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# dear readers



Autumn is upon us, painting the world in warm, earthy tones, and we couldn't be more excited to share another edition of LILIPOH with you. As a digital nomad, I often travel to chase my favorite seasons, and I had the delight of capturing a few weeks of North Carolina in the height of fall. It was my first one in a while, as the evergreen woods of Washington state and the warmth of Buenos Aires don't lend themselves to dramatic colors. I'd forgotten how much I love crunching through a deep layer of leaves, watching the wind swirl down the street, and feeling that first, crisp chill.

More than anything, autumn is the time to begin slowing down, settling in, and looking for something good to read. As we approach the cozy season, we hope that LILIPOH will help you embrace the simple joys of life and connect with our larger world. This issue brings you content from near and far. You can learn about the biodynamic movement in Mexico, a new Anthroposophic art training in Taiwan, as well as happenings a little closer to home. So grab a pumpkin spice latte and start reading!

Many of our contributors have long been a part of LILIPOH, and we are truly grateful for our incredible community. Your support, contributions, and love have made the magazine a cherished source of news and inspiration for over two decades. As you flip through these pages, we hope you find comfort, ideas, and a renewed sense of wonder. Thanks, as always, for letting us be part of your journey toward a more balanced and joyful life.

With warmth and gratitude,

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.*





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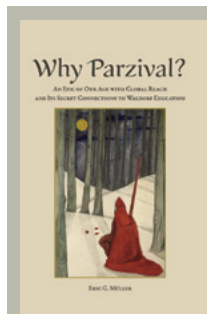
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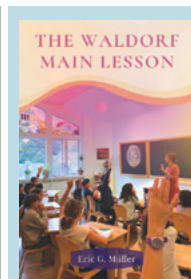


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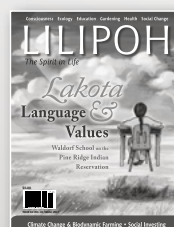
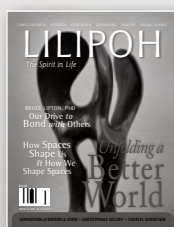
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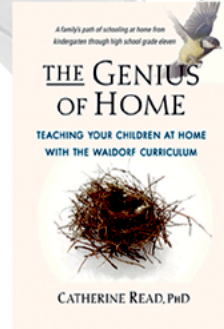
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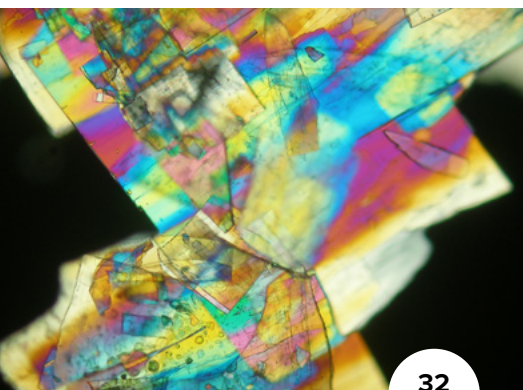
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## construction completion at the Lakota Waldorf School

# A Vision Became Reality

ISABEL STADNIK

This year, 2023, the Lakota Waldorf School is celebrating thirty years since its founding, and at the same time, we are celebrating the opening of a long-awaited new school building.

The Lakota Waldorf School is located on the Pine Ridge Reservation in South Dakota, on the Land of the Oglala Lakota Nation, also called the Oglala Sioux Tribe (OST). It is situated in one of the most impoverished counties in the USA. Thirty years ago, in 1993, a small group of parents and community members started a kindergarten in a small house with a kitchen, bathroom, and office. Over the last ten years, the school grew rapidly from a kindergarten to a K-8th grade school. With this growth, the need for more classrooms arose. We heard of the architect Jeff Dickinson, who designed a strawbale Waldorf school in Carbondale, Colorado, and contacted him. In 2016, Jeff Dickinson agreed to work with us and designed the master plan for our campus construction project.

The Lakota Waldorf School is the only Native American Waldorf school in the country and the

only Waldorf School on a reservation. As many families are low-income, we are tuition-free. Therefore, the school depends 100% on donations and grants. It seemed to be an impossible goal to raise more than two million dollars for campus construction in addition to the funding for the school operation. Therefore, we developed a strategy to split the construction into three phases: 1a, 1b, and 2. This structure allowed us to build as we raised funding.

The whole process of construction and fundraising lasted seven years, from 2016- 2023. We had to overcome many obstacles on this journey, and the biggest was the last phase. It was important to us to hire local builders from the reservation to keep the money in the community. Many organizations hire construction companies from outside the reservation simply because they are better equipped but charge more due to the longer distance. Our goal was for the dollar to stay within the reservation. A local company that started Phase 2 stopped in the middle of the process, which caused not only a delay but also some funding losses. But Rusty's





construction company from Kyle, South Dakota, and his workers picked the construction up and completed the campus by August 2023.

Other pieces had to be put together like a puzzle. In May 2023, the senior class from the Washington Waldorf school arrived to complete their volunteer project. Our wish was for them to lazure the new building, and under instructions from Charles Andrade, they managed to lazure almost all of the office and the main building. Another foundation donated lights for the first floor, and several foundations and donors gave grants for the kitchen equipment, the floor, and the general construction. These gifts made possible what seemed to be impossible.

All the major contributors were at the grand opening on August 10, 2023. Parents and community members celebrated the beautiful building with its warm colors and forms. Most of the external walls are



“THE SHAPE OF  
THE BUILDING  
IS A MIRROR OF  
THE SOFT, WIDE  
LANDSCAPE OF  
THE PLAINS.



The Pine Ridge Indian Reservation in South Dakota is located in one of the poorest counties in the United States. It is home to roughly 42,000 Oglala Lakota. Parents cannot afford tuition; therefore, The Lakota Waldorf School depends completely on the generous donations of individuals, foundations, and corporations.

As the only Native American, tuition-free Waldorf school, we rely on the generosity of our supporters to keep our doors open. We believe that all children have a right to quality education, regardless of their family's financial status. That is why our priority is to remain tuition-free. Your financial support can help us provide Waldorf education, revive Lakota language and culture, and create a better future for our children.

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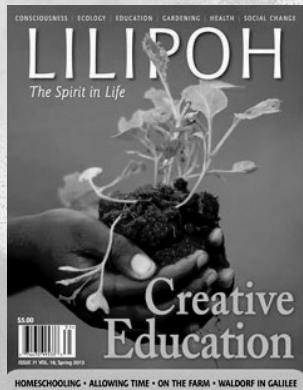
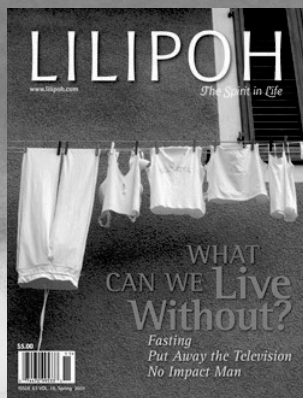
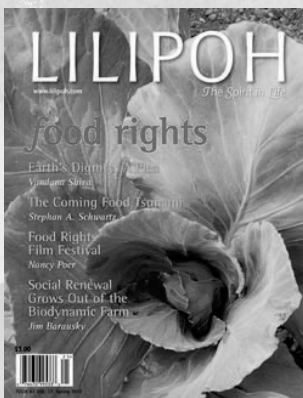
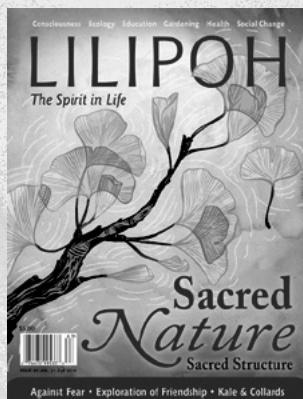
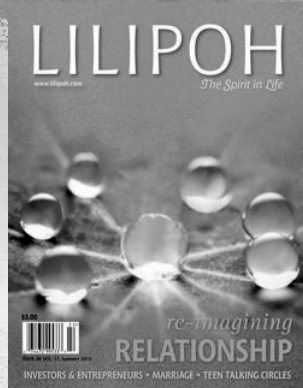
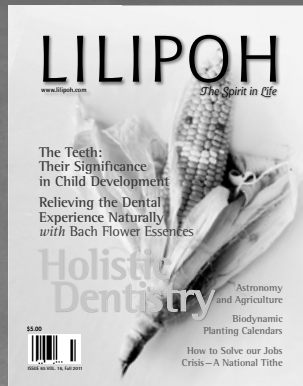
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# LILIPOH

## *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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“THE LAKOTA WALDORF SCHOOL IS THE ONLY NATIVE AMERICAN WALDORF SCHOOL IN THE COUNTRY AND THE ONLY WALDORF SCHOOL ON A RESERVATION.

built with strawbales and stucco, which provides ideal isolation from the extreme cold winters, the blizzards, and the hot summers.

The shape of the building is a mirror of the soft, wide landscape of the plains. Many children of the Pine Ridge Reservation live in very poor housing and trailers. For them, it is a most deserved new experience to learn and grow in this beautiful building filled with warmth, harmony, and beauty.

Today, the sound of laughter, Lakota songs, and little feet scurrying through our new hallways is bringing spirit into what would otherwise be an empty space. The smell of freshly baked bread and simmering berry stew wafts from our new kitchen through the classrooms, making everyone feel at home. It is an absolute gift to witness this. 📖

**Isabel Stadnick** is the school administrator and director of development at the Lakota Waldorf School. She is one of the school's founders and has been part of the community for over thirty years. Originally from Switzerland, where she attended a Waldorf school and studied at the Goethanum, she traveled in 1989 to the Pine Ridge Reservation and married a member of the Oglala Lakota Tribe. With dedication and love for the Lakota people, along with a strong connection to the children and the Lakota culture, Isabel has dedicated her life to building a Lakota Waldorf community within the Pine Ridge reservation. She has a degree in fundraising management from the School of Management and Law in Switzerland and an AA in Lakota Studies

from the Oglala Lakota College in Kyle, SD. She has been the administrator of the Lakota Waldorf School since 2008 and participates regularly in professional development courses, including the Waldorf Administration and Leadership Development through the Center for Anthroposophy in Keene, NH. Today, both her daughters are trained Waldorf teachers and are a part of the Lakota Waldorf faculty.







evaluating students of all ages

# Progress Report Time

NANCY BLANNING

By this time, children and families are pretty well settled back into a school routine. We were sad to say goodbye to the more relaxed summertime when days could be slightly more spacious. The reality of timeliness and disciplined responsibility for schoolwork probably felt like a pair of stiff, new school shoes. But now they are broken in, and the fit is not so tight.

Perhaps the first progress report has already happened. My own adult memory holds this as a time of mixed anticipation. Will the report be praiseworthy? The children wonder if they have done well. Will the report contain worrisome news? Will my teacher have been pleased with me? Will my parents be proud or disappointed?

Most students probably have a pretty good idea of what the report has to say—that is, if they are old enough to have the ability and maturity to perceive themselves. In Waldorf education, long

years of observing children show that a change in consciousness of self takes a huge leap after the 9th year. Of course, every child is growing and maturing constantly, and self-awareness is gradually unfolding. But until that big step comes, each child just “is” and “does” without self-awareness or self-reflection. Children are often confused that they do not meet adult expectations. This mismatch can lead to difficult moments between children, their teachers, and parents. The adults are frustrated if the report describes difficulty, and the children are bewildered. They don’t know what they did wrong. They just know that they have not pleased the adults.

This confusion is magnified in our post-Covid time. Opportunity for academic and social-emotional growth was disrupted during the pandemic. Now the children have bigger bodies, but social and emotional development has not kept pace and stays stalled at younger stages. This delay is

# “ WILL THE REPORT CONTAIN WORRISOME NEWS? WILL MY TEACHER HAVE BEEN PLEASED WITH ME? WILL MY PARENTS BE PROUD OR DISAPPOINTED?

especially treacherous for increasing numbers of children who have come into life with good—even exceptional—intelligence coupled with erratic, impetuous behavior. No one is trying to be disruptive, but it happens regularly. Then, when report time comes around, it gets noticed.

The following description of a progress report is a composite of actual teacher comments made to a number of children. A bright child with extremely advanced academics received the credit for precocious reading level as an objective fact—a 3rd-grader reading on an 8th-grade level. However, the child does not turn in book reports. Math ability was also noted as advanced, with the comment that homework was unsatisfactory because the student did not show the steps of how the answer was achieved. No acknowledgment was given to the student's gift of such rapid mental calculation ability that they “just knew” the answer. The student could easily describe or explain subjects verbally but “balked” at writing and did not complete assignments. The fact that the thoughts come so quickly that the hand cannot keep up by writing everything down was not recognized. The child can neither make writing go faster nor make thoughts come more slowly. The final comment was that disruptive speaking

out during the lessons has not improved; impulse control remains unacceptable.

What can be the response to such a report?

Parents have many opportunities here. We know our children and see their gifts and specialness. Acknowledgment and approval of what is positive is a perfect place to start.

Perhaps one might say:

*You read so well, and you do math like a champion. We are so happy that you are our child. We think your teacher cannot see inside your head to watch how fast your ideas and answers come. We can sit together and figure out how to get your good ideas written on paper so your teacher can see how much you know.*

*We know that you get really excited when you have a question or get an idea and say it out loud even if someone else is talking. That probably feels like an interruption to the teachers when they are trying to say something important. We know that it is hard to not share your ideas right away and your teacher may not understand how excited you are to share. But we can practice here at home to get better at holding your speech in your mouth longer.”*





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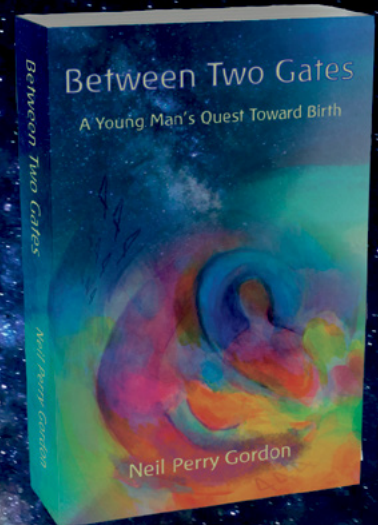
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Areas of competency:

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How might we score in these areas? Possible responses include:

- Excellent
- Satisfactory
- Progress Noted
- Needs Improvement

There is much to ponder here. It is interesting to reverse roles with the children and imagine how things may look through their eyes. Luckily, this report can remain private. No matter where our self-evaluation fits with the above choices, may our progress reports always say “striving” for ourselves. It is always true for the children. 

**Nancy Blanning** is an early childhood educator with a special interest in movement and “incarnational support” for young children. She served as a kindergarten teacher and member of the educational support staff at the Denver Waldorf School, from which she recently retired after almost forty years. Her dedicated focus now is adult teacher development and professional deepening as co-director of early childhood teacher training at Sunbridge Institute in Spring Valley, NY, and as guest faculty at other teacher training programs. Practical and compassionate support for parents is another of her passions. She and her husband are parents of four Waldorf graduates and grandparents to eight. Grandparenting is Nancy's greatest joy, along with teaching. She writes these columns on behalf of WECAN—Waldorf Early Childhood Association of North America. Please visit the website at [waldorfearlychildhood.org](http://waldorfearlychildhood.org).

“NO ONE IS TRYING TO BE DISRUPTIVE, BUT IT HAPPENS REGULARLY.



*a conversation with*  
the Impulso Biodinámico de México

# Unearthing Biodynamic Agriculture in Mexico

VINCENT GEERTS AND SARA GONZÁLEZ,  
TRANSLATED BY KAYSHA KORROW

**C**an you start by describing the history of the Impulso Biodinámico de México and how the organization fits into the story of the biodynamic movement in Mexico more broadly?

Since 2000, biodynamics in Mexico has had a tradition of classes, workshops, and diploma courses in various parts of the country that have been facilitated by pioneering teachers from Mexico and around the world. The initial momentum that gave birth to biodynamic conferences in Mexico grew thanks to a group of young people who shared their enthusiasm and commitment when they returned from the 2013 Latin American Biodynamic Conference in Peru.

Before then, there were pockets of biodynamic development in different parts of the country; however, there still wasn't an organized community. The energy of these young people showed it was time to promote cohesion and collaboration between pioneers, students, and apprentices so

that biodynamics would take a more structured course in Mexico. In parallel, the need arose to tackle biodynamics from a social point of view and, therefore, create a point of convergence for the different manifestations of biodynamic agriculture in the country.

The collective work of individuals and organizations that began in 2013-2014 started what would become the first Biodynamic Conference of Mexico. At the same time, the participants understood the importance of following up and continuing these conferences, so they decided to rotate the location of the next conferences to learn about other projects and allow the biodynamic community in Mexico to grow organically.

One of the first biodynamic farms in the world was the Finca Irlanda, founded in Tapachula, in the Mexican state of Chiapas, in 1928 by the Peters family. This farm, like ten other pioneering organizations at the national level, has united the movement, supported, participated, and collaborated



“ IT WAS A VERY INSPIRING EXPERIENCE FOR THE IMPULSO TO REMEMBER THAT THERE IS A PROFOUND CONNECTION, REVERENCE, AND INTUITION THAT WANTS TO SPRING UP AGAIN AMONG RURAL MEXICAN FARMERS.



“THE BIODYNAMIC COMMUNITY IN OUR COUNTRY IS STILL SMALL, BUT EFFORTS ARE BEING MADE TO GROW REGIONAL CELLS THROUGH LOCAL PROJECTS IN DIFFERENT AREAS, CREATING MORE LINKS AND INTEREST IN THE MOVEMENT.

in various workshops and conferences in Mexico and around the world, helping found a biodynamic association that represents Mexico in the world.

This is how, in 2018, the Impulso Biodinámico de México was born. The association supports the development of biodynamic agriculture in Mexico, intending to be the point of convergence for people and initiatives who feel called to heal the earth. This work requires much will and strength, as it is a huge task to bring balance to land devastated by improper agricultural use. Our mission is to recognize that this land sustains us and is our source of nutrition and connection with the spiritual world.

I think this account of the history of biodynamics is interesting: [demeter.es/historia-de-la-certificacion-demeter-biodinamica/](https://demeter.es/historia-de-la-certificacion-demeter-biodinamica/)

**How does the biodynamic movement in Mexico differ from similar movements in the United States or Europe?**

The history of the biodynamic movement in the United States of America has a long trajectory, like the development of anthroposophy. The culture of the United States is of Anglo-Saxon origin; in Mexico, it is primarily Latino, and hardly anything is known about biodynamics or anthroposophy. Some pioneering individuals have spread the essence of the movement; however, it wasn't always done with accuracy. Anthroposophy is starting to be recognized and associated with the development of Waldorf schools, but on the agricultural side, there is less development.

The biodynamic community in Mexico comprises certified producers and biodynamic projects that emerged in the 1990s and have hosted various courses and trainings in recent years. There is also the Formadores de Futuro, a group of people close to the movement committed to developing tools for giving introductory courses to different interested groups.

The people who make up the group of Formadores now head different commissions of the Impulso Biodinámico de México and are interested in deepening various topics, voluntarily giving their skills and knowledge to the movement with much dedication. The biodynamic community in our country is still small, but efforts are being made to grow regional cells through local projects in different areas, creating more links and interest in the movement.

**Can you talk a little about farming practices specific to Mexico and how biodynamic methods can be incorporated?**

With regard to vegetable gardens, crop rotation is practiced, and this is a good moment to incorporate biodynamic preparations such as barrel compost.

In Mexico, we have tropical soil with a faster metabolism than the soil of temperate climates. We have a humid summer and a dry winter, which also leads to different farming practices. The crops that we mostly attend to are coffee, agave, medicinal plants, grapevines, and olive trees, and each crop has its own requirements and processes. To accompany the work of fertilizing annual plants like coffee, avocados, or grapevines, we use



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preparation 500, and to encourage maturation, we use preparation 501.

Many farms prepare their own compost, including the other biodynamic preparations and barrel compost.

**What kind of crops are farmers typically growing, and what regions of Mexico are they working in?**

Farmers in Mexico maintain the tradition of sowing corn in the *milpa* system alongside beans and squash once or twice a year, depending on the region. They also grow wheat and other grains depending on consumption in certain areas. Some farmers focus on alfalfa for animal feed. Very few of these crops are guided by biodynamic practices. Coffee and cacao occupy a more significant place in the organic and biodynamic crops produced in the country.

The most popular crops, or better said, the crops consumed in the Mexican diet, are tomatoes, chiles, cucumbers, potatoes, carrots, and green vegetables. Citrus fruits, berries, avocados, guavas, apples, and pomegranates are popular, with coconuts, papayas, and pineapples, for example, appearing in the coastal zones.

Our intention is to support small producers and direct them toward biodynamic practices since they supply the basic diet of all Mexican people. Certified farms can be found in Veracruz, Michoacán, Oaxaca, and Chiapas. Other smaller biodynamic farms can be found in regions like Estate de México, Baja California Sur, Nayarit, Quintana Roo, Hidalgo, Michoacán, Guanajuato, and Morelos.

**I know that agriculture has historically been an essential part of Mexican culture and society, but forces such as modernization, urbanization, and the implementation of policies like NAFTA have changed traditional**

**farming practices and affected the Mexican diet. Do you see biodynamic agriculture as a tool for renewing traditional foodways and helping restore Mexico's food sovereignty?**

We had a recent experience where we organized an introductory biodynamic course with one of the biggest farming cooperatives in Mexico, a network called Tosepan. The course took place near Cuetzalan, Puebla, an agricultural region with traditions deeply rooted in indigenous Nahuatl and Totonac villages.

More than forty people living in the countryside attended, interested in the Impulso's message. It was a wonderful experience to find openness with the participants and an organic understanding of their daily rhythms and processes. It was a very inspiring experience for the Impulso to remember that there is a profound connection, reverence, and intuition that wants to spring up again among rural Mexican farmers.

In the same way, we are working to make the essence of biodynamics known, which makes us reflect on a healthy, sustainable diet. However, not everyone wants to listen. It is a slow process.

**Are there young Mexican farmers who are taking an interest in learning to farm?**

The global phenomenon of populations moving to cities is also happening in Mexico. Every year, the number of people dedicated to agriculture is reducing, and large agricultural companies cannot find a new generation of young people who want to continue agrarian work.

All this added to the fact that income derived from farming isn't sufficient to provide for families, means that many young people decide to migrate or look for their future in other activities that can translate into a better quality of life. People drawn to agriculture now are young people interested in

ecology, healthy and local food, and some parents who want to have a life closer to the countryside.

### What is the Impulso Biodinámico de México looking forward to in the future?

We are looking forward to continuing the activities that the association currently offers: annual courses in different parts of the country, seasonal workshops, informative talks to spread knowledge of biodynamics, regional workshops in beekeeping, support for school gardens, the online study of agriculture, and study groups for anthroposophy and biodynamics.

We are looking for support in the areas of beekeeping and composting specific to tropical zones, viticulture, holistic animal management, coffee growing, and raising dairy cows.

Since 2021, we have participated in the program Formadores del Futuro, calling on fourteen individuals committed to the movement to form a group that can respond to the needs of Mexico's biodynamic projects in the near future. This year, 2023, we want to continue disseminating information and join efforts so that biodynamics reaches more places. To accomplish this, we have formed new commissions to give attention to current issues in the movement. They are:

- Advice, Certification, and Consulting
- Social Wellbeing
- Biodynamic Calendar
- Social and Work Events
- Training and Qualification
- Mother Farms
- Research and Development
- Biodynamic Preparations
- Participatory Certification
- Circulation and Promotion
- Economy and Fundraising

- Publications
- Representation and International Projection

We would also like to highlight that we have begun our first research project, supported by a grant from the International Demeter Foundation. The name of the project is "Deepening Qualitative Morphogenetic Methods," such as the so-called chromatographies and cupric crystallizations. The project studies the characteristics of the soils of biodynamic farms in different regions of the country, learning to perceive the quality of food through the manifestation of its vital forces. Biodynamic preparations, composts, and some dehydrated vegetables are also analyzed. Our primary objective is to develop the perceptual abilities of the team of trainers, form a base of images of the selected samples, and build teaching material for future biodynamic agriculture courses.

We cordially invite anyone interested in our activities to write to us at [contacto@abdmexico.com](mailto:contacto@abdmexico.com) and become active members of the association at [abdmexico.com/hazte-miembro](http://abdmexico.com/hazte-miembro). 📩

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**Vincent Geerts** is a biodynamic farmer and beekeeper. Belgian by origin and Mexican by adoption, he has studied anthroposophy since 1990. He is a lecturer and advisor on Goetheanism, biodynamic agriculture and beekeeping, architecture, and ecology. He is a founding member of the anthroposophical initiative "Las Canoas Altas" in Erongaricuaró, Michoacán, as well as a founding member and current vice president of the Impulso Biodinámico de México AC.

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**Sara González** is an engineer with a Master of Science degree and experience in teaching, social welfare, and organizational management. In 2013, she learned about Waldorf pedagogy and biodynamic agriculture. As a teacher, she closely follows the educational activities around the garden and farm. She worked as a social welfare advisor in Soconusco, Chiapas, on a biodynamic coffee plantation, where she dedicated herself to improving the quality of life of the community's families through education and the revaluation of agricultural work. She currently collaborates with Impulso Biodinámico de México in coordinating and linking with the association's members and developing an advisory model with a social focus to emphasize transparency and ethics in organic and biodynamic projects.

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**Kaysha Korrow** is the managing editor of LILIPOH magazine. She splits her time between Seattle and Buenos Aires, Argentina, where she studies Spanish and Argentinian literature.





“ ... ESTA ASOCIACIÓN ES EL SOSTÉN DEL DESARROLLO DE ESE TIPO DE AGRICULTURA EN MÉXICO, YA QUE TIENE COMO OBJETIVO SER PUNTO DE CONVERGENCIA ENTRE PERSONAS E INICIATIVAS QUE SIENTEN EL LLAMADO DE SANAR LA TIERRA.

*una conversación con el*  
Impulso Biodinámico de México

# Descubrir la agricultura biodinámica en México

VINCENT GEERTS Y SARA GONZÁLEZ

¿ Pueden empezar con una descripción de la historia del Impulso Biodinámico de México y el rol de la organización en la historia de la agricultura biodinámica en México?

Desde el año 2000, la biodinámica en México tiene una tradición de cursos, talleres y diplomados en varias regiones del país que han sido facilitados por maestros pioneros nacionales y extranjeros. El impulso inicial que dio origen a los encuentros de biodinámica en nuestro país surgió gracias a un grupo de jóvenes que compartieron su entusiasmo y compromiso cuando regresaron del Encuentro Latinoamericano en Perú del 2013.

Hasta ese entonces, México tenía brotes de desarrollo de la ABD en diferentes localidades del país, sin embargo aún no existía una comunidad organizada. Fue entonces que el impulso de éstos jóvenes determinó que era tiempo de promover la cohesión y colaboración entre pioneros, estudiantes y aprendices, para que la biodinámica tomará un cauce positivo en México.

Paralelamente, surgió la necesidad de abordar la biodinámica desde el punto de vista social, y por lo tanto, crear un punto de convergencia de las diferentes manifestaciones que había entonces en el país.

Así pues, el trabajo colectivo de individuos y organizaciones que inició en 2013-2014 dio origen al que sería el primer Encuentro Mexicano de Biodinámica. Durante el mismo, los participantes comprendimos la importancia de dar seguimiento y continuidad a estas jornadas, por lo que se tomó la decisión de rotar la sede de los siguientes encuentros para poder conocer otros proyectos, y permitir que la comunidad biodinámica en México creciera de forma orgánica.

Cabe mencionar que el primer rancho biodinámico del mundo es la Finca Irlanda, la cual se fundó en Tapachula, Chiapas en 1928 por la familia Peters. Esta finca, así como otras 10 empresas pioneras a nivel nacional, se han unido al movimiento, han apoyado, participado y colaborado en distintos encuentros y jornadas



nacionales e internacionales para fundar una asociación biodinámica representante de México en el mundo.

Así es como en 2018, nace Impulso Biodinámico de México A.C., esta asociación es el sostén del desarrollo de ese tipo de agricultura en México, ya que tiene como objetivo ser punto de convergencia entre personas e iniciativas que sienten el llamado de sanar la tierra. Este llamado es un trabajo que requiere mucha voluntad y esfuerzo ya que es una magna labor aportar equilibrio a la tierra que ha sido devastada por un uso agrícola inadecuado. Es nuestra misión reconocer que esta tierra es nuestro sostén y nuestra fuente de nutrición y conexión con el mundo espiritual.

Me pareció interesante este recuento: [\*\*demeter.es/historia-de-la-certificacion-demeter-biodinamica/\*\*](#)

**¿En que sentido es el movimiento biodinámico en México diferente que los movimientos similares en los Estados Unidos de América o Europa?**

La historia del movimiento biodinámico en Estados Unidos de América tiene una larga trayectoria, así como el desarrollo antroposófico. La cultura norteamericana es de origen anglosajón y en México es eminentemente latino, apenas se sabe tanto de biodinámica como de antroposofía; ha habido algunas personas que fueron pioneras en difundir la esencia del movimiento, sin embargo no fue siempre atinado. La antroposofía está empezando a ser reconocida y asociada al desarrollo de las escuelas Waldorf, desde el lado agrícola es menor el desarrollo.

La comunidad biodinámica de México está formada por tanto productores certificados como proyectos que surgieron en los años 90's que han hospedado diversos cursos y capacitaciones en los últimos años.

También los Formadores del Futuro en ABD, este grupo de personas cercanas al movimiento

con interés en desarrollar herramientas para dar cursos introductorios a diferentes grupos de interés. Las personas que integran el grupo de Formadores son ahora quienes encabezan diferentes comisiones de Impulso Biodinámico de México y quienes tienen el interés de profundizar en diversos temas, sumando sus capacidades al movimiento de manera voluntaria y con mucha entrega.

Considero que la comunidad biodinámica es aún pequeña en nuestro país, pero se está buscando que a través de proyectos locales en diferentes regiones, crezcan estas células regionales donde se creen más vínculos e interés por el movimiento.

**¿Pueden hablar un poco sobre las prácticas de agricultura que son específicas a México y como los métodos biodinámicos se pueden incorporar?**

En cuanto a hortalizas se practica la rotación de cultivos y es un buen momento para incorporar la composta de barril por ejemplo.

Tenemos suelos tropicales, y el metabolismo es más rápido que en los suelos de climas templados. Tenemos un verano húmedo y un invierno seco lo cual nos hace tener prácticas diferentes también. Los cultivos que atendemos mayormente son el café, agave, plantas medicinales, vid y olivos empiezan a surgir, y cada cultivo tiene un manejo muy propio. Para acompañar las tareas de abono en plantas anuales como café, aguacate o la vid se utiliza el preparado 500 y para incentivar la maduración el preparado 501.

Muchos proyectos realizan su composta incluyendo los demás preparados y también una composta de barril.

**¿Que tipo de cultivos se cultivan típicamente los agricultores, y en regiones de México están trabajando?**

Los agricultores en México conservan la tradición de sembrar maíz en el sistema milpa con frijol y

calabaza al menos una vez al año o hasta dos, depende de la región. También de autoconsumo en ciertas regiones se siembra trigo y otros cereales. Alfalfa para consumo de animales. Pocos de estos cultivos son guiados en forma Biodinámica. El café y el cacao ocupan un lugar significativo en los cultivos orgánicos y Biodinámicos que se producen en el país.

Los cultivos más populares, o bien, que se consumen en la dieta mexicana son los tomates, chiles, pepinos, papas, zanahorias, hortalizas de hojas verdes. Frutos como cítricos, frutos rojos, aguacates, guayabas, manzanas, granadas, en las zonas costeras coco, papaya, piñas, por ejemplo.

Nuestra intención es acompañar los pequeños productores y encaminarlos a las prácticas

Biodinámicas, ya que ellos son los proveedores de la dieta básica de todos los mexicanos. Los proyectos certificados se encuentran en Veracruz, Michoacán, Oaxaca y Chiapas. Otros proyectos más pequeños que son biodinámicos se encuentran en más regiones como el Estado de México, Baja California Sur, Nayarit, Quintana Roo, Hidalgo, Michoacán, Guanajuato y Morelos.

Yo sé que la agricultura es históricamente una parte muy importante de la cultura y sociedad mexicana pero fuerzas como la modernización, urbanización, y políticas como el TLCAN han cambiado las prácticas agrícolas tradicionales y afectado la dieta mexicana. ¿Piensen ustedes en la agricultura biodinámica como una herramienta que puede renovar las maneras tradicionales

“ CONSIDERO QUE LA COMUNIDAD BIODINÁMICA ES AÚN PEQUEÑA EN NUESTRO PAÍS, PERO SE ESTÁ BUSCANDO QUE A TRAVÉS DE PROYECTOS LOCALES EN DIFERENTES REGIONES, CREZCAN ESTAS CÉLULAS REGIONALES DONDE SE CREEN MÁS VÍNCULOS E INTERÉS POR EL MOVIMIENTO.



“ FUE UNA VIVENCIA DE MUCHO ALIENTO PARA EL GRUPO DE IMPULSO Y DE RECONOCER QUE EXISTE ESA CONEXIÓN PROFUNDA, VENERACIÓN Y UNA INTUICIÓN QUE QUIERE BROSTAR DE NUEVO EN EL CAMPESINADO MEXICANO.

de comer y ayudar a restablecer la soberanía alimentaria de México?

Tenemos una experiencia reciente, donde realizamos un primer curso introductorio de ABD en una de las cooperativas más grandes de México (Tosepan) en una región principalmente agrícola con tradiciones arraigadas de los pueblos indígenas náhuatl y totonaco en las inmediaciones de Cuetzalan, Puebla.

Asistieron más de 40 personas cercanas al campo, interesadas en el mensaje de la ABD y fue una grata experiencia encontrar apertura, un entendimiento orgánico, hablando de ritmos y de procesos que viven día a día. Fue una vivencia de mucho aliento para el grupo de Impulso y de reconocer que existe esa conexión profunda, veneración y una intuición que quiere brotar de nuevo en el campesinado mexicano.

De igual manera estamos trabajando para dar a conocer la biodinámica en su esencia, lo cual hace reflexionar sobre la dieta correcta, sin

embargo no todos lo quieren escuchar, es un proceso lento.

**¿Hay agricultores jóvenes en México que tiene un interés en aprender más de la agricultura biodinámica?**

El fenómeno global de la población que sigue mudándose a las ciudades también sucede en México. Cada año se reduce el número de personas que se dedican totalmente a la agricultura y más aún, las grandes empresas agrícolas no encuentran una siguiente generación de jóvenes que se quieran comprometer con darle continuidad a los proyectos.

Todo esto sumado a los salarios o ingresos derivados de esta actividad productiva no es suficiente para satisfacer a las familias y por ello algunos jóvenes deciden migrar o buscar su futuro en otra actividad que se traduzca en una mejor calidad de vida.

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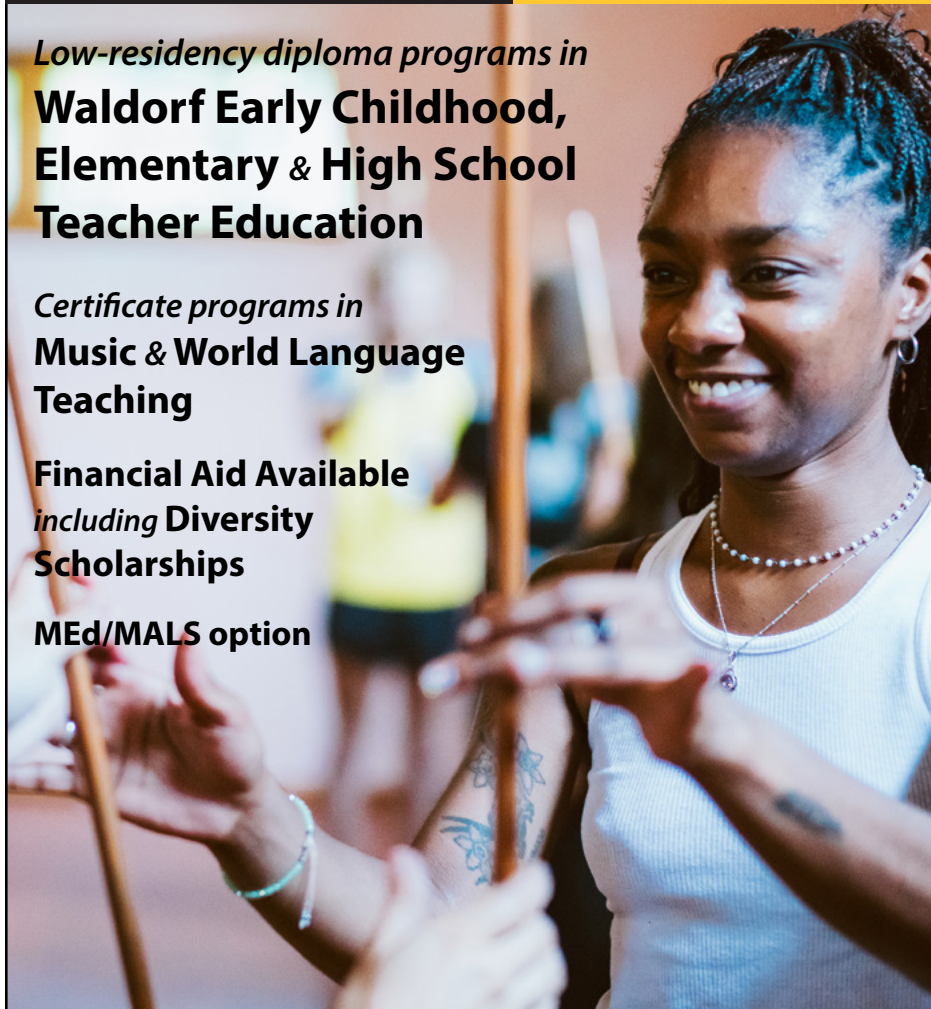
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### ¿Qué espera el Impulso Biodinámico de México en el futuro?

Continuar con las actividades que actualmente esta asociación ofrece:

Diplomados anuales en diversas zonas del país, talleres estacionales, charlas informativas y de divulgación, talleres regionales de apicultura, acompañamiento para huertos escolares, círculo de estudio en línea de agricultura, grupos de estudio de antroposofía y biodinámica.

Sería de gran relevancia contar con apoyo en las áreas de agricultura, apicultura y composta específicas de la zona del trópico, viticultura, manejo holístico de animales, cafecultura y crianza de vacas lecheras.

Desde 2021 estamos participando en el programa de Formadores del Futuro, convocando a 14 personas comprometidas con el movimiento para formar un grupo más amplio que dé respuesta a las necesidades de los proyectos biodinámicos en México en un futuro cercano.


Este 2023 queremos seguir en continua divulgación y sumar esfuerzos para que la biodinámica llegue a más lugares. Por ello se formaron nuevas comisiones para dar atención a temas puntuales del movimiento, estas son:

- Asesoría, certificación y consultoría
- Bienestar Social
- Calendario Biodinámico
- Certificación Participativa
- Difusión y promoción
- Economía y recaudación de fondos
- Eventos sociales y de trabajo
- Formación y capacitación
- Granjas Madre
- Investigación y desarrollo

- Preparados Biodinámicos
- Publicaciones
- Representación y proyección internacional

Quisiéramos resaltar que este año también iniciamos nuestro primero proyecto de investigación, apoyado por un fondo de la Federación Internacional Demeter. El nombre del proyecto es “Profundizando en métodos morfogénicos cualitativos”, tales como las denominadas cromatografías y también cristalizaciones cúpricas, para estudiar las características de los suelos de granjas biodinámicas en diferentes regiones del país y aprender a percibir la calidad de los alimentos a través de la manifestación de sus fuerzas vitales. También se analizan preparados biodinámicos, compostas y algunos vegetales deshidratados.

Teniendo como objetivo principal, desarrollar las capacidades de percepción del equipo de formadores, formar una base de imágenes de las muestras seleccionadas, construir material didáctico para futuros cursos de agricultura biodinámica.

Invitamos cordialmente a todas las personas que se identifiquen con estas actividades a escribirnos a [contacto@abdmexico.com](mailto:contacto@abdmexico.com) y a ser miembros activos de la asociación en [abdmexico.com/hazte-miembro](http://abdmexico.com/hazte-miembro). 

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**Vincent Geerts** es agricultor y apicultor biodinámico. De nacionalidad Belga por origen y mexicana por adopción. Ha estudiado antroposofía desde 1990. Conferencista y consejero en Goetheanismo, agricultura y apicultura biodinámicas, arquitectura y ecología. Es miembro fundador de la iniciativa antroposófica “Las Canoas Altas” en Erongarícuaro, Michoacán. Es miembro fundador y actual vicepresidente de la Asociación Biodinámica, Impulso Biodinámico de México A. C.

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**Sara González.** Ingeniera y Maestra en Ciencias con experiencia en docencia, bienestar social y gestión de organizaciones. En 2013, conoce la pedagogía Waldorf y la agricultura biodinámica. Como maestra, acompaña de cerca las actividades educativas alrededor del huerto y granja. Trabajó como asesora en bienestar social en el Soconusco, Chiapas, en un cafetal biodinámico donde se dedicó a mejorar la calidad de vida de las familias de la comunidad a través de la educación y la revalorización de la tarea agrícola. Actualmente colabora con Impulso Biodinámico de México en la coordinación y vinculación con los miembros de la asociación y desarrolla un modelo de asesoría con un enfoque social para darle más énfasis a la transparencia y ética en los proyectos orgánicos y biodinámicos.

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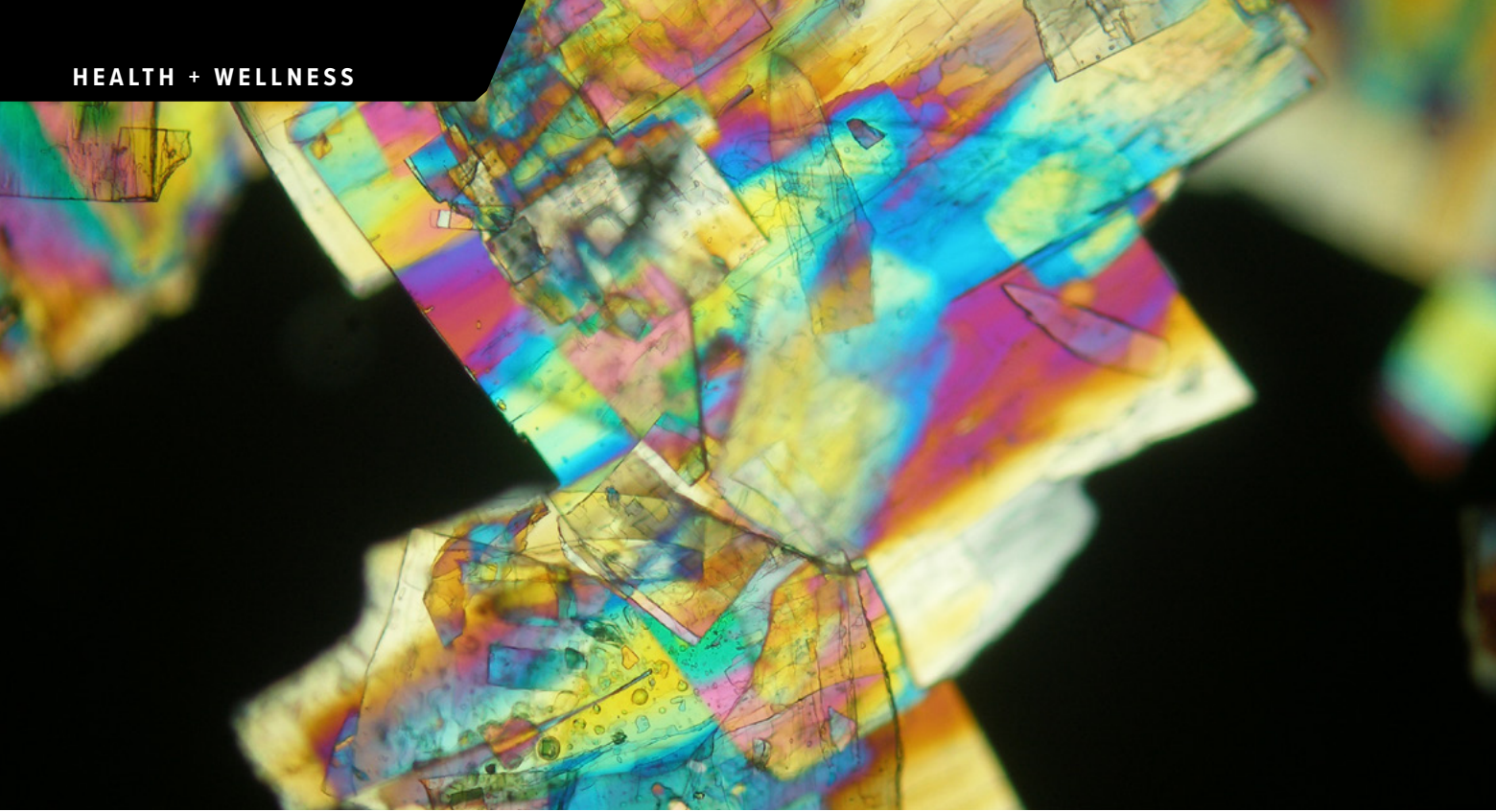
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healing with liquid  
crystal communication

# The New Adam Preparation

DENNIS KLOCEK

In 1941, four years after winning a Nobel prize for biochemistry, the renowned researcher Albert Szent-Gyorgyi stunned an audience at an international conference of biochemists. Szent-Gyorgyi stated that the accepted view among biochemists that organisms were bags of water infused with randomly interacting molecules was incorrect. His research led him to the conclusion that 'solid state physics' was a much

more accurate picture of how organic systems organized and communicated within organisms.

He discovered that within plants, thousands of chlorophyll molecules must organize with high geometric precision to split just one molecule of carbon dioxide. He also found that in large protein molecules, precise systems of geometric arrays allow electrons to signal distant electrons in tissue maintenance processes.

Szent-Gyorgyi argued that living organisms form shared signaling systems that function as what physics today describes as liquid crystals. In other words, the real basis for organic systems is mitochondrial membranes within cells acting as liquid crystal displays and functioning as semiconductors of electron charges.

At that time, this theory seemed far-fetched and even misguided. With liquid crystals ubiqui-

by secondary electricity found in devices, even at very low frequencies.

Primary or static electricity is a state of polar charges that attract or repel each other. Rubbing a glass rod with wool will cause the rod to attract pieces of paper. The rubbing to transfer charge gives rise to what is known as the triboelectric series.

In the archetypal language of the alchemists,

---

“ THE IDEA THAT MINERALS EMIT SOUND  
IN RESPONSE TO LIGHT AND WARMTH  
IS A PROFOUND THOUGHT INDEED

tous today in electronic devices, this insight begs further interest. Today, some theorists suggest that electrons don't flow through substances like we previously depicted them (akin to water flowing). The true picture emerging is one where charges of extremely small amperage (one billionth of an amp) function as a communications system in geometric molecular organic arrays.

The amperage is carried by light waves that are not particles at all. Solid state theories suggest that the light waves are themselves standing waves of electrical potentials with very little electron flow. Impulses in the waves are shared simultaneously by all molecules in the system. The light waves act as geometrically coordinated electrochemical signal carriers. The extremely low rate of flow separates this universal primary state electric field found in organic arrays from the damaging high-flow electric fields generated

glass and resin are opposites: glass is alchemically salt, and resin is alchemically sulfur. Wool is a product of metabolism and is more resinous (sulfurous) than glass. But wool is more glass-like than paper with its neutral position in the series.

#### **(Salt) Glass – Wool – Paper (Sulfur)**

In this series, glass would be on one end. Paper, having a neutral charge, would create a polarity. Wool would be found in between. Wool is more sulfur than glass but more salt than paper. Rubbing the glass with wool transfers a sulfur charge to the glass. The glass now has a build-up of sulfur forces, but being a non-conductor, it can't eliminate the charge. The build-up of the charge is called capacitance. The rubbing transfers a sulfur charge to the glass rod that it can't release.

Opposite charges attract. When the glass that has been charged with sulfur forces comes in contact with small bits of tissue paper, the difference in the charges causes the paper to jump to the glass. If there is enough paper, the glass will discharge its gained sulfur capacitance to the paper, and the attraction will fade.

When charged, the glass will have a weak



micro-voltage (power) potential. This is its capacity (capacitance) for holding a charge. When it discharges to the paper pieces, a weak micro-current (amperage) will flow from the glass to the paper. The initial charge is considered to be static electric potential or primary electricity. When discharging into a current, the flow of electricity is known as secondary electricity.

Extremely low microamperage currents of primary electricity are the electric domain of liquid crystal membranes in living organisms. Amperages above these extremely low flows are the realm of devices. They are damaging to living organisms through the disruption of the informational signals in crystalline molecular arrays that characterize living membranes.

Here, we return to signals carried through liquid crystal arrays by standing waves of light. There is a story of a researcher in the UK who was studying the sound properties of bats. He would go out at dusk and dawn in a sound truck with ultra-sensitive antennas to record the sounds of the bats. One morning, after a work session, he was sitting in the sound truck having breakfast when he heard a series of high-frequency sounds coming into the antennas. Looking outside, he could see nothing to explain the phenomena. Intrigued, he returned to the site the next morning, once again left the antennas on, and once again heard the high-frequency sounds.

Looking outside still revealed nothing except the rising sun. After a week had passed, he was still perplexed by the phenomena. He decided to sit outside the sound truck to watch for any source. Sitting there, he noticed that he had inadvertently parked the truck next to the kind of stone circle scattered throughout central England. He watched as the rising sun struck the stones. At that precise moment, his sound truck picked up the same high-frequency signals he had been hearing. The stones were responding to the rising sun. The idea that minerals emit sound in response to light and warmth is a profound thought indeed.

Fast forward to today, when liquid crystals are ubiquitous in the world, the action of ultra-small charges of electrolyte metals like potassium and calcium in liquid crystal matrices now dominates communication systems.

Similarly, among geologists, the concept of solid solution describes how solid rock masses allow electrolytes like potassium, calcium, and magnesium to enact ion-transform migrations through the solid rock. The ionic transfers along liquid crystal matrices result in concentrates that create gems in the rock masses.



In plant growth, the same electrolyte metal ions are active through plants' cellular liquid crystal membranes. The same metal ion transfers work in nutritional processes in every animal cell membrane.

In technology, pure silicon wafers are 'doped' with metallic electrolytes in the manufacturing process. The 'doping' replaces atoms in the silicon crystal matrix with electrolyte metals, often derivatives of potassium, calcium, or iron. These electrolytes (lyte means lysing or supporting electric flow) change the electrical resistance of the silicon and allow it to pick up a weak charge. This is similar to rubbing the glass with resin. The silicon can then pick up weak charges and discharge them again in a controlled way. The silicon wafer then becomes a semiconductor and is the work-horse of the electronics industry.

Liquid crystal displays get their functionality from the quality of controlled capacitance inherent to the mineral silica. The 'doping' allows for 'gates' in the chips to open and close against incoming signals of microamp impulses.

The takeaway is the constant use of electronic devices, and their inherent microwave clouds, is everywhere, interacting with the cellular-signaling mechanisms of living organisms. This disrupts the ultra-low amperages and standing-wave communications that cells use to maintain life.

A cell membrane is naturally 'doped' to interact with its environment by minute amounts of metal ion electrolytes of potassium, calcium, magnesium, iron, and other more exotic metals. This is how the cell controls its 'gates.' The ability of a gate to open and close within a cell membrane in response to its environment is the basis of nutrition and health. When the gates function well, the organism has flexibility and health; when the gates do not, that is the definition of ill health.



The membrane is both molecularly crystalline and liquid at the same time. The charges outside and inside the cell, regulated by the metallic ions, allow the cell to take in nutrients and excrete metabolic debris. The relationship between the membranes of the mitochondria in a cell and the cell's cytoplasm is a solid solution reaction.

Research is now beginning to show that the solid solution dynamics are regulated by systems of geometrically organized molecules that allow for signals from remote locations to be simultaneously experienced by cells without the actual transfer of electrons. This is the phenomenon described by Szent-Gyorgyi in 1941. Some researchers consider this a form of communication based on light waves rather than molecular substances in interaction.

## Gem Gel for Healing Application

These ideas can form the basis for using extremely fine grinds of gem materials suspended in oils and applied to the skin over glandular centers

traditionally known as chakras. Traditionally, each chakra is actually the site of major glands of the endocrine/immune systems. Each gland is a unique form where nerve impulses interact intimately with blood circulation across membranes.

membranes, the light passing through them into the blood carries signals of a high order of coherence and resonance to biological processes.

One application of the science described here is creating a healing gem gel blend called

“THE GOAL OF THIS WORK IS TO AMPLIFY WILL FORCES IN INDIVIDUAL MEMBERS BY PARTICIPATING IN THE FORMATION OF THE ANOINTING SUBSTANCE EITHER THROUGH CREATING THE GEL OR OFFERING FINANCIAL SUPPORT FOR MATERIALS AND EQUIPMENT TO THOSE CREATING IT.

The interaction causes a change in the blood that produces hormones designed by nature to regulate body responses.

The idea of the gem gel is that using the extremely fine layers of gems on the skin helps to introduce light to the blood in the venous circulation in the sub-dermal capillaries. The blood receives a source of highly organized light through the gems.

Since the electrolyte metals in the gems resonate with the electrolyte metals in the cell

The New Adam Preparation. The gems chosen in the blend are mentioned in the book of Revelation by St. John as the structure of the New Jerusalem.

In The New Adam Preparation, an algae gel is the basis for suspending the fine gem particles. The gel also has the inclusion of gentle saponins from camellia blossoms as well as oils from algae and coconut. These oils and soap surfactants allow the gems to be blended into a carrier oil of grapeseed, olive oil, and castor oil. The carrier oil


is infused with essential oils thought to harmonize with the properties of the gems.

The combination of gels, oils, surfactants, and gems creates a product that can be applied easily to the skin to deposit a fine layer of gems, acting as an activating potential for the venous circulation of the blood within the capillaries. This blend allows the gems to be put in roller bottles for easy application on the chakras.

The New Adam Preparation can then serve as the basis for creating chakra anointing rituals within communities to support community-building and the self-development process of community members. The purpose of a community ritual using New Adam gel is to enact processes between individuals that involve the gems in the gels as symbols of the transformation of the soul's life that occurs when individuals engage with others.

Rudolf Steiner has said that the life of the human soul is most readily transformed when the force of manas is generated. Manas or "wish" is similar to the force in the soul that Carl Jung called transcendent function. When applied to oneself, manas is the "wish" or "intent" to do better. When applied to others, "wish" expresses an intent that another is empowered to reach their highest aspirations and potential.

When it is created by groups of individuals who will use it during gatherings to anoint others, the will used to form the New Adam gel is captured in the ointment. This concentrated will can then be offered to others in an anointing ritual. The anointing is accompanied by spoken wishes based on sharing brief biographical anecdotes before the ritual. The will transfer is based on members of a group using their will to prepare the gem and oil gel. This focused will is then used in a community ritual by anointing another individuals' forehead, throat, and hand. This is accompanied by wishing them goodwill in their thinking, feeling, and deeds.

The goal of this work is to amplify will forces in individual members by participating in the formation of the anointing substance either through creating the gel or offering financial support for materials and equipment to those creating it. The accumulated goodwill needed to develop the gel is then dispersed to all members in the anointing and wishing ritual. 

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**Dennis Klocek, MFA**, is a co-founder of the Coros Institute and an internationally renowned lecturer and teacher. He is the author of nine books, including *Colors of the Soul* (2017), *Esoteric Physiology* (2016), and *Sacred Agriculture: The Alchemy of Biodynamics* (2013). He regularly shares his alchemical, spiritual, and scientific insights at [dennisklocek.com](https://dennisklocek.com).



## Don't miss the gem gel class in 2024!

The hope is to revive festival life by including the New Adam ceremony as a small part of a larger community effort to celebrate each other at significant times in the year. Visit here for class details on making the New Adam gem gel and creating a ritual: [dennisklocek.com/newadam/](https://dennisklocek.com/newadam/)



keynote addresses from three  
prominent physicians

# Anthroposophic Health Association Conference Returns to the “Mysteries”

LEIGH GLENN

Back after a five-year hiatus that encompassed the extremes of the COVID years, the Anthroposophic Health Association conference launched at Camphill Soltane, Glenmoore, PA, on July 19. The theme, The Mysteries of Healing: Realizing AnthroSopha, honored and explored the dynamic relationship between Rudolf Steiner and Dr. Ita Wegman.

AHA is an umbrella organization that includes various therapies, such as music, art, and rhythmical massage, that have come out of anthroposophy, the study and practice of “human wisdom” that was spearheaded by Steiner in the early 1900s. In its way, every relationship

offers a karmic dance like that of Steiner and Wegman, but the relationship between health practitioner and patient, therapist and client, perhaps more so. The conference keynote speakers—Ursula Flatters, MD, James Dyson, MD, and Marion Debus, MD—touched on these mysteries. The eighty-one other conference participants also grappled with these mysteries while examining the clinical cases brought by the three physicians.

Attendees, most of whom work in specific therapies, including music, eurythmy, art, medicine, astrosophy, psychology, and rhythmical massage, also took part in the therapies

included in the program, from singing with Diane Barnes and speech practice with Molly McIntyre to eurythmy with Linda Larson and metal color light therapy with Lisa Edge and Helena Hurrell. At the close of the conference, Richard Ramsbotham and Godlind Gädeke of-

exact therapy,” as Dr. Ursula Flatters, cofounder of the Vidarkliniken Anthroposophic Hospital in Sweden, noted in the opening keynote address.

In her evening keynote, Dr. Flatters suggested countering the prevailing reduction of disease and disappearance of the patient/client through

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“DR. FLATTERS SAID IT IS TOO EASY TO LOSE THE WHOLE PICTURE OF A PATIENT OR CLIENT AMID ALL THE DETAILS.

ferred a spoken-word and music performance, “In Search of the Hidden Sources of Healing,” dedicated to the Sophianic healing impulse highlighted in the conference.

## The Mysteries in Three Evening Keynotes



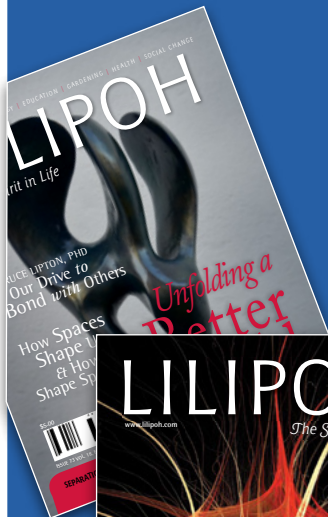
COVID, perhaps, could be a so-called writ large picture of the trend in medicine to reduce the disease and take the patient or client out of the picture. The result is that today, people know how to “direct

actively using imagination, inspiration, and intuition to maintain a bias-free, whole-picture view that resists losing the patient/client in the details. By listening with one’s whole being to what the patient/client means and courting the spirit of Sophia (wisdom) coming from the future as the “doing,” the person (the practitioner, too) takes a developmental step and resolves some aspect of karma, which can be whatever someone is meant to do in life, with life.

For example, in colon cancer, there are “bad cells,” and the therapy is “let us kill the bad cells.” The effects of abstractions and reductions? The disease has become invisible, and the patient “as an individual is not there—is not considered,” according to Dr. Flatters. Flatters argues that one of the mysteries is, “How could medicine come there?” It is as if the individual (and the

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“ IN THIS MEETING OF TWO “I” BEINGS, IT IS AS IF PRACTITIONERS HOLD A CERTAIN SPACE FOR PATIENTS AND CLIENTS TO HELP THEM REALIZE HOW THEIR “I” HAS GROWN.

individuality) holds no interest in medicine, so the human being becomes the mystery in medicine you do not see. And among practitioners, if the intention is to do good, how can one do good in therapy when there is no individuality toward whom to direct the intention?

As a then-new physician, Dr. Flatters recounted her experience with a Finnish boy of two or three with severe asthma and food allergies who had fled Finland, where the authorities had administered steroids. Dr. Flatters tried everything she knew, yet the boy still experienced flares of asthma that landed him in intensive care. Nothing helped. But one midday, when patients were resting, she entered a corridor and saw the boy. About five or six meters from her, he smiled, turned, and went to his room. At that moment, she described seeing his soul floating outward, then having difficulty coming back in; he had far too much sympathy. She knew then what to do. She suggested using lead ointment on the calves and having his parents hold him tightly as if he had been a bit younger. Within a week, the asthma resolved, and within a few weeks, the allergies as well.

Dr. Flatters said it is too easy to lose the whole picture of a patient or client amid all the details. To maintain the entire picture, she suggests practitioners keep an open attention free of bias to understand the context of the symptoms. For example, “patient talks a lot” and “constipation” are not necessarily discrete symptoms—or a character trait and a symptom; both present an “imbalance of flow.”

Practitioners may consider symptoms as good reactions; Dr. Flatters argued that symptoms don’t necessarily point to the disease, so it is critical not to act too early because there are so many things one could do. Instead, it’s essential to hold the picture (the imagination) of the person, then create a space for silence and listen to the patient with one’s whole being (inspiration) to discover: What is the question? She said it is not necessarily what patients say but what they mean. The picture of any person is a soul-body unity, where planets and cosmic beings are at work in connection with the patient, with the organs forming the outer appearance, and something that is lost turns up as disease.

When practitioners stand fully with the I-Christ presence, the questions for patients become: What do you miss? What have you lost? For practitioners, the overarching responsibility also resounds in questions: What do you need that I may help make available to you again? What is needed to make you whole again? The “doing” (intuition) is an impulse that comes from the future, from the spirit of Sophia, to meet the disease coming from the past. In the healing, a work of karma concludes, and the person has taken a step in development; the practitioner has as well.

## The Steiner-Wegman Mysteries



Dr. Marion Debus, who heads the Department of Oncology, Hematology, and Internal Medicine at Klinik Arlesheim in Switzerland, noted that, as poet and writer Rainer Maria Rilke said, we need to sit with the questions

we cannot answer. One day, we will find ourselves living into the answers. She offered an overarching context, beginning with the publication of *Philosophy of Freedom* about the same time

that radiation therapy was born, and Ita Wegman, initially a massage therapist, standing with Steiner as he launched anthroposophy and came into the urgent question of physiology in the light of spiritual science. At the time, materialist medicine was increasingly monopolized by governments.

Steiner responded that medical materialism would only be overcome when large numbers of people take up the cause—and collaborate—because nothing would be achieved if everyone did beautiful things on their own. But Wegman did not incline in that direction. She developed mistletoe treatment and eventually opened a hospital of all-women physicians, including art and music therapies and compresses. She yearned for “mystery medicine” to be brought into medicine as a renewal. But it was not until the burning of the First Goetheanum that her karma fully merged with Steiner’s, as their two I-beings met in a new way. Debus referred to French Resistance fighter Jacques Lusseyran’s description of the “I:”

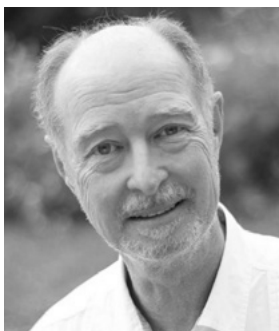
“The I is fragile. It is in each of us not even something we really own, a firmly outlined number of faculties, which we could be proud of. It is like an impulse, like a momentum. It is a force that remains very near to its birth. It is a promise...The I has certain conditions of growth. It nourishes itself exclusively from the movements it performs by itself.”

---

“CAN YOU SEE THE OPPOSITE OF EVERYTHING EVER SAID AS TRUTH AND HOLD THEM BOTH AS TRUE?”

In this meeting of two “I” beings, it is as if practitioners hold a certain space for patients and clients to help them realize how their “I” has grown. It is paradoxically personal and completely objective, Dr. Debus said. The Spirit Being warms the physical being, yet the physical has its own reality in the sense world, and the two come together.

## Collaboration Almighty



Closing out the evening lectures, Dr. James Dyson, who cofounded Park Attwood in the UK, described the considerable will practitioners need that allows them to make space for the “Other” of the patient or client.

We all suffer from a kind of “divine homesickness,” he said—a longing for a return to cosmic communion that perhaps mimics the relations within the hierarchies, who work as teams with their own divisions of labor, the unifier and coordinator of tasks, the Divine Feminine. Dr. Dyson argued that Christ can help us in this way. Still, we need will forces to proceed and new understandings: that the “individual” is an illusion and that we need to interpret and understand things from a situational point of view.

Toward supporting this process—and freeing ourselves from bias as well as giving room for the coexistence of warming Spirit and physical reality—Dr. Dyson posed a question we can choose to relate to anything we encounter: “Can you see the opposite of everything ever said as truth and hold them both as true?”

This Sophianic wisdom, he said, is more interested in how opposites relate and how polarities

“WE ALL SUFFER FROM A KIND OF “DIVINE HOMESICKNESS,” HE SAID

hold together and not in bits of isolated information or facts. Tackling this may help to lubricate potential collaborations through which we can transform karma.

Yet, as Dr. Dyson admitted, some of his most painful experiences have occurred in collaborations that have led to betrayals and complete despair and knowledge that the barriers within the self and between the self and the other need transforming. People long for this transformation, even if it is hard to articulate. He said it is expressed in searches for the Grail and Divine Sophia, which cannot be separated. After all, Parzival did not go it alone.

As Dr. Dyson pointed out, the first sentence of Rudolf Steiner’s 1904 *How to Know Higher Worlds* is often asked as a kind of test. But perhaps the last sentence is more important, as he summarized the text: “The teacher will deny help to any student seeking help who is not at the same time devoted to collaboration...selfless collaboration.”

Leigh Glenn is a writer/editor in Pinellas Park, FL, and a student in the Association for Anthroposophic Psychology’s 2022–2025 cohort.



# Humans and Their Counselors: Existing in the Density of Hard Earth

DAVID TRESEMER, PHD

Several traditions state that angels had a so-called human stage far back in time, implying that the angels, whose presence we can sense though not see, deeply understand what we go through. The idea that older and wiser beings can offer guidance based on experience is comforting. But there is a twist. Angels went through their human stage when the densest expression of creation was ... water! Further back,

the archangels went through their human stage when the densest expression of the world was ... air and light! And so on.

The densest expression of creation is now hard earth, embracing and integrating with the previous elements of water, air, and warmth. A minuscule fraction of the earth-stage universe is earthy, where elements that make bodies possible have been gathered. A further minuscule

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“EARTH IS DIFFICULT TO STAY IN AND DIFFICULT TO ENTER. CREATORS HAD TO FASHION A SPECIAL WAY TO BE BORN INTO THE ELEMENT OF EARTH.

fraction has the power of life. Physical matter erodes, decays, and falls apart; we age and die. Earth is difficult to stay in and difficult to enter. Creators had to fashion a special way to be born into the element of earth.

The myth of the birth of Athena from Zeus describes her as fully matured on exit from his forehead. This story illustrates how procreation occurred before the phase of hard earth. Hold this image of how birth was accomplished in previous ages.

To get into an earth-body, a human stuffs a large spirit into a tiny colony of living cells at conception. We grow big enough to be separated from the mother's womb, with barely enough function in physical organs to survive. For some years, we burble helplessly as we mature. This part of the human experience was not known to the angels or others prior who, now more advanced into more refined realms, had their human stage in very different conditions.

In the mystery school of Eleusis in ancient Greece, the initiates moving along a miles-long sacred way, chanting and dancing for hours, ended their procession in a large hall from which light was excluded.

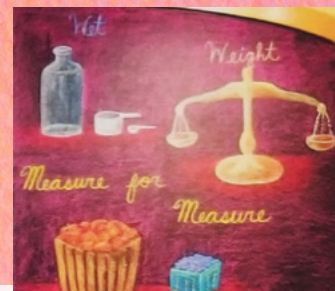
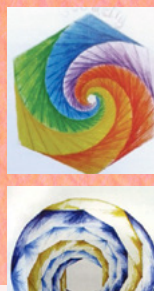
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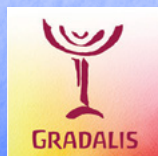


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Among their many uses, the Frameworks serve as a resource for researching content and designing lessons. They serve as a basis for discussion and consideration when a school reviews educational goals or desires to further develop rigorous academic standards while maintaining the integrity and genius of the curriculum as given to us by Rudolf Steiner. Common Core standards are designated clearly where they are met, and a matrix is provided for those who need to quickly access particular standards within the Waldorf Curriculum.



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They sang and chanted for some delirious length of time until an opening was made in the ceiling, permitting a shaft of light to shine on—here reports differ as it was deemed a crime to share this revelation—a mother with an infant in her arms, or a stalk of wheat heavy with nourishing grains, or both. These tableaux revealed something unknown to the angels—the creators’ work to find a way for human life to be expressed in the dense matrix of earth. The trainees’ response rose far beyond “we love motherhood” or “we love our daily bread.” What was revealed was the special journey required to insert a human being into density. Each initiate could feel the extraordinary support that each had received from many other beings, and over long stretches of time, each initiate felt that arrival through such a journey was an ordeal and accomplishment.

A counselor can contemplate that the previous human stages of angels and others did not have a father or mother in the same way we must. All the psychodynamics of relations with parents—father wound, mother wound, Oedipus complex, attachment style, abandonment issues, and so many more—are all new. The counselor cannot trust that prior wisdom stands ready as a foundation to fall back upon to help remove or resolve symptoms. Yes, a grand love lies at

the foundation of existence, which precedes and includes earth, water, air, and warmth. But there is little help with the practical details since we are making it up as we go. The success of the psyche does not mean going back to a better time—not because the bridges for return were burned, but because there weren’t bridges to begin with. The foundations are ones humans are now creating.

For the professionals, your clients, and everyone who counsels others, your nieces, nephews, or friends are adventurers into an unknown wilderness with inadequate equipment. Most have forgotten their jump into density and spend their days texting silly messages to friends. The severity of forgetting varies. Because of the difficulties that the human stage endures in order to arrive here, we all drink from the cup of forgetting before incarnation.

There is a daring technique that many have used to help them awake later in life. Prior to incarnation, each human-to-be sets what, in New Astrology, we call pre-earthly intentions. These can include taking on a disease, accident, or trauma. Such hardships are authored by adversarial forces. When a human being takes on a disease with the intent to be aware of the challenge, it is to confront those adversaries and press them

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“ TO GET INTO AN EARTH-BODY, A HUMAN STUFFS A LARGE SPIRIT INTO A TINY COLONY OF LIVING CELLS AT CONCEPTION.



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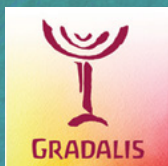
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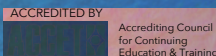
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back. One learns that the best method to counter is not through war but rather through endurance, repeated expansions of awareness about the forces at work, and ultimately through dynamic love. This serves the soul-growth of the one taking on the extra burden, as well as presses back the

conception to birth to maturity. The Christ being reminds us of the sources—"I am the bread of life," referencing the Eleusinian revelation of grain—that support each and every human being on this arduous path through the earth realm. This is why Rudolf Steiner mentioned that human

“...THE SUFFERING ADVENTURER HAS TAKEN ON AN EXTRA TASK IN SERVICE OF HUMANITY AND THEN FORGOTTEN ABOUT THAT PRE-EARTHLY INTENTION!

adversaries and perhaps transforms them. This service furthers the evolution of humanity.

Many feel that a sick person is weak, tainted, hated by God, or has fallen behind. It is often the opposite—the suffering adventurer has taken on an extra task in service of humanity and then forgotten about that pre-earthly intention! A counselor's job is delicate because the counselor can't say any of this, as it can easily look like blaming the victim. However, a counselor can assist the sufferer in understanding the situation in increasingly large frames of reference.

In the Raphael series of Madonna paintings, one finds the revelation of Eleusis of mother and child presented. That in itself is worthy of acknowledgment. Raphael brings an additional message: a divine being has taken this difficult pathway, following the long road from

beings are the religion of the angels: with awe, the angels perceive the heroism of the present human adventurers into earth's gnarly thick-ness. A counselor can assist those who suffer to experience that same awe of difficulties faced—perhaps overcome, perhaps not—yet faced and seen. Counselors trained in anthroposophy are like the mapmakers of a thousand years ago, weaving together the tales of the adventurers, including their own daring expeditions, to demonstrate that humanity explored deeper and deeper into the soul of the dense Earth plane. And the cartographers made a map of the Earth-Human-Heart useful for that journey. 📍

**David Tresemer**, PhD, has taught in the certificate program in Anthroposophic Psychology ([www.AnthroposophicPsychology.org](http://www.AnthroposophicPsychology.org)) and presently at the StarHouse in Boulder ([www.TheStarHouse.org](http://www.TheStarHouse.org)) with his spouse, Lila, about the 12 Senses (on-line course recently available), and New Astrology Emerging (with Brian Gray and Robert Schiappacasse)





AnthroArt training to  
start in Taiwan

# The Art and Individuality of Color

VAN JAMES



*The special feature in painting is that the element of spiritual seeing and of artistic creativity come in contact with each other... Perhaps in nothing as much as in the deepening in such problems as the mystery of color can we celebrate our most intimate uniting of the soul with spiritual science. For when we participate in the living floodtide of color itself, we rise truly out of ourselves, and participate in cosmic life. Color is the soul of nature and of the entire cosmos, and we participate in this soul when we experience color.*

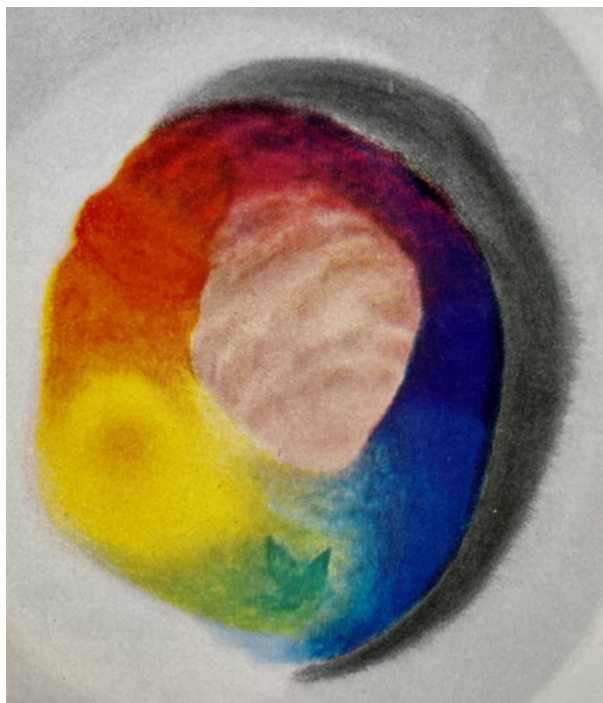
—RUDOLF STEINER

The first session of a new anthroposophic art training will begin in Taiwan this November with the theme *The Art and Individuality of Color: An Overview of the Painting Indications and Color Theory of Rudolf Steiner*. Given in

both English and Chinese, the three- to four-year course will meet both in-person and online with home projects as part of the program.

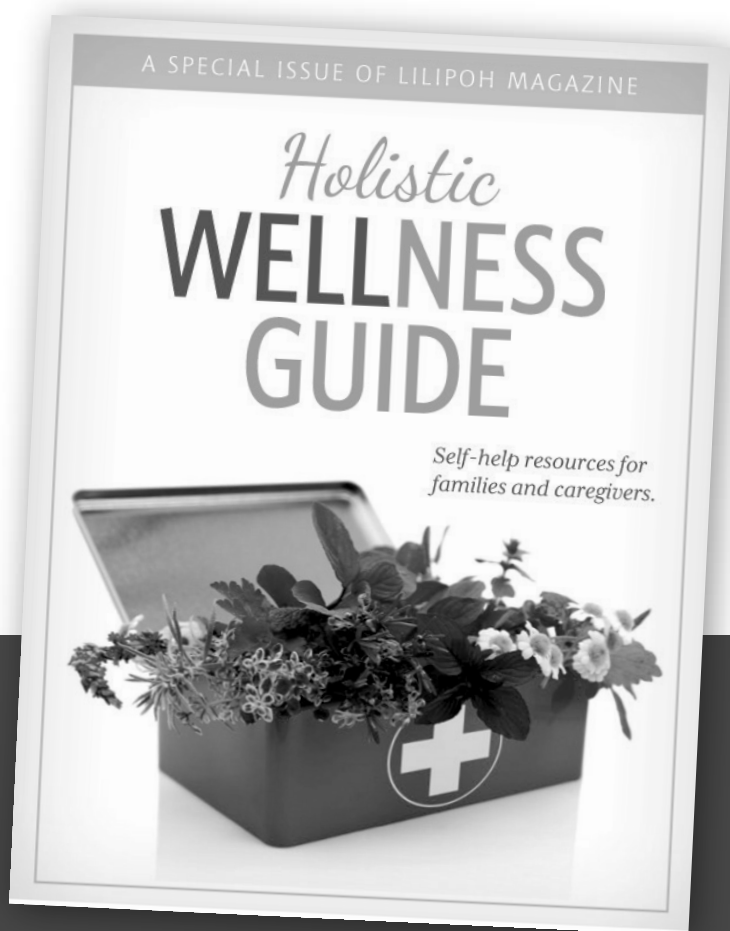
Why were Steiner's ideas for the visual arts so relevant for early twentieth-century artists like Wassily Kandinsky and Piet Mondrian, who attended his lectures and read his books? Are they still relevant one hundred years later, as art history is only now discovering artists like Hilma af Klint and others who worked further with these ideas? Can the deeper purposes of art be realized from such indications and provide pathways for future artistic creativity? This training, carried out in connection with the Visual Art Section of North America, will explore these and many other questions pertinent to a human, AnthroArt training.

The course will give an overview of Steiner's revolutionary approach to the visual arts, especially that of painting, drawing, graphic design, form drawing, and art history, beginning with his sketches for the First Goetheanum cupola



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paintings, his lectures on color theory and practice, as well as the series of artistic training sketches produced in the final years of his life (sculpture will be added at a later date). We will also explore how many artists took these indications further in numerous creative ways, developing different styles and directions. Working primarily in transparent watercolor, teaching artist Van James will guide the program as artistic director and invite other experienced artists to complement the sessions. Lecture demonstrations, conversations, and active studio painting will occur on-site at Shan Mei Zhen Art Center in Taichung, Taiwan, from Saturday, November 25, through Friday, December 1, 2023. Beginners and experienced artists are welcome. For further information, schedule, and timetable, contact [albertruby.tai@gmail.com](mailto:albertruby.tai@gmail.com)

**Van James** is an artist, author, Steiner-Waldorf educator, and international advocate for the arts. A longtime teaching artist in Hawai'i, he is a council member of the Visual Art Section, School of Spiritual Science, in North America, and an award-winning author of numerous books on culture and the arts, including *Drawing with Hand, Head and Heart: A Natural Approach to the Art of Drawing* (SteinerBooks, 2012), *Painting with Hand, Head and Heart: A Natural Approach to the Art of Painting* (Waldorf Publications, 2023) and *Teaching Art History: Engaging the Adolescent in Art Appreciation, Cultural History and the Evolution of Consciousness* (Waldorf Publications, 2022).

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# Do You Exist Without Your Phone? Do I?

MARY LOU SANELLI

It's been nearly six years since I replaced my iPhone, and though peer pressure isn't as strong as it once was, I still fear there is still a lot of it ahead. I know this because I just had the battery in my phone replaced for fifty bucks, and it now holds a charge as long as it did when it was new from the box.

So why replace it?

The Apple Store Genius (I'm not being facetious; that's what they are called) is my first challenge. He looks at my phone and rolls his eyes. While figuring out my syncing problem, he talks so fast with a tone so condescending I feel a thrum of panic rise in my chest.

And here I thought I was a smart, somewhat capable woman.

Whenever a techy treats me this way, as if I am unhip, unworldly, unintelligent, because I can't communicate at a clip about...whatever he is talking about, I just sigh. I wanted to stand up, face him, and dance a few ballet moves: plié, arabesque, pas de bourrée, and roll my eyes at *him* when he can't make out which movement is which, say how they interconnect, or pronounce their names. *Pfft, what do you mean you don't know?*

If the age of your phone determines how cool you are, I am hopeless. And if I were to cave to

---

“ IF THE AGE OF YOUR PHONE DETERMINES HOW COOL YOU ARE, I AM HOPELESS.



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— Angelica Hesse (FORMER WALDORF STUDENT)

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the pressure, it would be me choosing to be cool, which is, of course, the opposite of cool.

The hardest part was convincing tech support I really didn't want a new phone. Not only am I not taking photos through an ultra-wide lens of every little thing that is happening, or beautiful, or simply *there*, but I often feel that I'm the only one not snapping away. But it's more than that. Just as often, I feel as though we have developed into a whole new species of humans altogether,

wanted to live in. I remember thinking that it would dehumanize our reliance on each other for company, mess with our self-image, and disrupt our ability to concentrate. In my mind, it reeked of anxiety. It appeared like an omen on every corner, at every table in a restaurant, sleeping next to us at night. How strange. The images grew larger and larger in my head until I finally figured out what they were trying to tell me.

“MAYBE I SHOULD HAVE JUST TURNED AWAY AND LET INSTAGRAM HAVE ITS WAY WITH THEM, BUT HOW COULD I?”

ones who believe we won't *survive* if we don't record every detail of our lives.

Which is pretty much what an Apple employee said to me years ago when the iPhone was just starting to appear. I sat across from him on the Caltrain headed toward Cupertino (Apple's hometown), and that is how he described his industry's intent: to make us feel as if we literally don't exist without our phones. “And we'll get there,” he said, “one age group at a time.”

I took a deep breath, breathing in as he spoke, breathing out as I tried to imagine what the world would look like if everyone walked around with a tiny computer in their hand.

That world looked to me like a world addicted to distraction, not at all like a world I

And today, well, here we are.

It's not like I don't take great joy in my phone. It holds every playlist I use in my dance classes, and I appreciate the brevity of a text when brevity is okay. I also like to catch up on emails when I'm on the ferry so that those thirty minutes slide by as smoothly as the hull. And did I mention I like nothing more than to chat with my sister when I'm cleaning the house or watering the plants? Talk about a good idea: mobile conversations.

When I got off the train in Palo Alto, I sat down on a bench, breathless with the idea that one day soon we'd all be willingly possessed by a phone. Why would people want to do something like that? I wondered. How would we carve out

“THERE ARE TIMES WHEN MY UNEASINESS BECOMES SO AGITATED I NEED TO INTERVENE.

enough aloneness to hear our own thoughts, to reflect? I looked back at the train pulling away and saw that man's eager eyes, saw my hesitant skepticism, saw my smile that was fear in disguise, saw a time ahead I didn't quite trust.

Think what you like about prophecies, coincidence, or chance. To this day, I feel as if I was on that train with someone I was supposed to meet. Just so that today, when I look around and see how real Apple's strategy has become, it helps make my uneasiness a little more tolerable.

But hear me on this. There *are* times when my uneasiness becomes so agitated I need to intervene. I wish I could say I could count in single digits the number of times this has happened.

Last Wednesday, when the temperature peaked at eighty-four degrees, I, like many, headed for the beach. If you live in the Northwest, it can be hard to feel exactly when summer begins, but on that day, summer arrived with all the luster and sunniness of a Hawaiian holiday. And down where the waves break over the beach pebbles, past the driftwood but *before* the murky seaweed, there were two girls, maybe thirteen or fourteen years of age, who wore bikinis. Bikinis with V-shape bottoms, which made me remember a line I'd heard or read somewhere: *is this what feminism has done for our daughters, brought out their inner stripper?*

I couldn't keep my eyes off them. Not because the midafternoon sun had just found us, and everything was suddenly more dazzling. But because the girls were—and you may want to prepare yourself—taking pictures of each other's bums, zooming in on their butt cracks, in those itty-bitty thongs. I saw how young they were. How vulnerable. I felt a bit as if we were adrift in the world, and I was the only one who could save them. From themselves. I walked up and asked them to please, *please*, think twice before posting those images. That “teach your daughter that her mind should be the most beautiful part of her” line certainly played loudly in my head. But so did “it takes a village.” However, what I was really hearing is that “it takes the mothers of a village . . . to run this kind of interference.”

It almost frightened me to feel so maternal, so driven by concern. Maybe I should have just turned away and let Instagram have its way with them, but how could I? How could anyone?

What is more, I am not really *willing* to “mind my own business” (which, predictably, is what one of the girls promptly told me to do) when concern comes on this strong, especially the part of me that can't bear to imagine the people who would view those images.

I know that interfering like this just might be too pushy of me—jeez, today it could get me



shot—and that maybe I should have just brought my phone to the beach like most everyone else, sat on a rock, and texted people miles away instead of paying close attention to the ones in front of me. And that this may be keeping me from adjusting to our new world and accepting it as it is.

But, to be honest with you, I wouldn't even know how to begin to do that. 📱

---

**Mary Lou** Sanelli is the author of *Every Little Thing*, a collection of essays that was nominated for a recent Washington State Book Award. Her previous titles include fiction, non-fiction, and a new children's title, *Bella Likes To Try*. She also works as a speaker and a master dance teacher. For more information about her and her work, visit [marylousanelli.com](http://marylousanelli.com).



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“ JUST AS OFTEN, I FEEL AS THOUGH WE HAVE DEVELOPED INTO A WHOLE NEW SPECIES OF HUMANS ALTOGETHER, ONES WHO BELIEVE WE WON'T SURVIVE IF WE DON'T RECORD EVERY DETAIL OF OUR LIVES.

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