

LILIPOH

the spirit in life

WINTER 2025

WORD PORTRAITS
from the EARTH

GROWING *with*
the LAND

RUDOLF STEINER
and RACE

HEALING

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ISSUE 118 VOL. 33



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dear readers



Welcome to the Winter 2024-2025 issue of Lilipoh! Our theme is “Healing the Land, Healing Each Other.” I hope you find the articles offered here to be both challenging

and inspiring.

First, I want to let you know that – after two beautiful issues – Nico Haven has moved into a full-time position in Philadelphia! Best to you, Nico, in your new endeavors, and thank you for sharing your gifts and talents with us in Summer and Fall 2024.

Also a note that, as part of the Managing Editor transition, the second and third articles of the three-part Alma Partners series on “Cultural Appreciation in Schools” will continue in the Spring and Summer 2025 issues. Future articles will address “Relationship” and “Reciprocity.”

My name is Karen Davis-Brown, and I will be the Managing Editor of Lilipoh starting with this issue. Some of you know me from my work with the Camphill and biodynamic movements. For others, I look forward to getting to know you as we share the content of these pages together into the future.

In this issue, shaped in the waning months of 2024, you will find stories of growth and healing from Northern California (“Growing with the Land”) to upstate New York (“The Healing Plant Initiative), as well as a beautiful artistic tribute to global efforts to heal cultures’ loss of their languages (“Word

Portraits from the Earth.”) I am also honored to share with you Sherry Wildfeuer’s telling of Rudolf Steiner’s personal development in his understanding of race (“Rudolf Steiner and Race”) as an offering to the larger community. There are several other articles sharing insights and news in the areas of medicine, psychology, early childhood/education, and community, and, with this issue, we reintroduce the “Poetry” feature, beginning with the poetry of Una Kobrin, the author of “Growing with the Land.”

It is a testament to these times that we are all becoming aware of the importance of listening to and sharing each others’ stories, and of critically examining the narratives that guide our lives. There are amazing people everywhere doing amazing things in spite or in response to personal, social, and cultural challenges. There are also stories and narratives that we didn’t even know existed, or that may challenge our own. These also need to be heard, respected, and considered. It is our goal to bring some of these stories to you for information, inspiration and possible action.

I hope we have met that goal with the content of this issue.

A handwritten signature in black ink that reads "Karen".

With warmth and gratitude,
Karen (she/her)

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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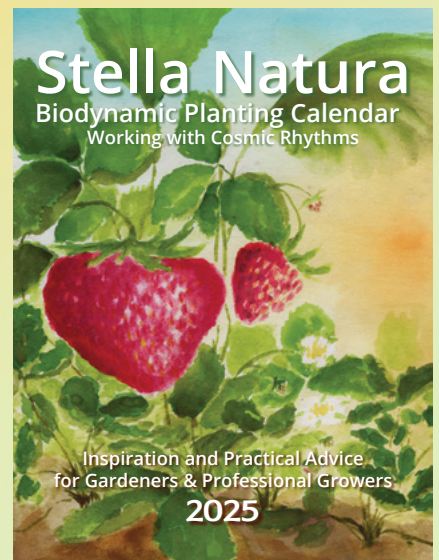
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LILIPOH

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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Spring and Summer 2025 Online and In-Person Courses

Spring

February 28 and March 1, 2

Emergency Pedagogy, Module 4

Certified Course with Bernd Ruf

And First Aid for the Soul with Team Kairos

Online — (times TBA) — Fee: \$350

Note: Bernd Ruf returns in the summer of 2026 to teach Module 5 in person.

March 12 and 19

Awakening Spirit Knowledge of the Incarnation

Biography, with Mary Stewart Adams

Online — 7:30-9:30 pm EST

Fee (2 sessions/4 hours): \$150

March 30 and April 6

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to Cosmos and Earth, with Dr. Patricia Gans

Online — 1:30-3:30 pm EST

4/6: The Human Being and Post-Traumatic

Pathology, with Dr. Patricia Gans

Online — 1:30-3:30 pm EST

Fee (2 sessions/4 hours): \$150

May 18 and 25

5/18 The 7 Life Processes and their Relationship

to the 12 Senses, with Dr. Lakshmi Prasanna

Online — 11:30 am-2:30 pm EST

5/25 The Glandular and Endocrine Systems

with Dr. Lakshmi Prasanna

Online — 11:30 am-2:30 pm EST

Fee (2 sessions/6 hours): \$200

May 4 and June 15

Two Sessions (TBA), with Michaela Glöckler

Online — 1:30-3:30 pm EST

Fee (2 sessions/4 hours): \$150

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karine@centerforanthroposophy.org

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Karine Munk Finser, Director of Kairos Institute
karine@centerforanthroposophy.org
centerforanthroposophy.org, 603.654.2566



Word Portraits from the Earth

LORRAINE ROY

“Living-language-land: Word portraits from the Earth” is a collection of textiles inspired by twenty-six especially chosen words from endangered and minority languages all over the world.¹ These beautiful, poetic words, many of which have no direct translation to English, reveal complex and elemental connections to land and nature. This collection of visual interpretations illuminates these unique words and sparks curiosity about their meanings and the cultures from which they spring. Intimate connections between culture and spirituality, colorful linguistic expressions, and evolving relationships with nature are vividly integrated in these textured compositions.

The original “Living-language-land” word collection was spearheaded and organized by artist Neville Gabie and neuroscientist Philippa Bayley of the United Kingdom.² Their goal was to offer a platform to minority and endangered language-holders to share a word and story that

reflects a relationship to land and nature. It was about enlarging the lexicon we can all draw upon in reflecting on those relationships. Contributions were invited from around the world, acknowledging that only a tiny fraction of minority and endangered languages could be represented in this project. The organizers created a website with information about each word, including definition, correct pronunciation and video created on each respective language’s page on the project’s website. This word collection was presented in conjunction with COP26 (Conference of Parties on Climate Change)³ that occurred in Scotland in November 2021.

The project entranced me. Each word provided a window into a fresh and unfamiliar world of thought and action, from people who’d had intimate and direct connection to their native lands. The fact that many of the words had no direct or easy translation to English ignited my imagination. They danced in my head. I decided

“THESE BEAUTIFUL, POETIC WORDS, REVEAL COMPLEX AND ELEMENTAL CONNECTIONS TO LAND AND NATURE.

to approach the creators, visual artist Neville Gabie and neuroscientist Philippa Bayley, with the offer to make a visual version of the collection. The idea was met with great enthusiasm and support.

My basic plan was to make one stitched artwork for each word. That sounds simple but there were so many ways to accomplish this, starting with making serious decisions: How big? Should they vary in size? Which techniques and fabrics? Quilted or framed? I've always maintained that art making is more about eliminating choices than making them, which became clear as I sifted through the morass of possibilities. I finally decided, after a few trial runs, that they should be framed in 13×13" shadow boxes with glass. This smaller format would allow the full collection to be shown in a standard sized gallery space, and I admit taking into consideration that I had to finish the project within my lifetime.

I have chosen the following three words and images to share with you.

Danbwa

KREOL MORISIEN
REGION: MAURITIUS

I had no trouble which to do first: it was Danbwa, from the island of Mauritius. *Danbwa* is a word used to represent the woods or wilderness. For some it brings to mind the aforest and trees. Subtle variations of the word bring nuanced meanings, such as, separating it into two 'dan bwa' to describe 'in the woods' or the motion of going into the woods. For others, the latter could also mean the wild nature or the notion of savagery – as applied to humans too. 'Danbwa' can also mean 'unexploited' and 'undeveloped' land, where the forest and natural ecosystems are perceived as 'empty land' which is meant for human intervention, construction, and exploitation.



Danbwa

I was drawn to this word because it's so obviously rooted in French, my first spoken language. It means "in the woods." I tried to put myself in the crazy, wild woods one might find on a tropical island upon discovery.

Mauritius has no original indigenous population. Its culture arises from waves of settlers from many countries that eventually evolved their own language. It was fascinating to learn that this word began as a literal description of the wild woods of Mauritius, but over time it changed to mean 'confused, lost, out of mind, wasted'. With this interpretation, as with others, I tried to show the breadth of the meaning: the deep woods framing its intense, wild interior, roots drawing on moving streams.

In this piece the edges are frayed, just as the language of the poor and disenfranchised is fraying. This is true of many of the other languages in the collection. Thousands of indigenous languages all over the world are threatened by invasive, and mainly

Aibidil



commercial, forces. At this point, I decided to include the words themselves in the pieces. The words are beautiful in themselves, and remind us about the limits of our own language.

Aibidil

Gaelic

REGION: WESTERN SCOTLAND

Aibidil is the Scottish Gaelic word for 'Alphabet'. The Gaelic *Aibidil* has 18 letters and each letter is represented by a tree. The oldest living thing in Western Europe is a 2,000 years old Scottish Yew tree in Fortingall.

Gaelic is one of the oldest languages spoken in Europe today. It is more than a thousand years older than English and still spoken in Scotland and Ireland.

This ancient affinity between the Gaelic word and the tree embeds a deep association between language and landscape in the original roots of Gaelic. It gives an ecological substance to the alphabet – the foundation of all literacy – a language we can learn by looking at the landscape.

With this piece (*on next page*), I chose to portray a grove of trees rooted deep into the layers of earth, drawing up into their canopy the rich expressions of the Scottish Gaelic tongue. The layers can also be read as tree rings.



Wiyukčan

Wiyukčan

Lakota

REGION: GREAT PLAINS, CENTRAL UNITED STATES

Tiokasin: *čan* is a tree – so we are talking about a torso, we are talking about the finger, the arm, and our hair is the leaves, you can go on, and our toes are the roots. It's not just that your body is a tree – it's the *wiyukčan* – knowing, consciousness. You hear the *čan* in it? So, in Lakota thinking, when you fragment the word:

wí-yu-kčarj... Wí is the sun and to us, sun is a verb – it is being and it is always alive. And the yu is like the consciousness that is given to the tree and the tree is acknowledging the sun. This is not just us as the body of the tree, but this is the tree of who we are. We can spiral out into a bigger thought: Wow, the consciousness of the sun is the consciousness of the tree and vice versa. And we are the acknowledgement of it because look how we are made. We don't have

were mostly handed to us in the crib or picked up in the playground. They function as a kind of psychological programming that helps shape our relationships, our memory, even our perception of reality.”⁴

Throughout the project I was respectful of the indigenous cultures represented and careful not to appropriate symbols and imagery. My one purpose was to create an entry point, from my own imagination, to encourage and enhance this

“ IN THIS PIECE THE EDGES ARE FRAYED,
JUST AS THE LANGUAGE OF THE POOR
AND DISENFRANCHISED IS FRAYING.

the language for that in English. I am speaking so many English words to describe one little thing!

Wíyukčarj – that's knowing, consciousness – the wíyukčarj is also involving the moon and the stars and the trees of the earth and how they communicate, and we are in that as humans.

For this piece I chose the tree, with roots embracing our planet, and included the moon, the sun, and the stars to introduce the element of time and to show that all is connected.

It Becomes Real to Us

There are twenty-three more pieces in this collection, and I have a story for each one. To quote *The Dictionary of Obscure Sorrows* by John Koenig: “... we don't usually question why a language has words for some things and not others. We don't really imagine we have much choice in the matter, because the words we use to build our lives

deep respect. This exhibit is an effective tool to immerse viewers in a fresh experience of nature and connection to land.

When we learn that there is a word for something, it becomes real to us. This is the purpose of this project: to expand the vocabulary of our minds, to make real the invisible. With this collection I also attempt to show jewel-like glimpses of what could be lost. 🗨️

NOTES

1 <https://www.lroyart.com/gallery.php?cat=38>

2 <https://living-language-land.org/>

3 <https://living-language-land.org/in-the-cop26-green-zone/>

4 John Koenig, *The Dictionary of Obscure Sorrows* (Simon and Schuster, 2021), x.

Born and raised in rural Southwestern Ontario, Canada, **Lorraine Roy** developed an abiding appreciation for the land and its natural beauty. Her early introduction to fabric and sewing was the start of a lifelong passion for textile art. A Bachelor of Science in Horticulture and subsequent studies on the biology, cultural relevance and mythology of trees are the source and inspiration for her current imagery. She now lives in the beautiful Niagara Escarpment Region near Dundas, Ontario. www.lroyart.com

Growing With the Land

UNA KOBRIN

“If we are ready to open and recognize ourselves as the landscape’s mirror, we can find, perceive and see the very same within ourselves as well. In this way we get the chance to identify, transform, dissolve and heal our own histories, patterns, etc. And as we are an inseparable part of the landscape, we pass on the healing impulse to it and the Earth.”

— ANNA POGACNIK¹



What became my midlife landscape/mirror was a forty-three acre undeveloped parcel in Deer Creek Canyon, nested in the crown jewel of the Motherlode in the Sierra foothills of Northern California

I was a neophyte to building and developing, unacquainted with reading and understanding the relevance and effects of distinguishing characteristics of the landscape. What followed most significantly was the building and developing of my relationship to the being of the canyon that surrounded me and our healing journey together. Observing its nature was the true starting place.

Rain in the Canyon

*This open throated canyon never hoards.
The rain that falls upon it is freely passed,
wakening dormant mosses, seeds and
spores,
leaving a brood of spirits in the mist.*

*To slow its travels, obstacles are everywhere laid,
in an ever-changing debris strewn carpet:
Woven grass blades trap it,
mycelial threads imbibe it, weaving themselves
through tiny pores in the earth,
dips and hollows in the terrain pool it,
throngs of elfin wildflowers sip it as fresh mead.*

*Creatures too small for our eyes
capture their portion, quench themselves,
fattening as they guzzle,
for the unceasing work we could never do.
Changing rhythms play through its flow,
symphonic brooks, water piccolos,
digestive gurgles, rapids
shimmy and tumble—
over and again
always differently.
Before cascading to its depths,
death intervenes ferrying broken twigs*



*and branches, departed logs zig-zag
down,
shepherding dried leaves and fragments
of fallen life on their way to being soil.
As mother's milk fills her child and empties
her load -
this earthen chalice soaks and swallows
the clouds,
all appeased.*

My Early Years

The flat landscape of my early life within the closely joined apartments of my Chicago neighborhood would not have predicted this

as the disallowing of Jews to have land and the diasporas that were my heritage.

As a young adult, I studied at the Chicago Art Institute and had the good fortune of landing a job at the Chicago Academy of Sciences as a museum preparator (preparing museum exhibits), that in retrospect seems a destined gift. My assignments were to create artificial versions of catalpa flowers, amanita and boletus mushrooms and other marvels of nature from paper, wax and mylar, without ever having seen many of them live.

The places I was to artistically render for museum exhibits were often unfamiliar, never seen. The museum library was the place I referenced

“ FOR THIRTY-PLUS YEARS THIS LAND HAS BEEN AN EVER CHANGING, PRIMARY RELATIONSHIP IN MY LIFE, BALANCING SOVEREIGNTY AND SERVICE, NOT WITHOUT ERROR.

land we call Heartstone. Nor would Chicago's outskirts of flat rich river bottom farms, like seas of neatly rowed corn, hint to where I would come to live for thirty-plus years. Most gardeners and farmers I have known over the years were raised amidst farms or gardens, or had fond and formative visits to grandparents living in natural surroundings — gardens or farms. I barely knew my grandparents, who also lived in city apartments after they emigrated to this country. Mine was an urban legacy, as old

for most of the flora and fauna I attempted to paint, or repaint in the faded natural habitat cases of the various Illinois regions. I was privileged to work with a distinguished Czechoslovakian artist, Theo Bechnik.

On rare occasions I went on a field trip, most memorably to a quaking bog, a glacial remnant melted into a deep nutrient poor pond unable to drain. Specialized plants such as sphagnum moss, a keystone in that ecology, build up deep island-like matts over the pond, moving

somewhat like a waterbed and provide the ground for a succession of flora. Other wonderland species adapted to its extraordinary ecology are carnivorous, such as pitcher plants and sundew which had ingenious strategies for capturing insects to add to their otherwise insufficient diet. The pristine atmosphere of this otherworldly place enchanted me. I could begin to glimpse the genius of nature, its living forms so perfectly designed to serve in their place. Becoming acquainted with those tiny wizards of the earth, masters of purposeful beauty, ingeniously thriving, was a vision of harmony and its creative potentiality.

Meeting the Land

Some years later, after moving to California, marrying, separating, and raising a beautiful daughter, an inheritance from a relative became a catalyst which enabled me to make a move. I had received a blessing and foreseeing from my Sufi teacher Pir Vilayat Inayat Khan, "*The world is a field to make as your garden.*" These gifts enlivened a growing impulse to expand my life. It was time to choose my geography.

I visited Nevada City California, where I knew several people and was impressed by the nature, culture, and spiritual vitality of the area. It became the focus for my search for a new home. A





friend and I partnered to purchase an affordable, undeveloped forty-three acre parcel a couple of miles from town, to subdivide between the two of us.

A highly recommended house designer suggested building the house at the mouth of the property which was near the road. Uncertain of this recommendation, I decided to hire a master Feng Shui practitioner who examined the property and strongly advised against the proposed building site, which was also below a burial lot. Nonetheless the designer, my intended partner, also acting as general contractor, believed it was best to go on with his plan and I conceded.

listener found expression and served to enhance the healing, vitality and beauty of this place as I began to sense what was being “whispered.” The listening has been an ongoing co-creative conversation with the subtly sensed spirit of the land.

Meeting the Mysteries

As a child I was transfixed watching “The Wizard of Oz,” when Toto pulled away the curtain to expose a machine generating a frightening image of Oz. It was a sham, no truth behind it. Deeply disappointed, I wanted to see the real, true and mysterious workings behind things. Discovering

“ ALL OF NATURE BEGINS TO WHISPER ITS SECRETS TO US THROUGH ITS SOUNDS.

The house evolved slowly and beautifully, but we spent the next ten years in painful conflict and litigation, primarily with the first partner. The eventual outcome was foreclosure. Fortunately, our house, and then thirty-eight acres, and the shell of a second house were all purchased by a close friend and later husband. After many circuitous twists of fate I went from being one of the first two co-owners of this land, to being the manager, and then, gradually, to becoming the sole owner and manager.

For thirty-plus years this land has been an ever changing, primary relationship in my life, balancing sovereignty and service, not without error. The skills developed throughout my life’s journey as an artist/designer and psychotherapist/

Rudolf Steiner decades later, and studying biodynamics, Goethean Science, projective geometry and more, became a revelation into the forming and forces of creation. The opportunity to have my hand in the shaping of a share of the earth became an opportunity to participate in creation.

“... every person has his farm. Man is intended to live on his farm, and all through life he is sowing what will be his hereafter... Heaven and hell are not made ready for a person after his life on earth. The same farm that is given to man is hereafter turned into his heaven or hell. So man must build heaven now on the farm that

is already his possession... making now, while on earth, his farm of the nature of heaven..." —Hazrat Inayat Khan

I have been privileged to steward this wild, beautiful, resilient land with its changing terrains and microclimates held within the Deer Creek Canyon. Among its features are steep banks, acres of fluctuating floodplain, mine tailing wetlands, a quarter mile of Deer Creek, and a meadow surrounded by pine and oak forest peppered with cedar, madrone, alder and willow — so much to behold. Each feature acts as a kind of organ serving a very specific purpose within the greater whole. Biodynamic agriculture emphasizes the significance of “the farm individuality”— understanding its enriching

diversity and resources — a part of walking consciously on the land. Although we have never been a farm, our range of topography and diverse gardens comprise a unique landscape, an individuality that weaves the wild with the cultivated.

In time it became apparent to me how the relationship of history and geography have worked



hand in hand to strenuously shape this land. The unique geology that generated gold in its bowels attracted the powerful human passion for gold, resulting in mining it out of need or greed, exploiting and reshaping the land with little consideration of its effects. From clear cutting and blasting off topsoil with water cannons to introducing new invasive plants from the seeds carried in human footsteps, it endured generations of defacement. The miners knew not what they did. Their grim existence, attempting to eke out a living, left them little time to reflect nor had they any power to

affect change. More culpable were the mining operations exerting their agenda.

A Vision for the Future

Recapturing a vision of its features prior to mining could only be imagined and was beyond my knowledge. What might I return the land to – which millennia, which version, which forming in its life? Unlike us bipeds who can drive, walk, or fly around where we please, what lives here is carried by wind, birds, animal scat, and continues on because it has found a proper home in the soil, sun, water, and temperature in the relationships they need. What was showing up here, communicating to me in form, texture, fragrance, dryness, moistness, lightness, density indicating what is needed, if I observed it clearly? Gradually I came to trust my instincts for what was possible, not as a singular blueprint but an emerging gradual unfolding, each change making way for the next.

I began with clearing, pruning, removing poison oak and congested natives and invasives such as scotch broom and Himalayan blackberries, sculpting out space. I realize now that my impulse was to humanize it, come into a harmonic relationship with the wild, to bridge spirit and matter into a sacredness.

Our major lack was soil. The bare remains of topsoil after generations of mining abuse made soil building and the reweaving of its mantle, an ongoing mission. I have come to understand soil as the seed of the seed and the fruit of the fruit, alpha and omega: giving, showing, receiving and providing, absorbing and transforming the dead.

I opened myself up to all the resources available, most significantly to biodynamic agriculture. A friend who also had interest in biodynamics and I began a study group which attracted wonderful like-minded people and they further initiated a vibrant preparation making group that inspired deeper study.

Gradually other dwellings were built on the land. In 2007, a friend suggested bringing

geomancer Ana Pogacnik to the land to support its healing. Ana's visit was a revelation. As one able to read into the subtler realms, to see deeply into the history of the land over time, she furthered our understanding of its devastation, encouraged the work we were already doing and offered counsel.

With all there was to do, whenever possible I tried to combine purposes as nature does. For example, being located in the Deer Creek Canyon, I was challenged to mitigate some of its drainage issues which have sheared the land and steepened banks, leaving gulleys and gorges and further stripping the thin mantle of topsoil. We created intentional channels to slow down and direct its water's course, feeding into a created seasonal pond for wildlife, human enjoyment and hopefully to seep into the underground water.

Water

*Even before
I glimpse
your sparkling
tremble,
your nearness
meets me
in the air
heady sweetness
at the creek
or the river
tinctured with fish
and weathered moss,
or your brusque, briny
sea-spray
upon our skin-
soaking shore -
edge into edgelessness,
enveloped in
your liquid flesh
reminding us
of our indissoluble
relationship.*

*Would we release you
from your piped servitude,
catch you in bowls
or pitchers,
lily ponds or
crystal vessels,
allow you to spill out
and breathe, stretch
into your wide-eyed
reflections?*

Remediation

Below the house was a descending stretch of land that lent itself as a perfect location for the pond. An equally desirable purpose was to use that excavated material to increase the narrow frontage behind the house. Trees that were unhealthy or too close together were felled and placed at the bottom of the drop below the house, then soil salvaged from pond digging was used to cover the trees, adding ten feet behind the house. The steep bank was then reshaped to a gentle angle of repose. Over the years the trees broke down and acted as a *hugelkultur*¹ hill, eventually creating rich soil for new trees.

Another 150 foot long gorge, forty feet wide and close by the house, narrowed the grounds and also elicited a visceral feeling of descent. With no direct channel for drainage, large areas of soil washed away. This became a focus for transformation. Hills of mine tailings scattered about were moved to fill the gorge three-fourths full, then organic matter such as scotch-broom plants – hundreds of them – were removed from the property and laid to rest in the gorge. Next we fortuitously discovered a pile of topsoil where it had been blown off during mining days. Some of it was placed on top of the now gently sloping mound (formerly the gorge). We then cover-cropped it with lupines, clovers and grass seed. Below it we carved a semi circular channel connecting to a channel above.

The lower end of the channel continued down into the newly created pond. The effect was a lovely encircling feeling, more like a humanizing embrace.

Beyond the channel lay the meadow. Half its perimeter became a location for the orchard where trees could capture the light and still preserve the meadow's open character. With no need for tractors in our small orchard, I wanted to position the trees in a meander rather than in straight rows. A friend and knowledgeable gardener, storyteller and apparent offspring of Pan, worked with me for a number of years. After digging holes for each tree, we observed how the soil in each hole was remarkably different in substance across the spectrum from sand to clay, browns to blues. The presence of rock in



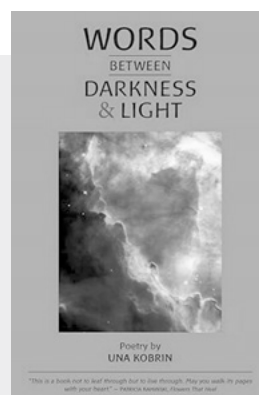
the holes was roughly forty to seventy percent, so the need for copious amounts of compost was evident. Had I known then the extent of the clay hardpan and its later effects, I might have acted more aggressively. The junco plants² growing there indicated heavy wet soil; the nature of its roots is to bust through clay.

Relationship

Each visitor, friend, resident, worker, or utility service person, has been a teacher, a contributor. Each brings a unique perspective, caring, information, or the light of their glance on the landscape. Like Dorothy on her way to Oz, I have had exceptional helpers along my way: Ricardo, our grounded and diligent gardener, Paul, our sanguine, all-around handyman; Steve, our irrigation person and compost *meister*, who brings his lifetime of love and dedication to gardening culminating in his study and service to biodynamic agriculture. Along with them, the residents all participate, thankfully avid gardeners who feel and contribute to the blessings of the garden. Biodynamic sprays and preparations which enliven compost, soil, flowers and fruit have also been an essential part of the land's ongoing remediation.

"All of nature begins to whisper its secrets to us through its sounds. Sounds that were previously incomprehensible to our soul now become the meaningful language of nature." Rudolf Steiner³

Over time I learned to slow my seeing to a listening/seeing allowing space for intimacy and permeability with the life around me. I wanted the land to not only be a place for work and produce, but a place for meditation, contemplation and retreat. With this intention, I began to see places with visions of potentiality. A bank which held little vegetation or interest became a source of soil for additional beds in the garden. Its remaining concavity became a rock walled cove with stone



Una Kobrin

For more about Una Kobrin and her work, visit her website: unakobrin.com

Her book of poetry, *Words Between Darkness and Light*, can be purchased from Barnes and Noble, Amazon, Ebay, Thriftbooks and other on-line sources.

benches inviting: meeting, sitting and contemplating the landscape's changing depths, textures, forms and color — living pictures. The grounds continue to provide an endless changing canvas with which to co create. Even limiting myself to deer and drought resistant plants — trees, shrubs and flora — offer enough diversity for ongoing beauty throughout the seasons.

This land Heartstone has been my work, my teacher, my companion, my joy and travail, a playground and beauty feast. Our history has been a mystery, a fairytale and love story all in one. Every bit that I have planted has grown me. 🌱

NOTES

- 1 Ana Pogacnik, workshop presentation, summer 2007.
- 1 <https://www.almanac.com/what-hugelkultur-ultimate-raised-bed>
- 2 https://www.picturethisai.com/wiki/Adolphia_infesta.html
- 3 Rudolf Steiner, "The Stages of Initiation," *Knowledge of the Higher Worlds and Its Attainment*, tr. George Metaxa, https://rsarchive.org/Books/GA010/English/RSPC1947/GA010_c02.html

Una Kobrin is a poet, gardener and artist in varying order depending on the season. As a retired psychotherapist her regard for deep listening is now focused on what is before her and what surrounds her, weaving inner life with creative expression. Una's love of nature, co-creating with it, is best expressed on the land she stewards in the Sierra Foothills of Northern California.

Rudolf Steiner and Race

BY SHERRY WILDFEUER¹

At this time, especially in the United States, many people are working to identify long-standing racial biases and consequent injustices that have imposed enormous suffering on those born into what are often labeled as minority races, as well as inculcating unconscious habits of thought and action in the people born into what is considered the majority race. This climate of self-examination and intentional course-correction has led to a closer look at the treatment of race in anthroposophy. One finds seeming contradictions in Rudolf Steiner's work.

Steiner's Early Work

In his early descriptions of evolution, Steiner adopted the language of his first audience, the Theosophists, who identified the sequential stages of human development as "root races," culminating in our time in the "Aryan" race. Because of the use of this word by the Nazis, who came to full power well after Rudolf Steiner's death in 1925, one can only cringe at the claim of the Aryans as the superior race. History shows how the travesties of European colonialism against indigenous people worldwide were also justified in the minds of the perpetrators by this idea of racial superiority.

By 1909, Rudolf Steiner was already distancing himself from the Theosophical Society's narrative and creating his own language for evolution in his book *Occult Science*², and he dropped the use of the word Aryan after that. In the same year he said:

"...the anthroposophical movement...must cast aside the division into races. It must seek to unite people of all races and nations and to bridge the divisions and differences between various people. The old point of view of race has a physical character, but what will prevail in the future will have a more spiritual character...Of course, any movement has its childhood illnesses, so to speak. ...However, we must get beyond the illness of childhood and understand clearly that the concept of race has ceased to have any meaning for our time."³

This quote indicates that race has no defining bearing on a person's essential humanity, but of course we know that both race and skin color have a tremendous effect upon one's biography and experience of life.

Fourteen years after Steiner's death, articles he wrote in 1904 when he was still using the terminology of the Theosophical Society, were collected and published in Germany in a volume that we know under the title *Cosmic Memory*. This book was recently re-published in English without mention of the author's shift away from the racial terminology five years after the articles appeared. Many of the statements that people have found offensive have come from this book which, in his own words, contains expressions of the "childhood illness" of the anthroposophical movement.

The Evolution of Humanity

There is another category of statements that offend today's sensibilities. These relate to the

idea of “progressive” evolution and cultures that are “lagging behind.” To put these statements in context, one has to know that the anthroposophical picture of the evolution of the earth and of human consciousness goes back into pre-historic time when the earth’s continents were differently configured, the surface of the earth was less stable and hardened than our current conditions, and human beings themselves were still emerging towards their present form and capacities. In those times, different geographical areas strongly influenced the bodily constitution of humanity, and from an originally unified humanity different races evolved. However, a great deluge and flood, which is recalled in many religious and spiritual traditions, caused the death of much of humanity and affected the continental configuration we experience today. Different peoples migrated to the new areas. Steiner stated that after this, race no longer played a strong role in the development of humanity.

Over thousands of years, there was a gradual shift of inner identity from group consciousness, relating to tribes and clans, families and ancestors, toward individuation. However, after death, the human soul was released from bodily constraints to become united with a collective consciousness once more. During the body-free condition after death, individual human spirits vividly experience their deeds’ effects on others and,



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with the help of angelic beings, form intentions to create conditions for a next life on earth in which to evolve further and compensate for the suffering caused to others. The eternal, individual spirit accumulates experiences and has opportunities to develop morally over many lifetimes. Thus, through reincarnation and karma, each human spirit has the opportunity to experience living over time in different gendered bodies, in different races and cultures, in different parts of the world.

Human beings in ancient times had a dream-like clairvoyance that beheld the spiritual nature of beings and phenomena. This visionary consciousness, which was held within tribes and clans, was gradually lost and was superseded by the capacity for intellectual thinking, and attention was focused on physical appearance gained through the senses. Knowledge of the spirit was then recalled through myths, stories, and tradition. Rudolf Steiner referred to this loss of direct and natural experience of the spirit as a necessary development in order for human beings to awaken to the core of their own spirit within themselves, to recognize the spiritual core in others and in the forms of the natural world, and to reconnect with the spirit through the activity of their own will. Over the millennia, there have been individuals and cultures who have maintained or sought to cultivate the earlier clairvoyant consciousness in order to preserve a relation to the spirit. Thus, various states of consciousness have existed side-by-side over thousands of years all over the earth, each with its own task in the larger development of humanity.

The Context of European Culture

The impulse of Rudolf Steiner's spiritual science was brought into the context of European culture, where the connection with the spirit was retained mostly in the form of tradition and religious dogma, and where materialism – the conviction that only matter has reality and that spirit either doesn't exist or cannot be known – was the

dominant worldview. He showed a way to regain spiritual consciousness by developing the potential that lies dormant *within the faculty of thinking*. He demonstrated a way to lift ourselves through several stages of consciousness without having to abdicate the gains we have made through individuation, independent thinking, and clear, precise observation through our senses.

Rudolf Steiner's mission was to awaken a sense of responsibility, especially among the people who were most distant from an awareness of the spiritual world. He saw how the impulse of materialism had spread and would continue to spread globally and he spoke often of the attendant dangers in this dark time of estrangement from the very spiritual beings who created us. He gave multiple forms of exercises and ways for self-transformation, stressing always that this must be freely chosen because only through freedom can we come to the highest potential of our humanity: Love. The impulse to differentiate humanity into different races was initially one of separation, but it is now the task of humanity to overcome these divisions through love.

The Interweaving of Human Destiny

He described three goals for the future: 1) Mutuality, in which we will work to provide for the needs of others out of the impulse of service rather than self-interest; 2) seeing the divinity in every human being; and 3) reconnecting with the spirit through the transformation of our thinking.

These goals will play themselves out on a societal scale: 1) in the economic realm, where Steiner recommended replacing the motive of competition with mutual support through associations composed of producers, distributors and consumers; 2) in the political realm, in which each person has equal rights; and 3) in the cultural life, in which each person has the opportunity to develop their potential in freedom.

With this large trajectory in mind, he referred – counter-intuitively for a spiritual teacher – to the

descent of consciousness from our original clairvoyance as “progressive” (meaning necessary for the future), and the cultivation of the original state of natural wisdom as “older.” Yet he valued the beauty and wisdom of such older cultures. In his ideas for a threefold social ordering, he sought to ensure the protection of equality for all, and freedom for each individual.

There is yet a third category of statements about race in Rudolf Steiner’s work – a handful of occasions during lectures in which he characterized races as they currently exist. I personally find them enigmatic and challenging to relate to because they appear to contradict the statement above that “race has ceased to have any meaning for our time.” What I have come to see is an interweaving of three different impulses of destiny. First, the gradual transformation of humanity as a whole, from ancient group-soul clairvoyant consciousness based on heredity, through the power of transformed thinking, to a new consciousness of the spirit. Second, the evolution of the beings of the races themselves, some of which are younger and more vigorous, and others of which are older and in a gradual process of decline. And third, the development in freedom of each individual human being towards freedom and love over time through the meaningful experience of reincarnation in different races.⁴

The Value of Steiner’s Work

It would be tragic if the spiritual insights achieved by Rudolf Steiner, which are so needed in this time of deep materialism, would be dismissed because of the accusation of racism. The very people seeking a way of overcoming the grip of materialism will, of course, be morally committed to overcoming racial prejudice and the suffering and inequality it engenders. Mere denial or defensiveness on the part of anthroposophists is neither convincing nor helpful, especially because the problematic statements have been circulated out of context and do in fact seem to contradict Steiner’s fundamental approach to morality.

To conclude, it is important for us to put these statements in a chronological context and cease to use the terminology of races that Rudolf Steiner himself stopped using in relation to evolution. His references to “progressive” and “older” cultures should be seen in light of his overall view of the evolution of human consciousness away from direct vision of the spiritual world, and the need for a new way of relating to the spirit. These references should not be interpreted as value statements to discredit any culture. Rather, he put forward social ideas which were specifically aimed at enabling a multiplicity of cultures to live harmoniously together, side by side. Because these perspectives are not immediately obvious to current readers, it is essential for people more familiar with anthroposophy to become involved in conversation with those who bring up the question of racism.

Rudolf Steiner’s life unfolded over 100 years ago in Europe. He was continually developing his word choices and ways of communication. It is important that we continue that effort. When questions about race are raised now in the United States, I hope students of anthroposophy will be sensitive to and participate in the issues that are currently alive. While it is right to take the long view of evolution and strive toward the goal of universal humanity as is done in anthroposophy, we must realize that this goal will only be achieved if we all have the courage to address the hindrances within the circumstances of our own lives. 📌

NOTES

- 1 With acknowledgement to Cory Eichman for his invaluable research, and to Mary Wildfeuer for her encouragement that I tackle this subject in written form.
- 2 Rudolf Steiner, *Occult Science: An Outline*, tr. George Adams (Rudolf Steiner Press, 2013).
- 3 Rudolf Steiner, *The Universal Human*, “Individuality and the Group Soul,” December 4, 1909. Ed. Sabine Seiler, tr. Gilbert Church. <https://rsarchive.org/Lectures/UniHuman/19091204p02.html>
- 4 Rudolf Steiner, *The Mission of Folk Souls*, Lecture Five, June 11, 1910. <https://rsarchive.org/Lectures/GA121/English/APC1929/19100611p01.html>

Sherry Wildfeuer has been a coworker in Camphill Village Kimberlon Hills since 1973. She is a biodynamic gardener, edited the Stella Natura planting calendar for forty seven years, and is an active member of the Anthroposophical Society and co-leader of the North American Agriculture Section.



The Healing Plant Initiative

STEVEN JOHNSON DO

Over the past six years a dedicated group of biodynamic gardeners have been partnering with Uriel Pharmacy¹ in North America to integrate local plants into existing anthroposophic remedies, as well as to create new medicines and explore potential medicinal plants and minerals not used before.

Jean-David Derreumaux, Ben Davis, and interns at Churchtown Dairy² near Hudson, New York, along with Mark Blachere, Andreas Fontein, coworkers and adults with developmental disabilities at Camphill Copake New York,³ have been working to provide an increasing amount of plant materials to Uriel Pharmacy and some to

the nearby Weleda Pharmacy. Thanks to them, an extensive variety of medicinal plants grown biodynamically and wild crafted in the United States are now part of the medicines thousands of people use every day. (It is important to mention that there are other gardeners around the country emerging to support this initiative, for instance in California and Pennsylvania.)

The impulse to create these healing plant gardens as a growing source for anthroposophic medicines began between Jean-David and myself back in 1996, with the Camphill Copake Healing Plant Garden. We wanted to start working with local plants and substances in our medical office as part of an impulse for a more geographic medicine and to support the needs of the Camphill community. We were also inspired at that time by the historical founding of the Camphill movement by Karl Koenig. He told the story of a dream he had of an elemental spirit who gave him guidance and courage to go forward with the Camphill community. It has always been a quiet inspiration for us to try and listen and work with the nature around us, to guide the creation of a beautiful and meditative environment to connect with the healing plants.

Karl Koenig also had a deep karmic relationship with Ita Wegman – the founder of anthroposophic medicine with Rudolf Steiner – and her search for a modern renewal of the spiritual mysteries of medicine. A Camphill community felt like the right place to support this small but sincere initiative, which has now grown significantly. Hundreds of plants have been introduced into Uriel medicines over the last years, and the gardens are now a major resource in this country.

Eventually Jean-David moved to Churchtown Dairy to develop gardens there, and Marc Blachere has brought the Copake Healing Plant Garden forward into the North American pharmacy impulse, as well as furthering a strong workshop for adults with developmental challenges where they can experience nature in a special and meaningful way. For Camphill

Copake, this project represents both a local community impulse and a larger medical impulse in North America. Churchtown Dairy is also a mission driven non-profit organization for the education of sustainable living practices reaching out to schools and people in the surrounding region.

The Process

Many forms of anthroposophic and alchemical processes are used to create the carefully harvested and crafted tinctures that are then tested for safety and to meet demanding quality standards. This includes many mother tinctures prepared with the delicate day/night processes used by Wala Medicines in Germany. Tinctures are then shipped to pharmacies for further potentizing, processing, and qualitative analysis purity testing. This work represents deep commitment, focus and love for the elemental qualities of these special plant, animal and mineral tinctures. You can actually witness through these processes the special qualities unique to each plant, which can be measured qualitatively through chromatography, prolonged freshness, and improved clinical outcomes. Further qualitative research is also on the horizon for the future.

Striving to connect more deeply to the healing properties of the substances in the medicines we use, and how the unique elemental qualities unfold particular to each plant and substance, has been a foundation of the current pharmacy efforts. Together with several local physician colleagues and biodynamic gardeners, we regularly study Rudolf Steiner's suggestions on how to connect more closely with the elemental forces of nature that work in the landscape, pharmaceutical processes and medicines. We pay special attention to how our soul attitudes and actions enhance and enchant the atmosphere around the gardens.

Supporting This Work

The economic practices of this initiative also represent an attempt for a more humanized economic activity. While Uriel Pharmacy supports a good part of this work, it would be impossible to financially support local production of the hundreds of substances these communities prepare, often in small quantities at a time. This is where the mission of each of these non-profit organizations becomes important. The medicines from these gardens serve thousands of people all over the country and even abroad, extending their social and therapeutic mission well beyond their local communities. Grounding this work in a diverse, nonprofit setting may be the only way forward economically, since substances of this quality can only be made with minimal machinery and time-intensive, hands on work. This approach also allows for a spiritual consciousness and devotion that sustains the high-quality product that is produced.

These efforts to support the future of anthroposophic medicine are, in turn, supported by a day long retreat four times a year where doctors, gardeners, and Mark McKibben – the founder Uriel Pharmacy – can study aspects of pharmacy and substances in order to formulate new remedies and gain new insights into existing ones. Thus, the work goes on all the time. This collaboration has helped produce, for example: A new line of *Helleborus niger*⁴ remedies for cancer, psychological, and inflammatory diseases; new bitter formulations for weakened digestion; *Reynoutria*⁵ for lyme disease with new pharmaceutical indications from Rudolf Steiner; and oral *Viscum*⁶ vitalizer for the increase in pre-cancerous and chronic disease conditions appearing in younger and younger people. These are to name only a few of the studies that have been undertaken by this group recently. These efforts are also inspiring other physicians to explore new impulses for medicines as well!

Over the past six years, these activities have become an important foundation for the production of anthroposophic medicine in this country. We are fortunate, at this time, to have apprentices who seem enthusiastic for the future. Also, both Camphill Copake and Churchtown Dairy have begun building new support facilities which include laboratories for better quality testing, expanded pharmacy work, and perhaps some research in the future.

Rudolf Steiner's Vision

Doctor Rudolf Steiner, the founder of anthroposophic medicine, had envisioned many local pharmacies in different countries providing locally produced medicines to their local physicians. The thought was that certain illnesses would especially benefit from medicines made from local plants and substances, since many illnesses, such as allergies, have a relationship to the local geography. We have a long way to go in this regard but this initiative is a strong start.

Rudolf Steiner also spoke about the future of health being dependent on collaboration between the fields of medicine, agriculture and natural science, and therapeutic education. Waldorf schools were originally envisioned as places for therapeutic education, where physicians and teachers would work together to support children. Thus, it is no surprise that this pharmaceutical impulse is connected to all of these vocational endeavors. Local schools, for instance, frequently visit these gardens, so that children from both Waldorf and public schools can encounter nature in a very unique way. The medicines are also often helpful to school doctors and patients.

Uniquely North American

As larger pharmaceutical companies such as Wala and Weleda left the United states due to economic and regulatory challenges, we were

“ THE ECONOMIC PRACTICES OF THIS INITIATIVE ALSO REPRESENT AN ATTEMPT FOR A MORE HUMANIZED ECONOMIC ACTIVITY.



fortunate to have been prepared in these ways. Myself, colleagues, and coworkers continue to try to build bridges with Weleda in Switzerland and Wala in Germany, to continue to work with them and to maintain potential certifications for some pharmaceutical products. We are also very fortunate to have wonderful alchemical pharmacy teachers such as Albert Shmidili (the former chief pharmacist at Weleda Switzerland,

researcher and director of the international anthroposophic pharmacy training) and Mark McKibben, the founder and chief pharmacist at Uriel pharmacy, who have been so open to innovation and serving anthroposophic medicine in this country.

Still, we find ourselves at a crossroads with many questions. Will we find the spiritual, social, human, and financial resources to grow this work

in such a hostile regulatory and economic climate? We do not wish to just maintain what we have built, but to evolve anthroposophic pharmacy and medicine forward into the future.

Our two remaining North American anthroposophic pharmacies – Uriel and True Botanica – have invested large amounts of resources to meet the future, which have led to many inspired innovations. But, for the pharmacy impulse to take root independently in North America, more resources to fund facilities and research will be needed. Perhaps most importantly, the support and good will of patients

and communities who appreciate anthroposophic medicine will need to step forward for the next steps to be taken.

Medicine for the Future

As a last comment, all of us working with this impulse feel how important such alchemical pharmacy work is at this time. Our times call for a deeper spiritual consciousness and will impulse to meet the counter forces of “good-will” in the modern world. There is a push around the world to distort natural medicine as

ineffective despite the wealth of clinical experience. It is an opportunity and privilege to support the healing of people and our mother Earth, both of which are increasingly enchanted with harmful intentions and influences that want to retard the development of human beings by bringing about illness. Look at how younger and younger people are succumbing to illnesses that in the past we thought would only appear later in life.

Personally, I see working in this way with plants and substances out of a renewed pharmaceutical impulse to be part of a renewal of the “Grail Mystery Stream.” This is because our intention to address the harmful actions of our recent past and current times with a new stream of healing remedies is at least one good deed to what is ailing us all in these times. To ask “How can I help?” and “How can I heal?” are powerful gestures. We then heal in a way that makes us stronger as a result. As a physician, I experience this when anthroposophic medicine works, as do many of my colleagues. This medicinal work is a true vocational calling, and a great sacrifice in many ways. Uriel pharmacy and this medicinal plant endeavor need committed new colleagues who have capacities and a deep interest in the anthroposophic and alchemic medicine impulse.

Sometimes the idea of working with plants and medicine seems simple, enjoyable and



straightforward. The daily detail and repetition of preparation and processing can be difficult and tedious at times, but also rewarding on a deep inner level. It is a deed of “love” and persistence that can only continue in this way with the emergence of a new consciousness from all of us who want to participate. This is a consciousness of what health and medicine can become as a salutogenic⁷ force and renewal of the ancient mysteries which viewed the healing of illness in step with human progress and development. It feels appropriate to now speak about this one-hundred years after Rudolf Steiner’s last address and his call for us to be active out of spiritual science and enlightenment. This short essay describes just one practical sphere of action so greatly needed to bring healing in a world that is presently in need of healing. 📌

- 1 <https://shopuriel.com>
- 2 <https://www.churchtowndairy.org/>
- 3 <https://camphillvillage.org/>
- 4 <https://fda.report/DailyMed/c6b61b73-a03f-c730-e053-2a95a90a2e90>
- 5 <https://shopuriel.com/product/reynoutria-lyme/>
- 6 <https://fda.report/DailyMed/0af15879-5c5c-472b-9968-1de0ac47dea1>
- 7 <https://www.merriam-webster.com/dictionary/salutogenesis>

Doctor Steven Johnson is currently an anthroposophic medical practitioner at Collaborative Medical Arts in Chatham, New York, as well as nearby Camphill Copake. He has over twenty-five years of experience in Integrative, Osteopathic and Internal Medicine, and is a well respected educator and lecturer in the United States and abroad. He is one of the founders of the Foundation for Health Creation foundationforhealthcreation.org/.



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Someone hasty, in a hurry.
Their mind on shoveling or chiseling the snow from the driveway.
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For one with so vast a footprint -
Who carpets meadows, roof tops, lakes and trees in whiteness -
a nickname does not do.
A ponderous name perhaps - "William Warren Wutherford," for example.
William Warren Wutherford walked with wintry feet,
With winged whiteness, he whispered his name.
Though this might be annoying to children
With noses pressed against crystal splashed windows
Watching their breath make the frosted panes glisten.
They might prefer a - Phinneas Phipps
Or how about Clarence or Oliver Frost or Robert?
Why not a feminine name?
(Women know how to furnish a formidable chill when needed.)
Cross out flower names such as Iris, Gladiola or Hyacinth.

Petunia would never do.
Now Lily does have possibility - the pristine white of a Lily.
All those associations with Easter could confuse the seasons or mix metaphors.
And best stay away from Biblical names which conjure images of Prophets wandering through the desert.
The chilled earth requires completely different nomenclature - Gwyneth for example.
Ah! Gwyneth Frost - it doesn't quite roll off the tongue.
Perhaps the Frost of Gwyneth.
More fit for Beowulf.
Or Helen of Frost! Too Greek.
A Russian association would be appropriate - Snezhana, Yaroslava or Pavlushenka,
Too unpronounceable.
And what difference does it make anyhow?
A frost is a frost is a frost by many other names.

— UNA KOBRIN

Una Kobrin is a poet, gardener and artist in varying order depending on the season. Her book of poetry, *Words Between Darkness and Light*, can be purchased from Barnes and Noble, Amazon, Ebay, Thriftbooks and other on-line sources. For more about Una Kobrin and her work, visit her website: unakobrin.com



early childhood

How we Rise is How we Raise

ONA WETHERALL O'HARA

Early last autumn, I made a fire and baked dragon bread in the outdoor cobb oven we have at our Rosebud pre-kindergarten program. Two children came with me each time I went to the oven to feed the fire and check on the rolls, and most of the class also watched at one point or another from the porch. The next week that activity came to life in the children's play and each day engaged more and more of the class as first one, then two, then five children and more started feeding little sticks to a hole in a log, going to the sandbox to make a confection, dumping it into the hole, taking it out and offering it to children and teachers, and beginning again.

Young children learn and develop so many skills through imitation and in turn their social, emotional, and cognitive development is supported. Remembering and utilizing this understanding may be our most powerful tool as parents and teachers. How we work, worry, and wonder become the roads on which our children journey to becoming independent humans. The

doubt and guilt and are so anxious and fearful. We are overloaded and our nervous systems are fried. We are losing the ability to tap into our intuition and to trust ourselves and others. And, we model this for our children. We intellectualize with our children, constantly asking them to make choices while forgetting that they operate on the intuitive wings of nature which, at the end of the day, nurtures their needs beautifully and often ours as well. This is where we can look to three-fold principles and seasonal festivals to support, inspire, and inform us.

Courage, Compassion, Wisdom

After a summer of long sun-bursting days, autumn brings a threading of the needle from the fall equinox to the winter solstice, the shortest day of the year. This progression is accompanied in

“ WE ARE RISING UP BECAUSE WE ARE RAISING UP THE FUTURE OF OUR WORLD.”

forms we create are the vessels in which their freedom lives. This weighty task holds much that inspires us to be the very best version of ourselves as models worthy of imitation for those who are most dear to us: Our children.

But we often need support. Human support and parenting support. The world of parenting is feeling almost endangered. We are so full of

Waldorf schools by hearty, lusty festivals filled with reflections of courage (Michaelmas and the taming of the dragon), compassion (Martinmas and the offering of warmth), and wisdom (the spiral of light for reflection and connection). These vital human elements are also reflected in the trinities of: Hands, heart, and mind; goodness, beauty, and truth; and willing, feeling, and thinking.

“ HOW WE WORK, WORRY, AND WONDER BECOME THE ROADS ON WHICH OUR CHILDREN JOURNEY TO BECOMING INDEPENDENT HUMANS.

We are all on a path of human becoming, always searching for purpose, trust, and meaning. We seek this for ourselves, for our children, and for our community. We long to know ourselves and, in this, we need each other and empathy for the journey. Universally human and divinely individual elements spiral together through the eye of the needle in striving, wonder, and intention. Reminding ourselves to tap into and reflect outward courage, compassion, and wisdom will support us so that when we look back on our parenting years – what may be our most influential season of life – we can take pride in the way we showed up. Seasonal rhythms invite and implore us to embrace and celebrate our spiritual nature, connecting us not only to the cosmos but to ourselves, each other, and the world around us. Nature also helps connect us to how our children naturally engage – first through experience, then emotion, then thinking – which is the opposite of the way we adults tend to approach life.

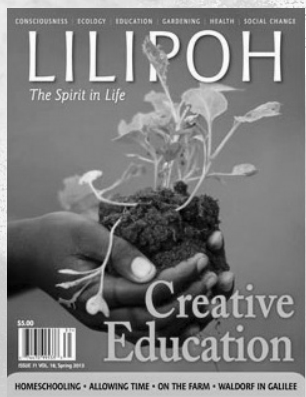
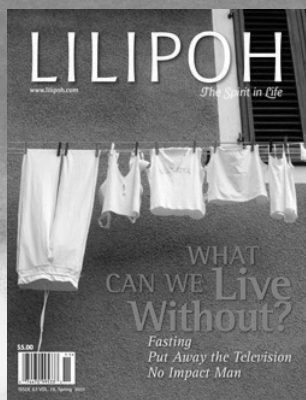
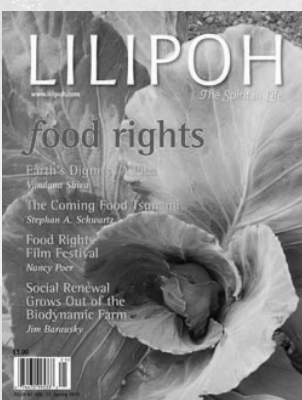
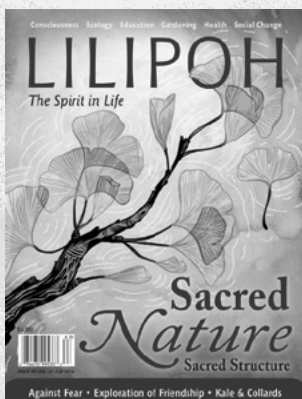
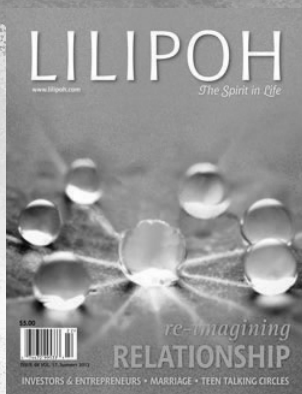
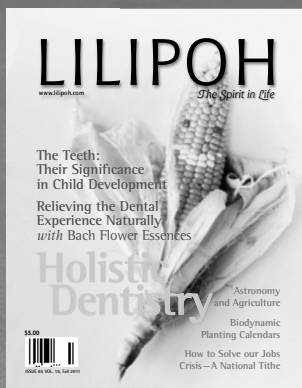
We strive to model and cultivate respect, appreciation, admiration, and wonder in meaningful and beautiful ways. It is often challenging to find the energy for this striving when we feel the fatigue of life and thinking trying to overpower us. Help can be found by looking at some of the threefold foundations of Waldorf educational pedagogy. This threefold working in harmony is the wonder, the promise, and the hope of humanity. For ourselves and our children, while sweating the small stuff and the big, we can pause and find our courage, our compassion, and our wisdom. We are rising up because we are raising up the future of our world. 🏡

Ona Wetherall O'Hara is a Lead Pre-K teacher, Early Childhood Leader, Governing Team Member, and Parent at Kimberton Waldorf School. She has been a teacher for sixteen years, having received Waldorf Early Childhood Teacher and LifeWays training, and the full Anthroposophic Psychology training. She believes that through relationship-based education that includes a holistic picture of human development, she can support children and parents in their journeys to becoming self directed, conscious, and compassionate human beings.

“ WE ARE ALL ON A PATH OF HUMAN BECOMING, ALWAYS SEARCHING FOR PURPOSE, TRUST, MEANING.

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By Elizabeth Candelario

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By Trevor Janz, MD

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Why Did the Doctor Go To The Farm?

MARK HANCOCK MD



It could well be asked why I, as a physician, would have any interest or business going to a farming conference and retreat. From a conventional perspective, there seems to be little relationship or relevance between medicine and agriculture, but I find a fruitful aspect of Rudolf Steiner's work is that widely different fields can speak the same scientific language and share a real interest in each other's practice. As I reflect on the warm community I met at the Southeast Regional Biodynamic Conference on Jeff Poppen's (also known as "The Barefoot Farmer") farm in Red Boiling Springs, Tennessee, I found many parallels and fructifying points.

The Conference and Retreat

I recall several times reading remarks by Steiner about how he loved being around farmers. He could see more than just the physical dimension available to most of us, and he noted how the etheric (or life) bodies of farmers were so healthy and fresh. To his way of seeing it was like viewing a beautiful piece of art, and it was invigorating for him. I found being around farmers to be good for my health, too.

The first two and a half days were the Southeast Biodynamic Agriculture Conference. We began the conference with a keynote presentation by Mark Shepherd, a leader in restorative agriculture. I found it hopeful that this is being taken seriously and that there is real potential

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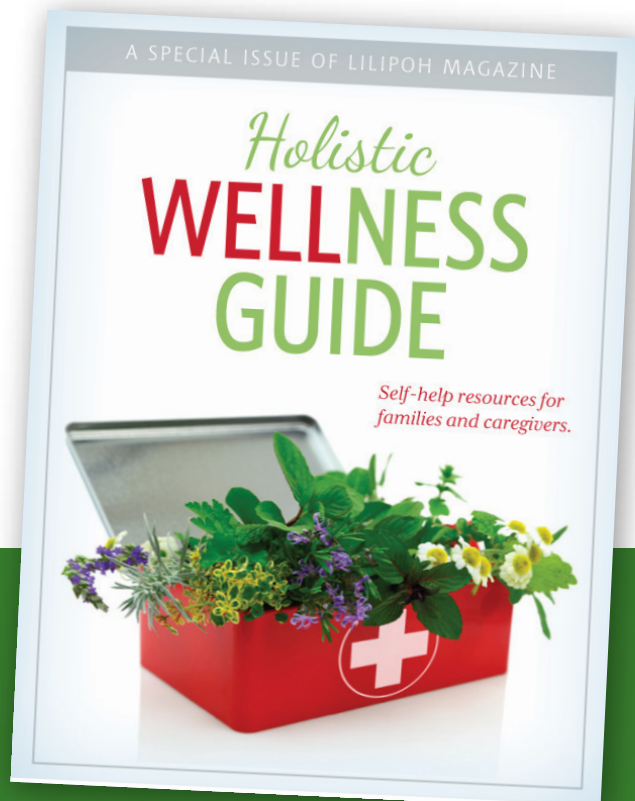
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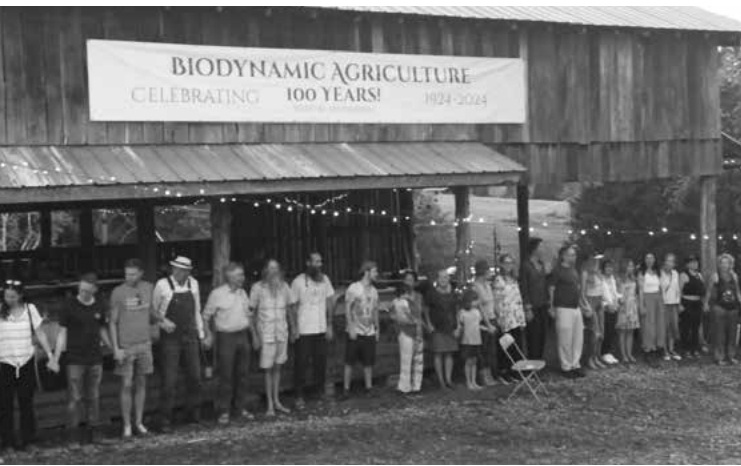
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for healing of the earth. Mark’s workshop focused on Steiner’s book *Philosophy of Freedom*,¹ which guides the reader in “thinking about thinking.” As an example, he showed a picture of a conventional orchard and noted that other realities of orchards that encompass the being of the trees and soil also exist and do not look like a conventional orchard. It was great to see Steiner’s work applied to agriculture in this way.

My wife and colleague Enid and I gave a workshop on anthroposophic medicine, discussing remedies and how it differs from the allopathic approach to medicine. What a lovely and open minded crowd! The thirty-plus participants also engaged and experienced anthroposophic herbal salves.

I also attended a workshop offered by Hugh Williams, a biodynamic farmer and orchardist from New York who had put decades of hard work into his farm. He described the relationship between his cows, trees and soil, and how they thrived with his use of biodynamic methods.

In the days following the conference, we attempted to recapitulate all the activities that took place while Rudolf Steiner was giving the *Agriculture* course at the large estate near the (now Polish) village of Koberwitz in May 1924. Over 100 farmers, scientists, doctors, and artists had gathered there to learn what could be done to bring life back to farms and healing nutrition to the world. In the evening Steiner gave lectures on karma, and in between advised the doctors on medical questions.

Nearly thirty people partook in this weeklong reenactment, about twelve attending the entire week. We spent five to six hours a day studying and conversing with each other after reading the *Agriculture* lectures aloud, around the fire. We cooked together and made two of the biodynamic preparations. After this experience, we felt we truly belonged with each other.

Agriculture and Medicine

Biodynamic agriculture is based on the idea of the farm as an individual organism, seen as a full being with many aspects. Anthroposophic medicine sees the human being as not just a physical body but also life, soul, and “I” organization. Rudolf Steiner actually described the farm in terms of an upside down human, with the diaphragm as the earth’s surface. Breathing happens through the soil, so that the activity just above the ground is akin to what is below the diaphragm of the human being.

For farmers, two polarities are central – limestone (calcium) and silica (quartz). Limestone can be imagined as greedy, going out of itself, and grabbing other substances, while silica can be

“ I FOUND BEING AROUND FARMERS TO BE GOOD FOR MY HEALTH, TOO.

“ AS IN BIODYNAMICS, THE REMEDY DOES NOT REPLACE GOOD DOCTORING.

experienced as orderly and staying within its own being. In anthroposophical medicine, we see the organizing “salt” forces akin to silica with a focus in the head and the “sulfur” forces in the metabolic sphere that relate more to calcium. From this, we can see the parallel with the agricultural imaginations.

Biodynamics understands the cow horn as a great cosmic reflector, and two biodynamic preparations are buried in a cow horn. For one, the cow horn is filled with cow manure and buried in the ground over half of a year— from fall to spring. The manure undergoes a transformation into a humus-like colloidal substance. Jeff described how he had experimented with other containers like a jar, shoe, or others, and only the cow horn would support this transformation. After it is dug up, a handful of this earthy substance is placed in a large bucket of water and stirred with enthusiasm – vortexed one way, then the other for a full hour. After stirring, it is sprayed on the soil. All the farmers present who had sprayed with horn manure reported witnessing better soil structure and life as a result.

Interestingly, this is reminiscent of how anthroposophic remedies are made. Many are homeopathic, and made using a vortex that is then reversed to open the substance up to cosmic forces. As in biodynamics, the remedy does not replace good doctoring but it is also a way for the creativity of the doctor to flow into the patient – just like the farmer can enliven the soil through the preparations.

Community is also a common theme between agriculture and medicine. Several years ago the

idea of Community Supported Agriculture (CSA) was put into practice. This economic paradigm puts the farmer in the center of the community, as each member pays a monthly contribution in return for a share of what the farm produces. We feel that the Direct Primary Care membership² model is very comparable in medical care.

Festivals and community participation are emphasized in biodynamics, and preparation making can be a community event. I really enjoyed harvesting bark to be used in the creation of the oak bark preparation, which is placed in a cow or sheep skull and immersed in slowly flowing water over winter. I overheard two farmers discussing the difference in this preparation when the skull was fresh versus used before. Interestingly, there are observations in Anthroposophic medicine about ginger compresses over the kidney/adrenals and the differing effects of using a fresh ginger versus a dried ginger preparation. In both endeavors, the details make a big difference.

I feel rejuvenated and inspired after being a part of the Southeast Regional Biodynamic Conference and 100-year celebration of the Agriculture course, and very grateful that my practice—patients and staff—made it possible for us to go. 🍷

NOTES

- 1 Rudolf Steiner, *Philosophy of Freedom* (Rudolf Steiner Press, 1964).
- 2 <https://humanizingmedicine.com/direct-primary-care/>.

Mark Hancock, MD, MPH graduated summa cum laude from Saint George’s Medical School in 2008 and has worked with anthroposophic medicine for his entire professional career. He founded Humanizing Medicine in Atlanta, Georgia, together with his wife Enid, in 2015. humanizingmedicine.com



Observation as Foundation for Warm Relationality

LEIGH GLENN

Bean bags. Yellow. Red. Blue. Anyone familiar with a Waldorf curriculum knows the value of bean bags in helping children to strengthen vitality and develop physical coordination by passing bean bags around a circle without looking.

In the foundations program of the Association for Anthroposophic Psychology (AAP), bean bags play a different role. Students receive a bean bag, then are asked to move about, giving the bean bags away—and receiving them from others. This process of giving and receiving symbolizes the

first Life Process—Breathing. We take in and let go, take in and let go. If only it were that simple!

Even in a group of people growing in trust, the bean bag dance may call up feelings: *What does it feel like to give? To receive? What if I do not want to give up my bean bag? What if I give up my bean bag and no one ever gives me one? What if no one wants to receive the bean bag I want to give them?*

Another AAP exercise involves looking at a projected image and sharing what one observes. It is fascinating how quickly pure observation gets truncated by shifting into associating or leaping into connecting. Observation is the first Adult Learning Process, before Relating. It is like Breathing.

In observation mode, if we look at a painting — if we taste the painting with our eyes — we may notice basics, such as dark areas and light, lines and curves. But how quickly do we bypass Observing and jump into Relating? How quickly might we assume that palms facing and touching equals a gesture of prayer? How quickly might we associate outstretched arms perpendicular to the upright body as a cross?

It is even more challenging if it is a painting we know. “Oh, that’s ‘Transfiguration’ by Fra Angelico.” That mental connection with what is *supposedly known* so easily cuts off observing.

How well, especially in the United States, do we notice our breathing, do we practice observation? Unless one has taken a course in Goethean Science or anthroposophic psychology, it is all too easy to take breathing for granted and to bypass observation.

What if it were otherwise?

What if we could develop a capacity to refrain from leaping into relating or associating? Would our person-to-person relationships unfold differently? Would how we relate to one another via politics become different?

Everything might change.

This is because observing requires us to tap our will forces to hold back our biases and habitual prejudices, to avoid emotional entanglement, to sidestep small-e ego, in order to simply notice. From the space created, we can then notice our thinking and our feeling, but from a Witness/Observer Self. In other words, we gain some distance, some buffering for ourselves and, with that, some time.

All too often when we feel time pressure, we want to offer something—right now! Some comment, some witticism. We feel it is expected of us and we expect it of others. I have felt this around my eldest sibling when he does not respond after asking me how I have been and I share that. I did not grow up with him, and it seems as though, in keeping with cultural norms, he ought to say something! But why? If it is his way simply to keep quiet, why can I not be all right with this? Can I not simply observe and allow? In that moment, when I would like a relating response, what would happen if I just practiced noticing—even noticing my own breathing?

Psychology often gets reduced and crammed into a space of helping others, but what if observation precedes the serving, the possibility of helping another? Sometimes, helping means maintaining an observing presence, having no expectation, and allowing.

Association or Observation?

In anthroposophy, we learn that the greater and deeper the breadth of experience from life, the vaster the repository of connected concepts. From a young age, I was ever curious, always asking questions, but a lot of those questions grew out of associations I was making. In settings where the being of Anthropos (Human) Sophia (Wisdom) is present, one is encouraged to hold questions—to refrain from asking. When I look at my questions that I note in the texts I read, they

7 Adult Learning and Life Processes

1

Observing—Breathing

2

Relating—Warming

3

Digesting—Nourishing

4

Individualizing/Discerning
—Sorting/Secreting

5

Practicing-Maintaining

6

Developing—Growing

7

Creating Something New
—Reproducing

Coenraad van Houten, *Awakening the Will: Principles and Processes of Adult Learning* (Temple Lodge: 2000).

have an associative, relational quality. They are not at the level of observing.

What if my questions did arise at the level of observing? Would it be possible, then, simply to observe, for example, a political speech and listen to the speaker's voice, note the speaker's gestures, the hands, how the person stands, the shape of the skull, the color of the clothing, how they accentuate words? Would it be possible to do this without bringing in an habitual response that is enmeshed in the person's political affiliation—or tied in with some piece of legislation that they sponsored that we did not like or that picks up and confirms the "media" channels of which we partake?

Opening up to Wonder

To simply observe requires a great deal of patience, immeasurable concentration. It requires us to set aside that part of us that likes certainty—the certainty we believe we "have" in habitual stances, responses, moods; the part of it that says, "Oh, I have seen this before," and then shuts down wonder.

In these times, all of humanity stands at a—some say, *the*—threshold. To cross well, though, requires us to practice living from our own highest "I" as well as perceiving the "I" of the Other (at times now, these are one and the same). We will begin more and more to live from our own highest "I" and to perceive the "I" of the Other to the extent that we replace our comfortable, habitual responses with concentration and patience to observe, to witness, to hold, just a little longer, a detached interest. By developing those skills, we may find no need to slip into non-thinking likes and dislikes or "triggers" that fling us into liking or hating. 🗨️

Leigh Glenn, a writer/editor, is a student in the three-year certificate program of the Association for Anthroposophic Psychology. AAP will launch a new Foundations cohort in 2025. For more information, visit <https://anthroposophicpsychology.org/3-Year-Certificate-Program-Cohort-6-2025>

Marjorie Spock, Eurythmist

MARK EBERSOLE

ATHENA, the Association for Therapeutic Eurythmy in North America, has embarked on a project to lift up the work of Marjorie Spock, an extraordinary eurythmist. Born in 1904 and dying in 2008, in her youth she knew Rudolf Steiner and attended his lectures, including the Foundation Stone Christmas Conference in 1923. She studied eurythmy with the famous eurythmist Else Klink,¹ and performed in Dornach. Back home in the United States, she then worked for years at schools around New York City and became involved in biodynamic agriculture. In 1958, her farm was sprayed with DDT by the government to fight mosquitoes, and she went on the warpath,

“ SHE REJECTED ANY “RULES” OF HOW EURYTHMY SHOULD BE DONE.



Marjorie Spock (left) and Mark Finser

spearheading a suit that went to the Supreme Court. Though the suit was lost, laws were passed forbidding such open spraying. More importantly, all her notes and records were used by Rachel Carson as the basis of her famous book, *Silent Spring*, the first trumpet of the environmental movement.²

Retiring in 1965 to a farm on the Maine coast, Marjorie spent the next forty years in meditative eurythmic research of various aspects of spirit as it manifests in life on earth. Her research topics included: The healing nature of the intervals of music; the healing effects of rhythm on human thinking, feeling and willing; and the etheric forces that lie behind all material creation. She rejected any “rules” of how eurythmy should be done, and used the life forces that comprise eurythmy alone to explore these healing aspects of eurythmy.

In the last fifteen years of her life she drew many young people to Maine, to learn and explore all that she had discovered as meditative movement exercises—and the thoughts behind them. This was in addition to the many translations she

did over the years, as well as important books and articles. *Teaching as a Lively Art*, her master’s thesis at Columbia University, remains a wonderful, warm and accessible overview of Waldorf education.³ *Fairy Worlds and Workers: A Natural History of Fairyland* is her lively exposition of the elemental world, based on Steiner’s writings and enriched by her own decades of devoted work in farming and gardening.⁴ Her essay “The Art of Goethean Conversation”⁵ offers a deep and incisive method of enriching spiritual conversation in group work. These are but a few of her seminal writings.

ATHENA will be sponsoring reprints of her works and workshops exploring her exercises, gateways to the spirit in life movements, and will be offering them to the larger community. 📖

1 “Else Klink,” Wikipedia, https://en.wikipedia.org/wiki/Else_Klink.

2 Rachel Carson, *Silent Spring* (Mariner Books Classics, 2022).

3 Marjorie Spock, *Teaching as a Lively Art* (Steinerbooks, 1986).

4 Marjorie Spock, *Fairy Worlds and Workers: A Natural History of Fairyland* (Steinerbooks, 2013).

5 Marjorie Spock, “The Art of Goethean Conversation,” in *Group Moral Artistry* vol. 2 (St. George Publications, 1983).

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under the foot of our knowing.

— UNA KOBRIN

Una Kobrin is a poet, gardener and artist in varying order depending on the season. Her book of poetry, *Words Between Darkness and Light*, can be purchased from Barnes and Noble, Amazon, Ebay, Thriftbooks and other on-line sources. For more about Una Kobrin and her work, visit her website: unakobrin.com



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Turning

Out there at the edge of the garden
by the wild field, children are playing,

twittering in the high notes of warblers,
running with flight in their bodies

as they chase after each other's fear,
swapping it with laughter,

disappearing from the seeming-solid world —
enchancing the invisibles out of the wild.

Then one by one they break away
into the marvel of singularity

gulp a larger breath, funneling the big world
into their small surrounds, and

begin twirling, sensing the hooping rhythm
stretching themselves out elastic,

fingers grasp at the outskirts
melding into the motion picture,

insides remembering earth-turning,
still spinning when they stop, holding

magnetic stillness... without boundaries ...
flung into the orbit of dervishes.

— UNA KOBRIN

Una Kobrin is a poet, gardener and artist in varying order depending on the season. Her book of poetry, *Words Between Darkness and Light*, can be purchased from Barnes and Noble, Amazon, Ebay, Thriftbooks and other on-line sources. For more about Una Kobrin and her work, visit her website: unakobrin.com



At The Bookstore

MARY LOU SANELLI

It's mid-October and my husband and I are walking along a wooden plank headed toward Hawley Cove. We pass the marshy area where the red-wing blackbirds hide in the cattails and, when we reach the end of the path, we stop to take in the light, sea, sky, ferry, and Mt. Rainier before we step onto the sand.

In our corner of the world, this would be the cove on an island I'd want to call home, if I weren't, in fact, already home.

I wasn't expecting to fall in love with an island so close to Seattle.

And now it's as if I can peer into my old life in the city, but I don't let myself think about it too much because it still breaks my heart to remember what can happen in one panicky year to an inner city neighborhood. People look at me quizzically when I try to explain what the pandemic was like on the other side of the sound, and say things like, "Oh, I never go to the city anymore,"

but I still feel Seattle inside of me whenever I'm on the ferry. It challenged me personally, toughened me professionally, and I still rely on the courage it taught me.

Which is helpful. Because I've known ever since moving to this island that I had something more to do. I just needed to figure out how.

So, with equal parts determination and fear, I walked into Eagle Harbor Book Company to ask to speak to the owner. Which doesn't sound like much, but let me tell you, it's really hard to ask for an event in a reputable bookstore when you don't know if you'll be well received. The owner and I exchanged pleasantries, and she told me her "events person" would contact me.

I was pretty sure he wouldn't.

I smiled and thanked her and said, "I so appreciate it," for good measure. And that's when it hit me that while bookstores are my version of a temple—the hushed quiet and my devout belief

“ I WAS SO DISAPPOINTED BY ALL THE PEOPLE WHO HADN'T SHOWN UP THAT I HADN'T PAID NEARLY ENOUGH ATTENTION TO THOSE WHO HAD.

in books—they can also intimidate me. I never know who needs who more. I mean, authors need bookstores, and bookstores need authors, so you'd think we'd coexist as two halves of a whole. But too often it can feel like we are opposites, and that our approaches to books can hardly be more different. A bookstore's reality is that it must choose what sells, while for writers, everything depends on getting emotionally past that reality.

I suppose some places just naturally make you feel more vulnerable. It's the influence bookstores have over an author's visibility: Will they order your book? Place it in the window? Display it face up (please, oh please), or shelve it?

It's a power-struggle I can't let crush me.

I think being a writer has made this struggle a little easier. Writing teaches that a snub is always a possibility, rejection an even greater one. And it's dicey to ask for something you really want when you are not in charge of when or if you will get it, and putting yourself out there never gets easier. Duh.

Luckily, the event planner at Eagle Harbor did contact me. And on the night of my launch, I sat across the street from the store, watching friends walk in (fortunately, I have friends whose idea of a good time is to hang out in a bookstore). I was so nervous.

The room filled. They set up more chairs. They set up more chairs again. I was awash in gratitude. "You have fooled everyone," I thought, "they think you are a writer."

Oh, she is mean, this voice.

So mean, she will now recall every mistake I've ever made. Like, when at another talk, something went wrong, I lost focus. It was a little brain-freeze in the middle of a sentence. The worst of it is she acts like she has every right to bring up my mistakes while I, on the other hand, think she has none.

She is silenced as soon as my introduction is read, as if to say, "You've got this," and I am

thinking the same thing. Experience tells me what to do. And I do it. When I finally speak, there is no difference between who I want to be and who I am, and when I manage to do what I love this good, my god, it's good.

And why, the next evening when a few men (only men, a first) came to my reading at Seattle's most famous bookstore, Elliott Bay Book Company, I was fine with it.

Or . . . I pretended to be fine with it.

I don't know why life is comprised of never run successfully for long, but by the time I finished that reading, I remembered how failure—or what can feel like failure because empty chairs are really hard to address—is one of those feelings my sister does not let me talk about even half as much as I'd like because there are real failures happening everywhere in the world, and we both know that this is not one of them.

And then.

Mr. Li walked up, spoke softly and graciously, like someone you would call if you were afraid or needed help. Actually he was even more gracious than that. And when he said he enjoys my column, "I just like it so much! When the paper comes, I always look for your piece first!" I saw.

I saw how I was so disappointed by all the people who hadn't shown up that I hadn't paid nearly enough attention to those who had.

That was my failure.

Maybe I hadn't found what I thought I'd find (more of an audience, more women), but I'd found something far more generous.

Suddenly, everything felt so right again.

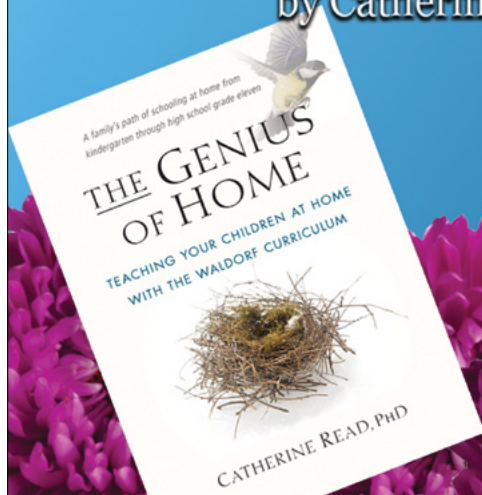
Except, maybe the rows and rows of chairs, many of which seem excessive, since authors perform at bookstores not rock stars.

But, who is counting? 

Mary Lou Sanelli's newest collection of essays, *In So Many Words*, is recently out. Please order it at your favorite independent bookstore (protect what we love!). A professional speaker and a master dance teacher, Sanelli lives with her husband on Bainbridge Island. www.marylousanelli.com

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A Community for the Future

Submitted by MARGO KETCHUM

Chester County, Pennsylvania is known for many things – jobs, quality healthcare, infrastructure – but perhaps the vision that first comes to mind is its scenic natural landscapes, which play a major role in residents’ decisions to locate and remain in the county. A 2017 survey issued to Chester County residents found that eighty-five per cent of respondents ranked open space and the environment as important issues, and forty-two per cent ranked them as the most important. This deep-seated environmental ethos is in stark contrast to suburban sprawl development patterns that have populated the county. The status quo for housing

developments for the past fifty years has been subdivisions located in unwalkable areas making two- or three-car households the standard. Fields and forests have been replaced with expansive lawns (otherwise known as “green concrete”).

East Pikeland Township in northern Chester County has taken a bold step to leave the landscapes of the twentieth century behind and look toward the future in terms of developing new types of housing. After years of effort, the Township Supervisors adopted a Low-Impact Development Overlay ordinance for the Kimberton Village area – the first of its kind in

Chester County. The amendment has been adopted as part of the Township's zoning ordinance and applies to four-acre developable sites within Kimberton Village. It aims to cultivate communities that are socially engaged, environmentally sensitive, and economically diverse.

The passage of this Overlay District ordinance will allow the construction of the Altair EcoVillage to move forward in the heart of Kimberton, solidifying the village's reputation as a hub for environmental consciousness. Altair is planned to be a twenty-nine home, age-restricted, intentional community whose residents share values for environmental sustainability. The EcoVillage will support innovative initiatives such as a community car- and ride-share program, ongoing monitoring of its energy use, and sharing stewardship of the property's natural landscape. Once constructed, the EcoVillage will be the first development to be built in the village for decades.

As the first ordinance in Chester County advocating low-impact development practices, several of its elements are particularly unique.

First, it requires low-impact developments to meet specific performance requirements in terms of building energy efficiency (using the Home Energy Rating System, or HERS¹) and landscape vitality and efficiency (qualifying for a Silver Rating using the US Green Building Council's Sustainable SITES initiative²). A minimum of fifty percent of each development's energy must be produced on-site by renewable sources, and developments must be designed with low-impact development practices like permeable pavement and the preservation of open space (at least fifty per cent of the site.) Second, it allows for cooperative, sustainable living through provisions like community gardens, attached units that face one another on a pedestrian walkway, ample common space, and a community center or "club house" featuring a commercial kitchen, performance and meeting spaces, and guest rooms.

The overlay also permits a mix of housing types rarely seen in other suburban ordinances, like stacked townhomes and quadruplexes, allowing for a variety of housing price points and



promoting sustainable living and energy efficiency. Parking requirements are reduced from traditional suburban standards since the district is within easy walking distance of every-day destinations like a market, medical offices, and Kimberton Park. The new neighborhoods are planned to have off-road trail access to downtown Phoenixville and beyond. Furthermore, the overlay district will provide economic benefits to Kimberton Village by allowing the construction of new units within walking distance of village businesses. Provisions for additional density in exchange for more open space and energy efficiency upgrades allow projects to be financially feasible for developers while also generating a larger customer base for local businesses, potentially spurring new businesses to open.

The provisions and spirit of the EcoVillage and ordinance are consistent with Chester County's Comprehensive Plan in its efforts to balance growth with preservation, encourage economic development, and promote environmental sustainability.

For more information about the story of Altair EcoVillage, contact Joel Bartlett, Project Manager, altairecovillage@gmail.com, 610-230-6172, AltairEcoVillage.org 

NOTES

- 1 "The HERS Index," RESNET HERS Index, <https://www.hersindex.com/hers-index/>.
- 2 "Sustainable Sites Initiative," <https://www.sustainablesites.org/>.



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Investment Opportunity: Altair Ecovillage in Kimberton, PA



www.altairecovillage.org

Altair Ecovillage is planned as a 30-unit 55+ environmentally-low-impact townhouse community. Incorporating the cohousing model of social support will give Altair a very special appeal.

We are looking for members and investors who will provide \$50,000 (or more) and are offering either a 5% guaranteed ROI or a discount on the purchase of a home (rentals and shared homes allowed). There are currently nine investors engaged and eight homes already reserved.

Our beautiful 8-acre parcel of land is in the historic rural center of Kimberton PA, adjacent to the bustling town of Phoenixville and 33 miles from Philadelphia. We will be applying for our Subdivision and Land Development (SALDO) approval in the near future, with construction slated to begin in late 2025.

Interested? Contact Joel Bartlett, Project Manager:
AltairEcoVillage@gmail.com / 610-220-6172



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The Heron

Una Kobrin is a poet, gardener and artist in varying order depending on the season. Her book of poetry, *Words Between Darkness and Light*, can be purchased from Barnes and Noble, Amazon, Ebay, Thriftbooks and other on-line sources. For more about Una Kobrin and her work, visit her website: unakobrin.com

Some speak casually about sighting
the great blue heron.

I had my first encounter while at the creek
tracking the shore for watercress,
skipping reflections on the water
cast back an alien mood,
sensing something in the air above,
a weather change, a low cloud
raising my eyes to glimpse
an overcast curtain sounding
in an echoing wobble
what felt to be a flying omen
peeling away the sky
with its pterodactyl wings
leaving a mist of timelessness.

That brief instant
the world of time fell off me, I paused
transported into another epoch
breath held in a primal humidity,
shaking myself as a wet bird might,
a flightless bird, piggy backing
on a soaring ancestor.

— UNA KOBKRIN

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