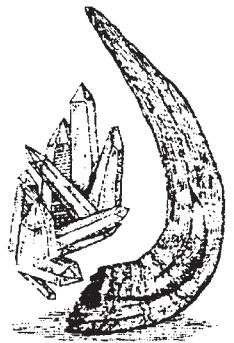




Applied BIODYNAMICS®



Winter, 2001–2002

Newsletter of the Josephine Porter Institute • Woolwine, Virginia

Issue No. 35



Adoration of the Magi, Marx Anton Hannas

*Let us be rightly filled
O Spirit of the World
With spirit embracing
mood,
So that we not fail
To do what heals the
earth
And leads to earthly
progress,
Wresting from Lucifer
and Ahriman
What is right for us.*

— Rudolf Steiner

(referenced in Hugo Erbe's *Präparate zur Förderung des elementaren Kräftewirkens im biologisch-dynamischen Land- und Gartenbau*) (Preparations for Promoting elemental Force Working in bio-dynamic Farming and Gardening)

Notes

During the Christmas season it is important to remember the earth elementals. They too, need a gift fitting for the season. Hugo Erbe, one of the early biodynamic farmers, developed a preparation especially for them. It is applied on Three Kings Day, also known as Epiphany. This issue offers two comprehensive articles describing the Three Kings Preparation plus an insert with instructions on the making of this preparation. A special thanks goes to German-Michael Hahn of Würzburg, Germany for bringing Hugo Erbe's little known preparation to the attention of biodynamic practitioners.

Also included in this issue is a subscription renewal for the newsletter. We hope the *Applied Biodynamics* issues that you have received over the past year have been informative and enjoyable. We appreciate your positive feedback and look forward to your prompt subscription renewal.

Patricia Smith, Editor

Shipping Costs Increase

Due to the concerns of anthrax contamination, the U. S. Postal Service has decided to sanitize the mail by means of irradiation. Because of this decision, JPI can no longer send biodynamic preparations through the U.S. Postal Service. (Irradiation will render the preparations dead or at the very least, alter the molecular structure.) Instead, the preparations are being shipped through Federal Express, (a

non-irradiated delivery service). For this reason, JPI has to pass on the increase in costs to reflect the higher shipping charges of Federal Express. It is our hope in the near future that the U. S. Postal Service or other shipping provider can offer a reasonably priced, non-irradiated delivery service, in order that we may reduce shipping costs to you.

Thanks to All For Blossoms

It is with grateful appreciation to the following individuals, their families and friends who contributed to this year's supply of blossoms of dandelion (for BD #506) and chamomile (for BD #503). The biodynamic preparations made at JPI could not happen without these harvests.

- Florence Bates, Fairbanks, AK
- Nancy Geffken, Nova Scotia, Canada
- Mark Gillen, East Lansing MI
- Paul and Nancy Keiser, Marne, MI
- Gregg Martens & Family, Englewood, CO
- Barbara Martin, Austin, TX
- Susan Peterson, Huntly, VA
- Sara and Tracy Tufts, Haw River, NC
- Steve Yates, Meadows of Dan, VA
- Ruth Zinniker, East Troy, WI

If we left anyone out, please let us know. Our Office Manager, Wanda Rakes, who records the blossom donations, is on maternity leave, taking care of her baby son Austin Wayne, who was born September 19, 2001.



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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Corry Watts (Horse Branch, KY), President

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Hugh Courtney (Woolwine, VA), Secretary/Treasurer

Applied Biodynamics

Applied Biodynamics is a quarterly publication of the Josephine Porter Institute for Applied Bio-Dynamics Inc. (JPI). The subscription price of \$30.00 per year helps support JPI research and development. Back issues are \$7.50 each.

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The Editor, *Applied Biodynamics*

P.O. Box 133

Woolwine, VA 24185, U.S.A.

Phone: (276)930-2463

Fax: (276)930-2475

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Reader Response

The following is a response to Hugh Courtney's request for reader input regarding the future of JPI.

Dear Mr. Courtney:

First, let me begin by telling you I received the Barrel Compost prep, along with the Josephine Porter newsletter of December 2000 (*Applied Biodynamics*, Issue No. 31). I read the newsletter from cover to cover, and while I worked in my flowerbeds this morning, the thoughts of writing this letter persisted so I had to stop my chore and put my thoughts on paper.

The world of bio-dynamics is new to me, in word, but the philosophy behind those words seemed familiar. To give you some background, I grew up on a small farm in Maryland, just north of Baltimore. Our farm did not so much provide us a livelihood, but a place to live. It was a wonderful place to live and grow up, with my mother and grandparents. My grandmother came from "the old country" to America from Austria as a small child. From the time she was 14, she toiled in a sweat factory in Baltimore, and found solace on this farm. Every spare moment was spent on her hands and knees weeding and tending her numerous flowerbeds and enormous vegetable garden. Evenings were spent canning and preserving those precious foods we grew, together, as a family. I was always by her side "helping" and learning as much as I could about the plants and earth. My grandmother was a religious person, but not one to an evangelistic degree. She used to talk about how beautiful God made all creatures and plants and how important it was to nurture and tend these gardens. Chemicals were never used on our farm,

our chickens and geese, enjoyed their spring and summer diet, supplemented with chickweed; the pigs, the fruit and vegetable "leavings". So "organic" farming, was always just plain farming, ever thankful for the opportunity to live on a farm. (I believe every child should have the opportunity to live on a farm, if only for a short while.)

Now many (many) years later, my husband and I moved from the northern part of Maryland to southern Maryland, some nine plus years ago. We purchased a small farm nearly seven years ago that had been left fallow for more than twenty years. This farm had been the home of his great-grandfather 120 years prior. We were both "moving back home". I knew I wanted to do something with the farm myself, and after much consideration, decided to start a vineyard. This spring I planted two acres of wine grapes. In anticipation of having a vineyard, I joined the Maryland Grape Growers Association (MGGA) about three years ago. I felt I could learn a great deal about growing wine grapes from my co-members. The one thing that is stressed over and over again is the need for a "regimented spray program" (pesticides, fungicides, etc.) and would talk about the latest and greatest poison on the market to use. Of course, I told them (MGGA members) I would be growing grapes organically. "Oh no," they've exclaimed many times over, "you can't grow grapes organically!" What nonsense. Wines go back to biblical times, I can't for the life of me imagine there was such a thing as 2,4-D or Roundup back then. I know my co-members are just sitting back, waiting for me to fail; however, armed with a great deal of faith, I will tend and nurture my vineyard bio-dynamically, because I know now, somehow, this is the way for me.

Anticipating this time, I was always on the look out for information about growing grapes organically. About a year ago, in reading *Acres USA*, I learned of a book, *Wine from Sky to Earth*, by Nicolas Joly, which discussed growing grapes bio-dynamically. This method of farming, in general, made a lot of sense to me, and it was through this and searching the Internet I was able to learn about the Josephine Porter Institute. I was grateful to learn of such a place, a place where I could learn more about bio-dynamic farming. A place where I could purchase the BD preps for my vineyard. Then, just a couple of days ago, I received your newsletter of December. Uncertain of what has transpired to date, I come to the point of my letter (at long last!). I read, with dismay, there is the possibility this institute may cease. I would hate to think that now, at

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

BD #508 – Horsetail (*Equisetum arvense*)

} Compost
Preparations

long last, that I have learned of bio-dynamics and JPI, and am ready to begin my journey and life's work, my source for continuing education and preps for bio-dynamics may come to end.

There were a number of questions you posed in your newsletter, a few of which I would like to address. Although I feel it important for one to know how to make their own preparations, I, personally, would rather have a reliable source to purchase the needed preparations so that I may be able to focus my time and attention in tending my vineyard and farm. I would suggest to you that, perhaps, the Josephine Porter Institute be able to continue to make and sell the preps, and teach others how to do that, but emphasis should be made in teaching others about bio-dynamics and how to apply it to their own use and needs, rather than making the preps. This shouldn't be just for farming, all soils should be nurtured, which includes yards and small flowerbeds. Maybe the reason more people do not follow bio-dynamic methods is because they are just plain unaware of the practice and/or how this works.

This comes to my final point. You will note, that I have copied Charles Walters, Executive Editor of *Acres USA*, a wonderful publication and one I also read cover to cover, without which, I would not have learned of bio-dynamics. In the few short years that I have subscribed to his publication, and purchased numerous books from, I don't ever remember reading any articles on the Josephine Porter Institute. I see bio-dynamics as the "missing link" in organic farming. I do not feel the two are different, but really that they are both part of the whole. What I would like to see is the Josephine Porter Institute be able to continue to do the work that you and Josephine Porter dreamed and talked about. I feel this would be possible, if Mr. Walters would publish a feature story (perhaps an interview) to help raise the awareness of bio-dynamic gardening and farming and the wonderful work of the Josephine Porter Institute.

Mr. Walters, I hope you consider this request. Mr. Courtney, I hope you are able to help JPI continue for future bio-dynamic enthusiasts. I know your plan was to "retire" in July on your 70th birthday; however, I hope you will consider "staying on board" a while longer. I feel the time has come for bio-dynamics. After all, the year 2001 is the year of spirituality, the year of Aquarius (incidentally, I'm an Aquarian). In an effort to help sustain JPI, you will find enclosed my check to cover a one-year subscription for your newsletter, as well as, for an Associative Contract.

I want to thank both of you, Mr. Courtney and Mr.

Walters for all the hard work, dedication, and efforts educating people over a period of many years, as to why it is imperative everyone needs to take a more holistic approach to living. Thank you for your time in reading my letter. It was written with only the best of intentions.

That said, I can now return to my chores.

Vikki Childs
Friendship Vineyards
Friendship, MD

Cc: Charles Walters
Acres USA
P.O. Box 91299
Austin, TX 78709

Please Write

We welcome your articles, letters, book reviews and shared experiences of observations in biodynamics. Send to: The Editor – *Applied Biodynamics*, P. O. Box 133, Woolwine, VA 24185.

CSA Gardener Position

Erda Gardens, established in 1994, is located in Albuquerque, New Mexico and is looking for an apprentice gardener to maintain the community supported agriculture program for the 2002 season. Please contact Ben Emmett at (505)281-1143.

The Three Kings Preparation

Given the nature of the times we now live in, where we indeed seem to be in the opening stages of what Steiner termed “The War of All Against All”, it behooves us to ask what steps we can take to turn the tide of events so that we can instead experience the “thousand years of peace” promised by the Prince of Peace. The world wide effort in biodynamic agriculture has not been sufficient to reach the point Steiner so hoped for when he spoke to Ehrenfried Pfeiffer about the importance of seeing that the biodynamic preparations were used widely in the earth. It is probable that he hoped that such would be the case before the end of the century, so that the possibility of the “War of All Against All” would be diminished or ameliorated. Such does not seem to have happened, and indeed, there seems to be a certain propensity for internal strife within the biodynamic movement itself. Simply because we practice biodynamic agriculture according to our own individual interpretation of it does not by any means relieve us of the human failing of ego-centric and materialistic behavior which is so prevalent these days. Such behavior is a root cause of the “War of All Against All”, and seems to manifest as well for some within the anthroposophic and biodynamic movements fathered by Rudolf Steiner as readily as it does between nations in the world.

Facing the fact that the biodynamic preparations have not thus far managed to be used widely throughout the world, are there any other steps which can be taken by those willing to use the preparations beyond what they are already doing? After two year’s personal experience, I believe there is indeed something we can do. What can be done is to take up the use of Hugo Erbe’s Three Kings Preparation, along with the other nine *basic* biodynamic preparations which Rudolf Steiner gave us in the Agricultural lectures in Koberwitz in 1924.

On page 8, we include an article which describes the Three Kings Preparation by German-Michael Hahn of Würzburg, Germany. As well, we include the protocol for its making and use as provided by German-Michael who has worked very intensively with this preparation for the last several years.

To begin with, however, I would like to identify briefly who Hugo Erbe was, and then to take a more direct look at what Hugo Erbe himself had to say about the Three Kings Preparation. Hugo Erbe was born September 8, 1895 in Bad Cannstatt, Germany and died October 13, 1965. Born prematurely, rejected by his domineering father, he was

brought up by his grandmother. It was his grandmother who lovingly awakened in Hugo a love toward and interest in all beings of nature. At the point when Hugo was ready to enter the world of work, he was initially given commercial training to prepare himself to enter his father’s textile business. This prospect for his future was apparently so distasteful for Hugo that after a year of such schooling he volunteered for military service in the war. During his wartime service, while passing an abandoned trench full of trash, he came upon a book amidst the debris that he put in his pocket. Later examination of the book revealed the title: *Occult Science – An Outline*. From that moment forward Hugo Erbe became a life long student of Rudolf Steiner and anthroposophy. After the war, Hugo spent a few years in his father’s business and in 1922 had the good fortune to marry Maria Roschmann, the daughter of the owner of a large bakery in Ulm, Germany. Their marriage was an unusually happy one, without any crisis, and produced four children. By 1924, it was no longer possible for Hugo to work in the family business, since his father could not tolerate any contradiction of the rulership in his textile kingdom. At this point, Hugo took up a more formal study of singing, having been gifted with a rich natural baritone voice. Destiny, however, had other plans, because just as he was to take his first professional singing engagement with the Frankfurt Opera, he became very ill and lost his voice. Although his illness was ultimately cured, his voice never regained its natural strength. He had, nevertheless, been trained in breath control, and tone formation. He had also gained valuable insights into the human organism as an instrument in forming sounds and words. It was during his illness, as well, that he developed a reverence for the WORD (John, 1:1), and added John, the seer of Patmos, and Christian Rosenkreuz as his spiritual mentors alongside Rudolf Steiner.

After recovering from his illness, Hugo was faced with the need to choose a different career path. A place in the family business was now closed to him because of his difficult relationship with his father, while on the other hand, his illness extinguished his hopes for a career as a singer. Thus it was, that at the age of 33, Hugo entered his father-in-law’s bakery business. With the intensity so typical of his efforts, he became a dedicated student of this new profession, and entered deeply into the being of the grain plant. His studies led him to the development of remarkable new methods of bread making. Using a special

combination of honey and pea flour, as well as wine, he created a leavening agent that he ultimately patented in 1937. His efforts with new recipes generated a substantial increase in the demand for the products of the bakery. The resultant prosperity of the bakery, and a café that he opened alongside the bakery allowed Hugo Erbe a certain amount of leisure to travel about the country. His travels with a wartime friend whom he had employed as a chauffeur allowed him to devote considerable time to an observation of nature. He and his friend were able to gather one of the most comprehensive collections of minerals to be found in private hands at that time. Hugo's diligent study of spiritual science and his devoted practice of Rudolf Steiner's spiritual exercises allowed him to build on his childhood awareness of the nature spirits. He attributed his success in acquiring a significant collection of minerals to his ability to keep up a good relationship to the gnomes, the earth spirits. During this same period, Hugo entered into a study of human physiology and the relation of human organs to healing plants, metals and various mineral substances. He also developed close relationships with several physicians. In addition, he enjoyed friendship with a number of musicians and artists, and was acquainted with the author Werner Bohm. Erbe was especially interested in the anthroposophical writings of Bohm, who made an exhaustive study of everything to be found in Rudolf Steiner's work on the subject of the wisdom of the stars. Bohm's work was intended to help with a renewal of astrology and, by using Steiner's insights, Bohm contributed to the developing field of "astrosophy" with the work *Cosmos, Earth and Human Beings*, which was published in 1964 in German some five years after his death. Erbe was also acquainted with the forester, Viktor Schauburger. One wonders if Erbe was not the peasant farmer described by Schauburger as stirring clay in a barrel of water, while tone-singing at the same time prior to sprinkling his fields with the resultant stirred clay water. (See Callum Coats, *Living Energies*, p. 268.)

Because of Erbe's forthright and plainspoken opposition to Nazism, he was advised to relocate, and sometime in 1933 or 1934, he moved to a small twenty-acre farm in the region of Markdorf near Lake Constance. It was here at "Gully Farm" that Hugo Erbe began a concentrated study of Rudolf Steiner's Agriculture Course and to involve himself intensively with gardening and farming. With his typical intensity and continuing meditative effort, he conducted a great deal of research, both practical and esoteric, which led to the development of entirely new grains derived from wild grasses. His esoteric research, and what he felt was a clear call by higher spiri-

tual beings, also led to the development of an entire constellation of new preparations intended to take Steiner's initial indications to a higher level. With what appeared to his close friends to be well developed spiritual scientific insight, rather than intellectual abstraction, Hugo Erbe developed a total of twenty-one new biodynamic preparations (see sidebar below) as supplements to Steiner's original nine given in the Agriculture Course.

Making and using the preparation

What follows is a paraphrase of Hugo Erbe's own description for the making and using of the Three King's Preparation as detailed in the chapter "How to Make the Biodynamic Preparations," which he contributed to the book, *Preparations for Promotion of elemental Working of Forces in bio-dynamic Agriculture* (in German).¹ The Three Kings Preparation is identified as the eighth of the twenty-one special preparations, which Hugo Erbe gifted to biodynamic agriculture. It is one of the two special preparations which Hugo Erbe designated specifically as "sacrifices for the elemental world." First are listed the three primary ingredients in equal portions as follows:

- 1.05 ozs./30 gms. Aurum metallicum D2
- 1.05 ozs./30 gms. Frankincense
- 1.05 ozs./30 gms. Myrrh gum resin

These three substances are ground together using a porcelain mortar and pestle until a fine powder is produced. This powder is then thoroughly mixed with 1.75 ozs./50 gms. of rainwater and 1.75 ozs./50 gms. of vegetable glycerine until an emulsified or colloidal state is reached. This emulsion can be used immediately after preparation, but it also remains effective for years if stored in an airtight, non-metallic container in a cool, dry and dark area.

For use, about one teaspoon of the preparation is added to approximately 2 gallons plus 2 cups of warm rainwater, or sun-soaked pond water. Stir for one hour starting at 1:30 PM using a non-metallic container, with a wooden keg or bucket being the first choice for a stirring vessel. The

We will hope to provide additional information in future issues of *Applied Biodynamics* of Hugo Erbe's special preparations. Also, we anticipate that an English translation of Hugo Erbe's work will be forthcoming from Schaumburg Publications. If you would be interested in encouraging such a publication, please express your interest, both vocally and/or financially by contacting Schaumburg Publications, 1432 Mohawk Drive, Schaumburg, IL 60193, (630) 351-2444.

method of stirring is the same as is used for the horn manure or horn silica preparations, that is, stir in the usual biodynamic fashion. It is particularly important in the case of the Three Kings Preparation that the person stirring be fully conscious of and focused on the purpose to be accomplished through use of this preparation.

After stirring, it is to be sprayed out in the etheric-cosmic inbreathing phase of the late afternoon on January 6, Three Kings Day, also known as Epiphany. The person spraying walks around the perimeter of the area to be protected and stops about every 55 yards (+/-) to spray once in the direction of the neighboring fields, that is, aim the spray *away* from the center of the property to be protected. It takes about ½ gallon (+/-) to cover 3,280 feet of boundary or the perimeter of 16 acres. (Please note: the perimeter of one acre is 835 feet +/-). In a certain sense, one is forming a magic circle of protection around a particular area.

Erbe specifically termed the Three Kings Preparation a “sacrifice” for the elemental kingdom, and it was to provide protection against the working of opposing powers. These opposing powers are referred to in Rudolf Steiner’s spiritual science, as Lucifer and Ahriman and they stand opposed to the being of Christ. The three gifts of gold, frankincense and myrrh were brought by the wise men from the orient as sacrificial offerings to the Jesus child in Bethlehem. Erbe states that according to Steiner’s representation, gold was brought as a symbol of outer wisdom-filled power; frankincense was a symbol of the sacrificially hovering cosmic ether in which the spirit lives; and myrrh served as a symbol of the victory of life over death. In an additional interpretation by Steiner, gold serves as an image of the wisdom of the past, frankincense represents the transitory nature of the present, and myrrh is a sign of forces pointing towards the future. Initiates throughout the ages valued these three substances as signs for the awareness of spiritual events that take place behind the physical forms of appearance. The three sacred substances in the Three Kings Preparation serve as sacrificial offerings and as a sign of the working together of spiritual beings in the earthly realm. At the same time, this preparation is a calling upon the divine Trinity, and has the effect that elemental beings that have become malevolent feel themselves repulsed and in withdrawing, lose their power.

Use of this preparation is a request for the help of the spiritual world in our efforts to overcome threatening and harmful powers. By its use, we create a “magical circle” that malevolent beings recognize as such, while at the same time these beings realize that they are recognized for their negative working. Such recognition forces them to retreat from this “magical circle.” Erbe experienced

repeatedly that malevolent beings such as frost and winter giants cannot penetrate the line made in drawing this magic circle by spraying the Three Kings Preparation. Erbe felt that a water form was required in providing these three substances as a sacrificial offering rather than a smoke or incense offering that had been the case previously in human history. Thus the Three Kings Preparation is now available for biodynamic agriculture through the work of Hugo Erbe.

At this point, I would like to quote a few sentences from a letter received from Jennifer Greene dated November 30, 1999.² In that letter, which served as my own introduction to the Three Kings Preparation, she states the following:

“Hugo Erbe, a long time biodynamic farmer in Germany (1895-1965), had a very close connection with the Elemental world. After the bombing of Hiroshima and Nagasaki, he observed a massive disruption and flight of beneficial elemental beings from his farmland. They were being demonized. As a healing for the damage done to the earth organism, he developed this preparation out of the gifts of the Three Wise Men – the gifts of gold, frankincense and myrrh prepared as a biodynamic preparation. He discovered that these substances are able to:

- Be an encouraging live elixir for the elemental beings well disposed to us through the gold,
- Lead the elemental beings back to their favorable connections through the frankincense,
- Help our higher ego to take the lead over bereft and abandoned groups of elemental beings.”

It would appear to me, in light of the events in the world today, it is increasingly important that more and more people must consciously take up the use of this preparation and thereby express a willingness to work with the elemental kingdom, whether we have a direct awareness of them or not. Humanity has so frequently ignored and betrayed the elemental beings by our desecration of nature. The mere fact that these beings are invisible to the majority of human beings does not mean they do not exist, and the sooner we take some sort of positive action that provides a message to them that we wish to work with them, the sooner we can counter much of the chaos so apparent in the world. No other action on our part can send this message to the elemental kingdom quite as well as our use of the Three Kings Preparation. There is one quite fundamental warning that I must issue to those who would take up the use of this preparation: **under no circumstances should one use the Three Kings Preparation unless one has first used all nine of the biodynamic preparations on the area to be treated.** This is a

necessity because the nine biodynamic preparations serve to balance as well as to ground and enhance the existing forces, thereby establishing a foundation for the elemental kingdom to build upon. Bear in mind that the biodynamic preparations need to be regarded as forces, not substances. To apply only the Three Kings Preparation is the equivalent of placing a fence around livestock, thereby securing them from predators, but failing to ensure that the pasture or hay supply is adequate in the area where they are enclosed. That is why it is of utmost importance that one should make an additional commitment to continue to use, in a diligent manner, Steiner's nine basic biodynamic preparations on the area treated with the Three Kings Preparation. When using the Three Kings Preparation, you are in essence sending a message to the elemental kingdom that here within a "magic circle", they will be provided a safe haven as well as the profound spiritual nourishment of the biodynamic preparations. However, failure to provide that nourishment both before and after using the Three Kings Preparation is tantamount to another betrayal of the elemental world by humanity. *We need not betray them again.*

Notes

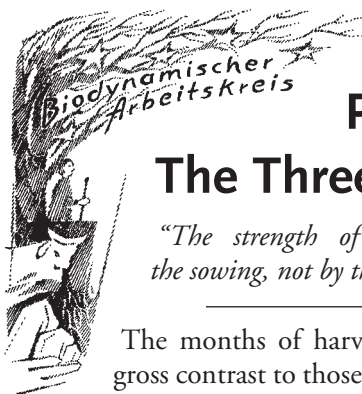
- 1) Hugo Erbe, *Präparate zur Förderung des elementaren Kräftewirkens im biologisch-dynamischen Land- und*

Gartenbau (Tellingstedt, Germany: Lohengrin-Verlag 1983). (A copy of this publication can be obtained by writing to: Lohengrin-Verlag, Mühlenberg 12, D-25782 Tellingstedt, Germany; e-mail: <Lohengrin-Verlag@t-online.de>.)

- 2) Jennifer Greene is Director of the Water Research Institute of Blue Hill, Maine. She credits Barbara Booth, who is a Waldorf High School Coordinator in Santa Fe, New Mexico as the one who introduced her to the Three Kings Preparation.

Supply Information

The ingredients to make the Three Kings Preparation are available through JPI. Once made, the quantity supplied by JPI covers a large area, upwards of ninety contiguous acres of boundary. The cost is \$20.00 plus shipping and handling. To order, call (276)930-2463, fax: (276)930-2475 or write: JPI, P. O. Box 133, Woolwine, VA 24185. While four of the ingredients can be found from sources other than JPI, aurum D2 cannot generally be dispensed without a prescription, and is available only in small quantities through JPI. Please note that while frankincense and myrrh can be obtained through health food and herb shops, check with the supplier to ensure that these ingredients are irradiation free.



German-Michael Hahn

Preparation Beings: The Three Kings Preparation of Hugo Erbe

"The strength of an age is measured by the sowing, not by the reaping."

The months of harvesting in our time form a gross contrast to those of former times. When, for instance, we take the harvest pictures of Millet, the painter of the peasant life of old, as message of the intensive human work on the organism of the earth, then the lonesome harvest mood of the modern farmer becomes manifest, who has to manage the partial and full mechanical procedure. Not to mention the consequences and confusion of storage and marketing. If we go back a step further to the previous sowing, we find a corridor, devoid of human beings, that with highly mechanical, with

fungicide sprayed seed, should foster growth: reduction of the living organism Earth to, at one's pleasure, an exchangeable substratum for the production of – if necessary gene-technically altered – FAST FOOD! To fill these "desecrated" corridors with new life, to confront this materialism with an idealism is one of the most excellent strengths of the biological-dynamic preparation-beings in the hands of a spiritual farmer.

When the coming Christmas time with the Twelve Holy Nights approaches its peak then the festival of the Three Kings comes near. On Three Kings Day the intense time of inner contemplation can bear its first fruits. Hugo Erbe was the one who cultivated this time many decades ago. He possessed the special gift of contact with the elemental world,

so that he could introduce an expansion of the preparations created by Rudolf Steiner. In addition to preparations that fit directly into the context of the "Agriculture Course" (e.g., calcium, loam and nitrogen preparation) he developed also preparations that arose from his insights into the elemental world. After the atomic fallout of the 1940s he noticed suddenly a desertification of his acreage in the Black Forest. He was able at that time to make harmless the demonizing by means of his Three Kings Walk and the substances gold, frankincense and myrrh.

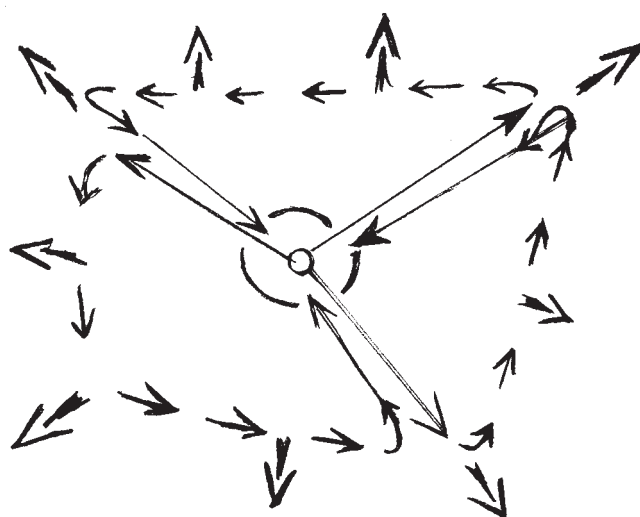
If now we grind and dynamize the Three Kings' gifts for one hour at midnight of New Year's Eve, we do it trusting a communication of Rudolf Steiner's to Herbert Hahn that tells that the Folk Spirit frees us for a few minutes during which resolutions made receive a strong force effect toward their realization.¹ The grinding is best done in a large, strong glass or porcelain dish, since other mortars are often too small for sufficient force to be generated with the pestle to pulverize the coarse-grained frankincense resin and blend it with the other two substances.

The time from New Year's Day to Three Kings Day belongs to the Twelve Holy Nights and is thereby reserved for spiritual work. Perhaps one or another Demeter (biodynamic) farm can be provided with the dynamized substance in this time period. Thus further positive centers of power can be created that give life to the countryside.

Then on Three Kings Day we need to rake the coals in order to warm the stirring water. The following one-hour stirring at the steaming preparation pot belongs to the first peak that the yearly preparation-dance introduces. The freeing of the etheric oils can bring to our attention that the elemental beings are "disenchanted" from the substances and are announced to us. Afterwards the storage containers that we bring along are filled and stowed away in the backpack.

After a brief meditation the participants move along to the open places of the circle, around an area on which the preparations shall work. (The circle is divided up into segments, each of which is treated with the preparation by two people; see figure at top of next column.) It is a good idea to cover each segment by two people, since one person can do the work with the preparation with a small bucket and hand brush, while the other carries the backpack and keeps an eye on the course to be followed. In any case it would be a good idea, before the actual "walk", to walk around the preparation circle because a consciousness, an experiencing of the preparation island that is inscribed in the countryside, is found.

In the setting out of the Three Kings Preparation the liquid is sprayed in the circle toward the outside, so that



even in the case of a change of direction of the circle a virtual radiant wreath comes into being. This should have the effect that malevolent elementals lose their strength, also that they have the possibility of adjusting themselves back into the order.

As the elementals dip into the force field of the radiant wreath they receive new provisions for going to work on the current problems. In this way we create – as with all other uses of preparations – by free human decision, islands for the working of the elemental world.

Without these possibilities of regeneration the elemental beings would go hungry, finally turning away from us, turning against us.

Method

- 30 grams Aurum D2
- 30 grams Frankincense
- 30 grams Myrrh

This amount is sufficient for approximately 300 liters of water.

- 1 hour dynamizing of gold/frankincense/myrrh at New Year. Afterward mix with 50 grams glycerine (derived from organic fat). A viscous emulsion develops that should be sealed in a glass container.
- January 6th – begin stirring from 1:30 PM on (because of "elemental rest"; the time the earth is in ethereal breath; verbal communication of Rudolf Steiner to Rully).² To 100 liters water we add 65 grams preparation emulsion. In cold weather this will be very thick, so stir well-sunned rain or pond water for one hour (one person), forming a deep vortex and constant change of direction.
- January 6th – 2:30 PM. Fill preparation into containers (plastic 1 gallon bottles are lighter.)

- Distribute preparation into area of land, approximately 1–2 liters per kilometer. The Three Kings water is sprayed toward the outside of the area every 10 to 50 meters on the vegetation-covered land, also if covered with snow.
- Time needed is about two hours for 5 to 8 kilometers, depending on kind of terrain.
- The Three Kings water must completely encircle a definite area.
- For the separate segments of the circle there should be exact descriptions prepared, otherwise exact knowledge of the way. At forks and changes of direction clear marking should be set up, on vertical surfaces in case of snow. Return of the various groups should be monitored by one person who knows the whole circuit and in case of stragglers (twisted ankle, for example) can go to meet them.
- For the organizing of parking, it is good if group B drives in the car of group A to point II, then walks to point III. Group A walks at the same time from I to II and arrives, for example, when it is getting dark. It will be easier for each group to find their own car. Then all go back, return borrowed keys (perhaps with tea and cookies).
- Each person should keep an eye on the whole circuit, with the others, and also in the course of the year.

Note

While frankincense and myrrh resin are available without

problems from pharmacies and similar sources, aurum is only available in D3 potency. The D2 potency used by Hugo Erbe cannot be sold by pharmacies because of pharmacy laws, and can only be obtained with prescription. Weleda, because of increasing requests, is making the D2 potency available, which however due to the reasons given above is not available in pharmacies. For this reason a central place of distribution has been agreed upon, from which aurum D2 is available at cost. Written orders (see page 8 for orders within the US and Canada) to German—Michael Hahn, Im Hirschlein 9a, 97080 Würzburg, Germany.

Michaelmas 1997

(Translation from German text by Ben Emmett, 1998)

References

- 1) Herbert Hahn (1890-1970) had contact with Dr. Rudolf Steiner and was one of the first teachers of the Waldorf School in Stuttgart.
- 2) Franz Rully (Rulniewicz or Rulni) was a co-worker in the garden of the Goetheanum and had contact with Dr. Steiner. Later, Franz Rully was a Demeter advisor.

German-Michael Hahn manages a 2,000 hectare forest and is part of a biodynamic working group in Würzburg, Germany. Ben Emmett has gardened biodynamically for the past 35 years in Cedar Crest, New Mexico.

Protocol for Hugo Erbe's Three Kings Bio-Dynamic Preparation

The protocol for this preparation was sent by German-Michael Hahn who works very intensively with this and all of the other biodynamic preparations in Germany, in the Würzburg area. He manages a 2,000 hectare (hectare = 2 1/2 acres) forest, 500 hectares is managed biodynamically. He also works with the Sensitive Crystallization method and the Steigbild (capillary dynamolysis) method for quality control.

- This preparation is **not** an “area” preparation (see Figure A on next page), but rather an “encircling” preparation, that is to say that it is sprayed **around** the area to protect the boundaries (see Figure B).
- Using a whisk broom, spray the material always toward the outside to keep away adversarial counterforces, and by this means, offer them reconciliation.

The proportions

- 30 g Aurum metallicum D2 (gold)
- 30 g Olibanum (frankincense)
- 30 g Myrrh (resin myrrh)

In a porcelain mortar, crush the material for one hour. At the end, add:

- 50g Rainwater
- 50g Plant Glycerine

and continue the process, as above, for the last five minutes.

- The preparation of the gold, frankincense and myrrh with the mortar and pestle is done on New Year's Eve for one hour from 11:30 to 00:30. This is a very significant time.
- This somewhat fluid substance after a short time

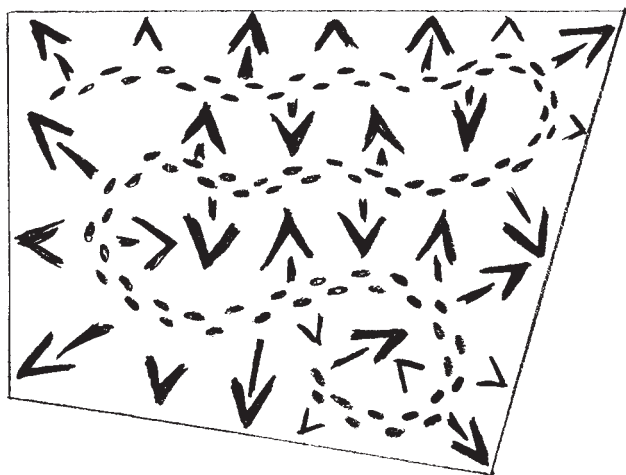


Figure A is an area application, i.e., BD #500.

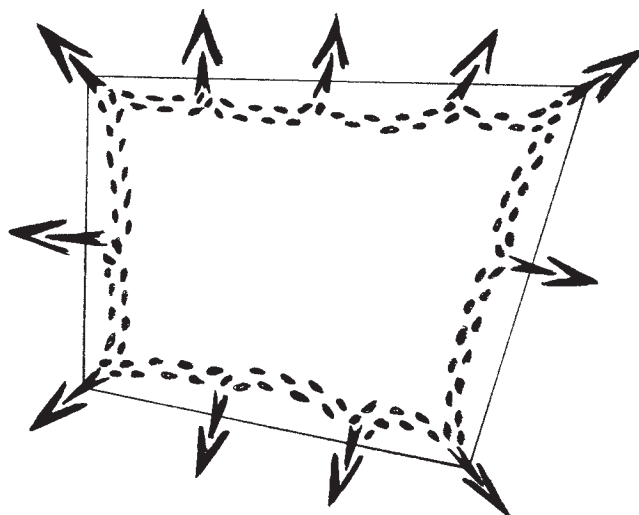


Figure B is an encircling, or perimeter application, i.e., Three Kings Preparation.

becomes a tough paste which can be only dissolved in about 60° C (140° F) water.

- The material should be put in a non-metallic, air-tight container and this will hold the forces; it can be kept for an unlimited time.
- On the 6th of January stir the preparation from 13:00 to 14:00 (11:00 to 13:00 there is an elemental quietude) and then late afternoon, around 16:00, when the etheric in-breathing of the earth organism begins, apply the preparation in the manner described above.

The amount of prepared substance and the amount of water

- Use about 5 ccm per 8 liters of water (lukewarm rain water or water from a pond that has been exposed to sunlight). A further example:

50 ccm use 80 liters H₂O
100 ccm use 160 liters H₂O

- The stirring should take place in a non-metallic vessel and the process should be the same as for the stirring of the Bio-Dynamic horn-manure (#500) and the horn-quartz #501 preparations, with the change of direction and strong vortex formation.
- The preparation, in its paste form, must be thoroughly dissolved in 60° C (140° F) water; if it is mixed in the luke-warm water in the larger vessel first, without first being dissolved, it will clump up and not dissolve.
- For 1 km (1000 m) of boundary 1–2 liters of stirred preparation is needed.

About: 5 ccm paste covers 4 km of boundary
50 ccm covers 40 km of boundary
100 ccm covers 80 km of boundary

In covering the perimeter of the territory to be treated, it is best to take a small amount of preparation in a small enough container, so that the amount – 1 to 2 liters per 1 km (1000m) – is apportioned out.

To sum-up

30 g Gold
30 g Frankincense
30 g Myrrh
50 g Rainwater
50 g Glycerine
190 g Paste (ca. 170 ccm Paste)

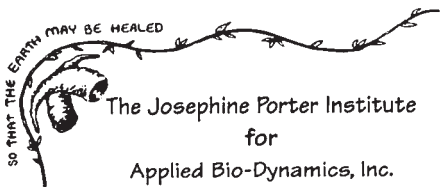
- 5 ccm for 8 liters H₂O
- 50 ccm for 80 liters H₂O
- 100 ccm for 160 liters H₂O

German-Michael Hahn and Family
Würzburg, Germany

Thanks to Jennifer Greene of the Water Research Institute of Blue Hill, Maine for furnishing and translating the above protocol. Thanks also to Lloyd Nelson for the sketches on pages 9 and 11. Lloyd is a former JPI staff member and gardens biodynamically at his family farm in Green River, North Carolina.

“Now we must form the picture that in winter the earth is most of all self-contained, enclosed in itself. It has drawn back everything of a spiritual nature which it had allowed to stream out from itself during the summer. Hence in the depths of winter the earth is more earthly, more truly itself, than at any other time.”

Rudolf Steiner – *The Four Seasons and the Archangels*, p. 14



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

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