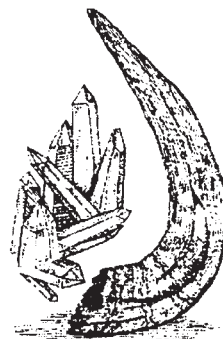


Applied BIODYNAMICS®



Fall, 2001

Newsletter of the Josephine Porter Institute • Woolwine, Virginia

Issue No. 34

... especially when autumn is approaching, there is a great raying upwards of sulphur from the nerve system towards the brain. One could say that the whole human being can then be seen as a sulphur-illuminated phantom.

But raying into this bluish-yellow sulphur atmosphere come the meteor swarms from the blood. That is the other phantom. While the sulphur phantom rises in clouds from the lower part of the human being towards the head, the iron-forming process rays out from his head and pours like a stream of meteors into the life of the blood.

Such is the human being when Michaelmas draws near. And we must learn to make conscious use of the meteoric force in our blood. We must learn to keep the Michael festival by making it a festival of fearlessness, a festival of inner strength and initiative – a festival for the commemoration of selfless self-consciousness.

The Four Seasons and the Archangels, pp. 9–10

Patricia Smith

Preparing for Michaelmas

I first learned about the deeper meaning of the Michaelmas season from reading *The Archangel Michael: His Mission and Ours* by Rudolf Steiner. The year was 1995, and I was living in London; my husband had given me the book because of my lifelong interest in Michael. Encouraged by these lectures about the Archangel Michael, I decided Michaelmas would be the most appropriate occasion to move to the United States. We knew we had to relocate sometime that year and this became a Michael-

mas adventure, a time to end one journey and to begin another.

September 29, Michaelmas, is the feast day of the Archangel Michael, a unique time to celebrate and reflect. In late September, we see nature in a process of death and dormancy, but also of rebirth, life waiting to happen as well. The creation of a Michaelmas Festival or activity would be a thoughtful way to gather people together to celebrate this cycle of life, not only of the outer, as in nature,

continued on page 2

Notes

After the tragic events of September 11, the need to observe the season of Michaelmas is now more important than ever. In this issue, Michaelmas and the Age of Michael, which we are living in at this present time, is explored.

Also included are observations on the use of the dandelion preparation, BD #506, as a means to improve yield in a practical experiment on snow peas here at JPI.

Last but not least, we present reviews and summaries of Rudolf Steiner's series of lectures to the workers at the Goetheanum that are available in the English translation.

May the Michaelmas Season and what it represents, help to comfort all who seek understanding and guidance in our forever changed world.

Patricia Smith, Editor



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.

Board of Directors

Corry Watts (Horse Branch, KY), President
Elizabeth Courtney (Woolwine, VA), Vice-President
Sara Tufts (Mebane, NC), Secretary
Hugh Courtney (Woolwine, VA), Treasurer
Jim Marquardt (Winchester, VA)
Lee McWhorter (Luray, VA)

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*)

Applied Biodynamics

Applied Biodynamics is a quarterly publication of the Josephine Porter Institute for Applied Bio-Dynamics Inc. (JPI). The subscription price of thirty dollars per year helps support JPI research and development. Back issues are \$7.50 each.

No part of this publication may be reproduced without the written consent of the publisher. Permission to reprint articles or artwork contained in this newsletter may be requested from:

The Editor, *Applied Biodynamics*

P.O. Box 133

Woolwine, VA 24185, U.S.A.

Phone: (540)930-2463

Fax: (540)930-2475

© 2001 The Josephine Porter Institute for Applied Bio-Dynamics, Inc.

Preparing for Michaelmas – continued from page 1

but of the inner, as in ourselves. A Michaelmas Festival can also be a celebration of individual freedom.

Since 1879, as part of the earth's evolution, we have been in the Age of Michael which will last until the end of the twenty-fourth century.¹ The Age of Michael can be described as follows:

“Michael frees thoughts from their restriction to the head region and opens a way for them to the heart. He sets inner enthusiasm glowing, enabling people to give them-

selves in soul devotion to everything that can be experienced in the light of thought. The Michael Age has arrived. Hearts are beginning to have thoughts. Enthusiasm is no longer generated by obscure mysticism, but by inner clarity supported by thoughts. To grasp this is to receive Michael into one's inner being.”

—*The Archangel Michael: His Mission and Ours*, p. 287

In researching this topic, it was very clear to me that in his lectures, Rudolf Steiner emphasized that if individuals

chose to observe a Michaelmas Festival, it was necessary to have the right intention as he details here:

“Far more important than other reflections on social conditions – which can lead to no results in our present chaotic conditions, unless they contain the spirit – would be this: that a number of open-minded people should come together for the purpose of instituting again on earth something proceeding out of the universe, as, for instance, a Michael Festival. This would be the worthy counterpart of the Easter Festival, but a festival taking place in autumn, an Autumn Festival. If people could determine upon something, the motive to which can be found only in the spiritual world, something which can kindle feelings of fellowship amongst those who assemble at such a festival – arising out of the fullness and freshness of the human heart through immediate contact – then something would exist which could bind men together again socially.”

—*The Festivals and Their Meaning*, pp. 394–395

One example of such participation at the Michaelmas season is what is done at Ruth Zinniker’s farm (see *Applied Biodynamics* Issue No. 32, 8–9). She turns the fall biodynamic preparation making activities into such a festival. For some, another way to observe Michaelmas is to apply one of the biodynamic preparations.

The time of Michaelmas is also about the freedom of the individual. The following passage describes what we must also explore:

“Above all we learn in these lectures how to think of Michael as the champion of the individual – not the strong personality – the Caesar or Napoleon for whom most of the world is still looking, created out of passion and temperament and

elemental force – but the Christ-like man formed and kindled by the Spirit which Michael has again made accessible to humanity.

“The lectures contain, therefore, a passionate plea for the establishing of a Michael Festival, the Festival most neglected by traditional Christianity precisely because it is the Festival of the individual which has yet to come into its own. Such a Festival could be world-wide: it could overcome the Gabriel consciousness which still thinks in terms of peoples and races and the ‘freedom of nations,’ and awaken in mankind instead an awareness of true freedom – the freedom of the individual.”

The Festivals and Their Meaning, pp. 325–326

In these lectures, Steiner explains we must come to an inner realization that there is a framework being laid out at this time of the year for us. There is an intensity in the air. It is almost as if there is a surge of activity to get ready for the inevitable slowing down to dormancy of the winter months. But it is this last flurry of energy that ignites the dormant winter spark, thus setting the stage for the coming year. This is a fervent time, a feeling of to ‘sink or swim.’ Michael gives us the opportunity to live this out. Sometimes it can simply be a confrontation that you would just as soon ignore (and which you would prefer to avoid), or a complex problem that seems there is no reasonable solution. But if you seek Archangel Michael’s guidance, you will know which way to go with it. Once you accept the responsibility, the influence of the Archangel Michael will guide you as long as you let him:

“Other beings of the Hierarchy of Archangeloi give us the feeling that from them come the impulses to do this or

Becoming True To Life

In biodynamics, we become aware of the life forces surrounding us, from beneath our feet to well beyond the stars. This life force as we know cannot be contained entirely in the gene pool. At present, we are witnesses to the misguided efforts of those who are devoted to the genetic engineering of plants, animals and humans. Steiner elaborates in the following passage what the Archangel Michael had in mind when it comes to observing the development of life forms:

Michael meets man with a very clear gesture of repulsion for many things in which the human being of to-day still lives on Earth. For example, all knowledge that arises in the life of men or animals or plants, tending to lay stress on the inherited characteristics – on all that is inherited in physical nature – is such that we feel

Michael constantly repelling it, driving it away with deprecation. He means to show that such knowledge cannot help man at all for the Spiritual World. Only what man discovers in the human and animal and plant kingdoms independently of the purely hereditary nature, can be carried up before Michael. Then we receive, not the eloquent gesture of deprecation, but the look of approval which tell us that it is a thought righteously conceived in face of the cosmic guidance. For this is what we learn increasingly to strive for: as it were to meditate, so as to strike through to the astral light, to see the secrets of existence, and then to come before Michael and receive his approving look which tells us: That is just, that is right before the cosmic guidance.

—*The Festivals and Their Meaning*, p. 353

that. In a greater or lesser degree, the impulses come from them. Michael is the Spirit from whom no impulses come, to begin with; for his characteristic period of rulership is that which is now coming, when things are to arise out of human freedom. But when man does things out of spiritual activity or inner freedom, consciously or unconsciously kindled by the reading of the astral light, then Michael carries the human earthly deed out into the cosmos; so that it becomes cosmic deed. Michael cares for the results; the other Spirits care more for the causes.”

—*The Festivals and Their Meaning*, p. 353

A few years back, I became aware of a sense of receiving a Michael Message. For me it occurs on the morning following Michaelmas and subsequent mornings for the rest of the week. I wake up with a message or messages, an intention, a thought. For others, it could be through a dream or a feeling or impression from that dream.

What is most helpful during Michaelmas evening is to prepare yourself to be aware of the message upon waking, for it is not necessarily in the dream state but upon waking that the message is received, if you listen to what you are perceiving. What is the message? Remember the feeling and intention of it, too. This can give you a sense of what you need to do and an assurance that you are on the right track. For me it has been this way (see *Applied Biodynamics*, No. 31, 8).

These are merely guidelines which I hope are helpful. Nothing is etched in stone here. Please share your Michaelmas messages, dreams, impressions and ideas for a Michaelmas Festival with us so we can share this information in a future issue.

In my impressions of this Michaelmas activity, it is not Archangel Michael's intention to spoon-feed us courage and will power to get things done. It comes down to us to perceive the action we must take from the Michael Force in the atmosphere and in our thoughts upon waking as to what to do. We can use it or lose it. It is our choice.

Notes

- 1) Rudolf Steiner, *The Archangel Michael: His Mission and Ours* (Hudson, NY: Anthroposophic Press, 1994), 33.
Rudolf Steiner, *The Festivals and Their Meaning* (London: Rudolf Steiner Press, 1981)

“Every single day there is the fight of Michael against the Dragon. Michael tries to help us. We have this powerful being behind us, but he can help us only if we will have him help us. His hands are bound.”

—Ehrenfried Pfeiffer
Notes and Lectures Compendium I, p. 101

Hugh Courtney with Michael Green

Practical Observations Observing the Forces Inherent in the Dandelion Preparation

Earlier this spring the two of us here at JPI were engaged in a conversation that centered on the question of how one could know that the biodynamic preparations are really effective. The question itself is one that has no doubt been a part of biodynamic agriculture since the first preparations were used. One result of the conversation was that I, Hugh Courtney, challenged Michael Green to try a very practical experiment with just one of the preparations, BD #506, the dandelion preparation.

The experiment basically was as follows: take a group of plants, in this case, snow peas planted alongside a garden fence; divide the group approximately into two more or less equal sections; then spray one half with a briefly potentized quantity of the dandelion preparation. Leave the other half unsprayed and then note the effects, if any,

which may be observed on the treated section as opposed to the untreated.

Michael describes his effort to carry out the experiment, and his observations in the following words:

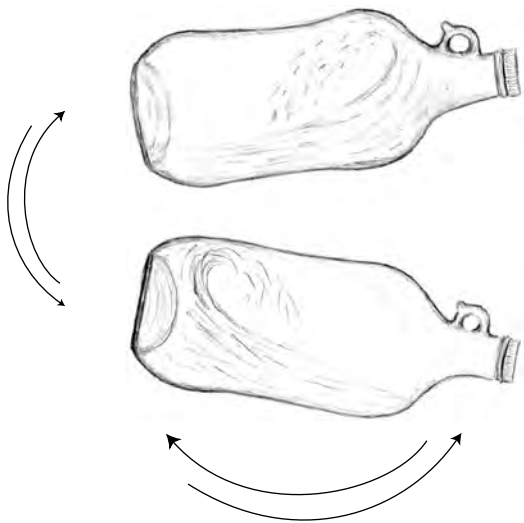
“First of all, each time I applied the BD #506, I potentized one unit, which was placed in a gallon jug filled with water to just below the half-way point. The dandelion preparation was then potentized by using a lemniscate motion for ten minutes (see illustration on next page). On the morning of April 24, 2001, the potentized BD #506 was then sprayed in a fine mist on one half of the snow peas using a hand spray bottle. A second spray application was made on the morning of May 21, well after the first results had been observed, again applying a fine mist spray with

the hand spray bottle.

“As far as my recollection of our conversation in the spring – I believe I was wishing that I could find a way to clearly and plainly prove to people the effect of the preparations. I did not hold any real expectations on how the spraying of BD #506 would affect the plants. I do remember Hugh suggesting that the plants might react by producing a higher yield.

“I believe that it was a mere three days after the April 24 spray application, when I was weeding in the same garden where the snow peas were planted and just by chance looked up towards them. I noticed a significant difference in growth between treated snow peas with the dandelion preparation in contrast to the untreated ones. The treated side was three inches higher overall. During the following days and weeks the treated side grew many inches taller than its untreated neighbors. Additionally, the treated snow peas appeared to grow with more uniformity and with more consistency in height. The untreated peas had tall and short plants with a greater unevenness in the height of plants.

“Eventually the untreated side started to catch up growth-wise, at just about the time bloom was starting. Here I noticed another impressive result: since the treated side out produced the untreated side by at least a 6–1 ratio when counting the blossoms initially and it continued to maintain that ratio as each day went by. When the fruit production came along, the pea pods mimicked the flower produc-



tion, with a significantly greater yield. (See Table 1 below.) In the end, I learned two significant lessons from the experiment. The first lesson was the value of working with each preparation individually for its particular potentials and effects. It inspired thoughts for me about the broad range of potential for using the preparations in all sorts of creative ways. A second lesson, which made me quite happy, was to observe that the potentization of the preparations using the lemniscate method could yield significant observable effects. Until now, I had always stirred the preparations for one hour individually, even for seed soaks, and I admit to a certain bias against less potentization time and smaller quantities

Table 1. Effects of spraying BD #506 on snow pea plants: yields of untreated vs treated plants.

Day	Untreated			Untreated		
	Total number of plants: 124			Total number of plants: 120		
	Number of pods	Total weight	Average weight	Number of pods	Total weight	Average weight
1	0	—	—	4	14.8 g	3.7 g
2	1	3.3 g	3.3 g	4	13.7 g	3.43 g
3	5	17.75 g	3.55 g	18	67.25 g	3.74 g
5	16	45.0 g	2.81 g	35	104.0 g	2.97 g
6	7	24.0 g	3.43 g	6	26.0 g	4.33 g
7	10	30.0 g	3.0 g	18	66.6 g	3.7 g
8	16	50.0 g	3.13 g	31	98.0 g	3.16 g
9	23	79.0 g	3.44 g	66	192.0 g	3.49 g
11	14	34.5 g	2.46 g	32	87.0 g	2.72 g
13	30	114.0 g	3.8 g	54	162.0 g	3.0 g
Total	145	513.75 g	3.54 g	297	1024.85 g	3.45 g

of water. I am very happy to know that this lemniscate method can be so effective, because it allows me to become more creative in using the preparations, even when I don't necessarily have two hours to devote to hand stirring and spraying."

There were other lessons to be learned from this little experiment besides the ones Michael points out. A major lesson may be that use of the dandelion preparation as a separate application could be a very effective way to increase yields. Biodynamic agriculture has always been pictured as producing significantly better quality, but often with substantially less quantity. Could it be that specific applications of BD #506 would go a long way towards solving the lack of yield, which has been seen as a problem in biodynamic agriculture? A second lesson that could be of use to those making preparations is that here is a simple test that one can use, at least for BD #506, to determine the effectiveness or quality of this preparation. If one takes the preparation after it has been made, potentiizes it, and applies it in a situation such as Michael and I tried for the snow peas, a comparable blossom and fruit yield result would tell one that the preparation was effective. A failure to achieve a significant blossom and fruit yield could also tell one that you need to work towards doing a better job of making this preparation. Of course, more experimentation and observation needs to be done to see if what Michael and I experienced was an anomaly. I should point out that one could probably achieve an effect while using only 1/2 or 1/4 teaspoon of the dandelion preparation rather than a full unit in a gallon jug slightly less than half full of water. If stirred for an hour in three to five gallons of water, a unit of dandelion could probably provide coverage for a full acre.

The reader may well wish to know how it was that I could predict for Michael that there would be an increase in crop production. The key to such a prediction lies in an awareness that each of the various biodynamic preparations has a relationship to one or more of the various bodies or planets in our solar system. While there is not presently full agreement amongst practitioners and students of these relationships about exactly which preparation relates to which planet in all cases, there is essentially unanimous agreement that the planet Jupiter relates to the dandelion preparation. Keeping in mind the traditional association of the planet Jupiter to characteristics of expansiveness and abundance, it is not much of a stretch to perceive that the dandelion preparation, when applied individually to a crop, would affect yield in a positive manner. Previous experiences in my use of the preparations had already confirmed this perception. A number of

years ago, when using the dandelion preparation as a seed bath for sweet corn, those plots treated with the dandelion alone or in combination with another preparation, produced plants with twice as many harvestable ears of corn in comparison to any other preparation or combination used. Since there were a number of different preparations used for the seed baths, the difference perceived in the case of the dandelion preparation made a memorable impression. I should also mention L. A. Rotheraine's experience in growing the Selke tomatoes as described in Issue No. 7 of *Applied Biodynamics*, where L. A. describes the watering of the tomato plants using "unchlorinated water saturated with dandelions – with or without flowers." If anyone needs or wants to improve crop yields, I would urge them to experiment with using the dandelion preparation as a foliar spray in the early morning just prior to blossoming. One might also consider repeating the application three to four weeks later.

Only on the thirteenth day after harvest began did average weight of the untreated peas surpass the treated, which may suggest that the spray needs to be repeated every nine days or so in order to maintain yield advantages weight wise. With regard to number of pods in the yield count, the untreated never caught up to the treated section as long as pods were being harvested. At a certain point, the yield was such that nobody was interested in eating snow peas anymore. It is realized that the above observation/experiment lacks the scientific rigor to serve as any kind of proof of the efficacy of BD #506 in increasing yield, but there is at least enough observed evidence to suggest that others may wish to conduct their own experiments/observations.

Michael Green has been a regular contributor/employee for biodynamic preparation production and exploration at JPI for the past year and a half.

Rudolf Steiner Down to Earth

Introduction and Reviews of *The Human Being in Body, Soul and Spirit* and *The Evolution of the Earth and Man and the Influence of the Stars*

When we first find ourselves making an acquaintance with biodynamic agriculture, and seek to know more about it, most of us are advised not to tackle Steiner's eight lectures on agriculture to begin our study of biodynamic agriculture. This advice is predicated on the fact that Steiner presented these lectures to a group of people who were already quite familiar with some of the esoteric terminology and concepts he used. These lectures are available either in *Spiritual Foundations for the Renewal of Agriculture*, translated by Catherine Creeger and Malcolm Gardner, or in the earlier *Agriculture*, translated by George Adams. The former with copious footnotes compiled by Gardner, as well as the inclusion of a facsimile of Steiner's notes in preparation for the lecture course, provides a tool for an in depth study of the course to a substantially greater degree than the Adams translation. For many of us who "cut our teeth" on the earlier translation of Adams, however, it still remains a very helpful source for trying to come to grips with what Steiner had to say.

The advice to avoid the Agriculture lectures in our initial effort to learn biodynamic agriculture leaves the reader dependent upon a number of other authors to educate us about Steiner's use of such terms as: astrality, ethericity, and other equally mysterious words as far as the neophyte is concerned. Many of those authors simply avoid the effort to tackle such concepts altogether, and focus on the practical side of biodynamics leaving the esoteric to someone else. To come to grips with Steiner's language, one is often pointed in the direction of Steiner's so-called basic books, usually listed as: *How to Know Higher Worlds*, *Theosophy*, *An Outline of Esoteric Science*, *Intuitive Thinking as a Spiritual Path*, with some lists also including additional titles, most notably *Christianity as Mystical Fact*. For the practical gardener or farmer without a prior interest in esoteric subjects, tackling Steiner's basic books is at best a "very heavy go," and not likely to put them too far along the path of reading and understanding Steiner's lectures on agriculture.

What recourse does one have to arrive at an understanding of the language needed to fathom Steiner's lectures? Interestingly enough, Steiner himself provides us with a solution to the problem in a most incredible col-



lection of lectures, which have been published in several volumes, known by the collective label of "Steiner's lectures to the workers." It is only quite recently that the last volumes of these lectures have been translated into English. In this issue of *Applied Biodynamics*, we will undertake to introduce you to these lectures through a series of reviews of the various volumes containing these lectures Steiner gave to the workmen.

In the first place, the workers or workmen who were the audience for these lectures of Steiner's were in fact the laborers who were constructing the huge double domed building known as "the Goetheanum" in Dornach from 1912 to 1923. Then, after this "first" Goetheanum was destroyed by fire on New Year's Eve 1922, many of them also worked on the concrete structure that is also called the Goetheanum. These were mostly very practical individuals, used to working with their hands who most probably had little or no prior acquaintance with Rudolf Steiner or his "Anthroposophy" or "Spiritual Science".

It is most appropriate to quote the foreword by Marie Steiner, which appears in *The Human Being in Body, Soul and Spirit*, since she gives a capsule history that serves to place things in context:

"The lectures for workers could also rightly be called dialogs, for upon Rudolf Steiner's insistence their content was always determined by the workers themselves. They could choose the topics; Rudolf Steiner encouraged them to raise questions, to express their opinions and objections. Far-reaching, momentous issues as well as matters closer to home were discussed. There was a particularly great interest in questions of therapy and hygiene; this proved how much such problems were a part of the

workers' daily concerns. Nature with its mineral, plant, and animal kingdoms was also touched upon, and this then led outward again, to the cosmos, the origin of all life. Finally, the workers asked for an introduction to spiritual science and for the basic knowledge required for an understanding of the mystery of Christianity.

"This communal spiritual work grew out of a course originally held by Dr. Roman Boos after hours on the construction site for those interested in such questions. Later, other members of the Anthroposophical Society continued these courses. Then the workers asked Rudolf Steiner whether he himself could attend to them and quench their thirst for knowledge. They also asked to be allowed to use an hour of their work time for this when they would still be fresh and receptive. Thus, the hour after the midmorning break was set aside for the lectures. Several employees of the site office also attended as well as two or three of Dr. Steiner's closest colleagues.

"Practical matters were also discussed in these lectures, for example, beekeeping. The notes of the lectures on bees were published after Rudolf Steiner's death by the Agricultural Section at the Goetheanum as a brochure for its members.

"Now more and more people expressed the desire to read the lectures for workers. However, these lectures had been intended for a particular audience; Rudolf Steiner spoke extemporaneously, in a special situation, guided by the mood and circumstances of the listening workers – definitely not with a view to publication. The tone and style of these lectures have a certain freshness and directness one would not want to miss.

"Changing the style would rob them of their special atmosphere that grew out of the encounter between what lived in the souls of the questioners and what lived in the soul of the answerer. A pedantic rearrangement of the sentences would take away the unique "flavor" of these lectures. Therefore, we have tried to leave them unchanged as far as possible; these lectures may not conform to literary standards, but they have immediacy and life."¹

Indeed these words of Marie Steiner's do provide a key to their accessibility; they do have an immediacy and life not found in Steiner's more formal presentations to anthroposophical audiences. Besides this quality, some of these lectures contain ideas and insights that may be expressed nowhere else in the huge number of lectures (over 6,000) that Steiner gave during his lifetime.

The wealth of information contained in these volumes is particularly helpful in understanding a great deal of what Steiner has to say within the Agriculture Course itself. In addition, a number of concepts are explained within these

lectures that can provide considerable clarity of understanding to the farmer and gardener, beyond what Steiner presents in the Agriculture lectures. For example, in *The Human Being in Body, Soul and Spirit*, Steiner tells us about the working of the sun forces within the Earth and the manner in which those forces play into fertility and reproduction. With respect to the seeds of plants, it is through the absorption of the forces that the sun has radiated into the earth, and which then radiate back up through the soil into the seed, that germination is actually stimulated and fertility achieved. The seeds have their vitality from last year's sun warmth. On the other hand, this year's sun warmth, which impacts the plant from outside, works on the plant in such a way as to make beautiful blossoms, but otherwise kills the plant. It is only because the plant hurries to make seed that it can gather last year's sun forces, remain vital, and thereby continue the species. This year's sun must penetrate the earth to a certain depth, and is then available to fertilize this year's seed but only when that seed is planted out next year. It is the winter sun forces within the earth, raying back up towards the seed that is responsible for the seed's germination and the subsequent growth of the plant. Herein lies understanding for Steiner's suggestion to bury seeds in the earth during the twelve days of Christmas. It is then that they will experience the winter sun forces when those forces are at their greatest penetration within the earth.

In another instance, in *The Evolution of the Earth and Man and the Influence of the Stars*, Steiner speaks of the fact that "proper manuring" will give us really good plant protein (the Agriculture lectures at Koberwitz had been given not quite two months earlier prior to the August 2, 1924 date of this lecture to the workers). He goes on to warn his listeners that: "If there is to be nothing but the mineral fertilizer that has now become so popular, or just nitrogen from the air – well, gentlemen, your children, more particularly, your grandchildren will have very pale faces. You will no longer see a difference between their faces and their white hands."² Certainly, one can see in almost any school or in a busy shopping mall, that Steiner's prediction has come true.

Throughout this issue of *Applied Biodynamics*, you will be able to read either a brief or extensive review of other volumes in this valuable series, which presents Steiner and much of his anthroposophy, or spiritual science in a thoroughly "down to earth" manner. It is my view that those who are working with their hands and employing the will forces strongly, are the ones who will find these lectures extremely helpful in understanding Steiner, and most specifically what he was telling us in the lectures known popularly as the Agriculture Course.

Notes

1) Rudolf Steiner, *The Human Being in Body, Soul and Spirit* (Hudson, NY: Anthroposophic Press, 1989), ix–x.

2) Rudolf Steiner, *The Evolution of the Earth and Man and the Influence of the Stars* (Hudson, NY: Anthroposophic Press, 1987), 109.

Patricia Smith

Introduction to the Lectures

Don't judge a book by its cover, or especially by its title. I was deterred from reading this series only because of the somewhat garish and cryptic titles, *From Comets to Cocaine*, *From Limestone to Lucifer*, *From Mammoths to Mediums*, *From Elephants to Einstein* and *From Beetroot to Buddhism*. Perhaps if they were titled, *Lectures to the Workers at the Goetheanum*, Volumes 1 through 8, I might have read them sooner.

Before reading some of these books in depth, I had briefly perused the diverse range of subject matter covered in this entire series of discussions. Following my perusal, I determined it best initially that the information should be compiled in such a way as to be in encyclopedic form. Now, after having thoroughly read these titles, I realize that if these lectures were to be cut up and categorized, the intent of the discussions, the flow of one subject to the next that Rudolf Steiner is so adept at, would be lost.

There is a wealth of topics covered in these discussions from 1922 to 1924. With the immense amount of information, it may be worthwhile to attempt to read each book cover to cover. However, with this approach the experience may be overwhelming for someone to absorb all these topics at once. Perhaps reading one discussion or chapter at a time, will give the reader a chance to digest each subject. After all, these were presented as question and answer sessions between Rudolf Steiner and the workmen at the Goetheanum and were not intended to be in print form.

For those who want to expand outside their interest in biodynamics, this is a good series to explore what the founder of anthroposophy and biodynamic agriculture said about so many things under the sun, the universe and beyond.

From Comets to Cocaine

Review by Patricia Smith

Formerly published under the title *Health and Illness, Volumes 1 & 2*, *From Comets to Cocaine* mainly emphasizes the creation and functions of the human being, and how food, drugs and illness influence the body and soul. Also discussed are subjects regarding the world situation after

World War I, beavers, wasps, bees and the healing effects of metals and their relationships to the planets. Quite an extensive array of topics, but Steiner has the ability to link these subjects to us and our world.

The first chapters describe how human beings are created. For those pondering the stem cell debate, the following passage from Steiner's observations on how life begins is enlightening. It offers the realization (as if we didn't know it already) that the creation of life is not solely in the hands of the human race to manipulate:

"You see, if initially one knows how the whole human being originates from one small cell, and how one cell is transformed into an eye while another becomes an ear and a third the nose, one understands how man is gradually built up. Actually, there are ten groups of cells that transform themselves, not just one, but we may still imagine there to be one cell in the beginning. So, at first, just one cell exists. This produces a second, which by being placed in a slightly different position comes under a different influence and develops into the ear. Another develops into the nose, a third into the eye, and so on. But by no means does all of this proceed from influence of the earth. The forces of the earth can mould only those parts that are mostly round-in the abdomen, for example, it organizes the intestinal system. Everything else is formed by the influence of the stars." (pp. 48–49)

Further along in the mid-section of the book, discussions range as to how illnesses occur and the treatment for some of the specific maladies:

"... we can say that in hunger there is actually the tendency to physical illness, and in thirst there is the predisposition to mental illness. If a man does not properly nourish himself, he forms the basis for organic diseases, and if he does not quench his thirst rightly, he may bring about some form of mental illness." (p. 145)

In the midst of these lectures, the first Goetheanum had burned down, the fire having been set by an arsonist. Steiner dwelled on this matter quite briefly and ended his lecture on "the brain and thinking" that took place 5 January 1923, with these words:

"If you have something to ask, I would like you to speak entirely from your hearts. I, for one, don't wish to be deterred by the great tragedy that has struck here. This is why I didn't want to waste my time lamenting but wanted to tell you something useful." (p.179)

For those matters specifically concerning people's health, Steiner emphasizes the individual's decision:

"I never tell anyone whether or not he should abstain from alcohol, or whether he should eat vegetables or meat. Instead, I explain how alcohol works. I simply describe how it works; then the person may decide to drink or not as he pleases. I do the same regarding vegetarian or meat diets. I simply say, this is how meat works and this is how plants work. The result is that a person can then decide for himself.

"Above all else, science must have respect for human freedom, so that a person never has the feeling of being given orders or forbidden to do something. He is only told the facts . . . We will come to the point where free human beings can choose their own directions. We must strive for this. Only then will we have real social reforms." (pp. 196–197)

Without identifying the brain wasting illness we now know as mad cow disease, Steiner presents the consequences when oxen eat meat instead of plants:

"The ox itself has produced the flesh in its body from plant substances. This is the most important point to consider. This animal's body is therefore capable of producing meat from plants. . . .

"Now imagine that an ox suddenly decided that it was too tiresome to graze and nibble plants, that it would let another animal eat them and do the work for it, and then it would eat the animal. In other words, the ox would begin to eat meat, though it could produce the meat by itself. It has the inner forces to do so. What would happen if the ox were to eat meat directly instead of plants? It would leave all the forces unused that can produce the flesh in him. . . . There is a tremendous loss of energy. But the unused energy in the ox's body cannot simply be lost, so the ox is finally filled with it, and this pent-up force does something in him other than produce flesh from plant substances. . . . Therefore, if an ox were suddenly to turn into a meat eater, it would fill itself with all kinds of harmful substances such as uric acid and urates. . . .

"The result is that if an ox were to consume meat directly, large amounts of urates would be secreted; they would enter the brain, and the ox would go crazy. If an experiment could be made in which a herd of oxen were suddenly fed with pigeons, it would produce a completely mad herd of oxen. That is what would happen. In spite of

the gentleness of the pigeons, the oxen would go mad." (pp. 226–228)

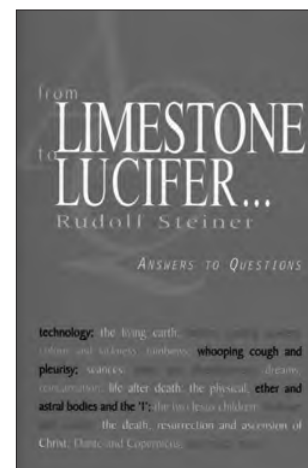
Among some other specific subjects presented in *From Comets to Cocaine* are hair color, flu as a brain illness, the effects of absinthe, a suggested remedy for preventing hemophilia, the influence of the planets for our days of the week, the value of eating honey and different parts of plants used as remedies for human health.

From Limestone to Lucifer

Review by Patricia Smith

Following *From Comets to Cocaine*, *From Limestone to Lucifer* brings more complex issues for discussion. This entails how humanity is linked with the spiritual matters of life and death, reincarnation, the presence of the Christ Spirit, as well as the forces of Ahriman and Lucifer.

The following passages offer a sample of what the reader can learn about in this series of lectures.



Sleep and the astral body

"The inner life of man is a life lived in the astral body, for in sleep he experiences the whole of the heavens. . . . All human beings are descended from ancient pastoral tribes. We still have an inner starry firmament today, purely by inheritance, to give us insight. We still develop this, though not as well as the ancients did, and in our sleep, lying in our beds, we still have a kind of memory of the way the herds people of old would lie in the fields and receive oxygen into themselves. We aren't pastoral people any more, but we still have something inherited, we still have something, though we cannot give it such beautiful expression because it has grown pale and dim. . . ." (p. 38)

Allopathy and homoeopathy

". . . Looking out into the world today, you have allopaths and homoeopaths. The allopaths use allopathy to treat diseases, the homoeopaths homoeopathy. Well, gentlemen, it is not possible to cure all illnesses homoeopathically. Some have to be treated allopathically. For this, the medicines must be made up in a different way. It means we should not be fanatics, swearing by words, but prescribe medicines on the basis of real and complete knowledge, sometimes one way, sometimes the other." (p. 17)

The role of anthroposophy

“... To get away from organizing all those eternal congresses, for example, and other such things, and make real progress, the human being must really be woken up. But people hate having to wake up. For you see, when people sit around conference tables it is not a matter of just sitting together but also of talking sense. But the way people are today they will not admit that they need to wake up first and make their minds a bit more flexible, so that they may also get inner feelings again about the social question. This is why basically speaking everything is just a patching-up job. What is needed is that people truly come to perceive and understand their inner nature whilst still on this earth, so that they will be prepared for the work they will have to do in the world of the spirit. That is indeed how it is.” (p. 132)

An amusing anecdote about some who feel that just being on the planet is too much work:

“There was someone once who had studied Copernican theory. He was a terribly lazy chap. So one day he was lying in a roadside ditch. Another fellow came walking along and said: ‘Why are you lying there?’ ‘Because I have so much to do!’ ‘Come on, you aren’t doing a thing!’ And he said: ‘I have to move with the earth’s orbit around the sun, and I want to stay behind. It’s too much of an effort for me, too much to do!’

“You know, some people don’t even want to move with the earth around the sun.” (p. 110)

The power of the sun and its influence

“You see, when we talked about scientific matters, I always told you that the sun influences everything that happens on earth. Plants do not just grow because they are pushed up out of the soil, but because the sun brings them forth. Sun power is in all of us, just as there is earth power. And I told you that this sun power is not just a dead force, but a living power, full of wisdom. . . .” (p. 221)

Some of the other subjects covered are limestone as medicine, blood as the organ of life, Goethe’s theory of color, writing and reading, health and illness in relation to Ahrimanic and Luciferic forces, the Christ in death, resurrection and ascension, and a great deal more.

From Mammoths to Mediums

Review by Hugh J. Courtney

We are now privileged to have this incredible collection of lectures in English. Except for a few excerpts published in such collections of Steiner on specific subjects, such as

Nutrition and Stimulants, most of the material in this volume is appearing in English for the first time. As has been observed elsewhere in this issue of *Applied Biodynamics*, the title fails miserably to convey the profound depth of the subject matter Steiner covers. A more appropriate title might be along the lines of the following: *The Functioning of Etheric, Astral and Ego Forces Within the Human Being and in Nature*. Nowhere else that I have yet seen in Steiner’s many lectures, does he explain with such concrete examples exactly how the etheric, astral and ego bodies work together and interrelate, within the physical body and in outer nature, as he does in this collection. These lectures encompass a number of other truly amazing insights, and, as a reviewer, one has a tremendous challenge in choosing which thoughts and ideas to focus attention upon in order to stimulate future readers.

What follows are a few quotes, admittedly taken out of context, which may convey the remarkable value of these lectures:

In explaining that the heart is not a pump, Steiner describes its functioning, and goes on to say,

“We can therefore only understand what the heart really is if we know that it is in fact the inner sense organ through which the head perceives everything that is going on in the body.” (p. 46)

In speaking of a deeper cause that lay behind WWI, he says,

“And it would then be fair to say that the misery which has come for humanity may be seen as a beating given by destiny, I’d say, and we can learn from this.” (p. 110)

It would appear that additional lessons, even more severe in nature, have been needed for humanity to awaken to the spirit.

In another comment about humanity’s avoidance of the spirit, Steiner points out,

“But seeking entertainment is a matter of running away from the spirit.” (p. 158)

How much more true is this today in a world full of thrill seekers.

When one does enter the world of the spirit Steiner indicates, “in the spiritual world properties are the opposite of what they are in the physical world.” (p. 160)

By far the most interesting idea for those of us working in biodynamic agriculture is brought out when Steiner describes the true function of lightning. A noted scientist in Steiner’s time explained that the cause of lightning is the friction from clouds rubbing together. Steiner gives us an entirely different picture. First of all, he speaks of the plant, and how, as it grows, “In overcoming gravity the plant opens up to the light.” He goes on to state further, “As it is

exposed to the sun and its light, fertilization occurs here.” He has moved to the fertilization of plants after having described the fertilization of the human embryo where,

“... we know that cosmic breathing comes in there, and a little bit of head develops then in a particular place inside the human body, we can also see with our eyes when we look at plants. This is extraordinarily interesting. Looking at a flower, one is able to say: ‘There the universe – the cosmos is also the universe – fertilizes the flower’. . . . But in reality it is the light which comes from the universe and fertilizes the flower, and this creates the seed for the new plant.”

In continuing his description of the true function of lightning, Steiner goes from the human being, via the plant. Then he would have us look at another living being, the earth itself, as he describes the fertilization process in the following:

“Let us assume this is the earth. Don’t look at a plant now, but at the earth, how mists rise at a distance – maybe looking at it from a mountain, there it is easiest to see. There the mists are rising. They consist of water. If you were to look at a plant, the situation would not be all that dissimilar, it would be similar. Looking at such a plant – you’d have to sit there for a long time, however, observing all the time – you’d see that to begin with it is low, then it rises, opening out into leaves. But the mists also open out as they rise. So look at the earth here. It is only water which rises, not the solid parts you get when a plant is growing. But the water is rising. When the plant reaches a certain point up there it is fertilized out of the cosmos. When the water, here rising as mist, reaches a certain point, it is also fertilized out of the cosmos. And what happens then? Lightning develops, gentlemen! It does not happen all the time, of course, but when fertilization occurs and things are as clearly apparent as they are in summer – the lightning also comes at other times, but then it is invisible – the

water is fertilized with light and heat by the universe. The same process which occurs in the plant also happens up there, and lightning makes it visible. And when the mist has been fertilized up above it comes down again as fruitful rain. So when you see a cloud of mist rising it is really a gigantic but extremely thinly spread plant. This opens up its flower up there in the cosmos, it is fertilized, contracts, and the fertilized droplets come down again in the form of rain.” (pp. 216–218)

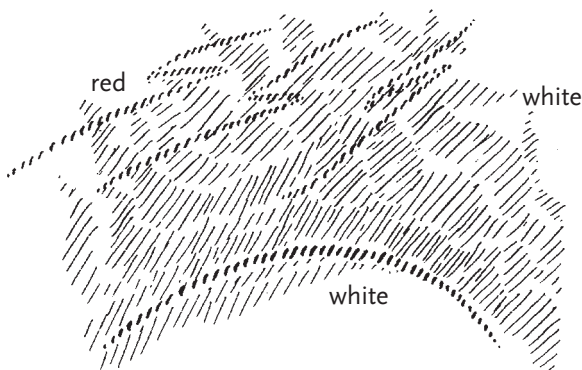
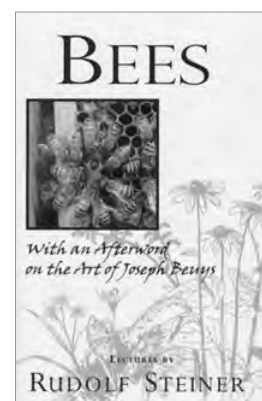
It is thus, that those of us in biodynamic agriculture can at last understand the true reason for using rainwater for the stirring of the preparations. It is the rainwater that has been fertilized by the cosmos, which can truly make the biodynamic preparations accomplish maximum fertilization for our soils.

If my enthusiasm for this entire series has infected you only a little bit, then, of all those currently in print, this title, *From Mammoths to Mediums*, would be the one I would most highly recommend.

Bees

Summary by Patricia Smith

These lectures that took place from 3 February to 22 December 1923, not only covered the world of the bee and the beehive, but also the lives of wasps and ants. Considering the present day plight of the most beloved pollinators of the earth, *Bees* offers a valuable education. Some subjects included in this lecture series are: love permeating the beehive, the hive compared to the human head, the harmful effects of artificially breeding bees, the chemical effect that occurs when bees are exposed to light, honey cures, concentration of profits on beekeeping, the bee’s ability to create honey, the queen bee’s fertilization flight, bee and wasp poison as a curative for certain ailments, animalhood coming from the cosmos and planthood coming from the earth, formic acid needed for all living things, the life of the wood bee, and more.



From Elephants to Einstein

Summary by Patricia Smith

While there isn’t a running theme in this series of discussions, *From Elephants to Einstein* contains a wide variety of topics with briefer descriptions. Some of the subjects covered include: the elephant’s mind, plant, animal and mineral poisons, the importance of fats for the body, potato

consumption, diseases due to nutrition, albinism, eye color, water as earth's blood circulation, the functions of clothing, effects of arsenic, alcohol and opium, functions of the physical, astral and ether body, and Einstein's theory of relativity.

From Beetroot to Buddhism

Summary by Patricia Smith

From *Beetroot to Buddhism* has a main central theme of

religions of the world, ancient and contemporary, with an emphasis on Christianity. Other specific subjects include: the effects of cemeteries, the mysteries with seven stages of initiation, Romance and Germanic languages, Easter, wounds and scars, use of a typewriter, mummies, beetroot to treat intestinal parasites, spiritualist seances, good and bad wine years, sunbeams, the effects of comets, and materialism, to name a few.

The following is an overview of this lecture series by Rudolf Steiner and the dates they were presented

The Human Being in Body, Soul and Spirit: Our Relationship to the Earth

Ten lectures held in Dornach between 2 August and 30 September 1922 for the workers at the Goetheanum. (This title is currently out of print, but a revised translation is forthcoming under a title not yet indicated.)

189 pages

From Comets to Cocaine, Answers to Questions

Eighteen discussions with workers at the Goetheanum in Dornach between 19 October 1922 and 10 February 1923.

304 pages

From Limestone to Lucifer, Answers to Questions

Twelve discussions with workers at the Goetheanum in Dornach between 17 February and 9 May 1923.

239 pages

From Mammoths to Mediums, Answers to Questions

Sixteen discussions with workers at the Goetheanum in Dornach between 30 May and 22 September 1923.

309 pages

Bees

A prelude and eight lectures presented in Dornach between 3 February and 22 December 1923.

222 pages

From Elephants to Einstein, Answers to Questions

Ten discussions with workers at the Goetheanum in Dornach between 7 January and 27 February 1924.

191 pages

From Beetroot to Buddhism, Answers to Questions

Sixteen discussions with workers at the Goetheanum in Dornach between 1 March and 25 June 1924.

278 pages

The Evolution of the Earth and Man and the Influence of the Stars

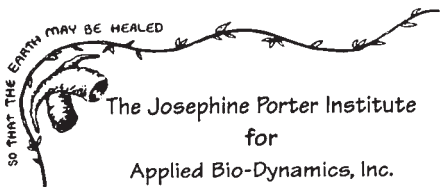
Fourteen lectures to the workers at the Goetheanum in Dornach between 30 June and 24 September 1924. (Some copies are still available from JPI, but a revised translation is forthcoming.)

242 pages

Unless otherwise noted, all books referenced or reviewed in this issue are available from JPI, with the exception of *The Festivals and Their Meaning*, which can be ordered through Anthroposophic Press (800-277-7947).

“ . . . you learn to experience how at this autumn festival of Michael there should grow in you everything that opposes love of ease, opposes anxiety, and encourages the unfolding of inner initiative and free, strong, courageous will. The festival of strong will – that is how we should conceive of the Michael festival.”

Rudolf Steiner – *The Four Seasons and the Archangels*, p. 10



SO THAT THE EARTH MAY BE HEALED

The Josephine Porter Institute
for
Applied Bio-Dynamics, Inc.
P.O. Box 133, Woolwine, VA 24185-0133

FIRST CLASS

Address Correction Requested