

# Anthroposophy Worldwide

<b>Goetheanum:</b>	
Meeting of First Class Holders	3
General Secretaries, Branch and Group Leaders Meet	3
Council of General Secretaries: Rules of Procedure	4
Business Audit	5
<b>Anthroposophical Society:</b>	
Christmas Appeal	2
Norway: New General Secretary Frode Barkved	6
Estonia: 80 Years of the Anthroposophical Society	8
<b>Anthroposophy in the World:</b>	
Goetheanum: First Cleaning Conference	8
India: Meeting of Asia, the Pacific and the Goetheanum	9
Brazil: 30 Years of Biodynamic Engagement	10
U.S.A: Youth Conference on the Working of Christ	11
<b>Feature:</b>	
Traces of Biodynamic Agriculture in Estonia	12



*Goetheanum Executive Council Members  
Cornelius Pietzner and Paul Mackay  
in India (p. 9)*

## A Long Breath Finding Each Other in Confrontation

Thinking is 'exposition of differences' [German *auseinandersetzen*: literally *to set out, set apart*, i.e. *lay out the component parts*.] One sets oneself out from, or apart from the world, in order to abstract it. This thinking has something defiant, like young people running away from home to then also seek out the sorting-out confrontation with the world. They want to make clear that they just are how they are, and don't give a hoot about convention. Conventions are after all actually contracts in which arrangements are laid down to bridge over the confrontation of differences.

But someone who is defiant does not want bridges. He wants to state clearly: 'This is what I am, and I won't put up with anything that I don't want! This is my opinion and my point of view and I won't have anything prescribed to me.' As an adult one needs to say: 'It's good that these young people develop and form their own personality. This belongs to our time.' This is namely the time in which thinking, thanks to the successes of science, has won a final victory over just believing.

Yet at the same time this obstinacy of youth is thought-provoking for many adults. Will these strong personalities ever manage to step beyond their clear viewpoints and begin to communicate again, to sit down together instead of setting apart? In our day and age this concern is unfortunately more than justified.

What is needed is a long breath and the ability to endure confrontation of this kind. Only those who know who they are can really sit down together again, if old power structures and dogma are not to take up the scepter. Unfortunately we have to realize that while thinking can be liberating, it will unavoidably bring with it severe confrontation.

The world will not be able to get around this painful process if it wants to go the way of freedom. Trust can grow in confrontation, without having to give oneself up in the process - trust in finding the other, in connecting in a new way out of one's own free will, as is actually said in the old word 'religion'.

*Patrick Züfle, Zurich (Switzerland)*



## Christmas Appeal 2004

Dear Members and Friends,

It was slightly over 80 years ago that Rudolf Steiner, in a continual increase in daily activity, gave the Curative Course in a series of 12 seminal lectures. Today, these are as essential and important as in 1924. In the 10th lecture Steiner offers the advice to focus with devotion on the small details of life. Within these details an entire universe can be found. However, this advice is not meant in a pedantic or small-minded way. It is a way to train oneself in perceiving the context and wholeness of a situation, and building an attitude or mood around a situation. With our world becoming evermore complex, with global realities embedded in events that are not easy to understand, the concern for the seemingly insignificant detail in our lives, in our surroundings, in our communities and environment seems compelling. By taking care of the small things we learn to enhance and train our capacities and imbue them with an attitude that connects us, rather than distancing us, from the world.

Such a statement can be related to the Goetheanum, to the world Society, to the School of Spiritual Science. These three areas interweave and penetrate each other. In each area we can, and must, focus with devotion on the details. In doing so we build a more complete sense of the whole and its needs. It is out of the interaction of the sometimes modest elements or achievements that we can observe the relevance to larger, even global events. Observing and taking care of specific aspects within the Goetheanum itself, such as fixing the roof, keeping the

building clean, well lit and welcoming, requires attention to the details, and at the same time reflects our deeper values and respect for our members, visitors, and those who experience the Goetheanum for the first time. This is simple in some ways, yet also essential.

The Anthroposophical Society is dedicated to collaborating with the groups and initiatives in different countries, sharing ideas and concerns. Content and ideas need forms and structures that belong to 'detail thinking'. A world Society such as ours is made up of members from many very different countries, with diverse needs and expressions of anthroposophy. It is critical that we understand these differences and needs, that we observe keenly and with interest what lives in the souls of members around the world. In the School of Spiritual Science each Section manifests diverse characteristics and possibilities. Each of these must also be incorporated by the whole in a striving to give voice to what is universally human, and what connects us as human beings to the spiritual in the universe. Each element must also be supported with practical deeds.

In asking you now for your generous financial support and gift, we ask you to recognize the urgent necessity to provide a real and substantial basis for these elements - in the Goetheanum, the Anthroposophical Society and the School of Spiritual Science. Each individual can make a financial commitment, and we are very grateful for your participation and help at this time. Your willingness to donate, to recognize the necessity for all of us to nurture the care of



these three aspects of our work, creates a moral and practical foundation that gives strength and builds capacity to unfold the activities and responsibilities that are incumbent on the Goetheanum, the Anthroposophical Society and the School of Spiritual Science. Your financial support, in whatever amount, enables this work to take place. Thank you very much in advance for your engagement and commitment.

Sincerely,

Cornelius M. Pietzner  
Treasurer & Executive Council Member

### Ways to Donate

Please mark your donation: "The Goetheanum Christmas Appeal."

- 1) *Checks*: Make out to General Anthroposophical Society and send to: Goetheanum, c/o Rudolf Hafner, Postfach, CH-4143 Dornach 1, Switzerland.
- 2) *Credit card*: telephone +41/61/706 44 20 or e-mail to [rudolf.hafner@goetheanum.ch](mailto:rudolf.hafner@goetheanum.ch).
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### Anthroposophy Worldwide

*Anthroposophy Worldwide* is published ten times a year. It is distributed by the national Anthroposophical Societies - in some cases augmented by independently edited news and articles. It also appears as a supplement to the weekly publication *Das Goetheanum*.

#### Publisher:

General Anthroposophical Society, represented by Paul Mackay.

#### Editors:

Helen Lubin (translator and editor, responsible for the English edition), Sebastian Jüngel, Axel Mannigel, Dietrich Rapp, Ursula Remund Fink and Michaela Spaar, in collaboration with Justus Wittich and Falk Zientz.

We expressly wish for active support and collaboration.

**Correspondents / News Agency:** Jürgen Vater (Sweden), News Network Anthroposophy (NNA)

To receive *Anthroposophy Worldwide*, please apply to the Anthroposophical Society in your country. Alternatively, individual subscriptions are available for CHF 30.- per year from the address below. An e-mail version is available to members of the Anthroposophical Society only at: [www.goetheanum.ch/wochenschrift/worldwide.html](http://www.goetheanum.ch/wochenschrift/worldwide.html).

#### Address:

Please send address changes to the address on the envelope! Use this address to contact the editors:

Weekly publication *Das Goetheanum*, Postfach, CH-4143 Dornach 1, Switzerland; fax +41 (0)61 706 44 65; [abo@goetheanum.ch](mailto:abo@goetheanum.ch)

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# Anthroposophy in the World

## Greater Effectiveness

### Meeting of Class Holders of the First Class of the School of Spiritual Science

*From November 5-7, 2004 the annual convening of class holders took place, in which some 260 participants from throughout the world worked together. The Christian essence of the mantras, the task of working effectively out in the world, and*

*the connection between the mantric work and the School were the themes taken up by those responsible for the regional and local care of the esoteric contents of the First Class.*

The entire event stood under the sign: How can we strengthen the effectiveness of the School for Spiritual Science today, both inwardly and outwardly?

Besides the substantial contributions on the Christian aspect in the 19 groups of mantras of the First Class, we also discussed in plenum as well as in the conversation groups the following set of questions in particular:

How does the work with the 19 groups of mantra given by Rudolf Steiner for the class members stand within the contextual totality of the School, the Anthroposophical Society and the public?

One who becomes a member of the School gives expression to his will to be at the disposition of anthroposophical concerns - a representative of anthroposophy. In this task, the mantras of the First Class are an invaluable means. For this reason, the significance of the conversation with the class holder regarding admission into the Class is not just in regard to being admitted to the context of those who

concerns themselves with these contents. It is about being admitted to the School of Spiritual Science, which, as the General Anthroposophical Section and professional sections, has the central task of having the esoterics of anthroposophy become enlivening in the Anthroposophical Society and in the end also effective in the wider world. Given these aspects, what is the meaning of the admission-conversation? And: What new challenges come about for the class holders as a result of this?

#### The School as a Total Organism

What are the consequences of the fact that the contents of the School given by Rudolf Steiner are accessible to anyone today, and that there are many groups that work with these texts - within or outside of the context of the School? What are the problems resulting from this and what are the practical consequences to be drawn?

In addition, there was conversation about the relationship of the

General Anthroposophical Section to the professional sections being one of a total organism permeated by all aspects of itself. Given this total organism, how can the General Anthroposophical Section come to distinguish itself clearly?

In conclusion, there was a preview of the conference of the School of Spiritual Science of July 2-9, 2005, when the entire cycle of the 19 class lessons will be held in free rendering.

#### Further Meetings

Individual groupings had met earlier (the Swiss class holders, those from the north, and those of the romance languages). In addition, for the first time the collegium of the School came together with a circle of class holders who, as contacts to the many circles of class holders that have formed worldwide, had been invited. In this way a stronger collaboration among the class holders, meanwhile numbering 900, is being attempted.

*Heinz Zimmermann, Goetheanum*

## More Concerted Agreements

### Motifs at the Conference of General Secretaries and the Meeting of Branch and Group Leaders

*At the convergence of the meeting of the general secretaries from November 9th to 12th and that of the branch and group leaders from the 12th to the 14th, some central themes were common to both: leitmotifs of anthroposophical work, consultation on next year's theme-of-the-year and presentation of initiatives in the world Society.*

At the meeting at the Goetheanum of the general secretaries with the executive council and collegium, the agenda items were, as also at other times, about the situation in the world as well as the care and development of anthroposophical work. In addition, the assembly also passed the formulation of rules of procedure drafted a year ago. In keeping with this, this committee of the General Anthroposophical Society is now called the 'Council of General Secretaries and National Representatives' (text on p. 4). The new general secretaries of Norway and Canada, Frode Barkved (see p. 6) and Philip Thatcher, respectively, introduced themselves.

#### Truthfulness: Indicator of the State of the World

In looking at the situation in the

world, Cornelius Pietzner sketched the phenomenon of divergence from virtues that call for sensitive, truthful cultivation in the social realm. Taking the example of truthfulness, he elaborated on distortion in lies and error as well as seduction in all forms of fundamentalism and fanaticism.

Pietzner made reference to the falsehood in politics and economics on hand of the example of George Bush's reasons for going to war in Iraq (weapons of mass destruction, and a connection between Saddam Hussein and Osama bin Laden), which so far have showed themselves to be unfounded. He also referred to the bankruptcies of large companies. In politics and spiritual life, according to Pietzner, a growing fundamentalism is coming to expression, such as religious fanaticism becoming a political instrument.

#### Common Motives

At the conference of general secretaries and the meeting of branch and group leaders, it became apparent that both gatherings had three main themes in common.

With a view to common anthroposophical leitmotifs, Bodo von Plato made reference to the *Anthroposophical Leading Thoughts*, the *Michael Letters*, the statutes of the Anthroposophical Society that were passed in 1923/24, Rudolf Steiner's addresses during and after the Christmas Foundation Conference in 1923/24, as well as the connection of esoterics and public openness, and asked how these motifs would be formulated today out of actual anthroposophical work.

The life of the Anthroposophical Society, which was a further foundational motif that Seija Zimmermann depicted, wants to be carried by concrete human relationship (see Rudolf Steiner's lecture of September 5, 1924).

Heinz Zimmermann placed concrete initiatives in the center, particularly concerning spiritual scientific study and meditative practice, and encouraged work on these central themes in the School and Society.



## Interchange on the Theme of the Year

The work with basic anthroposophical motifs led to putting the future theme of the year, concerning 'Michaelic culture', into concrete terms. This was the first time that the coming theme of the year was thoroughly deliberated at this meeting.

The intention of the theme of the year continues to be to create a com-

mon, consciously carried content for the Anthroposophical Society. Many branches have the need to know the theme earlier, so that the branch program can make reference to it. The general feeling also emerged that the theme of the year should be deepened, with nuances, over a span of several years.

Seed talks, workgroups on specific themes and open conversation were the work methods of both meetings.

At the conference of general secretaries, for example, the six working areas of the General Section (study/-inner path/meditation, study of the human being, reincarnation and karma, Christology and study of the hierarchies, social competence and questions pertaining to time and evolution) were taken up in small groups.

Sebastian Jüngel  
Source: Bodo von Plato

## Rules of Procedure Concerning the General Secretaries and National Representatives (as of November 14, 2004)

### The Council of General Secretaries

There exists within the framework of the General Anthroposophical Society the Council of General Secretaries, which embraces the general secretaries of the national Societies, the members of the Executive Council, and the section leaders at the Goetheanum (referred to in what follows as 'Council of General Secretaries').

### Appointment of General Secretaries and National Representatives

If in any given country a national Society exists as a group of the General Anthroposophical Society and consists of at least 500 members, it can, at the invitation of the Council of General Secretaries, delegate a general secretary to this Council.

If there exists in a country a group of the General Anthroposophical Society and consisting of at least 50 members, it can, at the invitation of the Council of General Secretaries, delegate a national representative to this Council.

The naming of the general secretaries and national representatives takes place at the suggestion of the national Society and is confirmed by the Executive Council at the Goetheanum in agreement with the Council of General Secretaries.

National Societies with more than 15,000 members can delegate two general secretaries.

As a rule there is no substitution for general secretaries on the Council of General Secretaries. Should it nevertheless be necessary to send a substitute, this is to be arranged in advance with the Executive Council at the Goetheanum.

The office of general secretary ceases:

1. in the event of a resignation;

2. if the majority of the members of the national Society are no longer in agreement with the general secretary;
3. if objection is raised by the leadership of the General Anthroposophical Society.

### Tasks of the General Secretaries

Rudolf Steiner's statement of November 18, 1923 in Holland as well as those of December 24 and 25, 1923 at the Christmas Foundation Conference on the subject of general secretaries (see supplement) are valid now as then, and are here summarized and supplemented accordingly under the following three items:

1. The general secretaries represent the General Anthroposophical Society to the members of their national Societies.
2. The general secretaries and the national representatives represent their national Societies to the leadership of the General Anthroposophical Society.
3. The general secretary should be a person in his/her national Society who is known and who is mentioned when the Society is mentioned.

The Council of General Secretaries advises on matters of the General Anthroposophical Society, in particular the shaping of the anthroposophical work worldwide and the annual general meeting with its decisions and motions.

The Council of General Secretaries observes membership development in the various countries and in the General Anthroposophical Societies, and invites general secretaries and national representatives to work together in these countries as needed.

At least twice a year the Council of General Secretaries is convened by

the Executive Council. The Executive Council sets the agenda, taking into account the concerns and proposals of the members of the Council of General Secretaries. The invitations to these sessions shall be sent out at least three weeks prior to the sessions.

Replacements on the Executive Council of the General Anthroposophical Society take place in consultation with the Council of General Secretaries. The latter is as a rule also included in the event of replacements on the Collegium of the School of Spiritual Science.

The Council of General Secretaries can delegate certain tasks to individual members or to several of its members. This can be the case in particular in any instance of exclusion of members from the General Anthroposophical Society. The general secretary of the country in which a member's exclusion is at issue shall be included in the deliberations.

Besides the regular meetings of the Council of General Secretaries, the general secretaries also meet in regional or thematic conferences. They report on these meetings to the other members of the Council of General Secretaries and provide for informing the members of the General Anthroposophical Society.

### Costs

The costs incurred by sending general secretaries and national representatives to meet together are, as a rule, carried by the respective national Societies themselves.

*Dornach, November 14, 2003, following the closing conversation of the Council of General Secretaries, November 12, 2004.*

**Correction:** In the process of editing the article *The Right Thing at the Right Time for Anthroposophy Worldwide* no. 8, 2004, p. 7, an error crept in. The first meeting of Central Asian Waldorf initiatives in Kyrgyzstan was not organized by the 'Friends of Rudolf Steiner's Art of Education' and the 'Finnish Anthroposophical Center'. The seminar was organized by coworkers of the Gert Michail School, the Goethe-Gymnasium, the Nadjeshda Child Center and the central location for Education Abroad (Germany). It was able to take place thanks to the support of the 'Finnish Anthroposophical Center' TAMMEC, the 'Friends of Rudolf Steiner's Art of Education' and IAO. We apologize for this mistake. Sebastian Jüngel

# Optimizing Limited Means

## Results and Consequences of the Business Audit at the Goetheanum

*On October 22, 2004 the Goetheanum Executive Council and members of the Collegium of the School of Spiritual Science met with representatives of anthroposophically related foundations to review the final report of the foundations and the*

*extensive commentary and response developed by the Goetheanum to the recommendations in the report (Anthroposophy Worldwide no. 6, 2004, p. 7). This review meeting was candid and fruitful.*

The audit was largely compiled with the guidance of Heiner Will from Software AG Stiftung und Herbert Meier from the Treuhandstelle, though many others were also involved in the actual analysis. The process was guided by the Executive Committee of the Council at the Goetheanum, although here too over 25 coworkers were centrally involved in the process of review and analysis. In this sense it was a comprehensive and inclusive process for the Goetheanum, shared by a fully representative cross section of the carrying coworkers.

Comments and concerns in the audit were diverse and focussed on 11 major working areas and the Sections of the School of Spiritual Science. While each department and Section was reviewed, and suggestions and analysis given for improvement, there were also several specific comments made in relation to the Goetheanum as such. The analysis restricted itself to the business operations of the Goetheanum to the extent possible without wishing to comment on the substantive work and direction of the Society, School or Goetheanum.

The Goetheanum is in an important and difficult time. This expresses itself financially and as a reflection of the need to re-examine the developments, vitality and growth of the Society worldwide. Rudolf Steiner clearly had a broad and profound imagination for the role that the Anthroposophical Society could and should play in the spiritual and social life of human beings around the world. The growth and innovations in the movement have considerably outpaced the Society in the last decades. This is cause for real concern. Furthermore, the multifaceted responsibilities of the Goetheanum as the center of the Anthroposophical Society, as the seat of the School of Spiritual Science and as a major conference and performing arts center (*Mystery Dramas, Faust*) place on-going and significant financial burdens on the Society. It is often overlooked that we must care for over a dozen major buildings on an extensive 11-hectare 'campus'. Much of the infrastructure needs urgent renewal and maintenance that is both costly and critically necessary. Thus the financial restriction of ongoing costs and stable or decreasing income has led to the necessity to look radically at changes.

The analysis raised questions about the urgent necessity of clear and decisive leadership in three major areas:

- 1) organization of a 'change process' within the Goetheanum and Society
- 2) creation of financial transparency, especially in expenditures
- 3) transparency (and evidence) in the 'added value' of the Society and the Goetheanum for the needs and questions of individuals and organizations

It was noted that the Goetheanum needs to unify, strengthen and concentrate on its main or core tasks. With so many diverse elements the overall impact, resonance and reputation of the Goetheanum is unclear or even confusing. This needs to be consolidated, with a clearer, more evident and accessible profile. At the same time we wish to recognize and foster more diversified and differentiated leadership functions, and recognize that the Executive Council has specific responsibilities for the Goetheanum and the world Society, and that the Collegium also has responsibilities for the Goetheanum and the School of Spiritual Science. These are new ways of working and we wish to find better ways to really communicate this to members so that we can move away from older and less relevant paradigms to the reality that the different leadership gremiums actually wish to promote.

It is incumbent on the leadership to articulate, together with others, a perspective or leading image for the future of the Anthroposophical Society. This is work which has begun, and will still take some time. It includes not only the coworkers at the Goetheanum, but General Secretaries, Group and Branch leaders, and many others invited to actively participate in such discussions.

The Executive Committee has articulated a response to the recommendations in the audit that include areas of concern expressed in the audit. Many of these steps have already commenced and we wish to implement others over the next months. In no specific order of priority they include:

- 1) Articulation and discussion of a leading image for the Society, the School of Spiritual Science and the Goetheanum

- 2) Stimulation of a fundamental change process in the Society by forming new initiatives regarding its development, and the promotion of an initiative- and communication-network.
- 3) Overall concepts for study and training opportunities at the Goetheanum
- 4) Visitor/customer-oriented revision and restructuring of functional areas at the Goetheanum
- 5) Formation and presentation of a clear (public) profile for the Goetheanum
- 6) Optimization of financial transparency and coordination of related policies (such as the foundation grant application process from the Sections to foundations)
- 7) Better implementation of the leadership mandates and function-orientated responsibilities that have already been delegated
- 8) Reorganization of the stage and conference organization
- 9) Development and implementation of job descriptions, annual work reviews and a salary structure for Goetheanum coworkers

We have summarized the areas where we need to improve and develop further clarity more broadly:

- a) The relationship of the many parts to the whole. How do they work together to increase the visibility and effectiveness of the totality?
- b) The relationship of esoteric and exoteric activities
- c) The relationship (and tension) of tradition and inheritance to a practical and active realization of contemporary needs and questions
- d) Leadership and clarity in coordination of responsibilities

It is beyond the scope of this article to list the detailed recommendations and the responses and initiatives the Goetheanum has begun to implement. From the restaurant to the stage to the real estate and buildings, to the finances, to the archives, library and each of the Sections we are underway to optimize to the extent possible the limited financial resources and operational procedures of the Goetheanum.

*Cornelius Pietzner  
For the Executive Council*

## 'Delight and Joy are Liberating for Life Forces'

Frode Barkved is the New General Secretary of the Norwegian Society

Since April of this year, Frode Barkved has been General Secretary of the Anthroposophical Society in Norway. He succeeds Margrethe Solstad (*Anthroposophy Worldwide* no. 1, 2002, p. 8), who has stepped back after seven years of service in order to give herself more fully to her work with the

eurythmy training and the eurythmy ensemble in Oslo (*Anthroposophy Worldwide* no. 2, 2003, p. 7). The new general secretary has plans to visit all of the country's anthroposophical initiatives in the near future.

If there is a typical element in Frode Barkved's life, it is the motif of sudden transition. Already his entry into the world of anthroposophy took place without much hesitation. On seeing a picture of Rudolf Steiner for the first time, he said 'That's him'. Half a year later he was a student at the Rudolf Steiner Seminar in Järna, Sweden.

"I had barely finished the training when I received a call from Stavanger, my home town. They wanted to have me as a class teacher at the Waldorf school there", recounts Barkved. "I felt right away that this was the right thing." It was only a year until he then took on a leading role on the faculty. This too seems to be typical for his life: After it has suddenly taken a surprising turn, he takes on a central position in the new setting. He is still a class teacher, but also a eurythmist and drama teacher at the same school. From 1998 to 2002 he was on the board of the Association of Norwegian Waldorf Schools.

A new direction came about with the question of becoming a member of the School of Spiritual Science. "Of course I did not feel at all mature enough for such a step", says Barkved. "But then I was reading Steiner's karma lectures. When I got to the description of the School of Chartres, it was morning, and, in a double sense, it became totally light around me. After that I requested a conversation concerning admission to the School." Two years later he took on the responsibility for the work of the First Class in Stavanger. Since 2002 he has also been a member of the Council of the Anthroposophical Society in Norway.

### Getting to Know the Initiatives

The question whether he wanted to become general secretary of the Norwegian national Society, however, certainly brought on some mighty heart palpitations. "In such an instance, one has to quietly ponder the answer. Even though the heart replied right away and I felt somehow 'touched', it was not an easy decision. This was not something that had ever occurred to me, at least not in day-consciousness".

It took a month before he came to a decision, since the question naturally



FRODE BARKVED was born on September 17, 1961 in Bergen and grew up in Stavanger. He graduated from the eurythmy training at the Rudolf Steiner Seminar in Järna in 1987. That same year he became a class teacher at the Rudolf Steiner School in Stavanger. 1998 to 2002: council member of the Association of Norwegian Waldorf Schools. Class holder of the School of Spiritual Science. Since 2002 council member of the Anthroposophical Society in Norway, and since April of this year its general secretary. Barkved is married and has two children.

had to be considered with his wife. The two children are four and six years old, and it was clear from the beginning that Barkved would keep his home in Stavanger. Oslo, with its anthroposophical center 'Berle', is far away. The new general secretary will have to do a lot of traveling.

In order to create for itself a picture of where renewal might be called for, the Norwegian council will soon take up the idea of having the new general secretary, together with a few other council members, visit all of the anthroposophical institutions in the country in the foreseeable future. "Norway is a long, extended country, and there are many initiatives that I don't yet know. I would like to meet all of them - of course only if they themselves want this. We don't want to intrude anywhere."

### Anthroposophy as a World Movement

But the work of the general secretary is directed not only to the activities in one's own country. The worldwide contacts are also part of it, especially to the Goetheanum, which for many anthroposophists in Norway can sometimes seem quite far away. "I certainly don't see a contradiction in this", says Barkved. "The totality is a rhythmic unity, like breathing. The work of the general secretary also has to breathe in and breathe out."

He is still now impressed by the meeting of general secretaries in Budapest (*Anthroposophy Worldwide* no. 7, 2004, p. 8). "It was very exciting. Not only because I got to know so many interesting people but also because it became so clear that there is nothing provincial about our work. Anthroposophy is a world movement. And the inestimable significance of the Goetheanum is in its being a meeting place in this cosmopolitan field. Also at the last world teachers' conference (*Anthroposophy Worldwide* no. 4, 2004, p. 3) it was compelling to see how people from every culture and all parts of the world worked together. Then the Goetheanum is felt to be near and precious."

### Strengthening a Sense of Belonging Together

Following a period at the end of the '90's when one looked mostly inward and found things to never be good enough, the activity of the Norwegian Society today needs to be more clearly placed into the public domain. "I believe that we have to make an effort now so that the individual initiatives - schools, agricultural operations, curative homes, individuals, etc. - really come together in a concerted movement, that we feel a stronger fellowship." To this end an 'extended council' is to be formed, with representatives of all of the initiatives. The accent is to be on that which is common to all, even though the Society consists of only 950 members. "We should actually be at least 5,000. Our challenge is to be a totally public Society to which everyone wants to belong who feels inspired by anthroposophy."



The level of intellectual debate in Norway is traditionally very high. Almost from the beginning, leading anthroposophists were at the same time persons known in public life. This was the case, already in Steiner's time, for the notable author Ingeborg Möller or for Henrik Ibsen's son Sigurd, who was one of the first Norwegian defenders of the idea of social threefolding.

Among the well-known personalities who represent the anthroposophical cause in Norwegian public life is the journalist and author Peter Normann Waage. "When his first book on Islam was being discussed in the media, the renowned philosopher Trond Berg Eriksen wrote that with Normann Waage even Steiner sounds sensible", reports Barkved, laughing. Incidentally, the German translation of the book has just come out.

### Criticism From Inside

Given the distinguished journalists, either within or in the vicinity of the Anthroposophical Society, one does not have to wait in Norway for criticism to come from outside. Most criticism here comes from within. Writer Kaj Skagen represents one of the most recent examples. In a vehement 17-page article in the publication *Steiner-skolen*, he draws his sword on things becoming stale within the Waldorf school movement. "We should take this kind of criticism like a shot of vitamins, as a welcome contribution, in order to learn from it", says Barkved. "It would be catastrophic if we would isolate or exclude these voices. To the contrary: they can guide us onward. In other issues too we should perhaps rather bring out our criticisms from within, before others put the item on the agenda."

At the same time one cannot let oneself be incapacitated by criticism, but should ask oneself in all calmness: What is adequate and what is not? "It's easy to throw out the baby with the bath water. Yet there is plenty of applied anthroposophy that has a fruitful and creative effect in the present." As an example of this Barkved tells of a performance of *The Magic Flute* in the Grieg Hall in Bergen, given by the local Waldorf school - an artistic bee-line right into the broader public. People were beside themselves with enthusiasm and asked how something like this is possible at a school.

Even though anthroposophically inspired ideas do reach into the Norwegian public from time to time, the Anthroposophical Society as such doesn't figure in the general discussion

*His relationship to anthroposophy is marked by earnest work, but also by humor, spontaneity and creative joy:  
Frode Barkved*



of things. "We have begun preparing a big exhibit for 2008, a hundred years after Steiner's first lecture in Norway. The Society and the School will clearly come to the fore, together with all of the initiatives that have arisen out of anthroposophy. It's about connecting the inner aspect of anthroposophy with the wider public."

### What is 'Norwegian'?

Nature and light are among the things that are generally felt to be 'typically' Norwegian. But Barkved does not particularly like to speak of 'typical' elements because one quickly ends up enumerating clichés. "The differences within the country itself are quite considerable", he says. "The markedly varied nature circumstances come to expression in varying dialects and social behavior. What's there to consider 'typically Norwegian'?"

And yet there are developments that have not turned up in the same way in other countries. Norwegian government finance is characterized by the globally almost unique circumstance that there is no debt of any kind. The presence of oil in the North Sea, especially off the coast of Barkved's hometown of Stavanger, has given rise to enormous prosperity in a relatively short time. "The enormous proceeds are stashed in some foreign

accounts somewhere, and the people are as though numbed by it. One needs some backbone to

wield such prosperity. And I would wish that more funds from the business world would be injected into the cultural life in order to have an enlivening effect there. If consciousness for this would awaken, something positive could come about from this economic strength.

The council of the Norwegian Society is currently working with others on the project 'The School of Nature', approaching the existential

question with which many people, especially younger people, live today: the theme of the human being and nature (*Anthroposophy Worldwide* no. 8, 2004). "We don't want this to concern only our own country, but rather what is 'Norwegian' to wake up and become something cosmopolitan. For this reason the classes take place in English, and we alternate between partly 'wild' nature experiences in the interior of the country and a more study-oriented stay in Dornach. When what is particular to a country is not connected to what is cosmopolitan, it appears, in the best scenario, as something antiquated, and in the worst case as chauvinistic - just simply 'typical'. We must get from what is typical to what is universal. Then things begin to pulsate."

In parts of the country that are not yet so strongly urbanized, there are still distinct nature forces. It is a component of the Norwegian task to take hold of these forces and send them as an impulse in an outward direction. But Barkved prefers in this regard to speak of Scandinavian rather than Norwegian impulses. "The northern quality has a mobility to it, a certain freshness in thinking that we can perhaps also bring into the international anthroposophical work. We're not so burdened by the heaviness of knowledge. But of course we run the danger of having too much of this mobility and dissipating. And then things aren't serious anymore." Barkved's personal relationship to anthroposophy is marked by earnest work, but also by humor, spontaneity and creative joy. "No one wants to assert that anthroposophy is something easy. But I find that working with anthroposophy should also have a joyful accent and not be taken as a burdensome duty. We can't forget that it's often delightful to overcome listlessness. And besides: Joy is contagious. It frees up life forces that can become fruitful in the world."

*Jürgen Vater, Järna (Sweden)*

## Harmonious Composition

The Anthroposophical Society  
in Estonia is 80 Years Old

*On September 23rd the 80th anniversary of the Estonian Society was celebrated in one of the medieval buildings on the town hall square in Tallinn.*

The month of September 1924 saw the enormous culmination and at the same time the end of Rudolf Steiner's lecturing activity. *The Lectures of Rudolf Steiner* by Hans Schmidt [not available in English] reports 73 lectures, addresses and consultations up until the 24th of the month. This all came to an end on September 28th with *The Last Address* - the sudden conclusion of Rudolf Steiner's activity, insofar as this consisted of verbal communication.

Far away from this strong activity in Dornach, the newly founded Anthroposophical Society in Estonia was confirmed. At a gathering on June 15 some 30 members had decided on the founding of an Estonian Anthroposophical Society. This day can in a sense thus be designated as the birthday. This then received official recognition by the public authorities on September 24th, making this a birthday too. A beautiful anniversary celebration took place now on September 25th.

Anthroposophical work in Estonia continued uninterrupted throughout all these years, which was, however, not officially possible during the time of communism. Anthroposophists too had to go to Siberia - this could hardly have been otherwise under the circumstances of the time - but they were not bothered as anthroposophists.

The anniversary celebration was composed harmoniously, encompassing festive addresses, music, and eurythmy, and interspersed with readings of short passages by Rudolf Steiner. Vaige Salum, now among the elders, reported on the history of anthroposophy in Estonia, and Margaretha Habekost on the eurythmy work.

Just a few days before the celebration a book in the Estonian language came out, of which it can be hoped that it will receive recognition: *The Estonian National Epic Kalevipoeg*, with an anthroposophically inspired interpretation by author Sirje Purga.

And thirdly, what also took place during this time was that the anthroposophical group in Tallinn acquired its own habitat - small and in need of renovation - in Nõmme, a richly forested suburb of Tallin. - As someone who has been connected to the work in Estonia since 1966, I was able to take part in this anniversary celebration.

Oskar Borgman Hansen, Århus, Denmark

## Anthroposophy in the World

### On Cleaning Devils and Cleaning Angels

First Worldwide Cleaning Conference: October 29-31, 2004 at the Goetheanum

*Some 200 participants came from 14 nations and from the most varied fields. Besides a panel discussion on creative hygiene, there were also many workshops to deepen the many themes broached. Whether the theme was the development of cleaning concepts, a phenomenology of cleaning or recognition of elemental beings in the cleaning process, the conference as a whole was about creating a space anew through cleaning.*

'Material in the wrong place' - this is the definition of dirt. So the mandate of cleaning personnel is: moving material around. No? Does cleaning mean more than this? What is altogether 'the wrong place'? Why is it that the fecund garden soil, which I enjoyed just a moment ago, is now - on my living room carpet - suddenly a stubborn challenger?

These were the kinds of questions that launched the first specialty conference in the world on cleaning culture. It paid off that the organizers put stakes on brief presentations. With each one, things became more and more gripping. The theme 'cleaning' gained in breadth and depth without losing any footing. The varied contributions were lightened and enriched by little cabaret-inserts all about cleaning, thereby processing in a witty and intelligent way something that was sometimes said just a moment ago.

The only thing in short supply were the breaks - not because things were too long-winded, but because one hardly found enough time to see the exciting exhibits of the different environmentally conscious developers and manufacturers of washing and cleaning paraphernalia, not to mention to be introduced to the products and concepts by all of the competent consultants.

One of the high points of the conference was the contribution of comedian Ursus Wehrli. Inge van der Ploeg had introduced us to the art of tidying up, and now Urs Wehrli to the tidying up of art.

#### From Cleaning to Caring

A high point of another kind was the lecture by Linda Thomas. She depicted a kind of taking care of a room which does not just deal with material in the wrong place, but which really

tends to the space. I would sum up what for me was the most essential part of the lecture in my own formulation as follows: A space wants not merely to be freed of filth, but also to be created anew as a space for people, for something to happen.

What comes about in the process of cleaning, or does not come about, or is destroyed, depends very much on our attitude. We have to understand our field, pay attention to our outer bearing, and move in a conscious and healthy way, so that cleaning doesn't make us ill. An unhealthy inner attitude toward cleaning can also lead to illness - and perhaps not only for us but also for the place in question. Am I cleaning 'like the devil' or caring and tending 'like an angel'? Linda Thomas impressively portrayed how she had to first develop a practice of a healthy inner attitude, in accordance with the motto 'If you cannot do what you love, then learn to love what you do' - until this became a necessity and in the end transformed into joy.

One does not tire of listening to Linda Thomas when she tells of her experiences in pedagogical institutions, and one can be deeply shaken at what an unbelievably healing effect such an attitude to this kind of caring maintenance can have on the surroundings.

#### A Contribution to Outreach

I believe that anyone who experienced this conference in its manifoldness will not soon forget these three days. They were also an important contribution to the wider world: the participants who were barely acquainted with anthroposophy beforehand were visibly surprised that 'spiritualized anthroposophists' strove for a comprehensive approach to this seemingly so profane field.

David Lorentzen, Dornach, Switzerland



before



after

*The tidied room in Vincent van Gogh's painting may be self-defeating. Swiss cabaret artiste gave some insights on the theme.*



## Typically Indian

### 6th Asian-Pacific Conference and 1st Goetheanum Conference in Hyderabad

*The conference from October 29 to November 2, 2004 in Hyderabad was a co-production of the Asia-Pacific Conference, which has been taking place since 1996, and the first Goetheanum Conference in India. The latter was initiated two years ago by Indian farmer Chelladurai Jayakaran. Indian farmers working biodynamically have had the wish to be more closely connected to the Goetheanum. For the first time members of the executive council of the General Anthroposophical Society were present at an anthroposophical event in India: Paul Mackay and Cornelius Pietzner.*

The twin cities of Hyderabad and Secunderabad lie in the heart of India's Deccan plateau. They are a center for the traditions of the Islamic north and the Hindu south. The Sloka Waldorf School, the first Waldorf school on the subcontinent of India, has had its home in Hyderabad since 1997. Since the founding of Sloka, further Waldorf and Waldorf-inspired schools have come into being in these twin cities.

Nirmala Diaz, founder of Sloka, and Ulrich Rösch of the Social Science Section of the School of Spiritual Science at the Goetheanum prepared the conference together. The teachers, co-

lessor for the members of the School of Spiritual Science. Then followed eurythmy for all, led by Dilnawaz Bana, after which the lectures and discussion groups took place on the main theme: Humanity, Civilization, Nature and Spirituality.

Paul Mackay spoke about the practical tasks of the anthroposophical movement and spiritually inspired banking, Cornelius Pietzner on the connection between spirituality and practice, and Ulrich Rösch on three-folding in the social context, on Rudolf Steiner and Mahatma Gandhi. Aban Bana reported on anthropo-

sophical initiatives in India - which have increasingly shifted their area of concentration to Hyderabad.

Christian Community priest Anand Mandai-ker spoke about Hinduism and Christianity (not an easy task before an audience of so many religions); New Zealand's gen-

eral secretary Hans van Florenstein-Mulder spoke on astronomy and its relationship to the human being; the director of Camphill Bangalore, Francis Aradhya and the initiator of the institute for curative education in Pakistan's Lahore Shahidaa Hannesen on curative education; Japanese general secretary Yuji Agamatsu on architecture, and biodynamics consultant Peter Proctor, Rajeev Baruah, manager of the biodynamic cotton project in Maikal, and Chelladurai Jayakaran on biodynamics in India. Particularly the last contributions left the audience with a deep impression because they showed how modern spirituality can work into the transformation of the earth.

There was of course opportunity in the discussion groups to deepen these lecture themes, to ask questions and to come into conversation. And there were questions aplenty, since for many participants this was the first

time they heard about anthroposophy and Rudolf Steiner.

A very special event was the founding of the Hyderabad Branch of the Anthroposophical Society by eight women. The Waldorf schools in the twin cities were introduced: Sloka, Diksha, Prerana and Abbaya.

In the evenings there were cultural programs. Seven of the participants were eurythmists. Together they presented the *Hallelujah* and *EVOE*. There was also eurythmy in French, Japanese, Sanskrit and Hindi. On another occasion one of the school mothers presented Kuchipudi dance. This dance style comes from the state of Andhra, of which Hyderabad is the capital. The next evening there was a Bharat-Natyam dance performance. There are eight classical dance styles in India - all very old and always connected with religion.

### Important for India and for Anthroposophy

After the conference there were still two days of 'Waldorf Round Table' in Sloka, organized by Nana Göbel of 'Friends of Rudolf Steiner's Art of Education'. This gathering was directed first and foremost to people from the Waldorf school movement in Asia. On heard participants' reports on how the Waldorf schools and teacher trainings in the different Asian countries are doing. Many typical aspects of Waldorf pedagogy were spoken about, such as the fact that the curriculum has to suit the cultural, linguistic and historical conditions. Finances were also discussed.

After nine days the conference was over, but many of us could not yet travel home since at the 'Friends of Camphill India' near Bangalore (in Karnataka, southern India) there was still a three-day course in curative education and social therapy, organized by Penelope Roberts, Halina Rubisz, and Dilawaz and Aban Bana.

This large conference in Hyderabad was very important for the further development of anthroposophy in India and for making India known in the anthroposophical world. One sees that everywhere in the world there are people who are striving for knowledge, who represent the consciousness soul and who are seeking a new world view. In India this seems to lead over especially into practical initiatives. And spiritual wisdom is there in any case.

*Aban Bana, Bombay, India*

*Ulrich Rösch, Dornach, Switzerland*



*Co-organizer Nirmala Diaz during her presentation*



*A colorful audience listens to the lecture by Nirmala Diaz*

workers and parents of Sloka provided a feat of energetic support, thereby giving a particular flair to the whole conference. The typically Indian reception for the delegates from Asia and the Pacific was unique: rangoli pictures on the ground, flowers, lights, silk, song and dance - and of course food.

### Colorful Schedule

The first two days were reserved for the Asia-Pacific Initiative Group delegates from India, Australia, the Goetheanum, Japan, New Zealand, Pakistan, the Philippines, Taiwan, the U.S and Vietnam. The actual conference proper began on October 29th with some 200 participants. The delegates were now joined by representatives from Hong Kong, Nepal, Singapore and numerous participants from India. They were received by the teachers and pupils of Sloka singing songs of welcome.

Every morning there was a class

## Anthroposophy is Alive

### 30 years of Biodynamic Activity in the State of São Paulo

*In the heart of the state of São Paulo in Brazil, some 300 kilometers west of the coast, is the town of Botucatu. At the outskirts of the town a neighborhood has developed over the past 30 years that is known to the inhabitants as Bairro Demétria. From October 9th to 12th this was cause for celebration and review.*

The starting point was Estância Demétria, through which the biodynamic agricultural method was to take hold in Brazil. It became necessary to establish a research base and an institute was founded for this purpose. In order to protect the land from toxins used in the surrounding area, various settlements arose where a few hundred people live today.

This led to a Waldorf school that today encompasses 16 classes from kindergarten to high school (with approximately 30 students per class, of which 48% attend free of charge). Of course we also have a branch of the Anthroposophical Society and the most varied scientific and artistic work groups as well as foundation courses and consulting for biodynamic agriculture. In addition, there is a blossoming Christian Community with a very beautiful church.



*No holidays without music*

One can at this point ask: Are these all anthroposophists who live here? Do they all have membership cards for the Anthroposophical Society or the School of Spiritual Science? And if one does have the card, is one an anthroposophist? Is all of this, strictly speaking, anthroposophical? Taken abstractly and theoretically, certainly not. But what does life say about this?

The world of plants and animals without doubt rejoices at their existence. Pages could be written reporting this. And people? Yes, once they are here, they hardly want to leave. Our children too wish to set up their lives here, without all of the dangers of big cities.

The 30th anniversary fell at the same time as Brazil's fourth Biodynamic Agricultural Conference, held every two years, and the 80th anniversary of Rudolf Steiner's *Agricultural Course*. This time we especially wanted



*Nikolai Fuchs during the lecture in the large tent*

to again invite many farmers working biodynamically, so the costs had to be kept as low as possible. Several hundred people from the north and south of the country registered to come.

### Many Human Encounters

The municipality, with which we enjoy quite a good standing, made two large tents available. Other agencies of the federal government defrayed the costs of the posters and folders. Both large- and small-scale farmers brought along Demeter products, from rice and beans to fruit and vegetables to herbs, teas and coffee. Estância Demétria donated milk and meat. In regard to only the salt, I cannot say if it was also Demeter, but it was certainly real sea salt. Also ecologically friendly toiletries and bath items were not forgotten....

The many human meetings were lovely at this giant 'ant hill', throughout which many children also flew like colorful butterflies. Many a mother stressed that, had she known that this is how it would be, she would have brought her children along.

The program was may-sided: The Waldorf school opened its doors, there were various tours - partly with scenic accents, partly with an agricultural and botanical accent - also short courses on different themes concerning biodynamic agriculture and landscaping, astronomy and community. Then there were also gatherings of teachers and farmers to share experiences and get to know each other. For the 'Gemüt' and for soul preparation there was a musical Indian religious service with all sorts of percussion instruments, and otherwise also lots of singing, a theatre performance about wheat sprouts and of course also a peasants dance and even a carnival

parade to close. It was all very unconstrained and tropically dionysian.

### Neutralized Property

But also the apollonian element came into its own. Nikolai Fuchs, leader of the Agricultural Section at the Goetheanum, held three lectures on last year's and this year's themes of the year. Attila Miklos spoke about the significance of Demeter nutrition for human evolution in regard to the Christ Being. Christian Community priest Renato Gomes gave a well-received talk on the theme *The Human Being Between Past and Future*, and Flavio Milanese spoke on human development in the biography of each individual - a lecture that showed us that the world of ideas can be accessible to each one of us today.

The high point of the festivities was already right at the beginning in the conversation on the neutralization of land ownership. Peter Schmidt shared here a story from his life. Already in the 1930's his mother developed a biodynamic garden. When the Schmidt family, owner of the furniture factory 'Giroflex', decided to buy the land for Estância Demétris, Schmidt drew attention to the need to deal with protecting it from changes to its intended use: to develop biodynamic agriculture in Brazil.



*Children too had their share of fun*

The Schmidt family decided unanimously to write over the ownership to the Tobias Association (an institution that offers legal protection and financial support for other anthroposophical endeavors as well). This is what made possible, materially speaking, the survival of all those who so cheerfully came together - in spite of all of the crises and mistakes of the past 30 years.

Looking back now, it can indisputably be experienced that anthroposophy lives - in the whole country. For people indeed came here very spontaneously from north, south, east and west.

*Bernardo Thomas Sixel, São Paulo (Brazil)*

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## Call to the Human Being

**Youth Conference: An Introduction to Rudolf Steiner's Spiritual Scientific Research into the Nature of Christianity, October 9-10 at Heartbeet Lifesharing, in Hardwick, Vermont**

*Heartbeet is a 160-acre biodynamic farm providing respite and a permanent residence for developmentally disabled individuals, and managed by Hannah Schwartz and Jonathan Gilbert.*

In the opening lecture Steve Usher presented an overview of Rudolf Steiner's lectures on the Gospel of St. Luke. He began with the observation that it is difficult to speak of Christianity in our time because civilization has developed enormous prejudices toward it. Earlier materialistic scholarship propounds ideas such as there never having been a historical Jesus or alternatively that a simple man of Nazareth captured the phantasy of the next 2,000 years. More recent prejudices see Christianity as the religion of closed minded right-wing people or as the tradition that created a disregard for the environment and a will to dominate the world. It is much easier to speak to a spiritually minded audience about Buddhism than about Christianity.

The lecturer presented that a central concept of esoteric Christianity is that at the Baptism in the Jordan a solar being, a being from the Sun known as the Christ, united Himself with the body of Jesus of Nazareth. For the next three years this solar being lived upon the earth as a human being. Those three years are rightly understood as His embryological period. At the mystery of Golgotha, when Jesus Christ died on the cross, the Christ was born into the earth and since then He has been the Spirit of the Earth who will remain with human beings for the rest of earth evolution. A further consideration was that Christ brought the power of love to the ego such that the ego could overflow with love. Love existed before but only at the level of the astral body and soul. Christ made it possible for love to become a possession of the ego.

### Union with the Christ

Els Woutersen spoke about the Christ and inner development. The Gospels of St. Luke and St. John were written out of different levels of perception into the supersensible world. Whereas the eyewitnesses and ministers or servants of the Word wrote the Luke Gospel, the John Gospel describes the mysteries of Christ as imbued with the inner Word or Logos.

The old Christian path of initiation was based on the Gospel of St. John whereby after intense preparation one would develop certain feelings to a very high degree and experience the seven different stages of Christian initiation.

The Rosicrucian path of schooling, appropriate for our time, is a further development of the Christian path of schooling. We are able to perform our outer duties and activities and let everything that we develop spiritually flow into the physical plane. By developing a high degree of strong and living thinking on this path, we can direct this thinking toward our perceptions in the spiritual world.

When we are ready to enter the spiritual world we meet two guardians. The Lesser Guardian of the Threshold is mostly made up of the results of our own past actions, feelings and thoughts. After we have recognized in this being the things from which we need to free ourselves, we meet the Greater Guardian of the Threshold. If we can inwardly feel that the Greater Guardian is the ideal toward which we strive, then we recognize that the Greater Guardian is the Christ.

### New Birth Follows Disillusionment

*How Can I Find the Christ in and for Myself?* was the subject of Sherry Wildfeuer's talk. She acknowledged that the rejection of Christianity so common to spiritually striving young people today is a healthy reaction to the popular versions distorted by sentimentality, dogmatic morality, or academic materialism. She shared her own path to agnosticism as a young person, which was intellectually liberating but lacked substance which could provide nourishment and insight in the face of life's trials. It was a great relief to meet anthroposophy, insofar as Rudolf Steiner lays a foundation in his philosophical writings by addressing the question *How can I know anything for sure?* We may ask: *What are the perceptions to which I must apply my active thinking in order to know the truth of Christ?* And *What thoughts will enable me to perceive Christ in myself?*

The ancient mystery centers taught that the Father God had sacrificed himself into the things of the manifest world, that the Mother dwells in the deep longing of the soul to unite with the divine, and that the Son of God, or Logos, can be born in the human soul through the union of

the two. Indeed, this birth is our calling as human beings. In Jesus, the Logos entered not merely as image but as the actual power of Love, becoming available for all human beings and for the life of nature.

Beth Usher spoke about *Occult Physiology: Blood and the Awakening Ego*. Saturn still exists within us today as the warmth of our blood. The circulation of the blood appeared when the warmth ether united with the outer warmth of the physical Earth. The ego, which first entered man when he began



to breathe air, works in the circulating blood by way of the warmth organism. In the Fall from Paradise, the human being left the life of his nervous system behind in the cosmos. The Christ brought this life from the cosmos back to the human being, beginning at the Baptism. Life returned, though not to the nervous system but to the blood.

Embryology shows that on the nineteenth day the blood begins to move. This is the first quickening by the incarnating ego. The heart forms later out of the moving blood. Rudolf Steiner speaks of blood as the real issue in the fight of an individual soul between good and evil. Thinking the wrong thoughts about the heart materializes culture as well as the heart. Moral ideals stimulate the warmth organism, producing in the air organism sources of light. By way of warmth, all that we inwardly experience as the moral becomes active. By returning through the moral to warmth, we come full circle to the blood warmth from Saturn. This is a new way to think of the circulation of the blood.

Beth Usher gave a beautiful eurythmy performances of *The Zend Avesta Hymn to the Sun* and *The Michael Imagination*, as well as two eurythmy lessons.

The 47 participants came from as far as California, North Carolina and Canada as well as from the mid-Atlantic and New England areas. The foliage around us was beautiful with deep red, orange and yellow leaves and the food that was prepared with organic produce from Heartbeet was delicious.

The next conference at Heartbeet Lifesharing will be May 28-29, 2005. Contact: Rachel Schwartz, (617) 522 0580, raugustina@hotmail.com  
www.heartbeetlifesharing.org

*Tiemen Woutersen, Baltimore, MD*  
(with major contributions from the speakers)



## Spiritual Seeds in Elemental Nature

## Unexpected Footprints of the Biodynamic Work in Estonia: Alexander von Keyserlingk

*The beginnings of biodynamic agriculture in Estonia can be followed back to the source of the impulse. Count von Keyserlingk carried this impulse at the time directly from Rudolf Steiner's Agricultural Course in what was then*

*Silesia into the small country on the Baltic Sea. Still today this initiative calls forth fruits, although the dimensions of the biodynamic work in Estonia are modest. - Impressions of a journey through an archaic landscape.*

At the beginning of 2004 when my wife and I were in Estonia, special experiences came our way, both expected and unexpected. After a boat trip on the rough Baltic Sea, we went into Tallinn. The occasion for the trip was, to begin with, the opening of my exhibit of aquarelles based on the Estonian epic *Kalevipoeg*. The exhibit in the monumental National Library of Estonia's capital was under the umbrella of Carsten Vilms, the cultural attaché of the German embassy in Tallinn. So much on the expected travel experience.

The unexpected part first developed in Estonia itself. Arvo Purga, brother-in-law of the *Kalevipoeg* researcher Sirje Purga, has been involved in biodynamic agriculture for decades. He accompanied us to one of the far-flung corners in the west of Estonia across from the island Saaremaa, formerly Ösel.

During our drive, rain and the most unusual cloud formations of the strangest kind sent their greetings from Sweden over the Baltic Sea. It became increasingly desolate, and we were simply oblivious to the first road sign saying 'Natural Preserve'. Shortly thereafter was a second sign: 'Biological Station'. An insurmountable wire-grid fence finally made us come to a stop. Proceeding through an unlocked entrance door, Arvo Purga made his way to inquire. Soon thereafter he reappeared and led us to a stand of timber: Through the green leaves came the shining red shimmer of the newly tiled roof of a building.

### Schiller Monument in the Forest

We stood in front of the legendary house of the family of Count Alexander von Keyserlingk (1895-1995). Shortly thereafter Mart appeared, a young man with a backpack who lives here with his family on weekends and in the holidays. He is now inspecting the renovation of the property.

After examining the Keyserlingk house, Mart guides us to the tip of the peninsula Puutu, where the biology research institute of Tartu University is found. Biology students often come here to study the flora and fauna. For many years the world-renowned biologist and researcher Jacob von Uexküll (1864-1944), with whom Keyserlingk was on good neighborly terms from 1934 to 1939, worked at the station here.

Drawing: Archibald Bajorat



*The old house of Count Alexander von Keyserlingk's family from 1934 to 1939 on the Puutu Peninsula in western Estonia*

We had the privilege of staying overnight in the station's guesthouse, which, incidentally, is also open to other groups who register in advance.

In the middle of the forest, which over half a century ago was still a well-tended park, we discovered, in a light-filled clearing, the world's first Schiller memorial, commissioned by a Schiller enthusiast in 1813. We couldn't help singing the first lines of the *Ode to Joy*.

The small crest that extends out to the tip of the peninsula is surrounded on both sides by a broad stretch of reeds. In the above-mentioned nature preserve we experienced such elemental nature as is hard to come upon in northern Europe. No travel guide described the extensive juniper forests and rowan trees, considered sacred in the north. The forests stretched to the horizon and lent to the landscape something archaic. It is no wonder that prehistoric gravesites were discovered not far from here, including treasures from the Volga region.

### From Silesia to Estonia

The life of Count Keyserlingk is indeed closely connected to the development of biodynamic agriculture. Right after the Christmas Conference in Dornach in 1923/1924, he asked when Rudolf Steiner could come to Koberwitz in Silesia to give a course on agriculture. In response to this question, Rudolf Steiner pulled out his calendar and promptly agreed to come. Thus at Whitsun 1924 the course that later

became known as simply the *Agricultural Course* could take place.

After this event, von Keyserlingk worked on farms in Silesia and Estonia. But the biodynamic method was not able, after the initial attempts, to come to realization over such enormous areas. As Ines and Dagmar, the count's daughters, confirmed, the father of the spiritual 'estate' that he had received in Koberwitz, was not able to 'bring it down to the ground'. And yet the spiritual seed has not been lost. Eighty years after the beginning of the biodynamic impulse, one can feel this most deeply.

After the Second World War and later the fall of the iron curtain, Gottfried Geiger and farmers from Sweden, with the support of Manfred Klett, were able to begin with the new method on countless farmsteads in Estonia and Latvia. As we heard from Arvo Purga in Tallinn, the farms, mostly small, do not have it easy. Yet it is to be hoped that biodynamic farming and gardening will continue to develop well, also after Estonia joins the European Union.

Von Keyserlingk had the opportunity after World War II to practice biodynamics on a much smaller scale in Raubling, near Munich. Here he could pass on his experience and knowledge to biodynamic farmers in Chiengau, bringing much blessing to their work.

Archibald Bajorat,  
Oberursel (Germany)