



Applied BIODYNAMICS

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Issue No. 108



Old King Farm: Exploring the Magic
Peppers Revisted
Freedom, Love, and Goodness, Part 2

From the Editor

Somehow, the current decade seems even more contentious than the last, fraught with events leading to ever greater human struggle. Consider climate change, the after-effects of Covid, and the rise of artificial intelligence, to name a few. Absent, at least from most reporting, is mention of the foundational practices that once motivated Americans to work together, raise strong families, and follow a seemingly moral perspective in their daily lives—essentially developing within themselves what the founders might have referred to as intrinsic human values.

Fortunately, human life is synonymous with change, and so, the worries that seem to occupy our thoughts today may become less significant tomorrow—not because they have gone away but because humans can only grieve for so long before they seek to create solutions.

Some of those solutions are suggested in this issue, specifically the interweaving that allows life to be lived slowly and harmoniously within the cycles of Earth wisdom. The residents of Old King Farm near Rutland, Vermont, practice principles of agricultural stewardship that have been in place for generations. They draw not only on biodynamic agriculture as taught by Hugh Courtney, JPI's founder, but also strong Eastern traditions that likewise rely on the blessings of divine forces to ensure that life as we know it continues. Though not all biodynamic

farmers lean as strongly into the existence of such forces, Old King Farm's Dr. Pelechaty knows that not only are they present on his land, as witnessed by his teachers, but that they are a recognized aspect of the Eastern deities he has studied. Read more as he discusses the principles he applies to the farm.

For those following Steiner's foundational practices and seeking to deepen their perceptions into the future, Stewart Lundy offers thoughts about the art and science of peppering and why it works so effectively, helping farmers reduce pests without resorting to poisons. Read his essay, *Peppers Revisited as Microscopic Images of Eclipses*, to learn more.

Finally, Max Leyt Treinen concludes his essay on *Freedom, Love, and Goodness*. As Steiner sought not only to encourage human evolution through our freewill choice of the pathway to love, so Treinen's essay reminds us, through Steiner's writing, that our lives do express our choices. He encourages us to consider whether or not we are traveling the path that leads to freedom and love?

Humans of previous eras generally tested a new thing carefully. They wanted to be certain of its value before including it in their lives. The articles in this issue remind us that anything worth devoting ourselves to—from farming to how we think about our lives on Earth—works best if grounded in natural forces. Only then can we be confident that we stand in the company of those who have come before—a long line of the children of Earth, committed to the continuance of a healthy, sound, physical, and spiritual existence.

Mary Maruca

(On the cover) View of Old King Farm. Prayer flags show that something special happens here. Photo courtesy of Old King Farm.

Applied Biodynamics

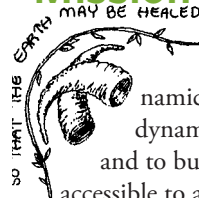
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The mission of the Josephine Porter Institute for Applied Biodynamics, Inc. is to heal the Earth through Biodynamic preparations, research and education, and to build a dynamic network so our legacy is accessible to all future generations.

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News From the Farm

Ben Nommay

Hi folks, it's almost Summer Solstice! Days are long and the to-do list is ever growing. The identification list of plants and the size of the night time orchestra is growing too!

We have been making compost with the manure from the cattle and debris from the garden to provide the basis of fertility for growing our own food and supplying the Pfeiffer Field and Garden Spray with necessary nourishment.

We had the first new life born on the farm—an adorable heifer calf. She has dappled spots on her front end and a white tail. We're accepting name suggestions!

We've also been bonding with the neighbors by sharing equipment and knowledge to unite our small community here in this idyllic valley in Floyd County, Virginia. Grazing the cattle on resting fields at Riverstone Organic to our south and Spikenard Honeybee Sanctuary fields to our north has provided diverse forage for the cattle. In return, the cattle provide nutrient rich manure for us, and has allowed our pasture to grow very thick. When the cows move away from Riverstone or Spikenard, they bring a little of each of these places with them, while offering some of our JPI nutrients to these adjacent lands.

As Karl König says in *Earth and Man*, cows create meadows. By their grazing activity, cows tend to encourage flowering plants that offer up nourishment, not to the cows themselves but to the greater cosmos. Here we glimpse an inner kinship between cows and honeybees. Wherever a cow goes, it tends to have a bovine effect on the land. Human beings, even at our best, have a humanizing effect on the landscape. The cows participate in transforming the land into something new, fruitful, and true.

Thanks to our growing community connections, a neighbor has offered to let us cut hay from his unused pasture. With an offer like that, JPI is able to secure high quality clean hay for our cattle, along with access to a pasture on which we will be able to perform future biodynamic research.

Knowing we will save considerably on the cost of buying hay each year, we have purchased new-to-us hay equipment. This is a big step towards JPI providing our animals with nourishment from our own resources. We will collaborate with neighboring operations to put up the hay together so we can cooperatively share some of the bounty too.

JPI also hosted a spring workshop here on the farm where we had 15 attendees from all over the country—as far away as California, Florida, Maine, and beyond! Everyone convened to share a hands-on learning experience making some of the preparations. We generated a lot of love for each other and the earth that weekend, which we put into the preparations.

These will now hang on the barn throughout the summer months, then be buried in the autumn at our fall workshop, October 6–8. Come and join us. We will be assembling the other preparations for the year and picking up where we left off at our spring workshop! The cycle continues for another year of growth.

Thanks to all of you—our readers and clients—for all your support. The JPI farm is continuing toward the ideal of the self-sufficient farm organism. To put it simply, we couldn't do this without you.



Old King Farm: Exploring the Magic with Dr. Orest Pelechaty

Mary Maruca

Dr. Orest Pelechaty describes himself as neither a Steinerian, nor an antroposphist, but rather as one who follows a parallel track that uses the best of a number of agricultural principles. He explains also that he is a doctor of Eastern medicine, a practitioner of western herbalism and aromatic medicine, and the proud custodian of a twenty thousand book library pertaining to mystical and occult topics. As a lover of ancient knowledge, he jokingly acknowledges that he still grieves the destruction of the library at Alexandria in Egypt eons ago. Most of the library he now stewards was endowed by Robert Lacy, a scholar who spent 40 years collecting the books. As a hermit for the last 20 years of his life, Lacy focused on alchemical studies, among other topics.

Dr. O, as he is fondly called by those who know him, explains that for most of his life he has had premonitions of apocalypse. So finding an agrarian area to develop self sufficiency was a long time goal, one that he and his wife have manifested at Old King Farm in Vermont.

Old King Farm, established in 2009, consists of 102 acres. Like most land along the east coast of the United States, it has a rich hunting, foraging, and agricultural history dating back to Native American use. Dr. O and his wife, Susan,

caretake these acres now, after closing their New Jersey clinic where they integrated acupuncture, homeopathy, and other healing modalities. At Old King Farm, their dedication to healing has been extended to the land, where biodynamic agriculture and other practices enliven the soil. His thoughts about the farm follow.

Q: What was the condition of your 102 acres when you bought it? Say a little about the history of the land, as well as the meaning of its name and the vision you continue to hold for it.

A: During the first decade of the twenty-first century, my wife, Susan, and I felt that cataclysmic changes might soon be impacting life on the East Coast. So we started seeking a refuge where we could ride out the storm. Initially we considered Hawaii but destiny had other places in store for us. Events brought us to the lower Champlain Valley, to a bucolic landscape steeped in history. The land we now steward was owned for generations by the King family. The wet clay on the farm produces prodigious grasses, as well as various medicinal plants. In the 1800s, our acreage was used for a merino sheep farm. In the 1900s, the farm transitioned to dairy, and eventually it became a haven for artists.



Sky and earth meet to create beauty at Old King Farm. All images used are courtesy of Old King Farm.

So we named it Old King Farm to honor those who came before us. In the vessel of these 102 acres, we placed our healing ministry called Odhyana Kandro Ling, Tibetan for *Holy Garden of Angels*. We also hold space for Blessed Land, the home and gardens of our partners, Rick Richmond and Donna Visco, teachers of Pranic Healing. Over the years that we have stewarded this space, many souls have come as helpers, co-creators, and celebrants on retreat here on the land. Also quite a few short and long term seekers have been drawn to the geomantic uniqueness that is a palpable part of this landscape.

Q: What were some of the first things you did to transform the farm into what it is today? Was the transformation of the land part of a long-term plan? If so what were its components?

A: Besides housing a Buddhist nun and then inviting a series of high lamas to offer blessings, I began conducting fire pujas according to the appropriate times on the celestial calendar.¹ We also engaged with others to help determine how to manifest a healing and retreat center here, whose mission would be to offer service to others for the next seven generations. So we have had visionaries, clairvoyants, engineers, farmers, permaculturists, shamans, lamas, yogis, agronomists, and leaders in biodynamic agriculture all contributing their ideas, insights, critiques, and guidance. Most importantly, we learned to listen as the land manifested its extraordinary energy. From the high oracle of the Kingdom of Bhutan to the United States Department of Agriculture, to local folks, we have happily welcomed all who have come our way with good thoughts and advice.

Q: It strikes me that you are doing something really different at Old King Farm since you incorporate Buddhist beliefs, biodynamic agriculture, other forms of agriculture, and medicinal practices not just for the land but also for the people. How did you bring all these together and why do you consider them all important?

A: My entire life I have been passionate about collecting knowledge, especially of a higher caliber such as that of the Wisdom traditions. I have spent my professional life as a holistic physician rooted in Oriental medicine even while studying a range of other healing systems. I have long realized that the health of people is inseparable from the health of the food they consume, which means, of course, that the soil needs to be robust and the environment healthy. Logically, it seems to me, as we pursue healthy lives, this effort can only lead us to develop wider and deeper understandings of our interrelationships with all of Life. This awareness is only just beginning to dawn in a bigger way in the West, but has been known and taught by luminaries in most of human cultures since the beginning of written

history. At Old King Farm, we are only sharing the healthy protocols that the wise ones before us laid down for all of us to follow—not just to benefit ourselves and our families but for all parts of this web of Life.

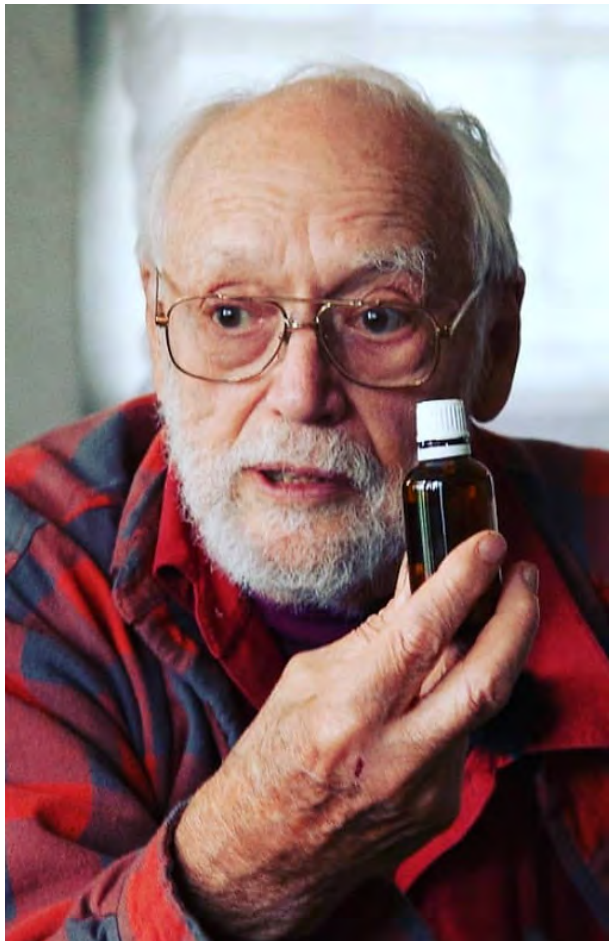
Q: How did you become aware of biodynamic agriculture, and did you work with Steiner's principles on your land from the beginning? What are some of the first steps you took to create a biodynamic environment? How do you continue to grow this aspect of the farm? Are all 102 acres under biodynamic agriculture status?

A: I suppose that nature and nurture both brought me to biodynamics. I was conceived on a farm not far from Ghent, New York, an area that at the time was a hot bed of biodynamic awareness and experimentation.² Yet my parents moved to New Jersey, and it was decades before I discovered theosophy and ultimately Rudolf Steiner.

Being a student of history, religion, and philosophy, as well as the child of Ukrainian refugees who had escaped from Stalin's reign of terror, it was in my genes to love the soil and seek only natural and real foods. My study of the work of Weston Price was not so much a revelation as a confirmation of what I already believed. Stories of *Chorno Zem*, the Russian term for the black earth of Europe's bread basket, and my own experiences helping my grandparents maintain their garden and orchard using natural practices in the 1960s demonstrated the basic organic principles I later became exposed to in Steiner's work. I also spent time attending sweat lodges at Chestnut Ridge, encountering Eurythmy in Princeton, and becoming aware of Waldorf schools as introduced to me by my staff when I led our New Jersey clinic. So when I became a gentleman farmer here in Vermont, the first thing I was inspired to do was to seek out biodynamic support!

Somehow I was guided to Ron Krupp, aka "The Woodchuck," who conducted two rounds of soil testing (he could not believe the mineral richness of our soils). He introduced us to Peter and Krystyna Jensen who had a twenty-acre farm 3 miles away, and, as anthroposophists, were practicing biodynamic methods on their land. Under Peter's mentorship, I met my teachers, Dr. Basil Williams and Hugh Courtney. As their knowledge and wisdom seemed priceless, we provided a platform for them to teach at our annual BioDynamic Spring Fling intensives. Indeed, to stir and spray preps onto a hundred acres required apprentices, even if only for Memorial Day weekends, and thus our Spring Fling brought out students for these wise teachers, as well as willing hands to spray the biodynamic preparations across the land.

As Peter would say, quoting Steiner, "Farming is a practical matter." The gourmet feasting, meditations, hands-



Hugh Courtney, JPI founder and Old King Farm teacher

on-training by healers all raised the vibration here, while the live music concerts, especially with The Dharma Bums playing jazz ragas while the kids roamed the spring time meadows, painted “the landscapes with Light.” All of it made the elementals and devas rather overjoyed.

Q: What is pranic agriculture? How does it differ from biodynamics? Do you blend them with other practices such as alchemy? Also, how do you feel these philosophical strands interweave in a practical way across the landscape?

A: Because we live in extra-ordinary times, we have found it necessary to use innovative methods and strategies. As our world shrinks, it seems that our culture has unprecedented access to the entire spectrum of human knowledge in the palm of our hands. So it should be no surprise that at Old King Farm we approach the challenges of our current and potentially future environmental calamities by drawing on various systems of regenerative agriculture and ecological healing. As a repository of useful applied knowledge and a seed bank of the highest spiritual traditions, we consistently aspire to understand, put into practice, and pass onto future generations the best practical techniques in a



Dr. Orest Pelechaty, Dr. Basil Williams, and Susan Pelechaty

condensed, essential form. For me personally, having been blessed with remarkable good fortune to meet with, study, and be guided by some of the best teachers and masters of my time, I cannot do anything less than try to share what I can with others.

Professionally my training, studies, and practice are best described as *blended medicine*—pragmatically I use tools and techniques from multiple systems. Spiritually, my life’s long, relentless quest for higher truth has led to my ordination as an *interfaith minister*, ecumenically serving others through the language and symbols they feel most comfortable with. Thus, when faced with the question of how to heal Earth’s ecological crisis as it is being expressed here where we live, and how to do so with minimal expense of money and resources, while achieving practical results quickly, I, of course, sought out whatever approaches I could find that focused on natural agricultural practices. Over the years, we have incorporated biodynamics, permaculture, pranic agriculture, Jadam, indigenous processes, and more. As the primary steward of this land, and the chief architect of this hugely ambitious endeavor I see my role as making sense of these things and avoiding a mixed up *tukpa*, a Tibetan culinary word for a random stew, a kind of failed goulash. This was used by some of my gurus to describe the chaotic medley that can result when there is a lack of intellectual rigor and an over enthusiastic mash up of things.

Let me give an analogy. When approaching the health of a human being holistically, we can design a program that includes: dynamic exercise (yang), yoga stretching (yin), wiser food choices that promote elimination and specific supplements that add minerals and other necessary elements to the body, as well as gentle herbal teas.

We might suggest a homeopathic remedy or prescribe a traditional Chinese medicine formula. We do this while the person continues their chiropractic, massage, and psychotherapy. Using such an approach, the potential for “miraculous”



Dr. Basil Williams with Spring Fling participants, taken from Old King Farm archives.

results is high. Thousands of my patients have benefitted profoundly from such an approach. This does not fit the dominant materialist medical perspective, however, and surely does not allow for research studies that differ from the scientific model of trying to isolate a single variable and determine if that is the “magic bullet.” Neither human beings in the real world, nor living ecological systems work that way! As William Blake said in the early 1800s, “Now I lay me down and pray to God for me to keep—from single vision and Newton’s sleep.” We cannot expect to do well into the future shackled by *dogmatic scientism* when practical answers lay in closely observing Nature and humbly working with a *spiritual science*, as Steiner offered.

In the same way, we use different approaches on the land, based on the need. Thus, pranic healing—a modern training in a timeless system of energy healing—assesses and adjusts the prana or life force in an organism to strengthen and harmonize it. When applied to plants, it offers wide possibilities. Since Steiner said to treat the farm as a single organism, a unity, the integration of this sacred science to our land is obvious.

Q: What were some of the major principles that you’ve learned through the years, for example from Hugh Courtney and others? What topics did Hugh cover when he spoke at the farm? Also, what did Dr. Williams share?

A: This exploration into biodynamic agriculture has been quite the adventure. Much of our work has been *serendipitous*, bringing us unexpected miracles, coincidences, and tremendous blessings. This is not surprising as the dynamics of spiritual work, especially in trying times, elicits a supportive impulse from the invisible world in unexpected ways. Also, the importance of community cannot be overemphasized. I owe a debt of gratitude to those in the biodynamic community who publish our annual almanacs, who make and purvey the preps, and who have come to study and assist through the years. I have learned from many mentors, among them Dick Brigham, a native Vermonter and long-time anthroposophist, who emphasized that *working with the biodynamic preparations is building a relationship from the human realm to the elementals*.

So we strive whenever possible to engage folks, even unexpected newbies, to participate in the stirring and applications on the farm. This is one way I try to honor the lineage from

my biodynamic teachers. The last time I sat in person with Hugh Courtney was at our consecrated fire hearth where I shared our regular adaptation of a *Sang Cho*, a traditional Tibetan sacred smoke offering. It's much like a huge smudging, used to purify a large area. It offers a Hermetic fumigation via incense.

Now Hugh was notorious for his very strict adherence to the precise canon of Rudolf Steiner, unlike Dr. Basil Williams who was a bit of a maverick the way he combined other healing materials into the preps when they were being stirred, often as a result of his direct spiritual communication with the elementals. Since Hugh was very protective of the original system, I only had the audacity to invite Hugh to our New Age Buddhist indigenous adaptation of an ancient pre-Vedic fire ceremony after I heard that he had done some *agni hotra* fire pujas at this farm in Virginia. So, at the conclusion of Hugh's third annual teaching mission to our place in Vermont—he was well into his 80s at that time—we were sitting by the sacred fire at dawn. Both of us noticed chemtrails coming across the sky from the West. Hugh's unsolicited words to me then were: "Yes, Orest, there is a spiritual war." Those words were the last teaching he gave at Old King Farm.



Common milkweed at Old King Farm

How can I ever repay his kindness in sharing his lifetime of passionate work in biodynamics with us? So I pass on that kindness by trying actively to share the message of biodynamic agriculture as one of hope and a radical act of resistance against the forces of benighted materiality. Hugh was likely the world authority on biodynamic pest control, aka peppering. Last year I led a small group in suburban New Jersey where we made an ashing of lantern flies. We also have had tremendous success reducing ticks and poison parsnip from dozens of acres of prime habitat on Old King Farm, so I am trying to share the knowledge.

The last several years I have been honored to be invited to the Elders Gathering at the Sunray Peace Village in the Green Mountains where I have passed on what I can to an amazing community of spiritual warriors whose peace keeping mission includes deep ecological stewardship. As Hugh's son-in-law, "Tuscarora" Mike, taught me, these seemingly simple preparations are spiritual medicine. I hope to be worthy of reaching his level of humility and reverence for this work.

As for Dr. Basil, he walked the talk of Steiner's legacy. A respected physician, he practiced anthroposophical medicine and travelled the world on spiritual pilgrimages. His was a more openly eclectic perspective than Hugh's perspective. On his first visit to our land, he wanted to "get input directly from the invisible beings as to how we should best proceed" for the three scheduled days of our second Spring Fling. So, I took him and a dozen others on an afternoon hike to what I knew was the most "special" part of this land. Little did I know how just how special it is!

Dr. Basil had a strong interest in deep archeology, specifically the Ibero Celtic legacy in stone found all over New England. This is still heretical to mainstream academics. Suffice it to say that his trained eye (and I suspect his developed spiritual sight) allowed him to pick out features on our land and the adjacent property that still amazes me when I think about his words. My wife, Susan, a healer who is not overtly clairvoyant, saw many "little people" dancing on one of our hillside meadows. They were overjoyed at our presence, a group of human beings who were open and respectful of the depths of Nature's wisdom.

While traveling along a significant ley line that Dr Basil easily identified, my herbalist friend, Judi Millar, saw and explained the features of a vortex, an inter-dimensional doorway clearly guarded by specific plants. I knew enough about such things from my studies with David Winston, a remarkable teacher of medical herbalism and a bona fide medicine man, to take such things very seriously. Let me just say that this topic has grown in scope over the years to the point that I am recording our paranormal anomalies as a book.

Just to bring this full circle let me say that between our

ongoing Buddhist eco-shamanic work and our commitment to regular biodynamic practices, we have become Grand Central Station for multidimensional anomalies! The frequency and sheer wonderment of such events took a quantum leap after Hugh lead us in installing and empowering a biodynamic field generator at the heart of this landscape. This resulted in a long list of examples showing demonstrated improvement in our agricultural efforts as well as an uptick in elemental occurrences.

Q: You mentioned that your farm bridges practicality and spirituality.

A: It's incredibly important to me to apply Steiner's directive to be sure that both material and spiritual process are equally given attention. From the very early days here we sought to preserve the incredible gifts that Nature presented to us. The diverse communities of healing plants are preserved under United Plant Savers guidelines for the creation of a botanical sanctuary. With federal aid, we established a riparian corridor with over 1,000 plantings of native, early pollen source trees and shrubs for the bees, as well as shelter and food for the wildlife that crosses our land. We help protect a part of the major genetic exchange route between the Green Mountains and the Adirondacks. When we explored our 102 acres, we found thousands of Monarch butterflies each year on over 40 acres of milk weed, so we registered this area as an official Monarch Way Station. Since then, however, their numbers have dwindled. A few years ago, I found only one cocoon, nestled on the Stupa. Just one, as if they were saying good bye. So sad...

We also registered the farm as a wildlife sanctuary, since we prohibit hunting. Thus we strive to "get on the radar" within the dominant culture, to communicate our vision and, we hope, inspire others. Although our commercial hemp crop is nationally certified both biodynamic and organic, we also grow some food crops in small amounts as experiments. Our bigger effort has been permaculture perennials, such as fruit trees and berry shrubs. We do keep some cows, purely for their energetic influence and for lovely manure to build up our soils and make biodynamic compost. We brought these in, based on the advice of our Vedic Agriculture consultant, who told us that keeping the ancient Indic breed of cows would encourage Lakshmi Devi, the goddess of fortune and so much more, to smile upon us. Although compact and thus easier to handle, they are best adapted to semi-tropical climates. Here, they would require heated stalls and full spectrum lights to survive the severity of a Vermont winter! So, our girls are Lucy and Sky. They are a Dexter breed of cows, a smaller, super hardy cow from Ireland. The psychic barometer of the farm changed palpably once they arrived onto the landscape.

Q: How have you included the community impulse on the farm? Would you say a bit more about your community workshops and other teaching events?

A: Our goal has been to preserve and enhance the Land and cultivate the People simultaneously. We have offered both short and long retreats, hosted workshops and special events, provided work-study and residential opportunities, and crowned these efforts with our annual Spring Fling Earth Healing Intensives. These ran for 10 years, until the Covid shutdowns and the passing away of our master teachers of biodynamic agriculture. So, as we are not a regular truck farm and never hired "Woofers,"³ we have spent the past several years in intensive medicinal hemp production, where teams of part time workers have had some exposure to the ethos and techniques of biodynamics in action.

Q: You mentioned that the stupa is the energetic/organizational pattern around which the farm has developed. How do you feel/see the impact of this on the farm?

A: The construction, consecration, and active engagement with a precisely built *stupa* have been some of the most important accomplishments of our work to date.

The stupa has certainly been part of our connection to this region. For its construction, we drew helpers from as



Stupa at Old King Farm

far as Montreal, multiple states here in the North East, and also Nepal and Bhutan.

The stupa functions on multiple dimensions and embodies the mandala principle, a concept central to esoteric Buddhism. It serves as a tangible material monument to full enlightenment, a crystallizing capacitor for positive karma. It works like a transceiver for spiritual power and pulls blessings into the area, even as it helps to raise the vibrations of anyone near it, even animals and bugs. I suspect that the invisible beings are quite sensitive to it. Many years ago, Enid Martinez, a very clear psychic, received a strong clairvoyant message from Gaia herself, who apparently was pleased with the work being done at Old King Farm. There are many events like this that validate the amazing feedback from the spiritual world that efforts we humans are undertaking are appreciated. This is why I always encourage people to do even the simplest applications of basic biodynamics wherever they are, even in cities, even with penthouse gardens.

Now before someone raises an eyebrow, let me share a quote from Rudolf Steiner:

“May wisdom shine through me
May love glow within me
May strength penetrate me
So that in me may arise
A helper of humanity
A servant of sacred things”

If we briefly study this prayer, we find parallels to the Mahayana Buddhist vow of the bodhisattva, the aspiration to serve as an instrument for universal salvation. Also we see key elements of Vajrayana, esoteric Buddhism, whereby one relies on special skillful means to facilitate a swifter, more efficient evolution of oneself as a hero of enlightenment, working for the benefit of everyone and everything everywhere. Here in the first three lines, Steiner references the virtues of wisdom, love, and strength. In the tantric Buddhist yogas these qualities are understood as being dormant in every sentient being. To help these spiritual seeds to flourish, one can use anthropomorphic archetypes, specifically Manjugosha, the personification of Transcendental Wisdom, Avalokita of Universal Compassion, and Vajrapani of Spiritual Power. I was amazed when I first encountered this obvious connection.

Upon further contemplation, one should not be so surprised as Steiner matured within Theosophy, the life's work of Madame Blavatsky, the Ukrainian born psychic visionary whose claimed connections with Tibetan masters led both to the serious study of comparative religions in various universities and to what is referred to as the New Age movement

pretty much everywhere else. Her work passed through the more “hinduized” Anne Besant to help Master ChoaKuk Sui formulate his system of Pranic Healing.

I indeed find it fascinating to step back and contemplate the tides and cycles of karmic currents. What was happening at the turn of the nineteenth into the early twentieth centuries? Dr. Carl Jung's Big Red Book was being downloaded in visions at this key phase in world history. Also, the Armenian seeker, George Gurdjieff, left Czarist Russia on his journey to the East, and brought deep knowledge to the West that he called The Fourth Way. His applied Stoic philosophy was supported by methods clearly drawn from the Sufi and Tibetan traditions. I really like this quote of his: “Real love is a cosmic force which goes through us. If we crystallize it, it becomes the greatest power in the world.”

The stupa contains an array of crystals, yet is itself a kind of crystallization in stone of spiritual principles, one of which is identical to the gnostic wisdom of Egypt: “As above, so below.” This is why astrology is indispensable for effective biodynamic practice. Indeed, Hugh Courtney spent the first half of his life as an astrologer and, since my knowledge of the art is limited, I miss his insights and guidance through these troubled times.

Truly, when you think about it, biodynamics as a regenerative force for reenergizing soil, plant, and animal life validates the magical dimension in which we all live—the dimension that is energized by the unseen much more than by what is seen. Biodynamic agriculture's gift of life to soil, food, and people shreds the materialistic paradigm and, in its place offers something numinously profound.

Notes:

- 1) Puja fire ceremonies honor the Divine and release to the flames what is no longer needed in order to create space for new ideas, impulses, forces for Life.
- 2) Hawthorne Valley Farm is a 400-acre Demeter-certified biodynamic farm in Ghent, NY, in operation since 1972.
- 3) Woofers are “Workers on Organic Farms,” a way young people travel the globe while working for organic farms in trade for room and board.

Peppers Revisited as a Microcosmic Images of Eclipses

Stewart Lundy

Anything we try to do in biodynamics already exists as a process in Nature. Likewise, anything that is internalized by any organism through the process of evolution already pre-existed as a possibility in the greater world. When we handle pest “peppers,”¹ we should consider what macrocosmic process this might replicate from nature. It may be helpful to begin with Rudolf Steiner’s image of a wet winter and a wet spring in the Agriculture Course.

In winter, the Sun’s effect above ground tends to be relatively muted and the earth has a tendency to refill with water. As the absence of yang suggests an increase of yin energy, the withdrawal of the Sun enhances the opposite qualities, which one might refer to as “lunar” in an alchemical sense.² But if a wet winter is followed by a wet spring, this one-sided surplus of “moon forces” stimulates all sorts of so-called “fire” diseases (e.g., fire blight and corn smut). Rotten seeds may result.

In Steiner’s words: “[L]et us suppose that the lunar influence, is too strong—that the earth is too powerfully vitalized—then the forces working upwards become too strong, and what should happen in the seed formation occurs earlier.”³ The sort of seed chaos that should occur up in the seed arises down below instead in the form of diseases. The seed itself never reaches its balanced completion. If there is a superabundance of “moon” forces, the seed-forming process is compromised in our mild garden plants and we see abundant growth of weeds.

Excessively wet conditions are a throwback to an earlier time of earth evolution, where plants thrived in fog and water, and produced primitive precursors of seeds (spores) on their leaves the way primitive plants like ferns still do today.⁴ This is to say, the seed potential arose on the leaves

themselves and had not yet fully differentiated itself as we see in our garden plants today. To mute the effects of this holdover from an earlier watery epoch, we must reach into the future with fire.⁵

If we render seeds into ash, this alkaline substance has the tendency to gobble up the excessive vitality of so-called “rank patches” and mute the growth of these weeds. It is like a species-specific quicklime, hungry for the specific character of ethericity inherent to that plant. In alchemy, the aromatic etheric oils of a given plant are distinct to its species, but so too are the mineral salts, which can be exposed by use of fire. The all-pervasive life principle—alchemically referred to as “mercury”—is anonymous, but the mineral ash of each plant belongs to the character of each specific plant.

When there is too much of this anonymous vital principle, Steiner indicates that *Equisetum arvense*, Horsetail, mitigates excessive lunar forces in the opposite direction, raying it out with its silica gesture rather than absorbing it in the soil as might be the case with alkaline ash. In simpler herbalist terms, *Equisetum arvense* is a plant that thrives in wet water-logged conditions and never suffers from fungus. If this plant is rendered into a herbal tea, the qualities of that plant may be imparted to other plants. By Lili Kolisko’s research, there is some indication that letting this herbal tea ferment makes it more effective.

Likewise, seed peppers, if allowed to putrefy, may be made more effective than just charring the seeds. By contrast, the seed-charring process provides an overabundance in the soil of the same kind of elemental hunger that the weed has, resulting in plants that are “disinclined to absorb lunar influences.” This makes the soil “hungry” (in a chemical way) for the specific qualities the plant in question needs for itself.

It is useful to see the putrefying seeds as possessing something akin to an individualized expression of a “wet winter followed by a wet spring.” In a wet winter followed by a wet spring, many seeds rot in the soil. When seeds perish in the soil, failing to become plants, this is Nature creating a generalized “pepper.” However, we require an individualized expression of what Nature herself creates only in an indiscriminate manner.

When a plant is reduced to ash, it is as if its unique mineral components retain a wish to become whole again, but since they are now outside a living plant they seek to bind to the same vital potential that that species would normally draw into itself from the soil.



Corn smut, considered in some places to be a delicacy



Top: Lunar eclipse in which the Earth's shadow hides the Moon (excessive physical-mineral hunger absorbing available ethericity).

Bottom: Solar eclipse in which the Moon's shadow hides the Sun from the Earth (excessive ethericity preventing astrality from connecting properly to the physical-mineral).

If a plant reproduces by rhizomes, this means that the reproductive potential is there and this aspect may be targeted for making peppers. Whatever part of the plant possesses the power of reproduction has this seed potential for proliferation.

In cases where the soil is too water-logged and acidic, this individualized ash is quite useful in binding up excessive ethericity. By reducing the ethericity available to these weeds, they do not grow as vigorously. Anyone who has

ever been dehydrated has felt something like what the seed ash does to plants. The exposed plants become sluggish and do not grow as vigorously.

When alkaline ash is made from seeds, this is as if a lunar eclipse has occurred in the sky where the mineral body of the earth blocks the reflective ethericity of the moon.⁶ In the ash pepper, the physical mineral elements in the ash overwhelm the plant's elemental hunger by making the soil compete for the same qualities.

When weed seeds are rotted, we can exacerbate this excessive vitality to such an extent that proper seed formation may be inhibited. The rotted seeds may be effective as a pathogen vector sprayed on the open flowers of the weeds, infecting their seed-forming process. Halfway between these two would be toasting seeds or charring them and sowing the garden with these toasted seeds.

We must remember that we are always working with processes that happen all the time in Nature whether or not we want them to occur in a particular location. The only difference is that we can direct these processes consciously to bring balance to the garden.

An example of how the corpses of every species are harmful to it is Steiner's account of a village that drank water from a stream running through a graveyard.⁷ Everyone there was sick and pale because the water they drank contained the rotted byproducts of other human beings. This example is confirmed by the case of the Brontë sisters, where their entire village drank water from a graveyard. Not only did these sisters exhibit a rather morbid type of imagination, but the entire village had very short life expectancies. "[T]he small town of Haworth, where the



Haworth Cemetery and Brontë home

Brontës lived, had much higher mortality rates than other nearby towns of similar size. 41.6% of Haworth's inhabitants died before the age of 6. The average age of death was 25.8.”⁸ If the water the village drank had merely been contaminated with ash from a crematorium, the effects would likely not have been nearly so devastating, though they would still have been harmful. All this is to show how the decomposition byproducts of any given species tend to be harmful to itself over time.

In rotted seed, the tendency to produce life becomes the tendency to proliferate corruption. This rotted seed juice may be sprayed on the open flowers of weeds. While flowers are open, the seed-forming process is particularly vulnerable. Weed flowers treated this way will produce seeds that have a tendency to rot in place, though the soil can be treated as well. An example of this vulnerability in the flowering process can be seen in American Chestnut trees which can grow for many years. Yet when their flowers emerge, they quickly become infected by the American Chestnut blight.

Another natural example of a natural sort of weed pepper is the feces of seed-eating mice. This is not exclusively limited to mice, but it is particularly relevant to any farm. Steiner calls field mice a “farmer’s best friend,” which probably surprised his audience.

Mice tend to be considered a nuisance, particularly for grain growers. Mice are a farmer’s friend because they eat an abundance of seeds throughout the field. Yes, mice can be a pest in your grain bins but, out in the field, they perform quite a significant activity. Some people don’t like spiders in their gardens because spiders catch any insect that strays by its web. But this misses a key point: spiders only eat the insects that are most prevalent, meaning they have a tendency to encourage diversity of life forms as they primarily consume what is most prevalent. Similarly, field mice eat seeds, and they eat most of whatever seeds are most abundant. The fact that field mice eat so many weed seeds means that the manure of field mice is itself a natural sort of weed pepper.



One could even imagine feeding weed seeds to mice and collecting their manure to generate pathogens for specific weeds. It is well known that rodents are pathogen vectors for other mammals, but this has a benevolent function on the farm. Field mice help maintain ecological diversity by helping prevent any one species of weed from taking over. When we make a pest pepper, we are really doing little more than copying what a mouse does every day.

In Steiner’s own words, the point of “peppering” is to bring about a sort of “combustion”⁹ in the weed seeds, whether by burning or by rotting. Steiner suggests that rotting seeds might be even more effective, though collecting the byproducts of decomposition might be more difficult. In alchemy, the slower method is almost always the superior approach.

If you wanted to produce fungus on your corn, such as the delicacy huitlacoche, just try supplying your chickens with scratch corn as feed and then oversupply a crop of corn with that corn-fed chicken manure. You can see here part of how grain-fed manure is not the same quality as grass-fed manure, particularly when concerned with the viability of seeds.

Steiner indicates there is a four-year cycle in Nature, so the peppers need to be applied for several seasons to see their lasting effect. After the same amount of time, their effect will undoubtedly wane, but a treated soil freed from a weed will have to be “invaded” all over again, one seed at a time. So, even though there is a four-year cycle in nature and the pepper itself wears off after a few years, the effects of these peppers last much longer.

When we make a weed pepper from seeds, we must remember that the seed itself is a kind of chaos, the culmination, and union of all the planetary processes together in one place. The seed is “chaotic” because it is the concentrated unformed potential of all the powers that might express themselves as manifest plant growth forms. When we rot or burn these seeds, we remove all the potential for giving organized plant life and leave behind only a capacity to absorb ethericity. When we make a weed pepper out of seeds, it is as if we are breaking the seven seals on this specialized seed chaos and allowing it to disperse into the world untethered from its organizing principle.

When we char seeds (which look a bit like black peppercorns), they can no longer germinate, but they still have the power of proliferation. The vitality of the seed is now severed from its star. Growth unconnected to its spiritual source can only be aberrant. Any life potential remaining in these charred seeds can now only give rise to a process of breakdown, but a kind of breakdown specific to that distinct plant species.



Stages of peppering from fire to ash to pepper. Photos courtesy of Stewart Lundy

One can imagine that if manure “needs” rainwater, as Steiner suggests, it is not only to provide water and cosmic substance but also to dilute the concentration of manure. If manure needs distilled rain in its own way, then a plant also needs its mineral salts diluted. Supplying the decomposition products of any plant to the same species causes all sorts of problems. This is the external basis of crop rotation. Plants excrete salts in one place and cannot, unlike animals, urinate somewhere other than where they feed. Because of this, crops must be rotated, or plants tend to poison their own soil. If they are not rotated, crop failures will ensure some other crop takes its turn.¹⁰

Over time, plants exude waste products that are ultimately deleterious to themselves. All of this is part of the natural cycle and guarantees a dynamic and evolving ecosystem that rarely settles into a monoculture.

Burnt seeds “sown” do not grow life but now spread destruction. The garden becomes a graveyard of those weed seeds. As negative tendencies are burnt in the fires of concentration and cannot then germinate, so we apply this spiritual principle to weed seeds.

One can glimpse here that the byproducts of rotten fruit would easily be pathogenic against other fruits. This is part of why Pfeiffer recommends that vineyards feed grape skins to hogs, composting their manure, and only then returning it to the plants. In this way, he shows that fruit byproducts should go from plant to animal, and then to the plantlike life of a compost pile before it feeds new plants.

If you find fruits with blossom end rot, for example on tomatoes, and do not remove them from your garden, the seed process itself is perhaps not impaired, but the fruiting process may be harmed. Orchards should regularly have geese or hogs or some other animal cleaning up fallen fruit. A garden greatly benefits even from one penned hog to serve as daily waste disposal.

Since most orchards are grafted and not dependent on seeds, the seeds that may rot there are of relatively little significance. But in our gardens, fruit, and seed are both quite significant. Wherever possible, we should remove fallen fruit and seeds to be fed to animals, even if it is only an earthworm bin or a black soldier fly larva (BSFL) bioreactor, before composting.

At this point, it is worth recalling Steiner’s recommended cycle for human nutrition, which passes from human to plant to animal to plant before returning to human again. By this token, plant nutrient cycling only needs to go from plant to animal and then back to plant again. Human beings have incorporated far more complexity (as organs), and that takes considerably longer to work out than the simpler life of plants.

When we provide toasted seeds to the soil or compost, we provide something that can not only rot but is made of the same stuff that viable seeds are made of. By sowing these seeds of destruction, we introduce a sort of soil-borne pathogenic process to that specific species. Though we are copying what a mouse does in the field, we do not need to be timid about it.

Notes:

- 1) Pest “peppers” are remedies recommended by Rudolf Steiner to manage pests and weeds. They are called “peppers” because the charred seeds look a bit like peppercorns.
- 2) As Steiner says, “rain is merely the absence of the Sun.” Or rather, rain manifests as a concentration of coolness where the influence of the Sun is not as active.
- 3) R. Steiner, *Agriculture Course*, Lecture VI (14 June 1924, Koberwitz).
- 4) “The Atlantean, however, controlled the actual life force contained in seeds. Think of the life force that causes the blades of grass to sprout from the earth. This life force was extracted from the seed by the Atlanteans and put to use.... When the will of the Atlantean turned to evil and used these forces for egotistic purposes, he simultaneously evoked the forces of water and of air, released them, and ancient Atlantis perished as the result.”—R. Steiner, *Rosicrucian Esotericism*, pg. 95.
- 5) As Hegel says, “Fire is materialized time.” Source: *Philosophy of Nature*. A.V. Miller (Trans.). New York, NY: Oxford University Press (2004), pg. 110.
- 6) Both pest peppers are like opposite syzygies.
- 7) Lectures to workmen at the Goetheanum.
- 8) <https://getpocket.com/explore/item/apparently-the-bronts-all-died-so-early-because-they-spent-their-lives-drinking-graveyard-water>.
- 9) GA327.
- 10) One exception to this rule that Steiner gives is tomatoes, which he says love growing out of the byproducts of their own plant material. Although this is not exactly up to Demeter certification standards, some folks have undertaken this indication seriously and found that after the first few years of blight, the tomatoes acclimated to growing in the same spot year after year.

Freedom, Love, and Goodness: A Further Look at Steiner's Philosophy of Freedom (Part 2)

Max Leyf Treinen, PhD

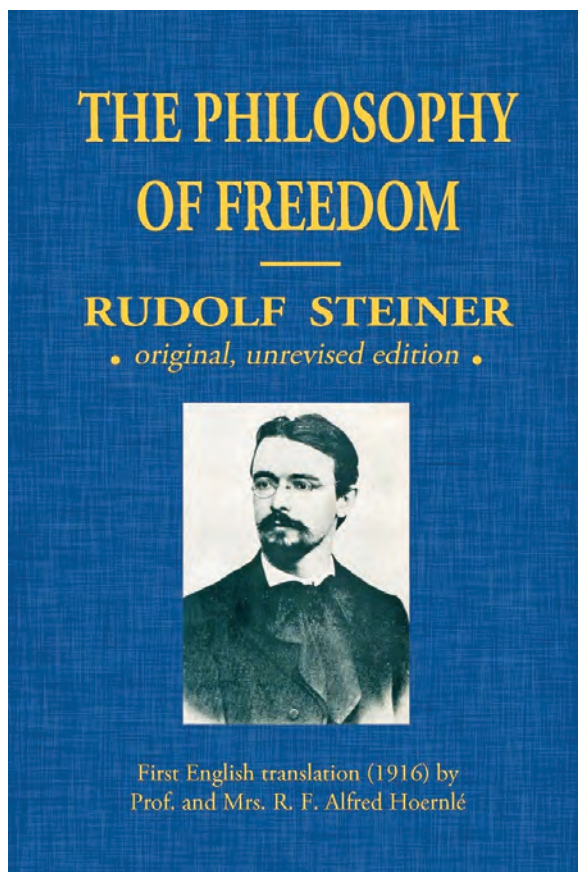
Editor's Note: *In concluding part 1 of this essay, Dr. Treinen writes: "Steiner argues that knowledge, and consciousness of one's reasons for acting, is the soil from which the flower of freedom may emerge. As Steiner emphasized, if a 'motive is forced on me which to my thinking is unreasonable, then I should even have to be glad if I could not do what I want.' Freedom, indeed, is the inverse of being forced to perform an action that one's thinking has determined to be unreasonable. In other words, freedom is to act for reasons that one has fostered and evaluated in the clarity of thought." Part 2 picks up from this point.*

The notion that free action follows from the conscious perception of a thing's goodness, together with the suggestion that an error in thinking or a lapse in consciousness will lead to a bad or evil deed, warrants further exploration. I will take up each of them in turn. To begin with, it can be seen that to suppose that action could result from anything other than the perceived good of that action and the result that it is liable

to incur makes little sense. This is obvious with respect to seeking water when one is thirsty, watering a withering plant, or seeking to comprehend the laws and reasons that govern both the function of water and the moral principle of action. But if I am thirsty enough, I may try to drink something that might harm me. I cannot invoke my will to reject one of these things except insofar as I can discover, with my thinking, a good in such a rejection that was, to begin with, concealed to me. In other words, *the will is a function of a perceived good*. As noted, this connection is obvious in some cases but it is perhaps less obvious in situations characterized by negative experiences like pain, fear, or anger. something like withdrawing one's foot from a sharp nail, or coming to fistcuffs over a political dispute.

But do these not present examples of the will kindled by precisely the opposite of a perceived good? It is true, to a certain extent, that these cases seem to refute the postulate above, but each of them can be understood as a sort of double negative and so seen as a volitional manifestation of perceived goodness. The kneejerk reaction to the physical stimulus of the nail is perceived to be *better* than the alternative. The immediacy of this perception is largely concealed because the thought process is somewhat vicarious. The perception of the goodness of an instinctual reflex is an evolutionary inheritance from thousands of generations of our ancestors to the effect that the order to withdraw the foot was made by nature in the imperfect past tense and hence continues to reverberate into the present moment. Reflexes and instincts could also be conceived as actions initiated by a decision on behalf of the species, or the folk-soul, which only impinge on waking individual consciousness in the periphery, and in a dreamlike manner. The hypothetical scenario of reigning blows on one's political opponent presents an example of what is likely to be a mistaken evaluation of the good of something since it is hard to think of any good that could come of this. Still, it should be acknowledged that it is perhaps possible to invent a constellation of circumstances in which the described outcome would be warranted. But whether coming to blows over politics is *actually* a good course of action is not the point at issue. Instead, the observation that *the mere perception of an action's apparent good* is necessary and sufficient to kindle the will to act is the key point on which the present argument hinges.

It might be objected that the examples were cherry-picked and that the negative examples were both more-or-



less instinctive reactions while the positive ones stemmed from a more lucid state of consciousness. But that is no accident at all and rather hints at what may become a transformational insight. In the lucid states, our actions stem from the perceived good of a thing, as has been established, and this connection is clear to us. In the negative cases, our actions also spring from perceived good, and yet often what is most present to our consciousness is just the opposite. In states of agitation, bad appears to be good, and we are more likely to choose what is bad but only because we believe, at the moment, that it is good (“It seemed like a good idea at the time!”).

Since knowledge and consciousness have been established as the *sine quibus non* of free action, it will be clear that the negative cases represent conditions of attenuated or diminished freedom relative to the positive ones. Insofar as my action follows from the conscious perception of the good, I am acting out of love. After all, what does “good” mean, as an adjective, except that the being or object in question is worthy of love? Steiner indicates this much in *The Philosophy of Freedom* when he asserts that:

Only when I follow my love for my objective is it I myself who act. I act, at this level of morality, not because I acknowledge a lord over me, or an external authority, or a so-called inner voice; I acknowledge no external principle for my action, because I have found in myself the ground for my action, namely, my love of the action.⁹

In this assertion, Steiner enunciates the argument that lies at the very crux of *The Philosophy of Freedom*: to wit, that the spiritual evolution of the individual consists in bringing freedom from potency to act, and that *love radiates from such freedom as light and warmth shine forth from the sun*.

Love is such a familiar word and is so closely bound up in our network of associations with particular emotional experiences that one is likely to regard it as already understood. We must not risk mistaking a feeling of familiarity with *bona fide* understanding, nor conflate being able to use the term in a sentence with being able to use the principle towards which the term gestures in real life. Naturally, there is no limit to what here could be set down about love, and “if they should be written every one, I suppose that even the world itself could not contain the books that should be written.”¹⁰ To say too little on the subject is still better than to say nothing at all.¹¹

One form this action may take is as the effort to understand. A thing or being that is beloved is a thing or being that is inherently interesting to me. Moreover, attention, together with a wish to learn *of* her, *from* her, follows spontaneously from love. Steiner elaborates on this relation in

the sober tone that is characteristic of *The Philosophy of Freedom*:

Whenever it is not merely the expression of bare sexual instinct, it depends on the mental picture we form of the loved one. And the more idealistic these mental pictures are, just so much the more blessed is our love. Here too, thought is the father of feeling. It is said that love makes us blind to the failings of the loved one. But this can be expressed the other way round, namely, that it is just for the good qualities that love opens the eyes. Many pass by these good qualities without noticing them. One, however, perceives them, and just because he does, love awakens in his soul. What else has he done but made a mental picture of what hundreds have failed to see? Love is not theirs, because they lack the mental picture.¹²

In other words, love awakens attention and inspires the wish to perceive the good qualities of a thing just as the good qualities work back on the percipient to kindle love in him. In the same way, we wish to attend to and to learn about a beloved thing, and to attend to and to learn about it increases our love for it. In this way, the often puzzling statement in the Gospel of Matthew will instead appear self-evident:

For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. (Matthew 13:12, KJV)

The more one attends to something, the more that thing discloses reasons to love it. Love naturally attracts attention, and attention is the principle of knowledge. In this way, as the sun calls forth a flower from the dark earth with its light and warmth, so spiritual freedom fosters knowledge through attention and love.

Moreover, if our attention is *free from* other attachments and we are therefore *free to* pay attention to love *per se*, our interest infinitely compounds and so too, then does our

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capacity for love. It was indicated above that love is the principle of creation and transformation. In this connection, it can be seen how, in cultivating love for other beings, we are ourselves transformed—"changed into the same image from glory to glory."¹³

If *love* is limited in scope to a specific subjective emotion, very little of this will make much sense. To understand love in itself and not merely in one of its particular subjective expressions, we should have to inquire what inspires the latter in us under the proper conditions. Otherwise, we would fall into the childish mistake of presuming the light of day to vanish every time we close our eyes—it is our vision that departs and not the light.

In the same way, my subjective emotional experience of love emerges in specific conditions and ceases in others. From the absence of such an experience, however, I can only infer that the eye of my heart has ceased to perceive love and not that love has ceased to exist. Indeed, a change in the condition of the heart is a change in the condition of the man. The carpenter's plight is also our own—in this sense, we are all the carpenter's sons. My development in any office presupposes a will to do the same, and that will is fired as a spontaneous celebration of having perceived the goodness of that thing, which demands a fidelity of vision that only a pure heart can provide without distortion. As Parker Palmer says, "Every way of knowing becomes a way of living, every epistemology becomes an ethic."

What about biodynamics as a way of living? What is the epistemology that realizes itself in this ethic? I hope that the present article has served to reveal the manner in which love is the middle term of this connection. *Biodynamics*

is an active priestly task of applying a way of knowing to a way of life. Biodynamics is not something that can arise passively. Instead, fulfilling this task requires the virtues of devotion and a dedication to a degree that is uncommon, but all the more extraordinary for it. On Easter morning, Mary does not perceive the Risen Christ, to begin with, because "she thought he was the gardener."¹⁴

To answer the call to garden on the earth demands that one also become a gardener of the soul.

Notes (continued from Part 1)

- 9) Steiner, *The Philosophy of Freedom*, Chapter 9, https://rsarchive.org/Books/GA004/English/AP1986/GA004_009.html.
- 10) John 21:25.
- 11) The present author has explored the theme of love in relation the Steiner's *Philosophy of Freedom* in greater depth on another occasion, which has been published at: <https://theoriapress.wordpress.com/2020/04/23/on-rudolf-steiners-the-philosophy-of-freedom-3-thinking-freedom-love/>.
- 12) Steiner, *The Philosophy of Freedom*, Chapter 1, https://rsarchive.org/Books/GA004/English/AP1986/GA004_001.html.
- 13) 2 Corinthians 3:18.
- 14) John 20:15

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Biodynamic Preparations Legend

BD 500—Horn Manure
BD 501—Horn Silica

COMPOST PREPARATIONS

BD 502—Yarrow (*Achillea millefolium*)
BD 503—German Chamomile (*Matricaria chamomilla*)
BD 504—Stinging Nettle (*Urtica dioica*)
BD 505—Oak Bark (*Quercus alba*)
BD 506—Dandelion (*Taraxacum officinale*)
BD 507—Valerian (*Valeriana officinalis*)
BD 508—Horsetail (*Equisetum arvense*)

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“I am telling you all this to awaken in you an idea of the really intimate kinship between that which is contained within the contours of the plant and that which constitutes the soil around it. It is simply untrue that the life ceases with the contours—with the outer periphery of the plant. The outer life of the plant is continued, especially from the roots of the plant, into the surrounding soil. For many plants there is absolutely no hard and fast line between the life within the plant and the life of the surrounding soil in which it is living.”

Rudolf Steiner, *The Agriculture Course* (Adams translation), p. 68



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