



Goetheanum · Freie Hochschule für Geisteswissenschaft

Sektion für Landwirtschaft

Section for Agriculture

Section d'Agriculture

Sección de Agricultura

Circular 124

Winter 2023/24



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Imprint

Publisher: School of Spiritual Science –
Section for Agriculture at the Goetheanum
www.sektion-landwirtschaft.org

Editor: Jean-Michel Florin / Ueli Hurter / Anna Storchenegger

Translation: John Weedon

Logo symbol: Rudolf Steiner

Design and Satz: Anna Krygier

Cover: Painted by Frede Klemmer, photographed by Bent Nielsen

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Editorial

Dear readers

“100 Years of Biodynamics”, this is the great theme, now, as we are entering the centenary year, 2024. It is a question of making ourselves aware of this caesura and celebrating it appropriately. We are such a diverse movement that the wealth of centenary celebrations will be correspondingly abundant and colourful. As the Section for Agriculture we will organise a first big event, the Agricultural Conference from 7th to 10th February 2024. Under the title “Sun – Earth – Human Being” a varied and comprehensive programme has been developed. All in all there are 100 individual events which are woven together to form a unique centenary carpet. We invite you most warmly to be present at this special event! You can find out more under: www.agriculture-conference.org

We asked Manfred Klett, the ‘doyen’ of the biodynamic movement, to write an article for the centenary and have received an article full of depth and commitment. Manfred Klett develops the thought that nitrogen can be used for war or for peace. On the one hand he builds a bridge to the current world situation, which is marked by wars and a war-like climate, on the other hand, he makes it clear that the biodynamic impulse is a peace-making one.

Furthermore, this circular contains news about the change in the leadership of the Section. This has been planned for 2024 – now it is happening. The co-leadership of Jean-Michel Florin and Ueli Hurter will turn into a co-leadership of Eduardo Rincon and Ueli Hurter. Do read about this in the report by Jean-Michel Florin and the portrait of Eduardo Rincon.

The change of leadership of the Section was accepted and confirmed with great warmth by the Circle of Representatives during the autumn meeting in a really special place, in Donji Kraljevec, Rudolf Steiner’s place of birth. In this place, at the time in Austria-Hungary, today in Croatia, there is a “Rudolf Steiner Center” next to his house of birth, where our meeting sessions took place in the best of atmospheres. Dijana Posavec, the head of the centre, is tremendously active so that “the land where Rudolf Steiner was born” has become the main ‘claim’ in the marketing of the whole region. She has contacts with many circles of Croatian society; thus, it was a matter of course that our visit deserved a place on TV. Our colleague, Olivier Clisson, was driven to the TV studio in Zagreb and was able to offer detailed information in response to questions about biodynamics at the peak viewing time.

You can read the contributions of Jean-Michel Florin, Uli Johannes Koenig and Ueli Hurter to the conversations at the meeting of Circle of Representatives in this circular. Out of these conversations on research on essential dimensions of the biodynamic impulse the new theme of the year emerged in outline: “The earth as a living Being”. By the time of the centenary conference a text will be formulated on this. During the meeting it became apparent that with this theme in view of the “Conference for the Future 2025” we are striving to open up: for a variety of agricultural movements, for circles from civil society and for interdisciplinary academic circles. The focus on ourselves and our sources should be expanded to include a lot of people and organisations close to us on the earth we share.

Christof Klemmer contributes an article, which is concerned with the individualisation of our farms and landscapes. This contribution is the result of life-long practical working in a place of his choice. We may speak of experiential science, which is perhaps the most important science for our field. Two book reviews by Jean-Michel Florin round off this issue.

We wish you fruitful reading and are looking forward to meeting lots of you at the Agricultural Conference 2024 or else at another centenary event.

A handwritten signature in black ink, appearing to read 'Ueli Hurter', with a stylized, cursive script.

Ueli Hurter

Change in the Leadership of the Section for Agriculture

Jean-Michel Florin

In 2010 Jean-Michel Florin and Ueli Hurter were asked by the Circle of Representatives of the Section for Agriculture and by the Goetheanum if they would like to take on the leadership of the Section from Nikolai Fuchs. They agreed and for the first seven years they led the Section along with a third person, Thomas Lüthi. After a caesura in 2017 they suggested continuing with their work for a further seven years, whilst Thomas Lüthi entered into his well-earned retirement. This suggestion was accepted with a view to having a complete change of leadership in 2024.

From the end of 2022 the search for two successors began. The Goetheanum leadership set up an appointment committee of five people: two members of the Circle of Representatives and the biodynamic movement, Regina Haller and Alysoun Boulger; three representatives of the Goetheanum leadership: Matthias Rang, Constanza Kaliks and Jean-Michel Florin. The process turned out to be more difficult than originally thought, because there are a lot of criteria for the selection of the Leader of a Section. On the one hand, the person must be closely connected

with anthroposophy, because they are meant to lead the Goetheanum with the other Section leaders in a collegiate manner. On the other hand, they should be very familiar with biodynamic agriculture and the international scene.

After a long process of searching, we are glad about the solution we have found: from autumn 2024 Eduardo Rincon from Mexiko will step into Jean-Michel Florin's shoes in the leadership of the Section. Ueli Hurter, who continues to be actively involved as a member of the Executive Council of the General Anthroposophical Society at the Goetheanum, has said he is willing to continue as co-leader of the Section with Eduardo Rincon for a further three years. The present idea is in 2027 to find a new person who will work together with Eduardo Rincon. This solution was confirmed unanimously by the Circle of Representatives at a meeting at the end of October, 2023 in Donji Kraljevec, Croatia. The Goetheanum leadership agreed as well. Thus, we are very glad that from September 2024 Ueli Hurter and Eduardo Rincon will take on the leadership of the Section.



Autumn meeting of the circle of representatives in Donji Kraljevec, Croatia

Rincon introduces himself

My name is Eduardo Rincon Gallardo and I was born in Cuernavaca, México. From a very early age, I have been attracted to nature and the outdoors. I have clear childhood memories of moments when I would go exploring and felt awe at the beauty and immensity of the landscape. This connection to the Natural world became a constant in my life, and it was precisely through it that I later found my career and my orientation in Anthroposophy.

My early fascination with nature was fueled early on by contact with farming and agriculture when my brother and I would spend long summers on my family's cattle ranch, riding horseback while accompanying the cowboys in their work. We learned the local farming lifestyle, living close to the land, tending to the animals, and observing the ancient practices of growing food crops in an integral and spiritual way. Located on this ranch was an abandoned pre-Hispanic pyramid, where our explorations would inspire wonder about the people who lived there so long ago, showing me the value of our history and the importance of respect for the land and their integral Cosmo vision.

My first experience with farming was when my father switched from cattle ranching to agriculture on a farm dedicated to producing vegetables and raising horses. Our main crops were vegetables, fruits and cereals, run with conventional methods. The more time I spent collaborating in the management of the farm, the more I felt uncomfortable with this way of treating the land. Eventually, I decided not to be involved with the farm any more in order I to pursue alternative methods and find my connection to nature along a different path.

This was reinforced when, just prior to entering college, I was fortunate to live and study in the tropical rainforest in Southern Mexico, at the famous Palenque ruins, with an archaeologist-astronomer who introduced me to Mayan astronomy with naked-eye observation. I was intrigued by how the Mayan people had a knowledge and connection to the spirit and cosmos, even without using instruments, and how this was an integral part of every aspect of their lives. This was also where my connection to the biodiversity of the tropical ecosystem, my appreciation for ancient civilizations and awareness about rhythms of the natural world was initiated. This trip confirmed that I wanted to study more about plants through biological science.



Soon after, I was introduced to the worldview of Kant through the influence of my uncle, a philosopher, and I started on a very rational, materialistic way of understanding life. I studied biology at the National University in Mexico City, and worked in a biochemistry lab, focusing on the evolutionary origin of multi-cellular organisms. My research thesis in tropical plant ecology took me to 3 years of working in the tropical forest in order to experience and understand the complex system. There I found that the questions that initially led me to study biology, questions like "What is life?" and "Where does life come from?," eventually showed me that I could not find these answers with conventional, rational scientific methods. This led me to an existential crisis.

I found refuge in art. Coming from several generations of artists in the family, it was something that came naturally to me and centered me. I began doing scientific drawing for the university, and then found my own language in art as research for understanding life. This led me to present my art work in solo exhibitions and I was on my way to career as an artist, alongside my scientific work. At that time I thought about leaving science, yet inside me there was still the need to investigate, to find different ways of understanding existence. I wanted to merge art and science, but I didn't yet know how. Later, when I encountered Goethe's work and its connection to Rudolf Steiner, I realized that he had achieved this and his world view presented a way of doing research from both fields. Going deeper into Goethe's vision and work inspired me to undertake it as my master's degree thesis on Goetheanistic Phenomenology in art and science.

My professional work in art and my path of research led me to medicinal plants, Mexican herbology and working with Ayurvedic medicine. In 1993, I started farming again and founded a project called La Huerta de Vinci, an organic vegetable and medicinal plant garden and learning center. Also then I began producing herbal remedies, tinctures and herbal teas. In 1999, a fortuitous journey with a doctor and farmer friend took us to visit biodynamic farms along the west coast of the USA from California to Vancouver, Canada. After this trip, I began to study and practice the principles of biodynamic agriculture and inquire into the relationship of Cosmos, Earth and Man through that path of knowledge. I had found what I was looking for and shortly thereafter, I began teaching agriculture at a Waldorf school in the year 2000.

My study and interest in Biodynamic Agriculture led me to find Spiritual Science, and I started traveling to the Rudolf Steiner College in California, USA and became a student of Dennis Klocek, a scientist, teacher, author, gardener, and alchemist. It was also then that I began working in depth with biodynamic preparations thanks to the guidance and teachings of Matias Baker, who had worked in the Josephine Porter Institute.

In 2015 we moved to San Miguel de Allende, Mexico and I began farming at a larger scale in our 16 hectare farm. I continued working with medicinal plants, vegetables and grains, alongside teaching and educating. It was also then that I began my work as a consultant for farms, collaborating with the farmers and seeing first hand how Biodynamics is perceived in our social reality in Latin America, and how it enriches the land. Continuing with my work, I became a member of the Anthroposophical Society, and later we founded the Biodynamic Association of Mexico in 2018, I was a founding member of the Consejo Biotinámico de las Americas (Biodynamic Counsel of the Americas), and in collaboration with the Bridges of the Americas initiative, we created the first Biodynamic Festival of the Americas, where representatives from all the countries that work in biodynamic agriculture of the Americas were in attendance. I still very much enjoy my time in nature and walking the land, as well as my artwork and study. I am a member of the School of Spiritual Science. I have 3 children, and a wonderful wife.



100 Years of the biodynamic Movement

Historic Background and the Symptoms of its Genesis

Manfred Klett

A Review

The moment of birth of the biodynamic movement, “The Agriculture Course of Rudolf Steiner, the spiritual-scientific foundations for the thriving of agriculture”, held at Whitsuntide 1924, happened at a time that could not have been more dramatic in Central Europe. It was preceded by the First World War (1914–1918) and with it, above all, in Central and Eastern Europe the collapse of the old world order. This ending of the feudal-hierarchical social fabric caused devastating chaos on all levels in the aftermath, which shattered the foundations of human co-existence. Thus, the Agriculture Course took place at the time of hyperinflation, in the years of the devaluation of all values. However, at the same time amid all the turbulence of diverging streams in the scientific, artistic and social fields an experimental joy to dare to do something new was stirred up in people.

An outward Path

If we look at the time of the First World War and its aftermath, two basic positions in human society confront each other: the one is marked by power-seeking to enforce personal advantage through and by the destruction through war of what was existing; the other was marked by spiritual impulses to transform what had come about for the future through peace-making. Immediately before the First World War the ultimate means of destruction were created, the ammonia or nitrogen synthesis from the air. This allowed people to produce unlimited quantities of nitrogen salts, using an enormous amount of energy. Nitrogen, by its physical nature, is gaseous in form, part of the air; it avoids the solid state. With our breathing we take it in, it fills the whole human being. In the air nitrogen is to a certain extent content with itself; it is bonded with itself (N₂), it is inert and would like to remain in a gaseous state. Only through the living activity of breathing, through being absorbed into an ensouled organism, does it unfold its actual being; it becomes the bearer of every stirring of the soul that is connected to the body in a good sense and in a bad sense. The soul aspect of humans and animals requires the nitrogen so that it can realise itself in physical existence. The nitrogen breathed in assimilates to the soul aspect, it becomes its bearer. This amazing phenomenon occurs in the plant realm too with the species-rich

family of the legumes. They too breathe in the nitrogen in the air through their shoots above the earth, absorb it into their living being, produce the picture of a kind of inwardness, morphologically and physiologically, e.g. in the rich formation of protein, luxuriant growth, a dark-green colouring of the leaves, the blossoms turned down into the foliage, and colonies of bacteria in the roots area: the fruit-like nodules. Apart from lightening discharges, this is the way via the living activity of organisms through which nitrogen becomes the bearer of soul activity in the earth realm.

This mysterious happening, which also takes place in the human sub-conscious, was disrupted by the inventive spirit of humans. The ammonia synthesis and the conversion of the highly active ammonia gas to solid, crystalline salts created a nitrogen compound, which, when the time factor is excluded, has the property of exploding, thereby unleashing forces, which are not the malleable bearers of soul activity evolving in the course of time, but turn into the bearers, so to speak, of explosive soul violence. The three expressions of the soul that are bound to the body, desires, passions and drives, become the instrument of exercising human egoism with the help of the nitrogen salts, that is, to exploit any lust for power effectively for personal advantage in the world. One example is the rifle, by means of which one aims at a distant target out of desire, in feverish passion waits for the moment in which one follows the urge to pull the trigger so as to then view the destruction wreaked with satisfaction. The nitrogen of the air, transformed by force into an explosive substance, is the “fodder”, the sustenance for war. The greater the desire to wreak destruction in the world, the more nitrogen salts make the grenades, bombs, rockets solid and heavy, the greater is the satisfaction over the extent of the destruction.

The First World War could not have been fought with its power of destruction and cruelty, going far beyond all previous wars, without the discovery of the ammoniac synthesis from out of the air, immediately preceding it. The subsequent wars up to the present day have continued the abstractly inhuman use of the explosive power of the nitrogen salts with polished technology.

An inward Path

This basic attitude, inclined towards the evil of destruction, which celebrated its triumphs in the First World War, began with the experimental, preparatory steps of the Haber-Bosch-Process of ammonia synthesis at the same time as the other, the above-mentioned basic attitude of the peace-making power, for which anthroposophical spiritual science stands. It is the same time after the end of the Kali-Yuga (1899), the age of darkness, in which Rudolf Steiner opens up the “age of light” with his spiritual science. It enables the striving person, on the basis of the development of soul-spiritual organs of knowledge, to research the spirit world in a body-free state as well as to understand the spiritual, which has become set in the manifest forms of the world phenomena. Spiritual research reveals the being and the evolution of the human being and, against this background, that of the animal realm, the plant realm and mineral nature. From the beginning of the 20th century right into the time of the First World War, through spiritual research a mighty panorama of spiritual knowledge, ideas formed for the thinking spirit of humankind, unfolds; this leads them to knowledge of themselves as originating in the spirit and to knowledge of the being of the cosmos and the earth. In this period up to the First World War a broad field of knowledge is prepared for human beings to take up the battle for a higher level of humanity with themselves, to school themselves in peace-making, to see the wounds all over which need to be healed. In retrospect one can say this infinitely creative time of anthroposophy finding its way into modern civilisation up until the First World War is a time of preparation for a mission of peace in a world that is preparing itself to unleash storms of destruction.

The Path from inner to outer

The First World War opened the gates, across the threshold of which, in full opposition, it comes to an encounter of the beings of vicious warlike forces, contemptuous of human beings, with the healing forces of the peace mission of anthroposophy. This encounter sets off a metamorphosis in the peace-making working of anthroposophy. Rudolf Steiner, the spiritual researcher, in his deepest, most painful sadness, experiences the flow of inspirations which point the way for the above-mentioned inner path to a change of direction to the outer path. The conditions of war brought to light, to full exposure, the long-standing, deplorable, fermenting social conditions of the work life of the proletariat. At the same time the feudal order collapsed and the bourgeois order sank into chaos. These symptoms had an influence on Rudolf Steiner in his directing his “appeal to the world of culture” and the appeal to understand and take hold of the idea of the “three-fold social order” as the true peace mission in the shaping of social life. Rudolf Steiner

involved himself in this budding, community-building initiative, not only as a researcher or teacher but also as a dynamic organiser. Only a little later (1919), also as a fruit of this, he founded a further peace-making initiative, Waldorf education, based on the spiritual-scientific understanding of the human being. It is at work today as a blessing in nearly all countries of the world with its core educational interest in awakening the peace-making conscious awareness for personal self-determination in the up and coming generation. Once again, in the aftermath of the First World War Rudolf Steiner gives spiritual-scientific indications to an enquiring group of doctors on the medical-therapeutic art of healing. This too has been radiating out to almost all the countries of the world for over 100 years.

As the last initiative, timed in close connection with curative education, Rudolf Steiner inaugurated a peace mission to heal the emerging deplorable state of affairs, a mission that completely took hold of people’s wills and inspired them with ideas. This too is a consequence of the destruction of the war just past. It is the agriculture of renewal, out of the wellspring of the deepest spiritual impulses. Since 1929 it has borne the name “biological-dynamic method of agriculture”, further shortened to “biodynamics” or with a mythological reference “Demeter farming”. The term “anthroposophically oriented cultivation” would get closest to the spiritual intention, but because this would face a lack of understanding as in the early days, it would perhaps be worth the effort to reflect in the coming century on a new name to challenge contemporary ideas.

The Peace Mission of the Agriculture Course

It expressed itself in an esoterically beneficial and exoterically hindering sense:

The esoteric aspect

The participants in the Course were so fired up right through to the depths of their wills by the presentation of esotericism with its practical application to life that after the course they charged out, so to speak, filled with courage and enthusiasm to their farms and market gardens and to other countries in order to put what they had heard into practice. The Course took place at Whitsuntide and for the listeners, who were engaged in practical farm and gardening work, it was like a Whitsun experience. And this experience is renewed in places all over the world, where people come together, who practise the biodynamic measures and who share the experiences gained with one another. The practical working on the farms becomes a source of learning, study and knowledge. People feel their activity as a service to nature, and learn to see their surroundings, the

cosmos and the earth with new eyes. Work, which in the times of technology has become a burden, becomes a joy again; people have the experience that they can love what they do. They live with the feeling they are playing into the hands of the future development of human beings and the earth. Directly in the simple practical carrying out of the measures given in the Agriculture Course people enter into the experience of how the spiritual background of ideas flows into the work, can be experienced in the work and proves to be well-founded. You can become aware how, on the one hand, working with nature constantly meets you as a necessity and, therefore, triggers the feeling “you must! You should! Being unfree” and how, on the other hand, in contrast, the work to which are encouraged by the spiritual research of the Agriculture Course, can be experienced as so creative for the future, because the impulse of freedom is immanent in it. This applies to the extent to which you progress in the knowledge of the spiritual background. For instance, there is with regard to the making of the biodynamic preparations no outer reason for their necessity to be found in nature. The only thing that is decisive is the one that you give yourself through insight into the esoteric indication from the spiritual research of the Agriculture Course itself.

This esoteric trait is inherent in all Rudolf Steiner’s indications in the Agriculture Course. If one seeks to penetrate this with one’s understanding through thorough study and at the same time enable oneself to experience it in practice through engaging one’s will, this effort will deepen to spiritual assurance, to a feeling of truth. The enthusiasm, the firing of the will, the love of the cause, will grow and grow. Following an inkling one will come closer to the knowledge that ideas formed by anthroposophical spiritual science of the eternal nature of being, which, as a creative agent, is the basis of all sense phenomena, become accessible to the thinking mind. If we only draw upon two statements among the wealth of Rudolf Steiner’s indications in the Agriculture Course, such as this one perhaps, “the human being is made the basis”, with regard to the measures for shaping a farm into a closed loop system, as much as possible, and the other, “the fertiliser is such a profound mystery that only the spiritual researcher can fathom it”, then one’s gaze is directed, on the one hand, to the most extensive connections of the physical constitution of the human being and, on the other hand, to the hidden being of the world of matter.

Thus, Rudolf Steiner’s Agriculture Course is not a teaching that is limited to a particular time, but rather it is a guiding principle interwoven in ideas from out of the spiritual

depths for the working of the biodynamic movement in the coming centuries.

The exoteric Aspect

From the early days after the First World War until today this aspect is interwoven with the biodynamic movement in the most varied manner, in a tremendously restricting way, determining destiny, above all in Central Europe and it turned into a harsh trial for it. The cause was the collapse of the war industry after the end of First World War and the search for new markets. The production of masses of nitrogen salts which had filled the bellies of grenades and bombs, lay suddenly fallow. Quickly friend and foe decided to found the European Nitrogen Syndicate. People knew about agriculture’s need for nitrogen fertiliser and on behalf of the industry undertook a large-scale, extensive campaign, unparalleled for the times, backed up by superficial, closely-knitted scientific arguments and pounced upon the unsuspecting farmers with them. Farmers’ experimental circles were founded. There was one based in Koberwitz, the place where the Agriculture Course took place, looked after by an academically schooled representative of BASF, the business, where the Haber-Bosch-Procedure was invented and made ready for use. This representative’s wish to participate in the Agriculture Course was turned down by Rudolf Steiner. Nevertheless, despite the entering of his name with a number on the receipt, he succeeded in acquiring a first edition of the Agriculture Course. Thus, with the founding of the Agriculture Course the opposition was brought into the arena. A kind of nitrate war broke out with provocations and slandering against the biodynamic movement, which accompanied it throughout the 20th century and forced it continually to back up its arguments. In a materialistic sense this could not be delivered to their opponents’ satisfaction. Only the long-term fertiliser trials after the Second World War in Sweden, Switzerland and Germany made the opponents quieten down a bit.

In the above-mentioned experimental circles, whose work the nitrate industry financed, there was a massive thrust to convince people. The increased yield spoke for itself; for the vast majority of farmers the future had begun. Henceforth, the nitrate industry manufactured for a secret war against life with the same means that had brought about death and ruin. Fertilising with nitrates alongside the accompanying fertilisers (phosphorus, potassium, etc.) became a sort of materialistic ideology, a substitute religion. A battle against people who thought differently came about, which finally led to the banning of biodynamic cultivation in the time of National-Socialism in Germany. Only a few farmers and gardeners had withstood this maelstrom soon after the First World War. With increasingly urgent questions they turned

to Rudolf Steiner with the request for indications out of spiritual research for a renewal of agriculture, for such a renewal that, by evolving, creates out of its own resources.

The slander onslaught from industry, politics and wide circles of the Agrarian Sciences against biodynamic agriculture was sustained well beyond the Second World War and ebbed away in the 1960s and 1970s, on the one hand, because of the high-quality research in the field of biodynamics, on the other hand, the increasing nitrate pollution of ground and drinking water as well as of the rivers and lakes made the public prick up their ears. To the great credit of biodynamic research in the 1960s, using a variety of methods, they managed to demonstrate the reduced physiological quality of nutrition caused by fertilising with nitrate salts.

A forward Look

The peace mission of the anthroposophical biodynamic movement radiated out soon after the Agriculture Course across several countries in Europe right over to America, then gradually after the Second World War and in the 21st century across the world. Wherever it takes hold, general human interest lights up, independent of religion, education, national borders and social status. Beyond language barriers, traditional blood bonds etc. you meet a way of thinking, in which people find themselves with common goals from out of the future, as it were. People no longer meet one another in the arbitrary mix of opinions, but in the determined striving to put one's own self selflessly at the service of a task for humanity. You experience everywhere how at certain points from biodynamic farms an energy is released that brings people together, how on all sides new communities are forming and also joy in experimenting in the social realm. In all this a spirituality is living which has a peace-making effect.

This links up to the question whether this striving towards something in the future is connected with the process of creating anew with the biodynamic preparations. With regard to the yarrow, chamomile and stinging nettle preparations he explains that through these through the transformation of calcium and other substances in the organic processes nitrogen arises. What soul-spiritual qualities do we need to attribute to the thus newly created nitrogen as their bearer?

In view of the world-wide waning of the soul capacities of thinking, feeling and willing and their mutual estrangement the biodynamic movement is facing the challenge of being in a position to tip the scales, so to speak, (and increasingly so) and to enable people's consciousness

which is wandering off into the digital AI virtual world to be grounded and to open up to the spiritual cosmos. Standing in this polarity it is its task to turn the thought of evolution into actions, the thought, which has completely manifested itself in the everyday world of all beings and only continues to be creatively at work in human beings in their ego-awakening. It is the spiritual task, in connection with the human soul development, to imprint this idea of evolution on nature, in the course of working with it. In this I see the being and significance of the biodynamic movement going into the far future. It is a high ideal. We must carry it within ourselves as an inkling so as to do the groundwork for it in selfless caring for the earth.

For 100 years the biodynamic movement has been progressing on the path marked out for itself, guided by deep trust in the Agriculture Course. For a hundred years it has produced a rich treasure trove of practical experience, practice-oriented experimental research as well as spiritual insights. These strivings will continue to be pioneering. However, in view of the mighty challenges to be expected in the coming 100 years they will need to be evaluated more effectively. Above all this concerns the common study of spiritual science on the farms, practising looking at all the phenomena of mineral, plant and animal existence, of the phenomena in the heavens in the rhythm of the course of the year; all of which make up the whole organism of the farm, in the sense world and the world beyond. Moreover, the biodynamic movement is called upon to build a bridge of co-operation to the related healing and pedagogical fields of medicine and education. These efforts have been moving closer to the biodynamic farms for a longer time in questions of nutrition and practical education and the latter opens the doors to practical farm experience, which opens a new field to experience observation of living nature and will activity with the involvement in shaping the course of the farming year. The farms are becoming organs of the free spiritual life beyond their boundaries.

Such a development, directed inwardly, towards the spiritual deepening of the biodynamic work is now and in the future only possible through a new ordering of social conditions throughout the whole of society. In lots of places the start has already been made, through new legal forms regarding ownership of land and capital through trustees, through endeavours to separate work and income etc. as well as in the economic area through working together associatively.

All these tentative efforts show that biodynamic agriculture has grown more and more into a new impulse giver for the forming of the three-fold social organism. Each

biodynamic farm – a point in the surrounding social landscape – bears within it the potential to structure the social conditions from the concrete reality of farm life in the following sense: thus, 1, a community of people work on the spiritual goal of shaping a piece of land to form a more or less closed loop system that renews itself by and large. Out of the will to put this goal into effect there arises, 2, trust in being able to do this together. In the trust from person to person a feeling of justice is developed and out of this a living legal set-up, within which with regard to the administration of the land and capital in trusteeship the enterprise radiates out into the general life of law. Finally, 3, the farm produces value in its own right, goods for which each person has a daily need. Thereby, the farm stands at the starting point of all economic activity. It can only afford to do so, if it receives the prices at the market for its produce that enable it to again manage the same productive capacity in the following year. The form, in which such economic activity regarding the satisfaction of people's needs and price-setting becomes manageable, is the associative joining together of the economic partners around the farm.

With regard to the coming centenary the biodynamic movement faces the task of being and becoming the catalyst in order that in a renewed attempt the three-fold social organism can be given a flexible form that is capable of transformation for the social fabric of modern civilisation, which is in danger of collapse. If that becomes the general objective equally necessary alongside the work on nature, I can see a way in which agriculture, in which nowadays the burden of work rests excessively on a few shoulders, can be carried by many and the common spiritual work on the farms can stimulate people to renewed enthusiasm and the firing up of their wills. In this synthesis, evolutionary in the context of nature and working in social life through mutual support, I can see the progressive carrying out of the peace-making mission of the biodynamic movement.

Which Sources did Rudolf Steiner have for the Agriculture Course?

Ueli Hurter

Rudolf Steiner was not a farmer. Nonetheless, he gave the Agriculture Course and from the eight lectures in June 1924 a deep and broad force for the renewal of agriculture went out. How was he able to speak in such a way that it was fruitful, and still is, for the farmers and gardeners, the landscapers and plant breeders? Where did he get this knowledge from? From where did he know the specialist vocabulary? What were his sources?

We are well informed about this and this article endeavours to present the situation in a short version. My concern is to clear up any uncertainties and out of date knowledge. Thus, for example, in the weekly newsletter

“Das Goetheanum” no. 33–34 of 18.8.2023 an article appeared by Wolfgang Held, in which it was written that an estimated 70% of the Agriculture Course had been adopted from other authors. From more than one side I have been asked to comment on this statement, which I am doing here. At the same time, I want to try to widen the scope of the question and ask how much of the spiritual knowledge in the Course has been adopted in the sense that it is ancient knowledge of humanity, and how much is genuinely from Steiner. What holds good, in any case, is: the Agriculture Course is from Rudolf Steiner; thus, even if facts are included from science, agronomic knowledge of the times, humanity's wisdom from the Mysteries and

other things, then, all the same, the whole Course is genuinely original. It is like with a work of art: this or that you know in a similar form from somewhere else, a lot is completely new and the composition, the whole work of art, is something totally Rudolf Steiner's own.

Biographical Sources

Steiner was indeed a scientist, a writer, philosopher and theosophist – how could he have met agriculture? From the living conditions of the time there was no way he could have avoided encountering it, for, around 1900 in Central Europe roughly 50% of the population were working in agriculture. Rudolf Steiner grew up in the country, on railway stations, where his father worked, in fact, but right next to the tracks cattle were grazing. “I grew up properly in farming communities. With my ethos I have remained there. I have – this is referred to in “The Story of my Life”, – if not on such large estates as here, but in a small area I have planted potatoes, I have raised, if not horses as such, then pigs, or at least been involved in doing so, have also been involved in cattle-farming in the immediate neighbourhood (GA 327, p. 235). As a student at the Technical University of Vienna he took a lot of science courses and acquired a broad knowledge of ‘Life Sciences’, and for his whole life he kept himself up to date in relation to the rapid progress of research. Then he edited and published Goethe's scientific writings and, thereby, learnt to take a second look at nature, a look in keeping with the beings concerned. During his time as a private teacher with the Specht family he was able to look into the books of the textile merchant company of the head of the family and learnt a lot about the world-wide trade with colonial goods such as cotton. He was acquainted with and friends with the herb gatherer, Felix Koguzki, who had a profound knowledge of nature. Another friend, who had lived in Transylvania, edited an agronomic journal (Rudolf Steiner: The Story of my Life, GA 28, p.187). Among the theosophists there were landowners, whom he visited on their estates and with whom he discussed farming matters. Members of the “Kommender Tag”, an associative economic community, included farms and farmers. In this community the Coffea preparation was developed in the early 1920s, together with the veterinary surgeon, Joseph Werr and others; various visits to cowsheds were the order of the day. Steiner's profound medical and pharmaceutical knowledge should also be mentioned additionally, which since 1920 he had been putting practically to the test in direct collaboration with doctors. In summary, it needs to be emphasized that in the universal horizon that Rudolf Steiner had opened in the course of his life agriculture was embedded too.

Study of Specialist Literature

At the Christmas Conference 1923/24 the Agriculture Course that had been long since requested was promised by Rudolf Steiner for Whitsun 1924. Steiner did not take this lightly and took the trouble- alongside all the other things that he did after the Christmas Conference – to study text books on agriculture at night. What he read and how he went about it is well documented in his notebooks. These are printed in the new edition of the Agriculture Course GA 327 as a facsimile. In Steiner's library there are 23 works on agriculture to be found. Hans Vereijken was able to show in a study “Analyse der Notizzettel von Rudolf Steiner zum Landwirtschaftlichen Kurs” (Analysis of Rudolf Steiner's Notes on the Agriculture Course) in 2009 with many places in Steiner's notes which text books they refer to; this is given in facsimile. Essentially he studied four text books.¹

The uncertainty as to how much of Steiner's content and vocabulary in the Course had been taken from other authors refers, above all, to this study of specialist literature by Steiner. Now we can attribute the text properly. In my judgement, he did exactly what the academic custom was in every field; before you make a contribution, you study all the publications that have been worked upon on the theme selected. There are notes by Steiner, which contain only abbreviations and excerpts from the text books. Suddenly, a hash tag appears and his own knowledge follows. In these places you can see exactly what is from another author and what from Steiner. To give an example: Steiner is studying Studler's Schweizerisches Landwirtschaftliches Lexikon and notes the distinction between loam soil, clay soil, marly soil, lime soil and humus soil. Then he puts a hash tag, writes silica, clay, lime, humus and also draws a line with the astronomical sign for the sun. Above the line he draws the signs for Venus, Mercury and Moon and below the line the signs for Saturn, Jupiter and Mars. His explanations of this are then to be found in lecture two of the Course, where silica, clay, lime and later humus are described in the way they function in the soil from the viewpoint that the planets below the sun (outer planets) have an effect above ground and the planets above the sun (inner planets) below ground. We see from this example how Steiner extends the established specialist knowledge

1 For the preparation for the Koberwitz Course the four following works were used particularly: Gustav Boehme: Landwirtschaftliche Sueden, Fehler im Betriebe, Berlin 1923; Johann Adam Schlipf: Schlipfs praktisches Handbuch der Landwirtschaft, Berlin 1922; Albert Studler: Schweizerisches Landwirtschaftliches Lexikon, Zurich 1919; Theodor Woelfer: Grundsatz und Ziele der neuzeitlichen Landwirtschaft, Berlin 1921. Both the book by Boehme and the book by Schlipf were published anew by Woelfer at the time.

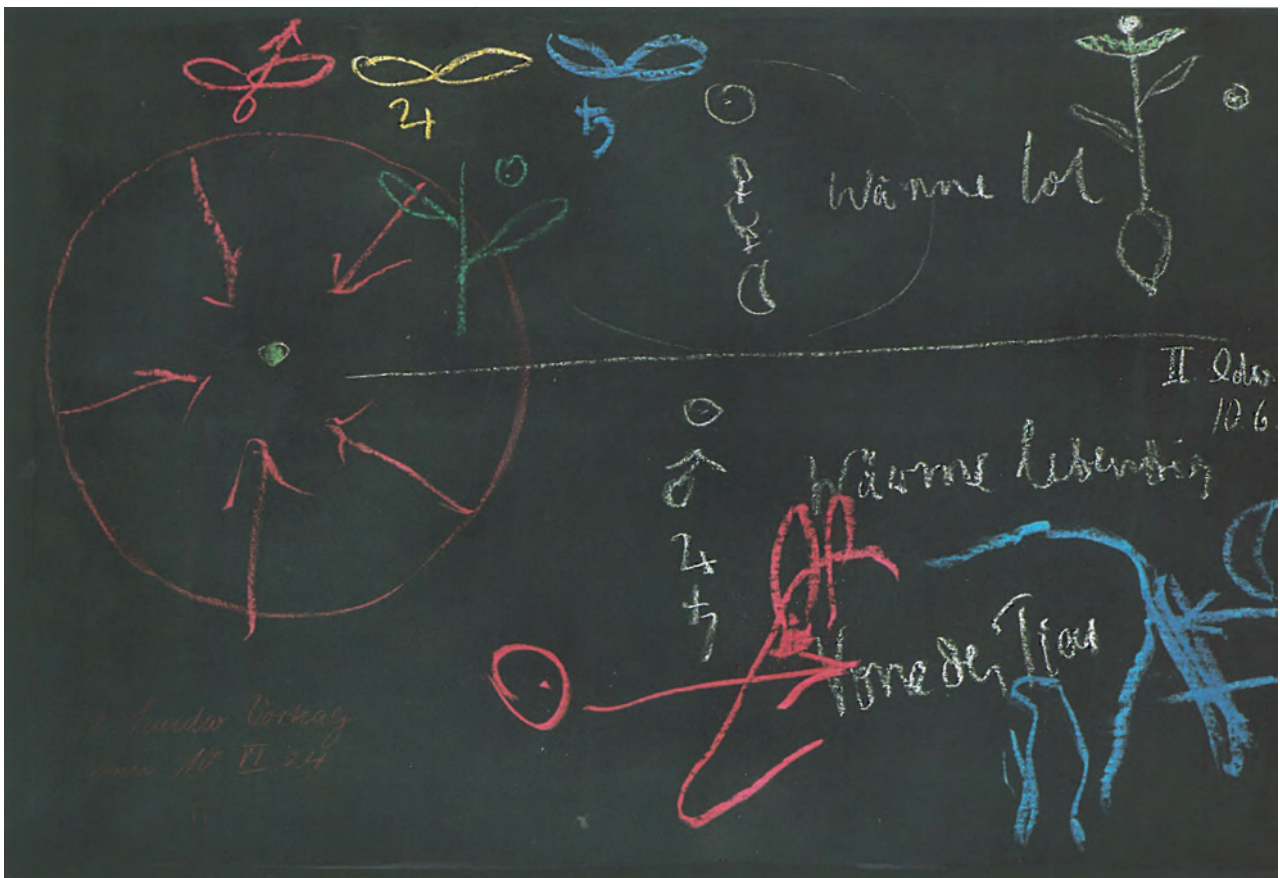
with a cosmic dimension. Now does the soil study in the Agriculture Course stem from other authors or is it an achievement of Steiner?

On the question of vocabulary let us add another example. Steiner speaks in the Course of the 'agricultural organism' and also of the 'agricultural individuality' in order to refer to the farm as a whole. The term 'organism' as a description of the farm as a whole is not from Steiner, but was usual at the time. We know that Richard Krzymowski was lecturing on farm business studies at the University of Breslau (Wrocław) from 1922 to 1936, and referred to the farm as an organism. The young participants of the Course were studying or had studied under him. When, in lecture eight, Rudolf Steiner says, "Such a farm is really an organism", he is picking up his listeners at a point where they were able to follow him with their knowledge; and then continues with, "now you see that thereby the farm is a kind of individuality". The term agricultural individuality definitely derives from Steiner. And he means more than an organism in the sense of the working together of different branches of the farm, he is giving the farm a dimension extending into the spiritual and cosmic.

The most obvious case of this way of extending common knowledge into the realm of living reality and spiritual-being is with the study of chemical substances in lecture three. Steiner starts off from the chemical substances which form protein, C, N, O, H, S, and describes them in their activity, how they work and their being. And he does this in a way that makes it possible to work with it practically and creatively in the shaping and running of a farm.

Spiritual-scientific Sources

In particular, Rudolf Steiner's lifelong spiritual research has also flowed into the Agriculture Course. We can find places in many lectures that can appear to us like a source for what we ourselves have understood as characteristic in the Agriculture Course. It is also true that it is very characteristic of the Agriculture Course, but more in the way that it appears as a practical introduction, expressed in these 'practical conceptual images', rather than in terms of the deeper content. This is often found elsewhere in Steiner's work. A striking example of this is a series of lecture cycles from the autumn and early winter of 1923. These lectures lead up to the Christmas Conference at



Blackboard drawing from the Agriculture Course
Blackboard 2, 24 June 1924

which, a year after the burning of the first Goetheanum, the anthroposophical society was to be re-founded in such a way that it would form the social basis for the building of a second Goetheanum and for establishing the university with its Sections. Six months later, at Whitsun 1924, under the auspices of the re-founded anthroposophical society, the Agriculture Course was then organised by Keyserlingks and given by Rudolf Steiner. At the same time, a large anthroposophical conference was held in the nearby town of Breslau in the evenings, with nine karma lectures amongst others. Many of the participants at the Agriculture Course went to the karma lectures in Breslau in the evenings, and the energy that the biodynamic impulse had from these beginnings, may also be seen in the overall experience – ‘The destiny of earth, man and cosmos’.

From 5th-13th October in autumn 1923, Rudolf Steiner gave the lectures “The four Seasons and the Archangels”, GA 229. He described in powerful images how substances and forces such as nature beings and archangels cooperate in different constellations in each season. In spring, lime becomes full of life, desire; in summer the sun’s gold is created, that in winter has an enlivening effect in the depths of the earth. Iron subdues the sulphurous dragon at Michaelmas and the earth becomes an independent drop in the cosmos in order to give birth to the new at Christmastime and through the winter. We can sense how the indications in the Agriculture Course on the very specific qualities of particular times of the year, for example, the period from 15th January to 15th February – as the time of the greatest crystallisation force in the earth – are like crystals embedded from out of this world of the Imaginations of the seasons. In the fifth lecture on the Imaginations of the seasons, Steiner then describes how the four archangels, Gabriel, Raphael, Uriel and Michael, act together through the seasons and how the four-step processes in nature of germination, growth, flowering and ripening correspond in the human being to the stages of nourishing, healing, thinking and willing.

This is followed from 19th October to 11th November by what biodynamic farmers sometimes call the ‘cow cycle’. The real title is “Man as symphony of the creative word”, GA 230. Here Steiner describes the bull, lion and eagle as representing the metabolism animal, chest animal and head animal. The human being is the combination of this trinity and has to balance out their one-sided natures. The concepts of spiritual and earthly substance, which reappear in the 8th lecture of the Agriculture Course, are introduced here. The insects and birds, that we find again in the 7th lecture of the Agriculture Course, are

described from the angle of their evolutionary genesis. He then talks in detail about the effects of the elemental spirits in the processes of nature. Everything about the elementals that is not contained in the Agriculture Course is described in detail here. And finally, attention is given to the connection of nature with the human being via food.

The lectures on bees, GA 351, took place from 26th November to 22nd December. These were lectures for the workers at the Goetheanum in response to a question from the workforce that Steiner gave spontaneously during working hours after the morning coffee break. These lectures form the basis for the work of bee-keepers inspired by anthroposophy. It is really amazing how much detailed knowledge Steiner possessed about the biology of the bees and the bee-keepers’ work so that these lectures turned into a top-class professional course. The high spiritual being of the bees is seemingly effortlessly woven into the detailed account. Since bees have been dying, this apparent side-branch of agriculture has gradually shifted into the centre in phases. For instance, the 2014 Agriculture Conference was on the topic of “The bees, creators of relationships”.

From 23 November to 22 December, Rudolf Steiner held fourteen lectures that are collected under the title of “Mystery Centres”, GA 232. Steiner described how the pupils were taught by the teachers in these centres in earlier times. Some of these schools were open to many people for elementary education as part of seasonal festivities, for example in Eleusis, where the goddess Demeter was worshipped. However, for higher levels of training these mystery centres were secret and only accessible to chosen people. The training involved a step by step initiation. Steiner described the initiation schooling at Ephesus, Hibernia, Eleusis and Samothrace, and also the situation in the Middle Ages up to and including the Rosicrucians. While these places and what was taught there varied, there were also common elements. The philosophical riddle everywhere was: what is the relationship between nature and mankind? How are macrocosmic processes and substances related to microcosmic processes and substances in human beings? How are humans and the world related in evolutionary terms? Where are the bridges of understanding of humans to the world and of the world to humans? Steiner then described what was taught and how. This lecture cycle thus became a large-scale cosmic study of nature and man. And many of these tremendous cosmic Imaginations appear again in the Agriculture Course in the form of practical tips, of apparently unimportant guidelines – in a simple, modest form.

Ephesus

The lecture from 2nd December 1923 describes the mysteries of Ephesus. At this place on the coast of Asia Minor (nowadays Turkey) was the Artemision, a very large temple to the goddess Artemis. The temple was one of the seven wonders of the world. The initiation that was carried out there took place via speech: How does the world word live in the human word? The school lasted for several hundred years, until the temple was destroyed by arson in 356 BC. During the night of the fire, Alexander the Great was born. He later carried much of the mystery wisdom that was passed on to him by his teacher Aristotle in a philosophical form into the wide world while on his campaigns. Much later, around 100 AD, John the Evangelist was also in Ephesus as an old man. The beginning of St. John's Gospel, "In the beginning was the word. And the word was with God. And the word was God", is like a resumption of the ancient teachings of the word, speech or logos in the Artemision. Steiner states in the lecture, "...These world-happenings, in what form do they reveal themselves? They reveal themselves as the Word of the cosmos, as the Logos. The Logos sounds forth, the macrocosmic Word in this rising and falling of the lime." (Mystery Centres GA 232, lecture 6). This lime substance brought moulded forms from the cosmos into the protein atmosphere on the earth: the animal forms arose. The calcareous skeletons enable the diversity of the animal kingdom. If we study the forms of the skeletons, we can develop our observation of how, from the front, the formative force of the sun works and from behind, that of the moon. Exactly the same statement is repeated in the Agriculture Course with the remark that, through a form study like this, we can find out how many of each kind of animal is needed on a farm.

The lecture also talks about the plants that find their way onto the earth through the siliceous substance. "... The Word was first of all sound. The Word was something which struggled, as it were, to be solved like a riddle; in the arising of the animal creation something was revealed which struggled for a solution. Like a question the animal-kingdom arose within the lime soil. Humans looked into the silicic acid, and the plant-creation answered with that which it had taken up as the sense nature of the earth, and solved the riddles which the animal creation presented. These beings themselves mutually answered each other's questions. The whole world becomes speech." Is it not this reciprocal solving of riddles in the macrocosmic development of the earth that we find again in the Agriculture Course, where it is stressed that the animals belong to an agricultural organism? Is the digestive process in the cow with the resulting dung formation, which then becomes

manure for the plants, not just this kind of reciprocal unravelling of a riddle of plant and animal? And is this inmost conversation between animal and plant not mentioned in many places in the Agriculture Course? I believe that through this example and many others we can see how the Agriculture Course is an expression of the knowledge about the link between the evolution of the world and the evolution of man, as was taught in ancient times in Ephesus and other mystery centres.

Neue Erkenntnisse

In the Agriculture Course, however, there are also genuinely new things; something which applies especially to the preparations. I believe they are really new inventions by Rudolf Steiner. It is not that they would stand out markedly as "the new element" in the flow of the Course. They appear much more as a logical deepening of what is said before and after. They are embedded in the course of the lectures, in the fourth and fifth lectures. They are part of the Course and they are understood and used as part of biodynamics as well. However, until now I have seen neither forerunners nor related examples in the known studies of agriculture of various cultures or in the content of the mystery wisdom as described by Steiner. Of course, this hypothesis needs to be discussed further. The horn manure preparation was produced the first time at the Research Institute at the Goetheanum with Ehrenfried Pfeiffer and Guenther Wachsmuth even before the Course. The horns with manure were buried in the winter 1923/24 and in spring 1924 they were stirred for the first time. With regard to this preparation there are forerunners at most from the Old Indian culture. The horn silica preparation with the finely ground quartz is very much in line with Steiner's approach in the sense of the use of minerals, even in medicines. The compost preparations, which, before the Course, appear in all modesty on one single note², are in composition and in the effect described so absolutely innovative that they appear as seeds for the future, worked into modern agriculture and opening themselves to the future.

What becomes concretely graspable with the preparations is a characteristic style that is present in the Course. This new agriculture has a dimension, in which we, as the active participants become co-creators, involved in the future development of nature, of the earth, the cosmos,

2 Note NZ 3623, Agriculture Course, GA 327, 9th Edition, Basle 2022, S.323.

for which we also share the responsibility. Biodynamic agriculture is co-creative agriculture.

The university nowadays

At the Christmas Conference the university was re-founded as 'the soul' of the Anthroposophical Society. Rudolf Steiner's intention with the university, divided into classes and specialist Sections, was to link in a certain way to the ancient spiritual knowledge of the mystery schools. In keeping with the times, a scientific form of knowledge in the form of spiritual science is required. There should also be discourse with today's scientific community. And above all, its ambition is to produce results that can be applied in practical life. The Agriculture Course is an excellent example of this. The way in which knowledge is passed on is quite different from earlier times. Individuals are not summoned, but themselves register for membership. This path of schooling is no longer tied to a 'holy place' and does not follow a strictly defined code, but can be adapted to life depending on the situation. This applies particularly to the path via the Sections, where training is closely linked to practice in the various fields of activity.

Our conferences are Section conferences. Besides many other things, they should foster and enable a 'step forward' on the inner path for many participants and con-

tributors. And I believe that this is widely the case. The learning community which we are and as which we plan the agriculture conferences, also contains the dimension of spiritual learning. And when we now celebrate the centenary and enter into the deep Imagination images of the Agriculture Course, knowing ourselves to be in a stream of knowledge that flows through the age can give us the right mood and attitude. In the plenary events, in the working groups and in the many individual meetings there are always opportunities to let the deep sources of inspiration hidden in the Course, out of the past and out of the future, light up.

The spiritual Dimension of the Agriculture Course – the inner Path

Uli Johannes König

Everyone who concerns themselves with the Agriculture Course will be amazed at Rudolf Steiner's numerous indications which he makes there for farming practice. This reaction will quite often be combined with astonishment or admiration at how Rudolf Steiner has insights into the complex interconnections of farming work, even though he was not an active farmer. However, he makes his source transparent for us time and again when he invites his listeners to connect with the farm and its background in nature through actively meditating themselves. The

farmer would always be a meditator, even he or she is not conscious about being so. He does not speak explicitly about a schooling path in the lectures, but he presupposes that his listeners will know about the anthroposophical path in order to be allowed to participate in the Course. Who will be surprised that this path of schooling for the farmers lies tucked away discreetly in the Course itself? One such aspect will be described in this article. At this juncture it needs to be added that Rudolf Steiner in 1924 in answer to the question why, in his fundamental work

“How to attain Knowledge of higher Worlds”, he had not described a specific path which he described in lectures, said that there are many different paths within anthropology; to describe them all, however, he would have needed to write not merely a book but a whole library.

What now follows is an attempt to shed some light on the relationship between the Agriculture Course and the schooling path which Rudolf Steiner described in the Class Lessons. The readers may notice amazing parallels. With the question as to what all the things belonging to the farm are, we find out quickly that these actually appear to be without limits. The basis for plant growth is not only the soil, for, the soil continues to have an impact right down into greater depths: the geological layers underground, the different layers of rocks have an effect on plant growth, even when they are kilometres deep down. On the other hand, the farm extends right out into the cosmic regions, to the sun, the planets and the fixed star region. What is at stake is experiencing this infinitely extended polarity of forces in their dynamic working in the season, with an effect going concretely right into the individual plant as a formative force. How do we find access to this? How can we school ourselves for this? Here we may be struck with the first parallels to the schooling path: here the path begins with finding and feeling our way unconditionally into the various world qualities of the forces of the depths of the earth, which are at work in our limbs, of the peripheral forces of sun, moon and planets, moving in a constant dynamic; these work right into weather events and are related to our inner dynamic of the forces streaming in our body's organisation; and finally the effects of the lofty cosmic forces of the fixed stars, which radiate their working into our head organisation. Just try it for once, stand up (if you like with closed eyes) and feel your way into the three regions described, of the depths of the earth, the peripheral forces around the earth and the forces of the stars high above; firstly with yourself in this three-fold relationship, then experiencing yourself spread out in three directions. Then, as a further enhancement try to perceive what this cosmic environment ‘speaks’ to me. These are life forces into which we dip in this manner, which we enter into a relationship with. This may serve as just a first indication of how we can direct our conscious awareness.

A further step is approaching the question how out of this world of life with its openness to the cosmos and the depths the farm is organised and shaped as an organism. An organism is closed, independent, organised internally, surrounded by a skin vis-à-vis the outside world. Here the farmer helps to shape it, creates organs and connects

them up. But according to what criteria? In this connection Rudolf Steiner speaks of the mutual interactions, nature's own intimate secrets, between the trees and the field plants, between the soil and the livestock and among the landscape elements such as woodland, hedges and wetlands. The farmer needs to know how the concrete effect of each particular element is, how it works together with others and where it needs to have an ordering impact, if need be. Here too everything is in a living network of relationships, and we need to dip into the forces involved in order to learn to recognise them. At this point we have the powerful picture which R. Steiner draws of the effect of the cow in ordering the forces: how it creates a cosmos of its own in this digestive activity in its rumen, in which everything flows together that it has taken in as feed and penetrates it with its bovine awareness. Thus the ‘right’ manure for the farm comes about, which creates the necessary basis of fertility for soil health and plant growth. Can we learn from the cow to dip into such a form of consciousness that permits us to recognise these relationships among all the various organs of the farm? Will we endeavour at all to dip into these many and varied relationships of forces? We will definitely quickly notice after the first tentative attempts how hard it is to get at all involved in the aspect of the forces of this powerful farm organism.

A further level is touched upon by the question of the “farm individuality”. Indeed the Agriculture Course describes the birth path of a completely new being: the individuality of the farm. What is an individuality? In biology an individual is described as a single clover plant or an animal, but what distinguishes an individuality? To be precise we only find it with the human being, when they speak of themselves in terms of their I. Where do you point, when you say “I”? Your hand moves to the heart region, to your centre. Or you experience your uprightness as a kind of ego-axis that runs through you, from far over your head right down into the earth. A relationship to our being can be experienced, which stretches over and beyond our body: I am incarnated and am trying to be better incarnated, that is, to be conscious. Yet how is it with the farm, is there also something there like this ego-being? On this question I would like to insert a little piece from Rudolf Steiner's other portrayals. In the Agriculture Course the term of emancipation from the workings of nature crops up; thereby the human is free. How does this emancipation happen? In various places Rudolf Steiner describes what the ‘biological’ conditions for this are: for one thing, it is necessary to liberate oneself from the effects of nature in the times of day and the seasons, by joining them together in their effects. Thus, the summer working and

winter working, the day working and the night working must happen simultaneously. This phenomenon cannot be gone into any more deeply here. It should simply be taken as a stimulating idea for the following account in connection with the question of the levels at which the biodynamic preparations are at work. A further aspect is mentioned in the so-called "Astronomy" lectures (GA 323). Among other things, the question here is about the further evolution of nature, the progress of evolution. This can only take place, if the human being, out of their own initiative, introduces something into nature that it does not have itself, something out of the freedom of the human organisation. Apart from the above-mentioned time aspect, here the new ordering of the realms of nature is spoken about. Minerals, plants and animals have reached a cul-de-sac in their specialisations, they cannot develop any further. If they are taken back to their common place of origin, a new development will become possible. Doing this is the task of human beings. Taking the example of the farm, we can see ordering the living conditions alone within the framework of the agricultural organism is not sufficient, it remains a working of nature. However, if with the preparation work the realms of nature can be put into a new mutual relationship with one another, which is the case in the production of the preparations, where we encase the plant and mineral substances with envelopes of animal substance and plant them as new organs in the agricultural organism, then a new substance arises which is endowed to nature by the human forces of freedom in order to transform it. Everything about the preparation work bears the hallmark of freedom, even their application, if I may add these new forces individually to the complex networking of nature. Of course, I do not mean by freedom any arbitrary actions!

Now we can observe something surprising. The agricultural individuality can be experienced and recognised as a being that is incarnating more and more strongly. Thus, it can be observed that after the first application of the preparations on a farm in conversion it got a kind of 'skin', an evident form of protection on the inside. Already a year later a certain clarity of consciousness arose over the individual fields, or even wakefulness for the sense of belonging to the farm. Thus, the individuality of the farm became accessible to experience in an incipient way. So far I have been unable to experience this phenomenon on any farm that works without the preparations. Well, how can one describe this agricultural individuality? It is a spiritual being which, from one place stretched out over the whole farm, is in connection with the individual fields, animals etc. This place often lies to one side of the farm building or of the cowshed. Here too in such

a brief sketch it cannot be gone into any more deeply. Nevertheless, we enter into the field of encounter with the beings with this level of contemplation, which for its part is extremely multi-layered. Anyone who wants to find more clarity about this, will find a variety of forms of assistance once again in the path given in the class lessons. If Rudolf Steiner speaks in the first Lessons as in the Agriculture Course itself merely about forces (see above), then their origin in the divine world of beings and ways to experience them are given in the later Lessons. Everything that we do in our daily work and lives is being observed and taken in by the world of spirits. The experience of freedom which the human being can have during their earthly life is a new quality for the spiritual world, especially with the fruits of freedom. These fruits, as the creation of human beings, transform the spirit beings in such a way that they may be fitted into the overarching world of creation. Thus, they can be at work as creative forces in nature again. We just need to have trust in the spiritual world that it will help us in our endeavours. Then, we hardly need to be astonished, when preparations, applied in the tiniest quantities, can have considerable effects, when biodynamically bred cultivated plants can acquire completely new qualities; this may perhaps even apply in particular to extraordinary treatments such as eurythmy, sound, speech or even meditation. Even after 100 years, in relation to this kind of biodynamic work we stand really at the beginning of a completely new chapter of development.

Forming of natural and human Communities

Jean-Michel Florin

The most recent events show that we are heading for the increasing isolation of living creatures – we feel separated, disunited, without bonds. On the ecological level there is a rapid reduction in the diversity of species of flora and fauna on account of the interruption of countless natural interconnections. With regard to domesticated animals the isolation which arises through mass livestock keeping is one of the chief causes of the explosive spread of pandemics, such as bird flu, swine flu and many other diseases, such as Lyme disease. Also on the social level the isolation of people, especially during the Corona Pandemic, has increased strongly. Everyone is “gripped” by their mobiles or screens – the virtual dimension is “swallowing” us. We talk to each other less and the connections and relationships we keep up on a daily basis are getting lost. Additionally, there is the exclusion of great numbers of people through the building of walls between regions, countries and even continents. This separation tendency has been aggravated by the most recent conflicts and wars.

Strengthening the Forces of Co-existence

The impression may arise that there is a war of all against all: the elements with one another and with people, people with plants and animals, people with one another. This “war mood” intensified through the Covid crisis as well as through terrorist attacks in some countries, whereby fear of the other, whether a virus or a human being, was stoked up. A climate of mistrust, of ‘Angst’ or fear arises, which makes us inwardly ‘narrower’ (‘Angst’ derives from the Latin word ‘angustus’, which means ‘eng’ in German, or narrow). The negative mood weakened lots of work and life communities. What forces can foster the co-existence of all living creatures and how can they be deliberately strengthened?

I would like to examine this question in two steps. Firstly, from the perspective of nature; we humans are also natural creatures like plants and animals and thus are subject to similar principles of the living world. How can we bring the two polar opposite forces of rivalry/separation and co-operation/bonding together in harmony?

Afterwards, we will apply ourselves to the singularity of the human being. The human being is also first and foremost a spiritual being, as Rudolf Steiner in the Lea-

ding Thought “The pre-Michaelic and the Michaelic Path” (GA 26, p 77) writes, “The human being is spirit. And the human being’s world is the world of spirits.” What does this mean concretely and what consequences does it have for the forming of communities.

Natural Diversity and Co-operation

For a long time, on the basis of a simplified Darwinist viewpoint it was asserted that the motor of evolution is the struggle for survival. This theory of the survival of the strongest impregnated our society and had an impact on the structuring of the economy and the free market. In the last few years, however, more and more research has put this one-sided view in question. Various biologists have shown that Kropotkin’s vision (e.g. P. Servigne and G. Chapelle: *L’entraide. L’autre loi de la jungle*) of explaining evolution through co-operation is just as important. Nevertheless, both these concepts remain too anthropomorphically coined to explain the phenomena in the plant and animal realms. You could describe them more precisely, more phenomenologically, by speaking of rivalry or competition rather in terms of an individual, specific form of expression. For example, people say that a male bird “defends” its territory. Yet, phenomenologically viewed, he is reinforcing his identity, his particular characteristics; he is asserting himself without any feeling of competition or hate. It is a law of nature. Conversely, co-operation takes place, when the particular characteristics are not so much in the foreground, for instance with migratory birds, where the geese take it in turns to be at the head of the flock. Here the birds form a higher unity; the group soul can be experienced more directly.

Nowadays people know that, for example, in ecosystems such as tropical forests, which show the highest degree of biodiversity and favourable conditions for life (food, climate etc.), co-operation between living creatures is a significantly more important evolutionary factor than competition. People have found out that this co-operation often takes place within living organisms. Thus a lot of organelles, which our cells contain, have arisen from a process of internalisation of individual cells that are now a part of our organism. According to the endosymbiosis theory mitochondria are free one cell entities which higher living creatures have integrated into their cells and which live symbiotically. From this perspecti-

ve every living creature is a community of many smaller living creatures in itself. Our microbiota contains more microorganisms than our body has cells.

The Woodland as an Example of a living Community

A wood is an independent organism, even if we frequently see the individual trees and, thereby, forget the whole, the wood. The picture of the diverse wood shows us how both principles – the individual expression, the assertion of being different (which is expressed in the diversity), for which one has to separate oneself from the other, and the co-operation, the connection with others (which is expressed in the networking) – can exist alongside one another and even form an essential basis of resilience. It has been shown that more diverse woodlands are less susceptible to diseases.

Above ground each species of tree can be distinguished, especially in the autumn, when the trees take on their specific colours: the birch with its yellow leaves, the oak with brown leaves and the beech with its flaming top.

However, if we could have a glimpse of the invisible world under the earth, we would see an incredible network of

connections as well as an exchange of substances and information among all these so different trees. This network is supported, above all, by a great number of mycorrhiza fungi and microorganisms. This goes so far that people speak of a “wood wide web” (F.Koechlin, Pflanzenpalaver, Lenos 2008); a huge wood network, which is similar to the world wide web of the internet. We need to know that disturbing this network, whether it is through climatic problems (drought) or other problems (fungicide treatments, compression of the soil etc.) has a direct impact on the health of the trees (it is estimated that 80% of the German forests and woods is diseased). Trees fall down, because their underground networks are destroyed, even if they have green leaves that look healthy.

Biodynamics as Connection between natural and human Communities

It should be taken into consideration that rich biodiversity is very important for natural networks. We can understand it, if we compare this wood wide web with a bartering market. This market becomes so much more interesting, the greater the variety of items on offer (water from deep-rooted plants, nitrates from pulses, potash, carbohydrates from grasses etc.). Conversely, a monoculture sets all its



Autumn Forest

members in competition with one another, as every plant at the same stage draws the same substances from the soil and deposits the same substances in the soil. Monocultures suppress any kind of co-operation and make the soil sick. People try to reduce the consequences through green manure, crop rotation, etc.

How can these natural communities on biodynamic farms be strengthened? The research results of recently made comparisons of the connections among microorganisms in conventional, an organic and biodynamic vineyards demonstrate that biodynamics strengthen the co-operation to a high degree, as the pictures¹ below show.

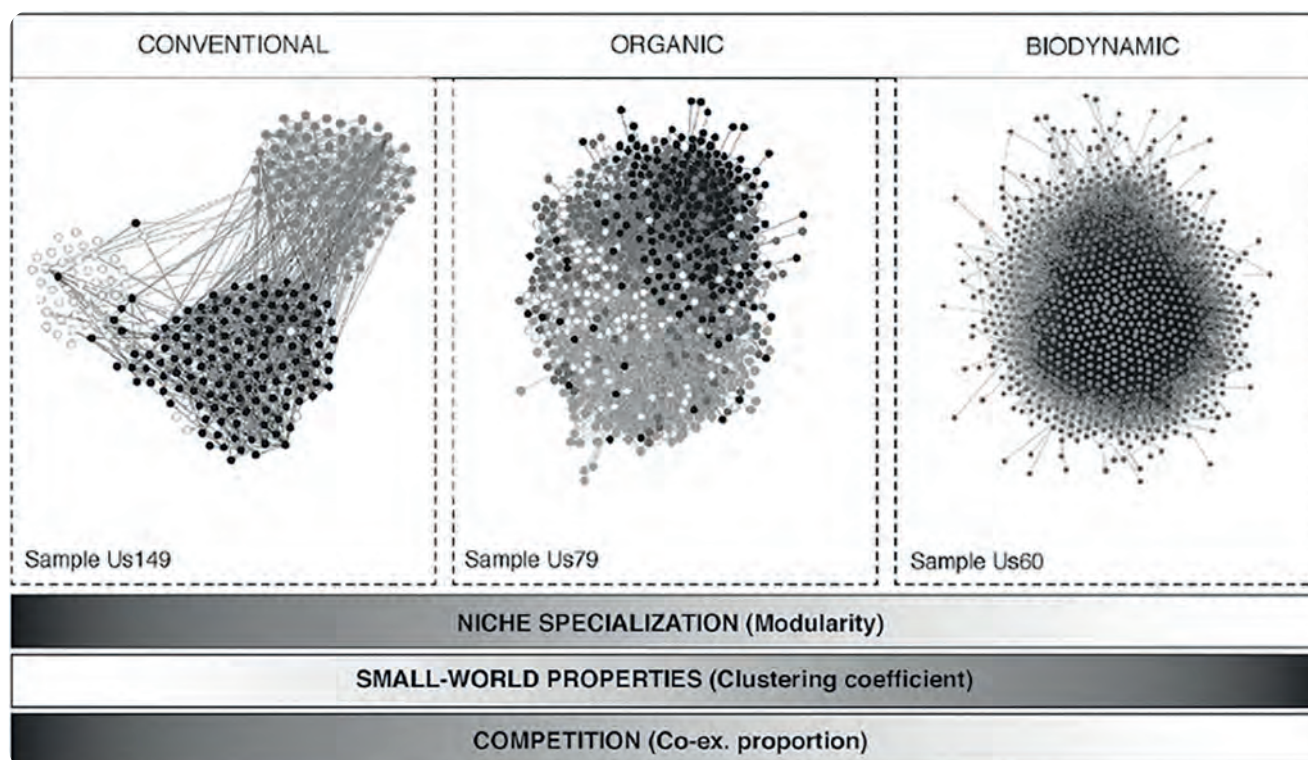
And it can be concluded from this that this co-operation fosters a higher level of resilience against changes in the environmental conditions. It is a matter of team work: which team has the most effective co-operation?

The forming of natural communities, particularly of the woodlands, gives us a beautiful picture of how specific, individual forms of expression and intensive co-operation can co-exist alongside each other and how biodynamics fosters the co-operation. How can we be inspired for human communities? How can we avoid monocultures

with regard to humans, on the one hand, and, on the other hand, support identity and co-operation

“Social Preparations” for Working together?

A first principle is that the human being is a social-asocial being, which reflects this polarity between self-assertion and co-operation. Social in the sense that there are moments in which I like to and have a need to meet others and to ‘mix’ with others, to undertake something in common, and asocial in the sense that I need moments of retreat in my own individual space in order to reflect, to find my own identity. The most recent development of the consciousness soul has strengthened this second need to separate oneself in order to find one’s freedom. We can see it simply from the growing need for individual living space; where, formerly, a whole family lived in one single room, nowadays each person needs their own room. However, this second tendency can lead to separation, to cutting oneself off in a virtual bubble, something that is expressed in increasing and serious conflicts. When I am no longer in contact with the person opposite me, simplified pictures of the other person arise. How do we develop an ability which can connect us with the other people in a higher sense at a time in which we no longer have direct contact with the spiritual?



¹ Siehe <https://www.sektion-landwirtschaft.org/forschung/studienberichte/ea/biodynamische-landwirtschaft-beguenstigt-anpassungsfaehige-pilzgemeinschaften>

A first principle is that the human being is a social-asocial being, which reflects this polarity between self-assertion and co-operation. Social in the sense that there are moments in which I like to and have a need to meet others and to 'mix' with others, to undertake something in common, and asocial in the sense that I need moments of retreat in my own individual space in order to reflect, to find my own identity. The most recent development of the consciousness soul has strengthened this second need to separate oneself in order to find one's freedom. We can see it simply from the growing need for individual living space; where, formerly, a whole family lived in one single room, nowadays each person needs their own room. However, this second tendency can lead to separation, to cutting oneself off in a virtual bubble, something that is expressed in increasing and serious conflicts. When I am no longer in contact with the person opposite me, simplified pictures of the other person arise. How do we develop an ability which can connect us with the other people in a higher sense at a time in which we no longer have direct contact with the spiritual?

Rudolf Steiner (GA 257, p. 175) draws our attention to a new element that balances out or compensates for this development of individualism, which could lead to excessive egoism. He shows that there are two kinds of awakening: the 'normal' awakening, in which people awaken through facts of the natural world – this stands for the natural side of the human being – , and a second higher awakening, which we should develop increasingly. It is the awakening through the human being as a spirit being, which is, in the present, no longer given directly: "If the human being wakes up out of dream consciousness into the habitual day consciousness, then he or she perceives the same things through their senses as the person who is standing next to them also perceives. A common world appears (...) Out of the dream a person awakens through the nature of the other person, with their speech, with what they are saying, and so on, with the manner in which their thoughts and feelings are clothed in language.

We awaken through the elements in which the ordinary person, the other person, is living out their lives naturally. Thus, we awaken through our natural surroundings to our day consciousness. In all former eras it was so that human beings awakened from dream consciousness into wakeful day consciousness through their natural surroundings. And then, at the same time, they had in their natural surroundings the portal through which they penetrated into the supersensible world, if they did so.

With the awakening of the consciousness soul, with the development of the consciousness soul, a new element has entered human lives in this respect. There needs to be a second awakening, and this second awakening will emerge more and more as a need of humanity: that is awakening through the soul and spirit of the other person (...)

This need has been a completely elemental need since the beginning of the 20th century and will become stronger and stronger. Throughout the whole of the 20th century, despite all its chaotic, tumultuous nature, which will affect the whole of civilisation, this will appear as a need: the need will establish itself for people to want to awaken to a higher degree through the other person than in the way one can awaken through the purely natural surroundings".

Without this second awakening we will slip into the sphere of inhumanity – animals will be carried by the wisdom of nature, we will no longer be – as the horrors of the current wars show us. How is this to be put into practice? One of the contemporary philosophers who has got to grips with this issue most of all after the Second World War is Emmanuel Levinas. For him the face of the other person is beyond our reach. However, it expresses at the same time the presence of the infinite in the finite as well as of the divine in the human.

How can we succeed in perceiving the other in their full depths? An enormous new field opens up so as to develop co-operation on this new basis. There are a lot of questions, with which we should deal openly, but first of all it is essential to pay attention to the necessity of this second awakening. A small concrete exercise that many of us know well may help here: the exercise of listening empathetically and of authentic speaking can make a first step on this path possible. Otto Scharmer describes in the Theory U how you enter into deeper levels of encountering your fellow human beings through an opening of the spirit, of the heart and of the will; this can also lead to common initiatives.²

² See <https://www.sektion-landwirtschaft.org/lwt/einzelsicht/landwirtschaftliche-tagung-2011>

The Individualisation of Landscapes and Farms through the active Shaping of the Location

Christof Klemmer

In lecture seven of the Agriculture Course Steiner points out the significance of the natural conditions of a farm in relation to the whole farm. He speaks about the intimate interactions of nature that we should pay attention to, when we are dealing with the way minerals, plants and animals co-exist. First of all, he takes human beings out of the situation, but involves them straightaway again, by saying that the creatures to be found in nature are very frequently only regarded as if they were there all by themselves. For the way in which nature is viewed human beings alone are responsible. They have to learn to grasp these interconnections with their thinking, feeling and willing and, from the knowledge they have gained as farmers actively set about the shaping of the whole set-up of their farm. In other words, we have to develop a sense of the interrelationships of the location so that we can experience the whole thing. Thus, the farm can develop in a healthy way through the shaping of and tending to the landscape. Through this approach the spiritual substance is enhanced, from which the farm can develop into something individual and whole. A further aspect of the individualisation of farms and the location comes into view at this point, which should flow in together with the closing of the cycle of substances and the resulting enlivening of the soil.

Untouched nature bears none or hardly any of the hallmarks of a process of individualisation within it, for it is in a natural state, not significantly influenced by human beings. In such a virgin landscape of primeval forest human beings who have been moulded by civilisation find it hard to gain their bearings; they cannot find any elements that they can recognise. Solely the water courses may be a help.

In areas which are settled by human beings, landscapes offer a picture that has arisen over many years, which has developed individually. Through people's interaction with nature over lots of generations the landscape has become individual, thus recognisable, and with reasonably open senses people can even have an inkling of the history of a place, like the biography of a person. As portrayed above, these characteristics of landscapes have often arisen through the activities of people or the ideas of whole ethnic groups, without much thinking

being done about it. However, sometimes the ideas and customs of whole ethnic groups are expressed in them. Thus the Hedgerow Decree of the Danish king, Christian VII, had an enormous influence on the landscapes of the Arch-duchies of Schleswig and Holstein, in which our farm is situated. Through the Agrarian Reform of 1770 he abolished the common use of meadows and passed an Enclosure Law, through which the farmers were required to set boundaries to and protect their enclosures with raised hedges. To the present day this has resulted in a varied hedgerow landscape, partly well-maintained, with its extraordinarily positive ecological benefits. At present it still comprises 46,000 Km. of hedgerows and provides a habitat for 7,000 animal species.

Therefore, we can say that without human beings there would be neither landscapes nor nature shaped by farming. Thus there is only any sense in speaking about farms and landscapes, if we are able to recognise the intentions of human beings and their efforts to engage with and work on the landscape.

When Rudolf Steiner said in 1924 that a farm fulfils its being in the best sense, if it is understood as a kind of individuality, it was still a matter of course that landscapes and farms were individual. In my view, we can tell that from the matter of factness resonating in this statement. In the course of the industrialisation of farming in the past 70 years landscapes have lost more and more of their individual character through agricultural technical measures but also through the elimination of features of the landscape that interfered with the smooth running of the farms. The tendency is going towards agrarian steppes in which there are few trees, water courses, blooming flowers, grass borders or habitats for wild animals but also no longer for domesticated animals. You find a fair few cultures that are planted in such a way that they grow completely uniformly, as if in lines drawn with a ruler, and cover huge areas. Here there is scarcely anything individual.

The Shaping of Landscapes in Keeping with living Creatures as a Task of biodynamic Agriculture – a Field Trial

Thus, in my view, it is one of the most important tasks of anthroposophy and biodynamic agriculture to show ways in which landscapes and farms can be consciously recognised by people in their uniqueness and can be taken hold of once again for shaping them anew. What has once been developed by our forbears as something individual in the landscapes can be taken up by experienced farmers in a new form and further developed into the future. However, completely new viewpoints can also be brought into the shaping of our landscapes and farms.

As farmers we are often very much influenced in a one-sided way by the production and efficiency oriented direction which is conveyed to us in our training. Our concepts of the relationship of agriculture to landscape are dominated by the focus on usefulness. Thereby, the manner in which we look around on our farms neglects a lot of fundamental aspects which would be important for the cultivated landscapes to develop and thrive. Thus, we are glad about long, right-angled fields, which should offer a sufficient size, if possible. Hilly terrain is not as easy to farm as level fields and the quality of the soil should be such that we have a complete range of possibilities, when choosing the cultures to cultivate. Nevertheless, if this catalogue of wishes off the drawing board for a modern farm dominates our thinking, then we will fail to find access to other aspects of perceiving the landscape. For the individualisation of our farms we require an approach that brings the overall unity of a given landscape closer to us so that other viewpoints can be taken into account than purely practical farming for the shaping of the farms.

On the Way to a deeper Experience of the Landscape

At the Sophienlust Farm a group of farmers, gardeners and artists has been following a path at week-ends over a long period of time which is able to lead to people getting to grips with nature and landscape in a more intensive way. In this we were supported by Dr Jochen Bockemühl with his method, who was sometimes present and helped us to deepen this work. A basis was formed by texts from certain lectures¹ but also the work “A Theory of Knowledge”² by Rudolf Steiner. The results were preserved

in words, pictures and writing. I will now try to give a brief presentation.

Firstly, we should be clear that the manner in which we look at the world in many cases is shaped by our concepts and not so much by reality. When we put our concepts to one side and maybe for the first time really look consciously at the landscape and try to take it in in all its details, then we notice how hard it is to go beyond the first very hazy impression of the mood present. In order to be able to penetrate things more deeply, it is necessary first of all to separate our thinking from our feeling, which normally intermingle unnoticed with every sense impression.

The Development of the Sense of Facts

To begin with, we try, without the usual utilitarian mode of thinking, to take in what of the phenomena has been perceived without any further feelings or interpretations. We need to make ourselves inwardly so free that the things themselves come into their own light in our consciousness and can speak out. With this we should not add anything to what is perceived nor leave anything out. Thus, we endeavour to develop our sense of facts. For the development of this sense it may be of great help, if we turn away after exact observation of a landscape and draw it from memory. Thereby, we may notice how imprecise and full of gaps conscious perception is in general. Looking closely one time improves a still closer look the next time we perceive a place and strengthens the intensity of our connection. In the course of time constant practice creates a deeper and deeper connection with the features of a location.

The Development of the Sense of Beauty

If we look at a landscape for a longer time again and again, then we will notice how the pictures we perceive change in the course of the year. Alone the various seasons, indeed even the various times of day, the migrating crop rotation and the animals on the fields and so on open up new possibilities for the observer each time for getting to know the landscape from a different perspective. In the becoming and dying away of nature we experience a rhythmical interweaving, of which we become more and more aware and to which our feelings can relate increasingly, through consciously connecting the various pictures we perceive in the course of the year with one another. Thus, through our sense of beauty we learn to grasp the interweaving of nature within our souls and to truly experience it in an intimate way. From this inward

1 GA 220 Living Knowledge of Nature. Intellectual Original Sin and spiritual Redemption.

2 GA 2 A Theory of Knowledge.

experience gradually a picture forms within us of our landscape and our farm.

The sense of beauty can tempt the practitioner to forget the reality of the sense of facts – then dreams appear which do not form an adequate basis for proper knowledge and the work of shaping later on. For this reason, the sense of beauty must always be fostered in close connection with the sense of facts.



Spring, summer, autumn, winter
The following pictures show a landscape in eastern Schleswig-Holstein in four seasons.

The Development of Kindness

If we practise the sense of facts in connection with the sense of beauty for a longer period of time with our perceptions, then interest in other beings and empathy will develop that feels for them. We will develop a deeper understanding for the atmospheres we find in nature. Out of this understanding the elements which are lacking in our landscape, on our farm, will flow to us on a soul level so that the location can develop further in its own particular way to become more and more individual in its being. It is not human arbitrariness that expresses itself here, but rather ideas arise which are closely connected with the sense of facts and which can contribute to the perfection of the landscape. Rudolf Steiner formulates it something like this: with the sight of the worry lines in the soul of the other being, our astral body gets worry lines itself.¹ Out of this deeper soul understanding we can then develop the motives for our working with the landscape. Through the sense of facts the present interweaving of phenomena may be recognised: the particular elements of the landscape, the relief of the landscape, the aspects of water and dryness, the various plants with their shapes and colours, influenced by the particular location in special ways, the relationships of light and shade.

Through using our sense of beauty we will develop an organ for the interconnections at work in the transformation of landscapes. This involves not only developing a sense for the transformation of the landscape through the seasons with the vegetation, but also developing a sense for the changes in the landscapes over many years. Through the farmer's outgoing interest he or she will become increasingly familiar with the interconnections of the life on the farm. They will understand better and better what makes the place individual and it will become clearer what unique developmental tendencies are at work at this location – also how earlier generations have recognised these tendencies and have let them flow into their shaping of the landscape. We will understand the soul mood of the place more and more consciously and will notice how the animal world strengthens this mood further through the animals' inwardness. This will lead to us getting inwardly living pictures as to which possibilities and impulses for the future are to be found in the landscape that is entrusted to us as farmers. Thus we will gain a really sound holistic perspective for the shaping of a farm and can thus come to a practical way forward

in our work. Thus, the individuality of the place can be brought out better and better.

On the Sophienlust Farm we have carried out a lot of practical measures in landscape development on the basis of years of getting to grips with our locality: laying hedges, ponds, copses, the opening up of streams, previously culverted, and planting them up along their course and so on. Landscaping has never been a burden for our overall farming work; on the contrary, the farm has developed greater and greater diversity, which made itself felt through wider spreading of beneficial insects. Through this approach the farm gained more and more stability in its productivity. Moreover, in the course of the years the farm received a lot of recognition through these activities from wider society, for, the enlivening of the landscape was noticed by neighbours and people from the surroundings. We have carried out the above-mentioned practical measures of landscape development, even when no government grants were possible.

The Individualisation of Locations

Through the way of practising described above, one can get to know one's locality more and more in a completely modern, comprehensible manner. We can approach the spirit of a place (*Genius Loci*) more and more and learn from it to guide our actions.

It becomes clear how a cultivated landscape, or a farm, can develop a higher network of interconnections, a kind of individuality, which is worth recognising so that we can derive our actions and measures from its intrinsic ordered patterns. The individuality develops further in the course of time, i.e. in the course of time the individual form of expression of the spirit of the landscape is heightened, similar to the way Steiner described it in his thoughts about the human individuality and its developmental possibilities, as described above.

At a time, in which the cultivated landscape is becoming increasingly uniform so that species are losing their habitats massively and are becoming extinct, a viable idea for the future is shown here, through which human beings learn increasingly to not let their concepts and pet opinions prevail but to step away from themselves and to put their thinking, feeling and willing at the disposal of the ordered patterns of the locality. Thereby, they can come closer to reality and deepen their knowledge. Thus, places can be shaped more individually and ecologically more stably with the help of human beings. New life begins to develop.

¹ GA 220 Living Knowledge of Nature. Intellectual Original Sin and spiritual Redemption

Biodynamic Farming as a Schooling in Keeping with the Times for the Development of human Faculties

From what is explained above it is evident that human consciousness is connected with the earth and its development. If our minds are filled exclusively with rationality, efficiency, economic prosperity, utilitarian thinking and one's own personal advantage, then our view is restricted and it is impossible to understand and build up an agricultural individuality with its particular characteristics. Our actions are then marked primarily by the workings of a very one-sided ego, looking out for itself, and then other aspects of human existence get lost, such as development and the nurturing of life, the soul connection to things, feeling for the earth, for our environment and other people as well as recognising a spiritual order which is the basis of all phenomena in the world. These deficits of the one-sided ego-dominated ways of behaving have led people and the world today into a very critical, ecological, socio-economic and mental-spiritual situation.

If we look at the abilities an individual needs in order to develop an agricultural individuality, then it is clearly evident that this is only possible, if one begins oneself to recognise and limit this one-sided effect of the EGO. That means that the individual must push back thinking, feeling and willing, marked primarily by self-interest, and ask themselves, what does this farm need and how can I grasp these needs of the farm in as pure as possible way? Thus, the individual character of the locality can express itself in my soul. Then the needs of our surroundings will speak out more and more strongly in our own perceptions; and our actions, which result from these perceptions, will become more and more circumspect in their effects on all other creatures.

Therefore, we need to learn to put our conscious awareness at the disposal of the world in a wholly unselfish way. However, this does not lead to our weakening the forces of our consciousness, but rather, thereby, they will be fostered and strengthened in their development. Rudolf Steiner speaks in the Michael Imagination about it being essential in modern times to develop a selfless self-awareness².

With this path of working towards selfless self-awareness, which we, as farmers, can tread in the running and development of our farms, a schooling path appears, which, in my view, can be significant for the whole of humanity in the present day. If we look at the crisis in the world,

then it becomes plainly evident that it is a crisis of the human being who has pictures of themselves and of the world which do not correspond to reality and results in disastrous destruction. The key to the solution of these crises lies in a change in people's consciousness towards a selfless self-awareness.

2 GA 223 The Cycle of the Year as a Breathing Process of the Earth.

Book Reviews: two new Books about Landscaping

Jean-Michel Florin

How can we regenerate our forces? What are our main forms of nutrition in every day life? As an answer to these questions our first thoughts are about food, and yet, besides the earthly sustenance, there is cosmic sustenance, as mentioned by Rudolf Steiner; the significance of which is being discovered increasingly. It is nutrition through all our senses. One of the most important resources for this nutrition is our landscape. Landscape as a theme often fades into the background, because people think that they need to fill their bellies first before they make the effort to have a healthy and enlivening landscape. Nevertheless,

for Rudolf Steiner it was of central importance. Already with building of the first Goetheanum he suggested particular landscaping for what later became the Goetheanum Park on the Goetheanum grounds. Later on he devoted a whole lecture (lecture 7) in the Agriculture Course to this theme under the aspect of ecology and thus pioneered it. Two collections of various authors – symptomatic for the landscape, which is, likewise, a social and collective theme – that recently appeared in the orbit of the Section bring real depth to this theme.

Landschaft – eine innere Entdeckungsreise

"Landscape – an inner Journey of Discovery"

**By Sonja Schürger, Bas Pedroli, Laurens Bockemühl,
Thomas van Elsen and Cornelis Bockemühl**

The title is astounding: is landscape not outside, in nature? What does it have to do with me? Nonetheless, a little reflection will show that the perception of the 'unity' of a landscape – what actually distinguishes a landscape – occurs within us. Outdoors we only perceive a variety of details, particular things, but the unity arises through our viewing it. In this sense the five authors of this book, all of them members of the European Landscape Academy, Petrarca, chose as a motif Goethe's sentence; "for, what is inner is outer". This also provides the structure of this work.

This richly illustrated book is a result of a wealth of experience gathered over more than 20 years of landscape seminars and courses in various European countries, from Norway to Portugal and from Scotland to Siberia. Petrarca, the European Landscape Academy, was founded in 2000 in Dornach in order to carry the landscaping impulse of the long-standing head of the Science Section at the Goetheanum, Jochen Bockemühl, into the future. This involves

a methodical approach which invites us to discover our own landscapes with new eyes.

Following an introduction, in which the transformation of the perception of the landscape is portrayed through the mirror of art, the book is divided into three sections. The first section invites us to perceive our landscape openly and actively, using all our senses. The three realms of nature, animal, plant and mineral, each offer us access to the landscape in a different way. In the second part it is a matter of complementing this inwardly, of developing new soul faculties, which, in turn, will open up new levels of experiencing the landscape. The book concludes with precise examples from the landscape workshops of the Petrarca Academy, which over many years has organised landscape weeks in most European countries.

What makes this book special is the phenomenological approach that spiritual interconnections will reveal

Landschaft – eine innere Entdeckungsreise.

Wege zu einer lebendigen Beziehung des Menschen mit der Natur

(Landscape – an inner Journey of Discovery.

Ways to a living Relationship of the Human Being to Nature)

Authors: Sonja Schürger, Bas Pedrolí,
Laurens Bockemühl, Thomas van Elsen,
Cornelis Bockemühl

Publisher: Schneider Editions

Publication year: 2021

Pages: 304 S.

Cover: bound

ISBN: 978-3-943305-56-2



themselves to us, if we open ourselves to phenomena in an unprejudiced way. There is one possibility of experiencing the “being of a landscape” inwardly.

Apart from the many detailed explanations of method, which are always linked to concrete examples, this book presents a series of straightforward exercises that can be adopted, when being taken on farm visits, through landscapes and even through a town or city. In the final chapter we are reminded that landscape is always a social

event. This fact has important consequences for farmers. The land, the fields, the woods, etc., may belong to the farmer, but the landscape is always there for everyone – it is common property. And for this reason farmers are justified in inviting friends of the farm and consumers to get involved in the shaping of the farm landscape, for, it is just as much their landscape as that of the farmers. Let us found landscape groups around our farms! The book closes with the sobering call: the future of the European landscape is in our hands!

Man schaue was geschieht

”Let us look at what is happening”

Edited by Marianne Schubert and Stephan Stockmar

This second book is devoted to a little-known impulse of Rudolf Steiner, that of landscape architecture. It is a work that has a good feel to it. Actually, this book is already a kind of garden on the basis of the many and varied chapters which – even though they have been written by different authors – form a whole. Such a community project does not reflect a single viewpoint, but rather shows a variety of approaches, which expand the horizon and make lots of

ideas possible. Thus, reading it involves dialogue, which fits well to the themes garden and landscape, where various aspects come together to form a whole. The book does not claim to be exhaustive; nevertheless, the last 80 pages are a very well researched documentation of the history of the Goetheanum parkland (with literary references). This book has two editors: Marianne Schubert, former head of the Visual Arts Section at the Goetheanum, who herself, as a

Man schaue was geschieht.

**Rudolf Steiner als Landschaftsarchitekt
am Goetheanum**

(Let us look at what is happening.

Rudolf Steiner as a Landscape Architect at the Goetheanum)

Edited by

Marianne Schubert and Stephan Stockmar

Publisher

Verlag am Goetheanum

Publication year

2021

Pages

208 S.

ISBN

978-3-7235-1682-9



landscape architect in the 1990s and 2000s, has contributed a lot to lend new impulses to the landscape planning at the Goetheanum. And Stefan Stockmar, biologist and cultural scientist, who has occupied himself intensively with the history of the Goetheanum grounds.

If we want to get closer to Rudolf Steiner's landscaping impulse, we need first "to look at what is happening", which means getting involved in a process. Thus, the book starts with an introduction to the "Goetheanum grounds as a space to be experienced". At the beginning of the book the readers are invited to set out on this path themselves to gather their own experiences. Various people – visitors, architects – speak out and describe their impressions. Thus, the readers, who by now have become active observers, are encouraged to perceive and be aware in various ways. No symbolic explanations! On the contrary, perceptions are reality. Rudolf Steiner is the forerunner of "land art" in the style of Andy Goldsworthy: he consciously enhances particular aspects of the landscape in relation to a basic principle. The three further parts of the book put the experiences gained into a broader context: firstly, with two views of the concept of organic architecture with Rudolf Steiner and then with articles on the process of landscaping

the grounds. The chapter on the details of the planting provides very interesting indications of the criteria for selecting the plants. The plants recommended by Steiner were chosen not so much with ecological considerations in mind, but rather – as the gardener, Jörg Mensens says – for reasons of physiognomy. What mood, what contribution to balance, do the plants create in the environment? An exciting approach that should be further developed in order to create healing landscapes. Moreover, Marianne Schubert shows by means of a brief view of gardening history how Rudolf Steiner followed his own characteristic style for the Goetheanum grounds, "Steiner transfers the thought of metamorphosis, in the way Goethe discovered it with the plant, to the language of forms of architecture and lets the individual works of art come about according to their position and function from out of the fundamental motif of the two domes and then be transformed. The land art objects in the outdoors space follow this gesture so that an overall work of art comes about, which will go on developing with the years" (p 115). This book will interest a lot of visitors to the Goetheanum; moreover, it gives stimulating impulses for future-oriented, living landscaping.

Diary Dates 2024

Date	Title	Place
4th–5th, 7th. 2024	Circle of Representatives' Meeting	Goetheanum Dornach, Switzerland
6th Feb. 2024	Biodynamic Research Day	Goetheanum Dornach, Switzerland
6th Feb. 2024	Meeting of the “Biodynamic agriculture and hybrid varieties” initiative group	Goetheanum Dornach, Switzerland
6th Feb. 2024	Meeting of the Economy Council	Goetheanum Dornach, Switzerland
6th–7th Feb. 2024	Meeting of the biodynamic specialist Groups Medicinal, aromatic and cosmetic plants, fruit, olives, wine	Goetheanum Dornach, Switzerland
7th–10th Feb. 2024	Agricultural Conference 2024 Sun – Earth – Human Beings. 100 Years Agriculture Course	Goetheanum Dornach, Switzerland
11th Feb. 2024	Meeting of Preparations working Group	Goetheanum Dornach, Switzerland
12th Feb. 2024	Meeting of the biodynamic Advisors	Goetheanum Dornach, Switzerland
19th May 2024	Earth – Plant – Animal – Human Being Celebrating 100 Years of biodynamic Agriculture together – a Festival for Young and Old	Goetheanum Dornach, Schweiz

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In 2024, we celebrate the 100th anniversary of biodynamic agriculture as Rudolf Steiner's Agriculture Course took place in Koberwitz in June 1924. In the eight lectures of the Course, we encounter the principles that are the basis of biodynamics all over the world: The individuality in agriculture, the polarity between cosmos and earth, the give and take between animals and plants in nature's household, the preparations, or the soil as a breathing organ – those can be examples of such conceptual images.

Can the concepts we encounter there still be a source of inspiration today? How can the images be deepened and brought to life in such a way that they become accessible to the next generation? Do current challenges in agriculture allow us to take a fresh look at the observations of Rudolf Steiner in the Course?

With Paz Bernaschina, Andrea D'Angelo, Jean-Michel Florin, Tho Ha Vinh, Regina Haller, Ueli Hurter, Jakes Jayakaran, Vesna Foštnerič Lesjak, Edith Lammerts van Bueren, Martin von Mackensen, Eduardo Rincon, Tom Saat, a.o.



sun earth human

100 Years of the
Agriculture Course

Agriculture Conference
7–10 February 2024