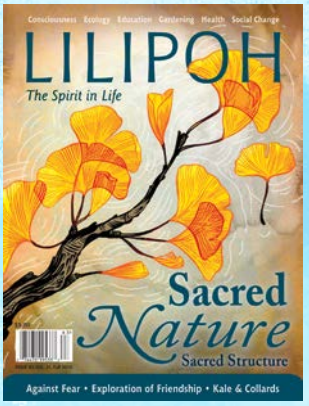
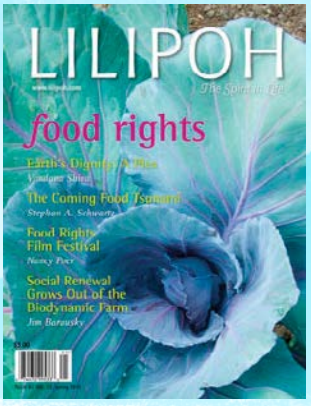
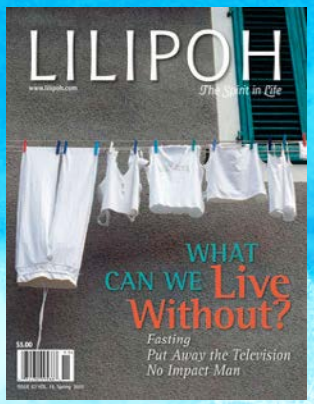
the Spirit in Life

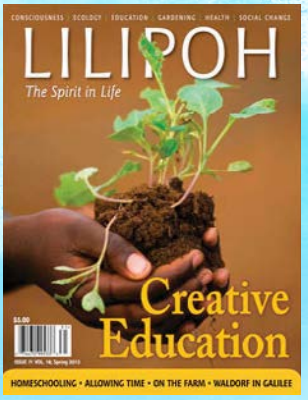












Articles, art, poetry, reviews of books, and news make LILIPOH Magazine a well-rounded, solution-oriented publication for creative, green-minded individuals who have an interest in spiritual inquiry and a desire to make a difference in the world.

Curbing Climate Change Through Biodynamic Agriculture

By Elizabeth Candelario

As the certifying agency for Biodynamic farms across the USA, Demeter's vision is to heal the planet through agriculture. That's a bold statement, because the very act of farming worldwide is responsible for at least 15% of global greenhouse gas emissions, the leading cause of climate change.

"There is this beautiful symbiosis going on beneath our feet, where the liquid carbon transforms into a solid, and is taken up by the microbiota (bacteria and fungi) that make up healthy soil."

Helping Money Heal; The Vidar Foundation in Canada

By Trevor Janz, MD

"...we are responsible for where our money is, and what effect it is having on all the lives it touches."

The Vidar Foundation is a registered Canadian charity that connects individuals wishing to use their money in positive ways, with borrowers needing money to grow socially responsible enterprises in sustainable agriculture, education, health, cooperatives, and other areas.

(Excerpts from LILIPOH Issue #86, Winter 2017)

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> “NO ONE BIODYNAMIC FARM IS LIKE ANY OTHER BIODYNAMIC FARM; THEY ARE ALL HIGHLY INDIVIDUALIZED ORGANISMS. BUT EVERY SUCH FARM ORGANIZES ITSELF ON THE BASIS OF THE PRINCIPLE OF ECOLOGICAL STEWARDSHIP, WHICH IS THE QUINTESSENTIAL TASK OF THE FARMER.

we bought from former neighbors for use as rentals or apprentice housing until we sold them to two families in exchange for labor on the farm, thus enabling us to stay on the farm in retirement. Similarly, we built solid barns, outbuildings, and infrastructure, mostly with our own hands, which return great value to the farm every year, without indebtedness.

Labor

While the family was growing its own food from 1970-94, it never occurred to anyone to count the cost of labor. Without giving it much thought, we ignored the fundamental principle of conventional economics; every choice has an opportunity cost. The idea behind opportunity cost is the cost of an item is the lost opportunity to do or consume something else; in short, opportunity cost is the value of the next best alternative. The next best alternative for my wife and myself would have been to make use of our advanced academic qualifications and work additional hours at the university, for instance, by teaching during the summer quarter rather than working on the farm. With the extra money earned, we could have afforded the best food available in the market. Financially our gain would have been greater. However, the cost to the family’s health, the health of our farm, and the ecosystem would have far

outweighed any monetary advantage. Once we became aware of the conventional definition of farm profitability, we chose to ignore the opportunity costs riding on our investments in the land, buildings and infrastructure, and in our labor. The non-cash values produced by the farm were more important to us than the conventional measures of farm profitability.

The question of labor cost took on new significance when we started farm teaching programs in sustainable agriculture in 1999, the year I was appointed adjunct professor at Washington State University's (WSU) Center for Sustaining Agriculture & Natural Resources and S&S Homestead was designated a WSU Demonstration Farm. The appointments did not carry any salaries, but allowed us to apply for on-farm research and workshop grants and for tuition support for international and minority interns to earn academic credit at WSU. In 2002, S&S Center for Sustainable Agriculture was incorporated as a non-profit teaching institution under the State of Washington. In 2004, the farm received a US Department of Agriculture (USDA) grant to fund a year-long high-school class on *Principles of Ecological Food Production*. The class evolved into a permanent Farm-to-School curriculum which brought students of all grades to the farm several times a week. In 2012 I became a Mentor Farmer under the apprenticeship program offered by the Biodynamic Farming Association. In 2014, the farm was licensed as a state-approved milk processing and cheese-making facility.

In teaching farm economics to apprentices, students, and the general public (at conferences, workshops, and county extension meetings), we foregrounded the differences between biodynamic and conventional approaches to the cost of labor. In articulating how to think about labor and its cost to the farm, we relied on several decades of our own experience as well as on the views of agrarian writers such as Gene Logsdon and John Ikerd. Logsdon, who homesteaded on a remnant of his grandfather's 1,000-acre farm lost to bank foreclosure, was a well-known critic of conventional farm economics. In what he defined as pastoral (or Amish) economics, he described the labor of the homesteader as "profit, not a cost as it is in industrial accounting (while) for a large-scale farmer hiring people so he can expand in an industrial economy, labor is an expense."[12] Similarly, Ikerd, professor emeritus of agricultural economics at the University of Missouri, contrasted the "economics of happiness" incumbent on ecological stewardship on small farms with the conventional, large-farm "pursuit of economic wealth (as) a pursuit of individual, hedonistic, or sensory pleasure." Ikerd's definition of small-farm success rests on Aristotle's concept of *eudaemonia* (happiness) as labor in the service of "righteous living."[13] Farmers who labor to "make a decent living while caring for the land and caring for other people, not only are building sustainable agriculture for the future, they are opening the doors to happiness." This view of labor echoes the biblical notion that working the soil to serve its needs is a form of worship.[14]

A third economist, Jan Douwe van der Ploeg (professor of Transition Studies at Wageningen University, The Netherlands), in a comparative study of the role of "new peasants" in Peru, Italy, and The Netherlands in the age of globalization, defined labor in the context of farmers' struggle for resource autonomy and associated forms of sustainability, such as internalizing nature, distancing from commodity markets, intensifying skilled production, and life quality. Labor is shown to be the means by which to "get ahead" in order to achieve independence and social, rather than financial, wealth.[15]

"But you can't take that to the bank!" some of our apprentices would shout in frustration. They were looking for fair compensation for their work and wanted to learn how to earn a living by entrepreneurial farming in a capitalist society, where success is measured by money earned. How to provide fair labor compensation in a non-profit enterprise focused on health? Part of the challenge was to make clear that for the duration of their training, interns and apprentices shared in farm ownership in the sense that the farm supported them with food and housing while also providing daily instruction and guidance. It was the experience of the farm owners that trainees took as much of the farmers' time as they gave to the farm. Every intern and apprentice was required to do assigned readings and keep a daily journal answering three questions: What did I do? What did I learn? And what does it mean in the context of the whole farm organism and the world beyond the farm? Academically inclined trainees had the option to spend half the day studying a prescribed curriculum and carry out farm-based research resulting in a (preferably publishable) paper, while entrepreneurially inclined trainees were given opportunities to pursue market-based activities of their own choice (such as running a vegetable Community Supported Agriculture (CSA) or raising pigs), and for their own risk and profit. The financial value of room and board, plus an allowance to cover expenses for utilities, but not counting the value of tuition, amounted to the equivalent of the average minimum wage in the US. An important point, however, was this wage (except for the allowance for utilities) was not paid in cash, but rather in cash-equivalent value. In order to make the value flows represented by labor and compensation visible, we developed farm budgets which reflected both cash and non-cash value flows, showing labor and compensation as both income and expense. The apprentices could now see the values they created through their work, even though they could not "take it to the bank."

Associative Economics and Price

Another seminal idea of Rudolf Steiner's is "associative economics," which he distinguished from competitive economics, focused on the notion of "true price." How do biodynamic farmers determine the price put on their products? Steiner held all workers should receive sufficient remuneration for any commodity they produce to meet their needs until they have again produced another such commodity. In other words, price should be a reflection of social need and responsibility. The conventional notion of price, however, proceeds from the assumption that price is the remuneration given by one party to another in return for goods and services reflecting supply and demand. There is no mention of social need or responsibility. It's simply a question of what's available and what the market will bear. What price will suppliers accept, and what is the remuneration food purveyors are willing to pay farmers? As a result of this market-based principle, farmers today are squeezed two ways: they have little or no control over the price of the goods they sell to the wholesale market, nor do they control the price of supplies they have to buy from the market. Most small food producers today don't enjoy the same income levels as earlier generations of farmers whose affluence depended mostly on community-based, local markets and on their own self-sufficiency. Until World War I, farmers in the US were largely self-sufficient, as were most European farmers. They produced the food their families ate, the fodder for their animals, and the

fertility of their fields as a matter of course. They didn't import their food, feed, or fertility from some other place; they produced it on the farm, which means they had control over their economics in a way most farmers today can't even imagine.

Biodynamic farmers expect to think about price in a different way. They think about price in terms of their role as stewards rather than as competitors. All workers should receive sufficient remuneration for a commodity they produce to meet their needs until they can produce another such commodity. If you sell your apples or your beef to your community, you should receive enough money that you can produce another apple or another cow. This should determine the price. Actually, this makes common sense, but the competitive market doesn't work this way. There is a whole lot of idealism working in biodynamic economics, but what is striking is how practical such idealism is. It's all very concrete and down to earth.

Steiner argued, in a global economy, meeting one another's needs should be managed by the development of conscious coordination of producers, distributors, and consumers through industry and consumer associations, rather than by the "invisible hand" of capitalist markets, or by socialist governments.[16] While Steiner's idea of an "altruistic stakeholder-managed economy"[17] has not been realized on a global scale, the idea of associative economics has inspired significant initiatives such as community land trusts (CLT),[18] CSA,[19] social finance,[20] and local currencies.[21]

For the biodynamic farmer, the implementation of associative economics works best in the context of personal relationships between producer and consumer, that is, in community. In commodity markets, pricing is pretty much out of the hands of the producer, but if growers sell directly to neighbors through a CSA, farm stand, farmers' markets, and food hubs, they have the choice between setting the price at the level of what the market will bear, or at a level of social and ecological responsibility. For example, the pandemic has thinned the ranks of repair providers, some of whom have responded to market opportunity by doubling or even tripling the price charged for their services. Likewise, purveyors of livestock replacements such as chicks—on which small-scale egg producers must rely because most chickens by now have had the brooding instinct bred out of them—during the pandemic increased their price ten-fold in response to a growing demand for home-based food security. This development corroborates the startling assertion made by agricultural economist Stephen Blank a generation ago that local food production was rapidly becoming a prohibitively expensive *lifestyle choice* no longer affordable, thereby ignoring the impacts of this market-based development on human health and ecological survival.[22] On Lopez Island, the upward pressure on price has been exacerbated by the influx of large numbers of financially advantaged investors during the pandemic, competing for land, housing, services, and food with local consumers. A concern which constantly arises in producing and selling organic produce is the consumer complaint that organic food is too expensive for anyone but the well-to-do. Rudolf Steiner made the case that the nutritional value of a food depends on the "life force" in the food. Thus the prices charged by biodynamic producers seek to balance socially equitable availability of *enlivened* food for the community and ecological stewardship with the financial viability of the farm.

Farm Budgets

Annual farm budget projections articulate the practice of *oikonomeia* (household stewardship) by making the economic values flowing through the farm visible in monetary terms. Over the years,

> THE CONVENTIONAL NOTION OF PRICE PROCEEDS FROM THE ASSUMPTION THAT PRICE IS THE REMUNERATION GIVEN BY ONE PARTY TO ANOTHER IN RETURN FOR GOODS AND SERVICES REFLECTING SUPPLY AND DEMAND. THERE IS NO MENTION OF SOCIAL NEED OR RESPONSIBILITY.

we have learned to distinguish on-farm cash and cash-equivalent value flows in our budget. Everything we produce on the farm is assigned a monetary value so we can tell what a product would be worth in today's marketplace, if we were to sell it there. However, we sell only a limited portion of what we produce and consume the larger share at home in the form of food, feed, fertility, water, energy, wood products, land, infrastructure, housing, and not least, labor.

Whatever is not sold in the market still has monetary value to the farm as essential resources. If you don't have to pay cash for those resources, they constitute cash-equivalent farm income. If you don't buy your sausage because you produce it yourself, it represents monetary value determined by comparing prices in the local market for organic produce. If you don't pay for resources such as electricity or housing because you produce them at home, those resources constitute cash-equivalent farm income. Likewise, as these valued products are consumed on the farm, they constitute non-cash farm expenses, while monetary outlays for taxes, insurance, or supplies constitute cash farm expenses. The purpose of our farm budget is to estimate, plan, control, and adjust cash and non-cash value flows as necessary to achieve a balanced farm economy.

It follows that the farm budget distinguishes between three distinct levels of income and expense: Cash incomes and expenses, Cash Equivalent of Consumables, and Cash Equivalent of Lease Value.

Based on past experience, the budget for 2017 projected a total production value of $436,670, of which cash income was estimated at forty-three percent of the total cash-equivalent value of products to be consumed on the farm during the

FIGURE 1

INCOME

Cash Income	
Working Capital	$40,000
Farm Sales	$34,500
Educational Programs	$45,500
Rentals & Farm-Stays	$46,500
Social Services	$24,000
Cash-Equivalent Consumables	
Food	$37,200
Feed	$18,000
Fertility	$9,850
Livestock Replacements	$5,470
Wood Products	$6,560
Water	$2,460
Electricity	$2,460
In-Kind Labor	$93,500
Cash-Equivalent Lease Value	
Infrastructure	$42,000
Land	$4,670
Housing	$24,000
Total income	**$436,670**

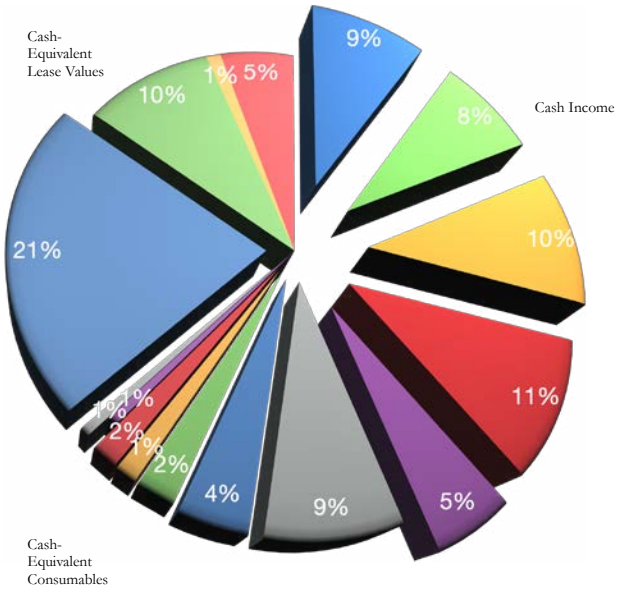
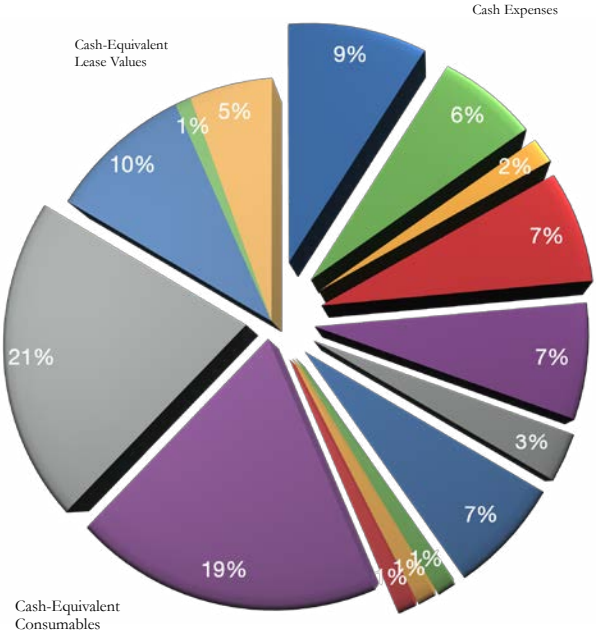


FIGURE 2

EXPENSES

Cash Expenses	
Working Capital	$40,000
Farm Development Set-Aside	$28,000
Amortization	$7,000
Rentals & Farm-Stays	$46,500
Supplies & Services	$30,000
Repairs	$30,000
Machinery & Tools	$12,480
Labor Hired	$29,000
Insurance	$4,650
Taxes & Licenses	$4,670
Travel, Communications, Accounting	$4,700
Cash-Equivalent Consumables	
Farm Production Consumed	$82,000
In-Kind Labor	$18,000
Cash-Equivalent Lease Value	
Infrastructure	$42,000
Land	$4,670
Housing	$24,000
Total expenses	**$436,670**



year at forty-one percent, and the cash-equivalent of the lease value of infrastructure at sixteen percent. Projected cash-equivalent lease value included: **infrastructure** (ten percent): two barns, three greenhouses, woodshop, dairy facility, processing kitchen, water and PV systems, fencing, driveways, machinery and tools; **land** (one percent); and **housing** (five percent): owner and trainee housing.

PROJECTED CASH INCOME FOR 2017 (Figure 1) included **working capital** (nine percent), which is the farmers' original investment rolled over from year to year to provide farm cash flow without a bank loan; **farm sales** (eight percent): CSA, custom meat, farmers' market, and farm gate sales; **educational income** (ten percent): farm-to-school programs, farm tours, and workshops; **rentals and farm stays** (eleven percent); and **social services** (five percent): eldercare. Projected cash-equivalent income from products to be consumed on the farm (**cash-equivalent consumables**) included: **food** for ten to twelve persons (nine percent): meat; eggs; dairy: milk, cheese, butter, yogurt; fresh and processed vegetables; staples: potatoes, root crops, squash, onions, garlic; fresh and processed fruit; processed grain (wheat and rye) for bread; **feed** (four percent): forages, hay and grain for one beef bull, six cows, six yearlings and six calves; one dairy bull, two cows, two yearlings, two calves; one ram and two dozen sheep; three pigs; three dozen chickens; **fertility** (two percent): manures, composts, mulch, compost teas and biodynamic (BD) preparations; **livestock replacements** (one percent): calves, lambs, chickens; **wood products** (two percent): lumber, firewood, wood chips and sawdust; **water** (one percent): output of 750,000 gallon catchment system and three wells; **electricity** (one percent): output of 15kW PV system, water pre-heater, solar pumps; and **in-kind labor** (twenty-one percent): two farmers and five trainees.

PROJECTED CASH EXPENSES FOR 2017 (Figure 2) included: **working capital** (nine percent) set-aside for 2018; **farm development set-aside** (six percent); **amortization set-aside** (two percent); **supplies and services** (seven percent); **repairs** (seven percent); **machinery and tools** (three percent); **labor hired** (seven percent): machine work, butchering, et cetera; **insurance** (one percent); taxes and licenses (one percent); and **travel**, **communication**, **accounting** (one percent).

Projected cash-equivalent expenses of consumables included: **farm production consumed** (nineteen percent): food, feed, fertility, livestock replacements, wood products, water, electricity; and **in-kind labor** (twenty-one percent): two farmers, five trainees.

Projected cash-equivalent lease value included: **Infrastructure** (ten percent): two barns, three greenhouses, garages and storage buildings, dairy and processing kitchen, woodshop, 750,000-gallon water catchment system and three wells, fifteen-kW PV system, water preheater, and solar pumps, fencing, driveways, machinery (truck, two tractors, haying, cultivation and seeder equipment) and tools; land (one percent): cropland, pastures, building sites, drives; and **housing** (five percent): one owners' home, one trainee house, and two farm-stay houses.

Conclusion

We wrote our last complete farm budget in 2017, the year before we officially retired. We continue living on the farm and run it with the help of two young families now residing on the farm permanently, exchanging their labor for equity in land and housing. Retirement meant we gave up our educational, social service, and rental programs, while continuing farm production on a reduced

scale to meet our needs, with minimal sales to the market.

The purpose of the farm budget was to plan for financial balance, an important aspect of overall farm health. The budget tells the farmers what their economic resources are and allows them to plan resource use to achieve the overarching goal of balance. By assigning a monetary value to everything produced, including those products not sold on the market but consumed on the farm itself, the budget provides an objective measure of farm productivity. By USDA standards, S&S Homestead was barely a commercial farm because the total annual economic value of its market output of food products was less than $50,000. Of course, this did not include the farm output of educational programs, rentals, farm stays, and social services, which was four times greater than the sale of foods. In other words, much of the financial viability of the farm was based on non-food production. However, even the modest amount of meat, eggs, dairy products, vegetables, fruit, and staples provided by S&S Homestead Farm made a substantial contribution to the food security of about fifteen households (representing about sixty end consumers). This means if there were about fifty Lopez farms of the same scope as ours, local producers could provide much of the food consumed on the island. Nor would it take as much land as we steward on our farm. For years, we provided a twelve-member CSA with fresh vegetables from a quarter-acre garden and with berries and tree fruits from an orchard the same size. The production of meat, dairy products, and grain, of course, required more land in pasture, hayfields, and crop fields. The budget also makes clear the economic viability of the farm does not primarily rely on cash sales, whether of food, educational programs, or social services. Fully forty percent of farm production is consumed at home on the farm.

The budget recognizes while the production of food, feed, fertility, animal replacements, wood products, water, and electricity does not result in increased farm sales, it has cash-equivalent value to the economy of the farm, and, accordingly, this value has been expressed in the budget as farm income. Similarly, the budget recognizes the acreage we farm, the housing we live in, and the infrastructure without which the farm could not function, such as machines and tools, barns, greenhouses, shops, and other service buildings, driveways, irrigation pond, and water catchment system, wells, PV system and other systems to capture solar energy for water heating, for example, all have major economic value captured in the budget by counting as income the equivalent of what it would cost to lease the land, buildings, and other required infrastructure. Because the farmers from the start took the banker's advice to "keep our day jobs" and avoided going into debt while capitalizing the farm, the budget has never been encumbered by liabilities from mortgages or other loans. Instead, the farm has benefited economically from the availability of structures and resources at no cost to the farm (other than routine maintenance and repair), which benefits are budgeted as farm income.

Also reflected in the budget is the ecologically-based principle of not extracting profit from the farm enterprise, and instead investing annual farm surpluses to build natural capital. In 2017 the projected margin of surplus was estimated to be six percent of the total farm budget. This surplus was to be set aside in an account for "Farm Development," from which we finance infrastructure improvements, such as the PV system installed in 2012, that produces all of the energy the farm needs, while keeping an average of thirty tons of carbon dioxide annually from spewing into

the atmosphere at a distant power plant. It usually takes several years to accumulate enough funds in the "Farm Development" account to finance such a major project without having to resort to a bank loan.

The most unconventional feature of the budget is the classification of labor as farm income since both the farmers and the farm trainees contribute their work without cash compensation. Instead, the budget recognizes labor as value flowing through the farm, for which all workers are compensated in kind with food, housing, learning, and a high quality of life.

Our decision to "retire" on the farm in 2018, the same year Elizabeth retired from her "day job" as a public school teacher, had major budgetary consequences for the farm. Retirement meant giving up the educational programs, rentals, farm stays, and social services. We shrank farm production by eliminating the beef herd and cutting the dairy herd and sheep flock in half, thereby reducing the need for hay production. We converted the housing built for interns, apprentices, and farm-stay guests into homes for two families who are earning equity through their labor on the farm. Essentially we have reduced the farm to the scale where it can provide for our food and other needs with the help of younger workers whose needs for land and housing are met by sharing in the capital gains made over half a century of our tenure on the homestead. The continued goal is to "farm for health" to the benefit of the farmers, the community, and the ecosystem. We continue cherishing the hope that someday soon the community will feed itself mostly from food grown on the island. As quoted in *Hands at Work* (2009) and again in *Bounty: Farmers, Food & Community* (2016): "Our dream is the community will feed itself. The only question people will ask about their food is which of their neighbors' farms it came from. We believe we're the future."[23]

NOTES:

1 The views on biodynamic economics articulated here were first presented in the article "The Economics of the Small-Scale, Self-Sufficient Farm" in Stella Natura, 2013, and presented at the 2014 Biodynamic Conference. Updated with economic data from 2017.

2 Tillich, Paul 1953-63. Systematic Theology. Chicago.

3 For a detailed discussion of Aristotle's derivation of the term economics (οικοσυστημα) from the noun "(nature's) household" and the verb "to steward," see the essay "The Spirituality of the Soil: The Idea of Teleology from Aristotle to Steiner," below.

4 Sheldrake, Rupert et.al. 2001. Chaos, Creativity and Cosmic Consciousness. Rochester, VT, 17.

5 See Jantsch, Erich. The Self-Organizing Universe: Scientific and Human Implications of the Emerging Paradigm of Evolution. New York. Jantsch views the unifying paradigm of self-organization as guiding all interactions of micro-structures and ecosystems with the entire biosphere and the macrocosm.

6 U.N. Millennium Ecosystem Assessment 2005, quoted in Ellen F. Davis 2014. Scripture, Culture, and Agriculture: An Agrarian Reading of the Bible, 2.

7 Op.cit, 9.

8 Reeve, J.R. et.al. 2011. "Sustainable Agriculture, a Case Study of a Small Lopez Island Farm,"Agricultural Systems,104: 572-579.

9 "More Local Power: S&S Homestead Farm on Lopez Island. 2012. Posted in: Energy Efficiency & Conservation, Membership Programs, Opalco.

10 McKibben, Bill 2012. "Global Warming's Terrifying New Math," Rolling Stone.

11 Ekarius, Carol 1999. Small-Scale Livestock Farming: A Grass-Based Approach for Health, Sustainability, and Profit. North Adams, Mass., 147.

12 Logsdon, Gene 1995. The Contrary Farmer, White River Junction, VT, 27.

13 Ikerd, John 2008. Small Farms Are Real Farms: Sustaining People Through Agriculture, Austin, TX, 134-136.

14 Davis, op.cit, 28ff.

15 Douwe van der Ploeg, Jan 2008. The New Peasantries: Struggles for Autonomy and Sustainability in an Era of Empire and Globalization, London & Sterling, VA, 35, 43-45, 114.

16 Steiner, Rudolf 1993. Economics: The World as One Economy. Chartham, UK.

17 See Lamb, Gary 2010. Associative Economics: spiritual activity for the common good. Ghent, NY, 145. See also Karp, Robert 2007. "Toward an Associative Economy in the Sustainable Food and Farming Movement," New Spirit Ventures.

18 In the US there are over 225 community land trusts which are nonprofit organizations governed by a board of CLT residents, community residents, and public representatives that provide lasting community assets and shared equity homeownership opportunities for families and communities.

19 According to USDA data, 7,398 farms in the US sold products directly to consumers through CSA, accounting for 7% of the $3 billion in direct-to-consumer sales by farms.

20 RSFSocialFinance, for instance, provides funding to social enterprises in the US and Canada which are working to create long-term social and ecological benefit. See https://rsfsocialfinance.org.

21 Community currencies in most US states play a role in better valuation of environmental resources and providing an incentive for more sustainable behavior.

22 Blank, Stephen 1999. "The End of the American Farm?," The Futurist, 22-27. See also Blank 1998. The End of Agriculture in the American Portfolio. Westport, Connecticut.

23 Scriver, Summer Moon & Iris Graville 2009. Hands at Work: Portraits and Profiles of People Who Work With Their Hands. Lopez Island, WA, 82; Bast, Kim, Iris Graville, Robert Harrison, Steve Horn & Summer Moon Scriver 2016. Bounty: Lopez Island Farmers, Food, and Community. Lopez Island, WA.

Henning Sehmsdorf had a lifelong dream to be a farmer. He taught, farmed, and served on numerous boards, committees, and as a Mentor Farmer in the North American Biodynamic Apprenticeship Program. He and his wife are now retired. **sshomestead.org**

tribute and thanks
to Henning Köhler as guide

Companioning Our Children

NANCY BLANNING

The world of Waldorf education recently marked the passing into the spiritual world of "the warm philosopher of childhood,"[1] Henning Köhler. He was born in Germany in 1951 and first encountered the ideas of Rudolf Steiner during a one-year curative education internship at Haus Sonne (Saarland) while in his early 20s. He ultimately became a clinical therapeutic educator and counselor.[2]

According to a tribute from the German anthroposophical newsletter, Info 3, Köhler "did not speak of weaknesses and problems, but rather of 'new talent profiles' in children. 'We want to help children bring out the strengths and beauties of their nature, even under adverse conditions, and integrate their weaknesses in such a way that they do not become an obstacle to their lives.'"[3]

When thinking upon the works of Henning Köhler, the word that immediately comes to mind is "companion." That we are accompanying the child into earthly life gives a close picture of how one can understand the intentions of Rudolf Steiner in forming Waldorf education and of Karl König implementing Steiner's insights regarding curative education through the Camphill communities.

This understanding affirms each child, each human being, has come into physical life with the intention to experience, grow, and learn for our own development and to serve societal growth toward goodness, beauty, and truth. In our times, we see many children who have accepted coming even if it means facing challenges and difficulties. The world is not kind to healthy development, but these children want and need to be here now to help us liberate the earth and ourselves from rigid, cold, materialistic concepts and attitudes which dominate our thinking. They have come to us, chosen us, to be their loving companions who will accompany them on this life's journey.

Each child comes to tell us something important. It has been said everything a child does, all behavior, is communication. Actions, moods, celebrations, and frustrations are also their means of speech. Our children come to us, trusting we will accept and understand what they are wishing to tell us about their experience in being on this earth. This communication can come to us as

Henning Köhler

> “OUR CHILDREN COME TO US, TRUSTING WE WILL ACCEPT AND UNDERSTAND WHAT THEY ARE WISHING TO TELL US ABOUT THEIR EXPERIENCE IN BEING ON THIS EARTH.

uneasy signs of distress, often described as *challenging behavior*. If we are baffled and frustrated in these difficult times, our response may be to become firm, authoritarian, even harsh. Usually this ends up with everyone unhappy and isolated from each other.

at the child's side with a waiting attitude, simply be there, patient."

In his therapeutic educator role, parents came to Köhler for advice on how to change their child's difficult behaviors. He gave lectures and advice in a surprising way. He counseled the parents

> "WE CAN TRY TO CHANGE A CHILD TO OUR WILL. BUT THE ONLY CHANGE WE CAN TRULY CONTROL IS WITHIN OURSELVES.

Köhler offers a different path. Instead of seeing "misbehavior," Köhler urges us to receive the child as a mystery-of-transformation struggling to unfold. All of us—adults as well as children—are in a process of becoming. A beautiful butterfly lies hidden within each of us. But the caterpillar in the crusty, drab, brown chrysalis has to turn into green goop before it can emerge as the glorious butterfly. It has to struggle out of its tight imprisonment by bursting the chrysalis open. This process cannot be forced or hurried but must be allowed to proceed according to its own pace and inherent wisdom. These seeming prohibitions can make us feel powerless during the metamorphoses, as if we can do nothing.

But bearing witness, accompanying, comforting through silent caring, and patient waiting are also forms of doing which carry unacknowledged power. Köhler states what matters is we allow time for the mystery to unfold, writing, "We must stand to change themselves. We can try to change a child to our will. But the only change we can truly control is within ourselves. We can work to change our perception of what we see and hear and how we respond. And how do we do this? "We must stand at the child's side with a waiting attitude, simply be there, patient."[4]

In tense moments we can slow and quiet our breathing and give the child a model to imitate. Wait for the storm to pass—it will. We can offer an inner gesture of warm embrace.

In the long term we can open the heart to feel and hear, be still. Practice patience. Companion. Accompany. Köhler comforts us to accept the mystery-of-the-other as the starting place. Then the door to understanding—perhaps only with the heart and maybe not with the head—can begin to open because the other feels accepted and companioned rather than judged.

We are all coming to birth as human beings all the time. Sometimes this is tranquil and quietly

> “BEARING WITNESS, ACCOMPANYING, COMFORTING THROUGH SILENT CARING, AND PATIENT WAITING ARE ALSO FORMS OF DOING WHICH CARRY UNACKNOWLEDGED POWER.

happening without our conscious awareness. Sometimes the labor of this process is intense. The contractions are hard and painful. The transition stage of labor is usually the hardest to endure. The advice is to keep breathing; it will pass. A new being is coming whom we will welcome and celebrate as a miracle.

On a personal note, the ideas shared by Henning Köhler have affected my life as a parent and grandparent, educator with children and teachers, and unofficial counselor with families in profound ways. His warm, compassionate holding of children and their parents stands as a gift. Thank you, “warm philosopher of childhood.” May your words continue to companion us all.

1 Jelle van der Meulen quoted in Brüll, Ramon, and Jens Heisterkamp. “Henning Köhler Gestor-ben.” Info3 Verlag, April 22, 2021. https://info3-verlag.de/blog/henning-koehler-gestorben/.

2 Two of Köhler’s books have been translated into English. These are titled *Working with Anxious, Nervous, and Depressed Children* and Difficult Children: There Is No Such Thing. Don’t be put off by the titles. The contents are profound and very practical.

3 Brüll, Ramon, and Jens Heisterkamp. “Henning Köhler Gestorben.” Info3 Verlag, April 22, 2021. https://info3-verlag.de/blog/henning-koehler-gestorben/.

4 Köhler, Henning. *Difficult Children, There Is No Such Thing: An Appeal for the Transformation of Educational Thinking*. Fair Oaks, CA: Association of Waldorf Schools of North America, 2003.

Nancy Blanning has been a Waldorf early childhood educator for nearly 30 years, emphasizing therapeutic and developmental support with young children. She also serves on the WECAN board and is co-author with Laurie Clark of *Movement Journeys and Circle Adventures*, a therapeutic movement resource book for teachers. For further information on WECAN and its activities, please visit **www.waldorfearlychildhood.org**. Nancy Blanning is the author of the Foreword to the book, *Slow Parenting*.

Henning Köhler

> NUESTROS NIÑOS VIENEN A NOSOTROS, CONFIANDO EN QUE ACEPTAREMOS Y COMPRENDEREMOS LO QUE DESEAN CONTARNOS SOBRE SU EXPERIENCIA AL HABITAR ESTA TIERRA.

tributo y agradecimiento a
Henning Köhler como guía

Acompañando a nuestros niños

NANCY BLANNING

El mundo de la educación Waldorf lamentó recientemente el pasaje al mundo espiritual del "cálido filósofo de la niñez", Henning Köhler. Nacido en Alemania en 1951, descubrió las ideas de Rudolf Steiner durante una pasantía de un año en educación curativa en Haus Sonne (Saarland), cuando él tenía poco más de veinte años. Luego llegaría a ser terapeuta clínico, educador y consejero.[1]

Un tributo a Köhler del Boletín Alemán de Antroposofía destacó que él no hablaba de debilidades y problemas, sino más bien de los "perfiles de nuevos talentos" en los niños. "Queremos ayudar a los niños a hacer aflorar las capacidades y la belleza de su naturaleza, incluso en condiciones adversas, y a integrar sus debilidades de forma tal que no se conviertan en un obstáculo en sus vidas."

Cuando pienso en la obra de Henning Köhler, la palabra que me viene inmediatamente a la cabeza es "compañero". Hacer compañía a nuestros niños en su paso por la tierra da una imagen precisa de cómo se pueden entender las intenciones de Rudolf Steiner al formar la pedagogía Waldorf y de Karl König al implementar la visión de Steiner para la Educación Curativa mediante las comunidades de Camphill.

Esta comprensión afirma que cada niño, cada ser humano, ha llegado a la vida con la intención de experimentar, crecer y aprender para nuestro propio desarrollo y para servir al crecimiento de la sociedad hacia el bien, la belleza y la verdad. En nuestros tiempos, vemos muchos niños que han aceptado venir aunque signifique enfrentar desafíos y dificultades. El mundo no es gentil con el desarrollo saludable, pero estos niños quieren y necesitan estar aquí ahora para ayudarnos a liberar la tierra y a nosotros mismos de las concepciones y actitudes frías, rígidas y materialistas que dominan nuestro pensar. Han venido a nosotros, nos han elegido, para que seamos sus amorosos compañeros, los que los acompañarán en este viaje de la vida.

> “PERO ATESTIGUAR, ACOMPAÑAR, RECONFORTAR MEDIANTE EL CUIDADO SILENCIOSO Y ESPERAR PACIENTEMENTE SON TAMBIÉN FORMAS DE HACER QUE POSEEN UN PODER POCO RECONOCIDO.

Cada niño llega para decirnos algo importante. Se ha dicho que todo lo que hace un niño, todo su comportamiento, es comunicación. Acciones, (mal) humores, celebraciones y frustraciones son también sus medios de habla. Nuestros niños vienen a nosotros, confiando en que aceptaremos y comprenderemos lo que desean contarnos sobre su experiencia al habitar esta tierra. Esta comunicación puede llegarnos como inquietantes señales de angustia, a menudo llamadas “conductas desafiantes”. Si estamos perplejos y frustrados en estos momentos difíciles, nuestra respuesta puede ser ponernos duros, autoritarios, incluso agresivos. Usualmente todos acaban infelices y aislados los unos de los otros.

Köhler ofreció otro camino. En lugar de ver “malas conductas”, Köhler nos alienta a recibir al niño como una misteriosa transformación luchando por desarrollarse. Todos nosotros — adultos y niños— estamos en el proceso de llegar a ser. Una hermosa mariposa yace escondida dentro de cada uno de nosotros. Pero la oruga en la crisálida cascaruda, color marrón desvaído, debe convertirse en un “pegote” verde antes de poder emerger como una gloriosa mariposa. Debe reventar la crisálida para poder escaparse de su ajustada prisión. Este proceso no puede ser inducido ni acelerado, se debe permitir que suceda según su ritmo y sabiduría propios. Estas aparentes prohibiciones nos pueden hacer sentir impotentes, como si no pudiéramos hacer nada.

Pero atestiguar, acompañar, reconfortar mediante el cuidado silencioso y esperar pacientemente son también formas de hacer que poseen un poder poco reconocido. Köhler afirma que lo que importa es que demos tiempo al misterio para desarrollarse. “Debemos mantenernos junto al niño con una actitud paciente, simplemente estar ahí, pacientes.” (Köhler, *Difficult Children: There Is No Such Thing*.)

En su rol de educador terapéutico, los padres acudían a Köhler buscando consejos sobre cómo modificar las conductas más difíciles de sus hijos. Él daba clases y recomendaciones de una forma sorprendente. Aconsejaba a los padres sobre cómo cambiar *ellos*. Podemos intentar modificar a un niño según nuestro deseo. Pero el único

cambio que realmente podemos controlar es el nuestro. Podemos trabajar para cambiar nuestra percepción de lo que vemos y oímos y cómo respondemos a ello. ¿Y cómo hacemos eso? "Debemos mantenernos junto al niño con una actitud paciente, simplemente estar ahí, pacientes."

> "PODEMOS INTENTAR MODIFICAR A UN NIÑO SEGÚN NUESTRO DESEO. PERO EL ÚNICO CAMBIO QUE REALMENTE PODEMOS CONTROLAR ES EL NUESTRO.

En momentos tensos podemos aquietar y ralentizar nuestra respiración y dar al niño un modelo que imitar. Esperar a que la tormenta pase—y pasará. Podemos ofrecer el gesto interior de un cálido abrazo.

A largo plazo podemos abrir nuestro corazón para sentir y oír. Estén tranquilos. Practiquen la paciencia. La compañía. Acompañen. Köhler nos indica que aceptar el "misterio del otro" es la línea de partida. Entonces la puerta de la comprensión —tal vez solo con el corazón y quizás no con la cabeza— puede comenzar a abrirse porque los otros se sienten aceptados y acompañados en vez de juzgados.

Estamos todos naciendo como seres humanos todo el tiempo. A veces esto sucede tranquila y silenciosamente, sin la atención de nuestra conciencia. A veces el proceso de parto es intenso. Las contracciones son fuertes y dolorosas. La etapa de transición del nacimiento es usualmente la más difícil de soportar. El consejo es "Respira, ya pasará." Un nuevo ser está llegando, a quien saludaremos y celebraremos como un milagro.

En una nota personal, las ideas compartidas por Henning Köhler han afectado profundamente mi vida como madre y abuela, educadora de niños y docentes y consejera no oficial de familias. Su visión cálida y empática de los niños y sus padres destaca como un obsequio. Gracias, "cálido filósofo de la infancia." Que tus palabras continúen acompañándonos a todos.

1 Dos libros de Köhler han sido traducidos al inglés: *Working with Anxious, Nervous, and Depressed Children y Difficult Children: There Is No Such Thing* y uno al español: *Educar hoy al niño triste, te-meroso o inquieto*. No se asusten por los títulos, los contenidos son profundos y muy prácticos.

Nancy Blanning ha sido una educadora Waldorf de primera infancia por casi treinta años, poniendo el énfasis en el cuidado terapéutico y de desarrollo de los niños pequeños. También participa del consejo de la Asociación de Temprana Edad Waldorf (WECAN) y es co-autora, junto a Laurie Clark, de *Movement Journeys and Circle Adventures*, un libro para docentes sobre la terapia de movimiento. Para más información sobre WECAN y sus actividades, por favor visite **WaldorfEarlyChildhood.org**

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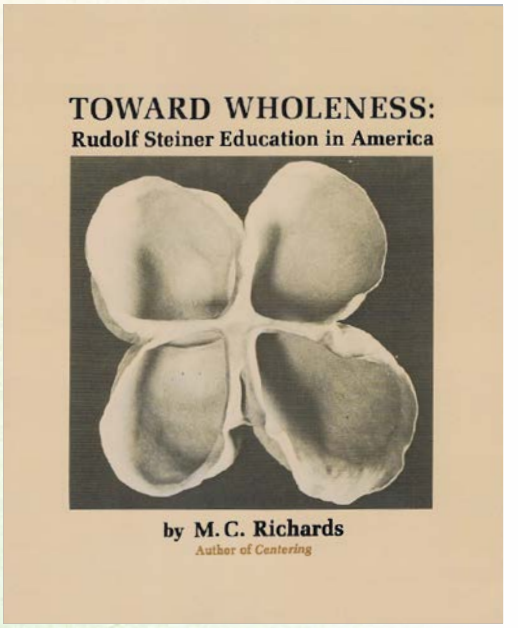
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Rudolf Steiner Education in America
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Author of Centering

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On the Spiritual Development of Waldorf Teachers

M. C. RICHARDS

Teaching and the preparation of the teacher is a spiritual practice. But again let us ask what this means. For, as has been suggested, one does not go directly to something termed spirit, but rather one works through physical materials, activities, relationships, perceptions, meditations. In order to affect their mobility of thinking and their individual creativity of will, the teachers practice the various arts of painting and music and eurythmy, poetry, and whatever else may attract them. To affect their feeling life, the attempt to observe rhythms in their waking and sleeping; to work imaginatively in their class preparation, using stories and colors and sounds and movements and play; and to care for one another. This last is the hardest of all, of course. To care for another person more than oneself, to let the ego of another person live in oneself as vividly as one's own — this we can barely begin to do. The teachers, through their faithful companioning of a group of children through continuous years of schooling, have an opportunity to practice this high art, and to try gradually to develop a true sense of "the other."

Rudolf Steiner did not originate this idea. Many people feel the aspiration , whether or not they have heard of Waldorf education. Great souls like Martin Buber have written inspiredly on the theme. But what is striking in Steiner's pioneering is that practical work, done in certain ways, may bring about this inner schooling. I am reminded how often during my young womanhood someone would tell me to "grow up." And I remember answering, "I would like to. How do you do it?"

Waldorf teachers and students have a sense of making something new in our age. Their starting point is an inwardly sourced teaching and educational practice.

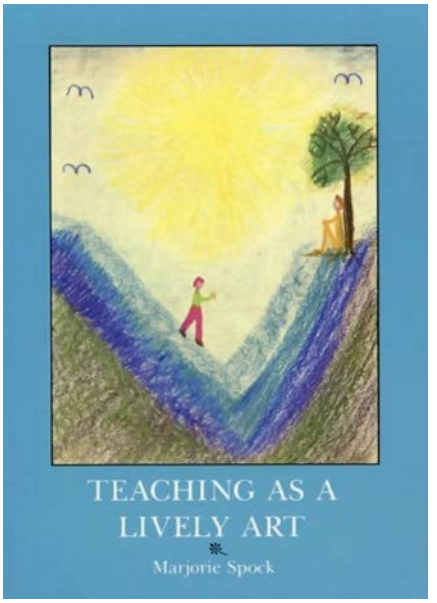
Richards, Mary Caroline. "More on Curriculum/Methods/Teachers/Children." Chapter. In *Toward Wholeness Rudolf Steiner Education in America*, 120–20. Middletown, Conn: Wesleyan University Press, 1980.

excerpted from *Teaching as a Lively Art*

Reciprocity in the Student/Teacher Exchange

MARJORIE SPOCK

Not only must the teacher love and reverence his pupils; he must make himself worthy of being reverenced and loved by them. On his ability to do so will depend his real success as an educator. It is not what he knows, but what he is that affects the child most deeply, for children instinctively seek in their teacher a model for their own development. If he cannot provide it, their faith in humanity itself is weakened. They become insecure and cannot find their way forward to the full unfolding of their capacities. They are like young vines in their need for strong support.



It may be disturbing to consider how greatly the teacher's qualities influence his pupils. Yet he need not forever remain bogged down in his weakness; he can begin at once to overcome them. The very decision to do so will have a beneficial effect upon the children.

It may often happen that when he is feeling most inadequate the children's naive confidence, expressed in a trusting look or an admiring comment, will provide just the tonic needed to restore his flagging spirt.

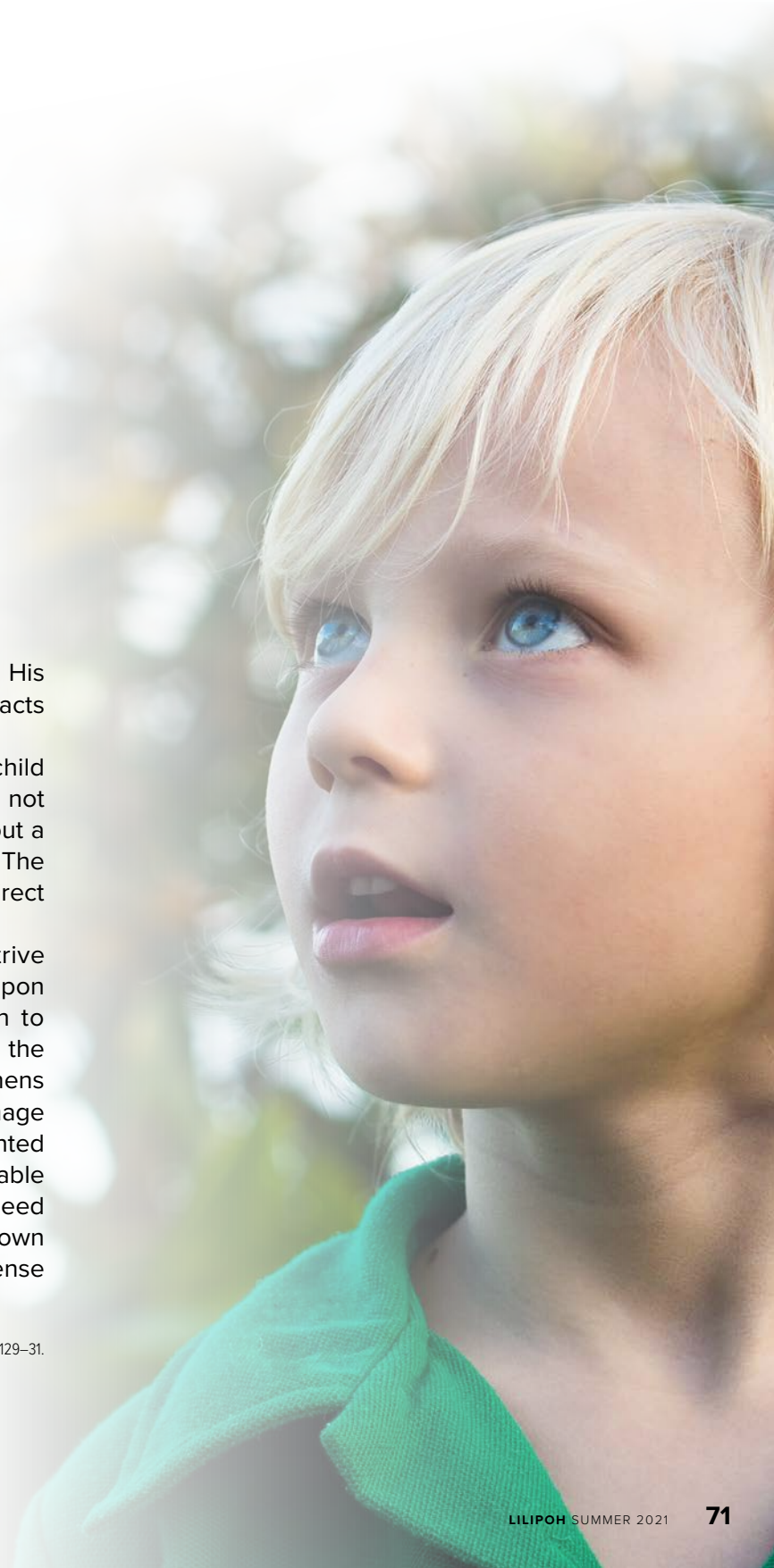
Such moments illustrate the potency of the relationship possible between teacher and pupils. What he builds into the children is richly returned in a constant interchange. If he believes in them, they will reciprocate with their belief in his capacities,

continually spurring him on to further effort. His growth in turn will stimulate their growing. It acts dynamically on their unfolding.

Steiner once remarked that to cure a child of an undesirable habit the teacher should not preach to him about it, but instead search out a bad habit in himself and set about its cure. The moral momentum so engendered will have direct effect upon the child.

Teacher and pupils thus continually strive together. There is no question of imposing upon the children patterns of behavior foreign to the natures. The teacher who strengthens the human image in himself frees and strengthens his pupils for the gradual building of this image in themselves. They may be far more talented than he—more intelligent, better artists, capable of a stature he may never reach. If so, it need not disturb him. By working to develop his own powers to the utmost he will in the truest sense develop theirs.

Spock, Marjorie. "Chapter XII: Teacher and Child." Essay. In *Teaching as a Lively Art*, 129–31. Anthroposophic Press, 1988.



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Trespasser

The man who lived under my garage
broke into the storage space, replaced
my lock with his own to doze beside
the woodpile in an orange sleeping bag
with a blue sheet, his head resting
on a dirty pillow. He ate saltines,
drank beer, and read *The Scarecrow*, *Mercy*,
Hell's Corner, *The Scarpetta Factor*
and *The Magick of Sex*. When he rose
he put on black boots, cracked and crusty,
and a tattered backpack to sell
Street Spirit and panhandle near Safeway.

I changed the lock and left his things outside
in four large trash bags and two crates
with notes asking him to take them away.
Of course, he never did. But he came back,
easily picked the lock to my dreams
to drift past rocky islands in a red canoe
with no paddles, his shattered reflection
wavering on green water, and stand
beneath a giant poison mushroom
for protection from rain as I worried
where he slept now and watched him
step from the black-and-white world
of an old film into rainbow flames.

— LUCILLE LANG DAY

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Lucille Lang Day is the author of seven full-length poetry collections and four chapbooks, her most recent being *Birds of San Pancho and Other Poems of Place* (Blue Light Press). She has also coedited two anthologies, *Fire and Rain: Ecopoetry of California* and *Red Indian Road West: Native American Poetry from California*, and has published two children's books and a memoir, *Married at Fourteen*. Her many honors include the Blue Light Poetry Prize, two PEN Oakland/Josephine Miles Literary Awards, the Joseph Henry Jackson Award, and eleven Pushcart Prize nominations. She is the founder and publisher of Scarlet Tanager Books.

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