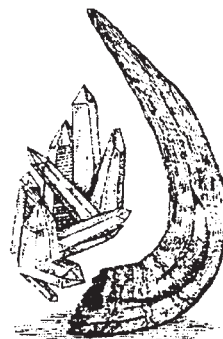


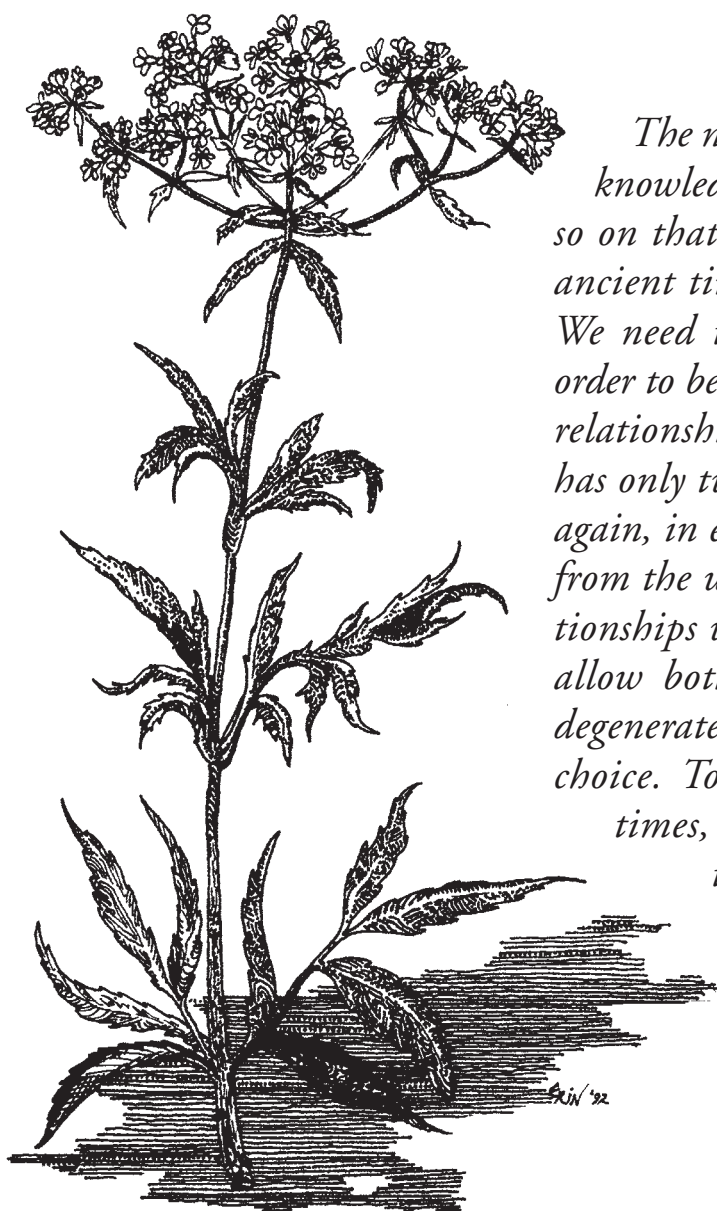
Applied BIODYNAMICS®



Summer, 2001

Newsletter of the Josephine Porter Institute • Woolwine, Virginia

Issue No. 33



The natural gifts, naturally inherited knowledge, traditional medicines, and so on that have been passed down from ancient times are all losing their value. We need to acquire new knowledge in order to be able to enter into all the inter-relationships of these things. Humanity has only two choices: either to start once again, in every field of endeavor, to learn from the whole of nature, from the relationships within the whole cosmos, or to allow both nature and human life to degenerate and die off. There is no other choice. Today, no less than in ancient times, we are in need of knowledge that can really enter into the inner workings of nature.

— Rudolf Steiner
*Spiritual Foundations for the
Renewal of Agriculture*
Lecture Two, page 40

Notes

In this issue, Joe Stevens offers his commentary on valerian, with an introduction from Hugh Courtney. Christy Korrow reviews *Summer With the Leprechauns: A True Story*, helping us to realize the importance of working together with the elemental world. Included as well, activities of the recent JPI preparations-making seminar are highlighted in photos. Also, Hugh Courtney reports on the responses to the Michaelmas article of earlier this year and provides further clarification of his experience.

For over a year now, we have been fortunate and thankful to Bruce Bumbarger for making the newsletter shine. He has provided a classic layout design with quality resolution for photos and graphics. In addition to being the Layout Editor for *Applied Biodynamics*, Bruce is the Managing Editor of *BIODYNAMICS*, the bi-monthly publication of the Biodynamic Farming and Gardening Association, Inc.

Our thanks to Erin Coffin for the illustration of valerian which graces the cover of this issue.

— Patricia Smith, Editor

Biodynamic Preparations Legend

BD #500 – Horn Manure

BD #501 – Horn Silica

BD #502 – Yarrow

BD #503 – Chamomile

BD #504 – Stinging Nettle

BD #505 – Oak Bark

BD #506 – Dandelion

BD #507 – Valerian

} Compost
Preparations

BD #508 – Horsetail (*Equisetum arvense*)



Mission

The Josephine Porter Institute for Applied Bio-Dynamics Inc. (JPI), was founded to produce quality biodynamic agricultural preparations based on the spiritual-scientific research of Rudolf Steiner.

It serves as a living memorial to Josephine Porter, a pioneer for this work in America.

The mission of JPI also includes education and research in biodynamic agriculture. JPI undertakes these tasks so that the earth may be healed.

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Applied Biodynamics

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Michaelmas 2000 Revisited for Clarification

While much of the preliminary response to the Michaelmas article I wrote which appeared in Issue #31 of *Applied Biodynamics* has been both helpful and positive, there are some responses that seemed to focus on some of my statements in a way that suggests that I may not have been sufficiently clear in presenting the situation.

Let me state initially that my imminent demise is not something being planned, nor am I abdicating my many years interest in making the biodynamic preparations. I am not quitting; I am simply seeking to retire from the intense and active role of running the Josephine Porter Institute, often involving a seven-day a week schedule, and the management of a 109-acre farm. In addition, the problem in coping with the activity here has almost no connection to the making of the preparations, but rather specifically to the task of distributing the preparations. Therefore, the suggestion received that preparations making should be turned over to the Biodynamic Farming and Gardening Association provides a solution to one aspect of the situation; it only addresses a very small part of the overall problem and must not be seen as a solution to the total situation.

In going public with my Michaelmas experience, it was my hope to draw greater attention to the need for the biodynamic community to really understand the entire question of preparations making and distributing, and the costs attendant thereto. At least one statement I made, to the effect that “During my tenure, the position has been

without salary as an unpaid volunteer”, was not intended to stir sympathy or deny the fact that this was of my own choosing. It was merely to point out one fact with respect to the fiscal reality that is being faced here at JPI in trying to find someone to take over as Executive Director. A new person coming on board cannot expect to take the position without compensation. Supporting a decent level of compensation may involve resources beyond those currently available at JPI, which is why the Biodynamic Farming and Gardening Association is included as a recipient of input in solving the problem. If JPI cannot find a viable means to carry the fiscal burden of distributing the preparations, the current plan in place is to turn over those preparations belonging to the BDA, which are currently being stored at JPI. The charter of the BDA includes the responsibility of maintaining an adequate supply of the preparations in order to further biodynamic agriculture. This solution does not, however, solve the distribution problem that is the major factor in determining the future of preparations activity in this country.

The Michaelmas article was intended to stimulate a dialogue for the future of the preparations work rather than to dwell on the past. It is hoped that this dialogue would extend far beyond just those who are subscribers to *Applied Biodynamics*. One of the responses received is from Joe Stevens, and we include his contribution to the dialogue in this issue as well as his valerian preparation insights.

To the Editor

This letter is in response to the announced departure of Hugh Courtney as Director of JPI operations and the call for discussion regarding the future of this organization specifically and the direction of preparation use in this country generally.

I became inspired to seriously take up the study and practice of the preparation indications two years ago. As a result, and based upon what I have since come to know, I would like to make a few pointed suggestions about the way in which JPI might continue to work beyond Hugh's tenure according to Rudolf Steiner's indications.

Steiner tells Ehrenfried Pfeiffer in *New Directions in Agriculture* that he gave the preparation indications first and foremost as a remedy for the arrested spiritual development he had observed in the behavior of the people around him

over many years. The forces that these people required for such development could not be entirely absorbed just from the air; they must also be extracted by the digestion of earthly food substances that contain these forces.

The agriculture indications are actually spiritual remedies for the human being administered indirectly through the healing process of the Earth.

We know that the development of the power of the spirit is the real point of these indications, but does anyone today clearly picture to themselves what spiritual health looks like in reality? How many people have actually experienced what it means in connection with preparation use?

It means the presence of elementals and an activated clairvoyant faculty, what we used to call “having eyes in the back of your head”, or pure awareness. It means syn-

chronicity, or meaningful coincidence; the thing you need appears at the right moment, maybe when you least expect it. It means harmonious and functional social interactions in the family, community, group, or business environment. It means an upright relationship with higher levels of being; the manifest power to create. It means not only the strength to overcome obstacles but welcoming the struggle instead of just waiting for it to end.

These are all signs of healthy spiritual forces at work. Healthy crop production and organic soil content are indicator effects of the presence of spirit. Our work with preparations is really to identify and cultivate the primary activities of spirit. We are to seek first the kingdom of the Creator, because we are apprentice co-creators in the world, and this realm, this school or workshop wherein we learn to create the world is within us. The preparations are the tools with which we practice, and gradually improve, the design of a living image or model of the world of the future, and with all that implies.

Steiner also tells Pfeiffer, in effect, that experiments will have to be made in order to spread preparation use as widely as possible over the Earth because the cultural paradigm of our times requires it. This means that new people won't take up preparation use without "proof" of the statistical kind.

On the other hand, experiments demonstrate our mastery of the practice; they inspire conviction in others and build confidence in ourselves. People who aren't aware of nature spirits can nevertheless taste the flavor of the potatoes or apples you grew and feel the presence of harmony in your household and see the aliveness that permeates the landscape. They can also notice the enthusiastic demand in the marketplace for your superior produce, and the correspondingly higher prices they command, as well as your lower overhead costs.

This, as I understand it, is the picture Steiner drew for Pfeiffer of what the future of his agriculture should look like.

Alex Podolinsky is the only practitioner with results that resemble this picture in quality and scale. His example offers us a model which we should use, adapt and build upon on this continent.

I therefore propose that JPI be for America what Podolinsky has been for Australia. If JPI is to have a future we should begin to think about it along these lines.

There is no doubt that it can be done, or that it is well worth our while to do it. The only question is whether it will or will not be done.

A select half-dozen or so JPI participants, geographically distributed, could form a nucleus of practitioners

capable of producing real results from exact knowledge of this model.

With real knowledge also comes the genuine "authority" (for lack of a better word) to train new people and set brand name quality standards for the marketplace.

Once established at this level, this impulse will influence the development of business, political and cultural ideas of a significant portion of the population on this continent.

And only at this point does there exist a realistic possibility of bringing about on the larger scale the changes in man Steiner indicated were necessary for a successful transition to the next stage of evolution.

An enterprise such as this would have a future in America that will not just pay its own way (and then some) but will lead the way in shaping it. Competence, confidence, and conviction are the inevitable results of right preparation use. If Alex Podolinsky can do it, so can we.

Job number one for JPI is to show beyond a reasonable doubt to interested parties that we know what we're doing, in depth and in detail. Real indication knowledge is essentially uncharted territory in America today. Researching and developing this knowledge would be an ideal survival strategy for JPI in particular and for the world in general.

Joseph A. Stevens
Loudonville, NY

Fall Preparation Making Seminar

Please mark your calendars for JPI's Preparations Making Seminar for Fall 2001. Our seminar, which features the harvesting of bovine sheaths, will be held from October 24 at 8:00 PM through October 28 at 6:00 PM. The opportunity to directly experience for yourself the making of the biodynamic preparations rather than to merely watch a demonstration of someone else making a preparation is available at JPI to a greater degree than anywhere else in the country. Cost of the seminar will be \$475, which will include midday and evening meals (a breakfast bar will be available) Thursday through Sunday. We will be more than glad to work out a payment plan with anyone who needs such an arrangement. We can also offer a limited number of work scholarships for those who need financial help to attend. Anyone who has previously attended a JPI preparations making seminar is also eligible to receive a \$100 discount off the tuition fee.

Attendance at these seminars is limited, so make your reservation early. Reservations must be secured by a non-refundable deposit of \$75. (A deposit is required to cover costs of advance meal preparation.)

Preparations Making Seminar at JPI – June 2001

The Josephine Porter Institute hosted Prep-Making Seminar, Part 1 in Woolwine, Virginia from Thursday, June 21 to Sunday, June 24. Fifteen participants from the United States, Canada, Mexico, and Guatemala took part in this biodynamic preparations making workshop.

Catering was furnished by former JPI staff member Bob Lehman, who delivered a fine selection of hearty meals not to be missed. For the dessert portion of the menu, participant Christy Korrow of Kentucky provided delicious cookies.



Polly Castaneda of Guatemala helps with making Biodynamic Compound Preparation, a.k.a. Barrel Compost, by adding one of the six biodynamic preparations to the batch as JPI staffer Michael Green offers guidance.



JPI's director Hugh Courtney (bottom left) examines the unearthed stinging nettle preparation (#504) as workshop participants make their own observations. Digging up the nettle preparation was part of Friday's activities.



Rosa Mateos De Espinosa of Mexico and Perry Clutts of Ohio tie and secure cheesecloth around the yarrow preparation (#502) before it is placed outside in the summer sun.

(Photos ©Patricia Smith)



Taking part in harvesting valerian (*Valeriana officinalis*) to make preparation #507 are from left to right, Rosa Mateos De Espinosa of Mexico, David Huffling of New Hampshire, Hugh Courtney (JPI), Perry Clutts of Ohio, and Christy Korrow of Kentucky. (Photo ©Patricia Smith)

Christy Korrow of Kentucky shares a lighthearted moment with JPI director Hugh Courtney during the #504 (stinging nettle) workshop. (Photo ©Robert Johnson)



JPI staffer Jennifer Reeve (right) presents a brief taxonomy lesson on stinging nettle (*Urtica dioica*) used to make preparation #504, during a harvesting session as Martin Rothe of Canada and former JPI staff member Lloyd Nelson of North Carolina look on. Gloves are provided to avoid the stinging sensation that the plant is known for. (Photo ©Patricia Smith)



New Insights on the Valerian Preparation – A Call to Examine Old Habits in Biodynamics

Very often in biodynamic agricultural practice, one is inclined to approach everything with a certain trepidation so as not to make any mistakes. While such an effort is commendable in most respects, it may also have led to a much greater rigidity than Rudolf Steiner intended. In some instances, it appears that the earliest practitioners may have put into effect *their understanding* of what Steiner meant without paying adequate attention to what *he actually said*. One of my own personal experiences with this possibility has to do with the making of the stinging nettle preparation. In general, the practice of most of those in biodynamic agriculture is to harvest the stinging nettle in the late spring, bury it, and then dig it up a year later. They are paying attention to Steiner's statement that "they need to be buried for a whole year."¹ Unfortunately, such a practice ends up completely ignoring his equally valid statement: "Let the nettles spend the winter and also the following summer in the ground."² As pointed out in an article which appeared in *Applied Biodynamics*, Issue #24, I believe there was a very specific reason that Steiner did not want us digging up the nettle preparation until after it had also spent the *summer* months buried in the ground.

It is for this and similar reasons that I have often expressed the thought that we really need to examine most carefully what Steiner tells us. We need to also realize that the words Steiner used to convey his message were very carefully chosen, and we should not be too quick in translating from the German to choose a meaning that might make the words flow better in the target language. When Joe Stevens was attending a Preparations Making Seminar at JPI in June 1999, he took to heart my emphasis on Steiner's precision in his word choices. Joe chose to focus on the words Steiner used to indicate how one was to make and use the valerian preparation, which is usually referred to as BD #507. When I use the term focus, I should point out that Joe's approach was extremely intense, and launched him into a thorough search of all that Steiner had to say about valerian, phosphorus, and many other subjects, as well as Steiner's word choices. Joe's search of the subject has now encompassed over two years and is still continuing. It seems to me, he has come to an understanding of Steiner's indication for making

and using the valerian preparation that deserves our attention. While Joe's view will require us to shift gears, and even to accept the possibility that our generally accepted use of this preparation may actually be in error, I would urge everyone to suspend judgment until such time as some very practical research on the question can be accomplished. It is for this reason that our subscribers are once again invited to conduct their own experiments on this question regarding the best timing for applying BD #507.

As a kind of footnote to this subject, a recent letter from Walter Stappung, who does biodynamic advisory work in Switzerland, advises that Maria Thun would avoid inserting BD #507 into the pile as it tends to make the finished compost turn black and clump together like slag. One presumes, however, that the valerian may have been sprayed over the pile at the beginning of the composting process rather than at the point where the compost substance has become mostly colloidal in nature. At the moment, it is only Alex Podolinsky who emphasizes the need for compost to be colloidal. It is Podolinsky's "Prepared" 500 that meets the criteria that Joe Stevens would have us follow in using the BD #507.

Notes

- 1) Rudolf Steiner, *Spiritual Foundations for the Renewal of Agriculture* (Kimberton, PA: Bio-Dynamic Farming and Gardening Association, 1993), 99.
- 2) Ibid.

2002 Calendars Available

The *Stella Natura 2002 Biodynamic Agricultural Calendar* is available now at JPI for \$13.95 plus shipping and handling. The theme of the 2002 calendar is "Gaining Perspective on Biodynamics".

Prepared Valerian: The Secret of Finished Compost

My research into the valerian preparation began in June of 1999 at the JPI preparation-making seminar when I noticed a difference between the way we were being shown to use it and the indication as given by Rudolf Steiner.

Prior to that moment the use of the preparations was something that I took on faith—that is to say, I did not understand how and why they worked; I only knew from Alex Podolinsky's lectures¹ that they did, and in a near-miraculous way that seemed to me to be the agricultural equivalent of walking on water. Nor could I make any sense out of the Agriculture Course²; the ideas expressed in these talks were wholly enigmatic and entirely incomprehensible to me.

I also could not understand why none of the farms I had previously visited that used the preparations could produce anything like Podolinsky's published results with tilth; the creation of thirty inches of topsoil (twelve percent organic matter in the top four inches) in six years using nothing but preparations, rock dust and subsoil plowing. *What was he doing with them that nobody else was?*

There was a profound mystery here. It occurred to me that the answer to that mystery might be found in the way the preparations were made and used.

At the JPI seminar I heard one thing from Hugh Courtney above all else, which was this: every word Steiner uses has significance. Keeping this in mind, I began to read, very slowly and carefully, one word at a time, the indication for prepared valerian and all at once it made perfect sense to me.

This insight can be summarized in the following way:

A close reading of the indication text reveals that prepared valerian is correctly applied *only to the finished pile*. Think about the meaning of the words “. . . before using this treated manure. . .”³ and you will realize that “treated manure” really means, “treated fertilizer”, since you can't actually use “manure” until it has become “fertilizer”.

And indeed, in the German, *Duenger* is correctly translated as “fertilizer” rather than just “manure”, and therefore refers to a finished product.

How astonishing then to learn that traditional practice applies prepared valerian to the unfinished pile, when Steiner clearly does not say to do that at all!

On the contrary, his actual directions state explicitly that prepared valerian is applied only when the pile has become usable substance.



Valerian (*Valeriana officinalis*)

That is to say, with just five words Steiner describes in a very clear and self-evident manner an application sequence which, apparently, no one ever seems to have read.

What is going on here? How can this be?

Steiner says elsewhere that people are not yet accustomed to reading his books very closely. This would still seem to be the case today because, as you see, there is no basis in the indication text for applying valerian preparation to a pile not ready for use.

Editor's note: In the text of this article the words, “preparations”, “compost preparations”, and “agriculture indications” are more commonly known today as the biodynamic preparations or the biodynamic agricultural method. The writer chooses to use these terms as Rudolf Steiner referred to them. While Steiner did approve of the expression “biodynamic”, a word describing the agricultural preparations first adopted by the early practitioners of this new agricultural method, he did not use the term in his lectures or writings.

I then began to pursue this line of thought a bit further. To begin with, we must grasp more precisely the difference between “fertilizer” and “manure” when we read the indication for procedure instructions. People for years have been saying “manuring” when they mean, “fertilizing”; but “manure” is not “fertilizer” either in German or English. Knowing the difference between them explains why valerian preparation is applied to “fertilizer” and the other five are applied to “manure”; the principles at work behind their effects run along opposite lines.

Review briefly each of the preparation-making procedures and you will find that valerian is the only preparation not exposed to the solidifying winter crystallization process below the Earth; it remains instead a liquid dilution of the summer blossoming process above the Earth.

Note well the polarities you see here.

They are winter/summer; solid/liquid; below/above the Earth; and crystallization/blossoming. These are sequentially opposite natural processes that produce correspondingly opposite forces in substances exposed to them. Likewise, compost preparations produce effects in the same natural order used to create them. Just as summer follows winter, one process begins where the work of the other ends.

Knowing the order in which the forces develop in making the preparations also tells us the order in which effects must occur in using them.

The winter crystallization process concentrates forces within substance. Summer blossoming processes release forces from substance. The five solid winter preparations create a structured, inwardly organized substance in the finished pile that is mobilized into outward activity in the life of the soil by the liquid summer preparation. Compost becomes a substance by a winter crystallization process; this substance becomes *usable* through a summer dissolution process.

Why then is prepared valerian effective only on the substance of a finished pile?

Because it is a potentized dilution (like all homeopathic preparations made in the same way), the release of its radiant effect is instantaneous but momentary. Valerian preparation requires the *colloidal humus structure of finished compost* in order to deliver its effect.

The force of this momentary impulse is lost in an unfinished pile because there is no unified structure in place to absorb its impact. Such a unified structure is created and refined by the metabolic uptake of the first five preparations.

The same principle of potentized dilution effects applies to the use of Horn Manure, Horn Silica, and Equisetum preparations; all the liquid preparations work

by extending or amplifying the resonant forces contained in the substances of the soil or plant they act upon.

What happens to the compost when the effect of valerian preparation is lost?

According to the indication, prepared valerian activates phosphorus, or “light-bearing” substance. Phosphorus is the switch that turns on the “light” which catalyses the crystallized fertility of the finished compost into energy available for plants. Losing this effect means that the radiant force of the compost never gets “turned on”, and as a result the effect of the field sprays will lack a characteristic intensity.

“Light” is also the structuring power of the ego organization (“uprightness”) carried by phosphorus through the fertilized cow manure. Without the right amount of “light” activity the humus structure of the soil that sustains the agricultural individuality either falls apart and mineralizes into dust or stagnates into a swamp-like condition.

As it happens, Alex Podolinsky’s Prepared 500 applies valerian preparation to the colloidal humus of finished Horn Manure. This usage is consistent with the sequence given by Steiner and may explain (along with good farming practices) the phenomenal depth, fertility and structure of Podolinsky’s soils; the “light” switch has been turned on and the agricultural individuality can see its path illuminated everywhere into the Earth.

You can try this sequence with the valerian preparation yourself over the next year or two, and record the changes in the depth and quality of your soil structure in the way Podolinsky describes in his lectures.

My research over the past two years to further develop the parameters of this insight includes a pharmacology of valerian in its medicinal and spiritual effects, a precise indication translation from the German, a description of the chemistry and physics principles embedded in the language Steiner uses, and a discussion of a variety of techniques and applications, some traditional and some new, that may be of interest to practitioners.⁴

This is a work in progress that invites response and seeks to stimulate the experiments that will verify these ideas and explore their implications. It outlines a view of this preparation that is at once both buried beneath an obscure text and yet stands as if hidden in plain sight.

You may wonder, as I have, why someone has not discovered this use of prepared valerian long before now.

Most discoveries appear obvious only in hindsight; the indication for valerian calls little or no attention to itself, and under ordinary circumstances it would never have occurred to me to notice it. The indication provokes no real curiosity or interest, especially after having to ponder

the preceding indications. It just doesn't make much of an impression the first few times you see it and weigh its content in your mind. This weak impression has consigned it to obscurity.

Valerian preparation is almost, you might say, invisible; it exists as a kind of blind spot and so over the years, nobody has had much to say about it. Had the indication for valerian never been given, none of our books about the preparations would need very much revising.

In reality, however, it asks from us an effort beyond our usual capability.

Unless we can call forth within ourselves a perspective from above, the information it contains escapes our notice and the indication remains indecipherable in the ordinary sense.

Truly observing these inner processes in oneself moves us to re-examine all that we think we know about the preparations in the light of their spiritual foundations; right preparation use is in fact a method of accelerating our spiritual evolution.

The Agriculture Course was met with almost universal incomprehension at the time Steiner gave it, and to some extent this is still the case today. We continue to interpret what he says according to our "education", and this predisposition then renders the information he gives us psychologically inaccessible.

What is the path to understanding preparation use?

Steiner gives us two clear instructions for the future of his agriculture indications. The first is to use them and then to conduct experiments to verify that we know how to use them. The second is to then spread their use as far and wide over the Earth as possible.

Alex Podolinsky's initiative in Australia seems to me to be an experimental verification of the right use of the preparations spread over a wide area, and therefore fulfills both Steiner directives. His example can enable us to produce comparable results, provided we are willing and able to learn from it.

For without such results Steiner's agriculture will shortly cease to exist in America. It is in fact already legally dead here, having been made indistinguishable by law from "organic" agriculture. While nothing harmful in itself, "organics" is far too weak to support evolving human life on the Earth very much beyond the immediately foreseeable future. Nor has "organics" the moral and spiritual power to shift the current materialistic agribusiness paradigm, but will instead be co-opted and made to accommodate.

If this unique way of life is to rise again from the dead and distinguish itself in the way Steiner indicated, on this

continent, it must be taken up by a generation of farmers who can absorb and manifest in themselves the gift and power of the Spirit of the Earth.

It is this future generation of farmers in America for whom this study is intended.

Summer Solstice,
In the last year of the 2nd millennium AD,
Under the earnest gaze of Uriel.

Notes

- 1) Alex Podolinsky, *Biodynamic Agriculture*, Volumes 1 and 2 (St. Leonard's, Australia: Gavemer Press, 1985).
- 2) Rudolf Steiner, *Spiritual Foundations for the Renewal of Agriculture* (Kimberton, PA: Bio-Dynamic Farming and Gardening Association, 1993).
- 3) Steiner, op. cit., 104.
- 4) This research is available upon request by contacting Joe Stevens, 31 Bethwood Drive, Loudonville, NY 12211; voicemail: (518)465-9472; e-mail: <jas5261956@hotmail.com>.

Joe Stevens is a tree care specialist in upstate New York and a frequent participant in the JPI Preparations Making Seminars for the past several years.

A Review of Tanis Helliwell's *Summer with the Leprechauns: A True Story*

This book is a fun read that balances humor and lightness with a serious message for humanity. The dedication sets the tone for the story: "This book is dedicated to all world servers – human, angelic, and elemental – who are working to heal the Earth and to bring love, harmony, and understanding to All Beings".

When Tanis Helliwell decides to go to Ireland on a sabbatical to work towards becoming enlightened, she doesn't know what is in store for her. Much to her surprise, a family of leprechauns inhabits the cottage where she is staying. At first the leprechauns seem to be nothing more than a distraction to her intended meditative/contemplative retreat. But before long her depth of understanding reality, the natural world, and enlightenment expands in unexpected ways. The father of the leprechaun family represents an entire group of elemental beings that have chosen to work with humanity in light of the current bend towards materialism, and the accompanying destruction of the natural world. Although most humans have forgotten the elementals, there are groups of people who are working to co-create with the elementals.

The leprechaun ushers Tanis into the world of elemental beings, where she encounters the spirits of Earth, Air, Fire and Water. These beings have important messages for those humans willing to listen. They want us to work with them and they want to work with us.

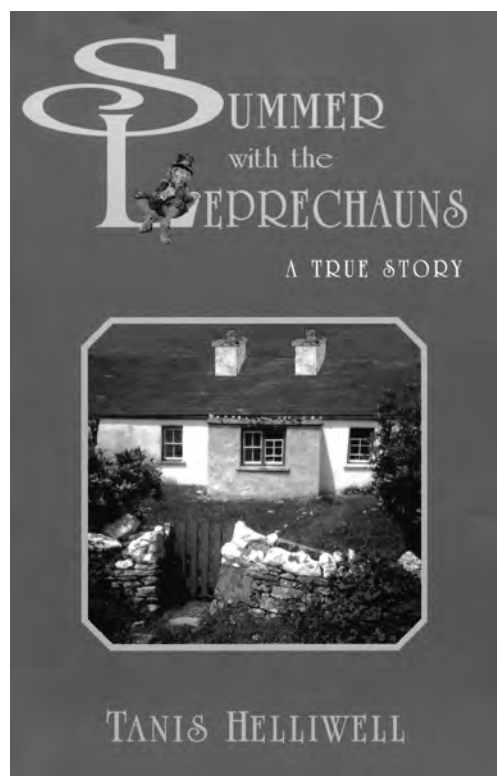
While staying at the cottage in Ireland, she is also met with a being from the center of the Earth, who talks with her about the existence of multi-dimensional realities and the role they play in humans achieving consciousness of higher mental and spiritual realms.

Throughout the book, Tanis relays the talks she has with the leprechaun. They discuss subjects such as manifestation, the etheric existence of elementals, understanding the differences in the vibratory natures of the existence of humans and elementals, and why it is of the utmost importance for humans and elementals to work together at this time.

Tanis and the elementals give us methods and guidelines to help build the connection between humans and elementals. They are contained in three appendixes titled: "Ten Ways for Humans to Work with Elementals", "Ten Ways for Elementals to Work with Humans", and "Elemental Guidelines for Manifesting".

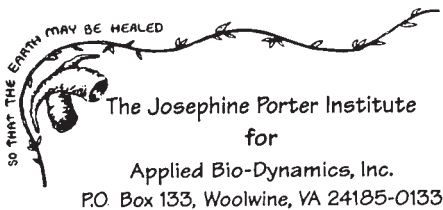
Summer with the Leprechauns helps to strengthen one's beliefs in the beings that live in the elemental world, one of the first steps to creating a working relationship with them. Told with charm and humor, this story is a chance to hear timely and necessary information that will help us to deepen our understanding about why it is important to work with elemental beings in our times, while providing us with a rare glimpse into the etheric world of the elementals. For biodynamic practitioners, the story contains a special surprise that will further inspire us on the path of working with the elementals via the biodynamic preparations.

Christy Korrow uses biodynamic preparations to aid the nature spirits on her farm in Burkesville, Kentucky. *Summer with the Leprechauns: A True Story* (208 pages) is available through JPI for \$13.00 plus shipping and handling.



“It is not enough to look only at the plant, animal, or human kingdoms. Life comes from the whole universe, not merely from what the Earth provides. Nature is a unity, with forces working in from all sides. Those whose eyes are open to these manifest forces will be able to understand nature.”

Rudolf Steiner – *Spiritual Foundations for the Renewal of Agriculture*, Lecture 6, p. 129



FIRST CLASS

Address Correction Requested