

SPIRIT MATTERS

SPRING - ISSUE 2025

*My Self is threatening to flee away,
By Light of Worlds mightily attracted.
Now step you my feeling-thinking
Into your rightful strength
Replace the might of thinking,
That in the senses appearance
wants to lose itself.*

*"Spinit is never without matter,
matter is never without spinit" R.8*

We live on Earth, the densest planet in the solar system, where the spiritual world is active throughout – even within the densest materials.

In the solid foods we eat are the consequence of the deeds of the Seraphim (Spirits of Love), the most exalted members of the angelic hierarchies!

Farmers, gardeners and eco carers all have a role in bringing this into consciousness and expressing it in their daily life actions.

Matter is derived from the Latin Mater or Mother.

Apart from being the densest planet, our Earth Mother is the only solar system planet that has life in matter as we observe in the plant, animal and human kingdoms.

The forms of these kingdoms we can see with our physical senses and are made up of solids (Earth), liquids (Water), gasses (Air) and warmth (Fire) – the 4 states of matter.

[NB In mainstream physics terminology and thought plasma (ionized gas) is the 4th mentioned state of matter and constitutes 99.9% of all matter in the universe.]



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1. Editorial team welcome, introduction and steering group update

A hearty welcome to our first 'Spirit Matters' newsletter from
Trevor, Mark and Brian the editorial team.

We strongly encourage any of our readers' treasures – contributions of
articles, photos, research etc.

This editorial team is part of the 'Steering Group' for our section (see
below) which had 7 members leading up to the Braidwood conference in
June 2025 and now we include the welcome addition of Ishtar.

Ishtar Qld
Mark Patton NSW
Trevor Crowe Tas
Cole Bradshaw Tas
Simon Martin SA
Steve Kapolice Vic
Paul Martin Qld
Brian Keats NSW

Early on the steering group tongue-in-cheek was referred to as a band of rebels. This in no way reflected the individual personalities, far from it in most cases, but rather pointed to the combined "will-ingness" required to initiate an effort to invite together the disparate BD groups across this great southern land and attempt to stimulate a broader curiosity and enquiry into the spiritual underpinnings of bio-dynamic farming and gardening.

Perhaps "rebellion" here speaks of a desire to acknowledge but not succumb to, exacerbate or further enable existing "fault-lines", wounds, or divisiveness in the BD and broader Anthroposophy communities.

No, it is not a panacea, nor a band of bridge builders, just an invitation to postpone contempt prior to investigation. A request to maintain curiosity in relation to the potential of this "shared space", and what arises within you in response to the invitation to participate in some way. For some, personal reflections may arise, asking "what might be necessary for me to take up, to grow into, and what might I need to loosen my grip on or let drop away in order to participate?" For others, it may be "I've been waiting for something like this" while other still "not for me".

Yes, our faults and failings may outweigh our strengths and attributes. Yes, there may be some who feel dismissive or even outraged by the audacity of this motley crew to take up such a challenge. Yes, there will be some who remain committed to "us-and-them" battles, perhaps feeling disenfranchised, or usurped in some way. Yet, with your help and flexibility the invitation remains. Harmony may be possible.

Then there are those of you who have shared your excitement and enthusiasm for the potentials you see in this shared endeavour.

If we consider ourselves as parts of a whole, "in the soup" together, rather than discrete individuals or groups, the old crew or the new, then perhaps together we can all contribute to this greater evolution.



Steering group

Cole Bradshaw

A Taswegian through and through he grew up in a hop growing family and encountered BD in 1988 through Colin Cook and Peter Proctor. Apart from keeping his thumb green he has a strong interest in the men's movement and currently works with incarcerated men in Tasmanian prisons.

Mark Patton

Mark is based in Sawtell NSW with his karmic threads to viking lands sought BD foods to nurture a young family and then, in the late 1980s, became interested in the depth of thinking behind this strange, yet alluring, spiritual science. When living in Tas he operated a community supported agriculture project (CSA) feeding 60 families their weekly biodynamic vegetables. He was also instrumental in the forming of Tasmanian Organic-Dynamic Producers (TOP).

Simon Martin

Simon hails from the Adelaide Hills and back in 1974 he was drawn to biodynamics when given a Pfeiffer book and told "You're opposed to chemicals so you might like this". With his BD horticultural work he has had a connection with the disability sector having worked in Warrah, NSW and Ngeringa, SA. Apart from market gardening he has also worked in the arts and IT sectors and currently cares for a large BD herb garden.

Steve Kapolice

Steve resides on an organic/biodynamic vineyard in Victoria but still has his connections to Tasmania and ancestral roots in Macedonia. Peter Proctor visit to Tasmania inspired him to do a BD Ag course in New Zealand. With those seed fruits in his will he has been on a journey serving others needs for making quality biodynamic preparations and getting them out onto the land. This statement from Steve speaks: "The first book I read after that intro was Steiner's Vision of Love an outline of Anthroposophy".

Paul Martin

Paul resides near the Glass House Mountains in Queensland grew up on a dairy farm in Victoria and started BD farming in the mid 70's. In 1978 he took off to Old Plaw Hatch Farm which was the first CSA in Britain. From there becoming part of the Camphill Movement and farming in Botton Village and Delrow. Returning to Australia in 2001 he continued working with folk who have disabilities.

Brian Keats

Brian grew up in Rhodesia/Zimbabwe and went to boarding school with Allan Savoury's children and learnt about the 'Savoury System' in a geography class.

In 1975 he became inspired by the night sky in India and landed in Darwin 1 year after Cyclone Tracey. This time his inspiration was the 'Back to the Land' movement.

The Astro Calendar was birthed in 1987.

Trevor Crowe

Trevor supports a range of small biodynamic properties around Cygnet in southern Tasmania, and has been an active BDTas council member for several years. He first came across Steiner's spiritual science work through his explorations of meditation and consciousness practices and studies. His working life varied from construction trades to addictions and mental health recovery work to teaching and research at the University of Wollongong and psychotherapy training schools, to running his private practice in psychology whilst developing his small biodynamic/permaculture farm.

Ishtar

Ishtar is a welcome new addition to the steering group who joined us at the Whitsun conference. She is a resident of Far North Queensland.

Where does the Australian Branch fit within the Agriculture Section as a whole?

2. What is the Agriculture Section and the nature of the Australian branch?

*The **Agricultural Section** has the main task of stimulating and coordinating the biodynamic movement worldwide. The Section collaborates with people who are looking for an anthroposophical and spiritual scientific deepening in the field of agriculture. This is done in the form of courses, working groups, conferences, lecture tours and publications. In addition, research and development projects are carried out. It is particularly important to provide ideas for self-determined activity in agriculture and horticulture, in food processing and trade, in inner meditative work and in outer public relations. The Section actively cultivates a worldwide network of individuals and associations, especially Demeter companies, through research, consulting and training, with foundations connected to the Section and other professional fields such as medicine and education. It promotes the mutual complementarity of analytical natural science, phenomenological Goetheanism, anthroposophical spiritual science and empirical science. In becoming visible and accessible to the world for interested farmers and the public, these insights contribute to a regenerative agriculture that understands itself comprehensively as an “agri-culture”—building culture in and on the land. www.sektion-landwirtschaft.org/en*

The **Australian Branch** of the Agriculture Section of the School of Spiritual Science was created to coincide with the 100-year anniversary of Rudolf Steiner’s Agriculture Lectures, with the approval of Ueli Hurter, co-chair of the Agriculture Section at the Goetheanum.

Therefore the Branch’s activities are connected with global Agriculture Section and thus is a part of this world-wide entity.

The Branch is a forum where people interested in Anthroposophy and Spiritual Science who are connected to farming and gardening or related activities can meet, share ideas and carry out research in various forms.

The Branch is part of the International Circle of Representatives, which is a meeting place for other Agriculture Section Branches from around the world. Inspired by this, we are working on creating a circle of members from different parts of Australia.

Key Dimensions of Section Work

1. The **Social Dimension** forming a circle of willingness, acceptance and acknowledgement of each other, holding differences with respect - “intimate tolerance.”
2. The **Experimental Circle** - creating a space for Inspiration - to contribute to evolving biodynamics in the broadest sense, including research.
3. The **School of Spiritual Science**; - exploring: What is my Self? What is my Task, my Higher duty/contribution in this work?
(Ueli Hurter 2025)

3. The Australian Branch of the Agriculture Section Vision, Mission and Guiding Principles

Vision

Regeneration and enlivenment of land, consciousness and community, supported by leadership and facilitation in the sharing of central and evolving biodynamic principles and practices.

Mission

We strive to make Anthroposophia accessible to biodynamic growers and consumers. We strive to explore the spiritual, elemental and material worlds through biodynamic and spiritual science practices.

We strive to respect, honour and engage with the soul and spiritual landscape of Australia.

We strive to build and strengthen active networks that support and share research, education, nutrition and curiosity about spiritual development in the practice of biodynamic farming and gardening.

We strive to stimulate and support dialogue within and between diverse biodynamic and other farming and gardening perspectives, insights, values and practices.

Guiding Principles

1. We hold the teachings of Rudolf Steiner as integral to the practice of biodynamic farming and gardening
2. We recognise that considered adaptation of biodynamic practices may be beneficial when working with different ecosystems
3. We recognise the role of diversity in understanding individual and community needs
4. We treat all participant voices equally as we strive for consensus in decision making
5. We are committed to investigation and experimentation using a broad range of research methodologies
6. We foster community outreach, connection and support
7. We aim to build, share and retain knowledge
8. We aim to empower those who carry this vision and mission into the future
9. We aim to think and link globally, whilst acting locally

4. Possible types of Ag Section Branch

Co-worker involvement

Everyone involved with the AG Section Branch is invited to be considered a “co-worker”. That is, the intention is to have a “flat” or “horizontal” or “distributed” contribution structure based on the guiding principles mentioned above so that all voices that want to be heard will be. It is also recognised that different co-workers may have varying capacities to contribute and different levels of commitment at different times. So, we hope to see co-workers rotate through the different components of the Branch organisational structure where openings emerge over time.

Branch contribution types

Steering group

- Consisting of 7-12 members committed to managing key AS Branch positions and directions for 2-year periods. This includes support for specific projects and gatherings, liaison with BD groups and other relevant local and key international BD groups, other agriculture section branches and the Goetheanum in Switzerland. They are tasked to operationalise the Branch’s vision, mission and guiding principles via specific roles, projects and partnerships.

Circle of representatives

- Coordinate localised projects, gatherings and study/support groups
- Elect a rep to liaise with the steering group

Specific research projects

- Contribute to relevant research projects (local or national) linked to the branch

Study groups

- Local or online

5. Communication Pathways

There are several ways that Ag Section Branch “co-workers” can participate and communicate:

- **Quarterly Newsletter** - after this current introductory newsletter, it is anticipated that it will fall into a seasonal rhythm. There will be an ongoing questions and reflections section where you can stimulate discussion and share your observations and thoughts by writing to the editors.
- **Website** - latest updates and events
<https://www.anthroposophyau.org.au/the-agriculture-section-branch-in-australia/>
- **Localised groups** - form or join your own local study/support/working groups. Elect a representation to sit on the Circle of Localised Representatives.
- **WhatsApp groups** - contact us to be included if not already
- **Ag Sec branch email**
ag.section.aust@gmail.com



6. Organisational Structure

School of Spiritual Science

HQ Goetheanum, Switzerland

Other Sections

e.g., Medical, Youth, etc

Agriculture Section

HQ Goetheanum

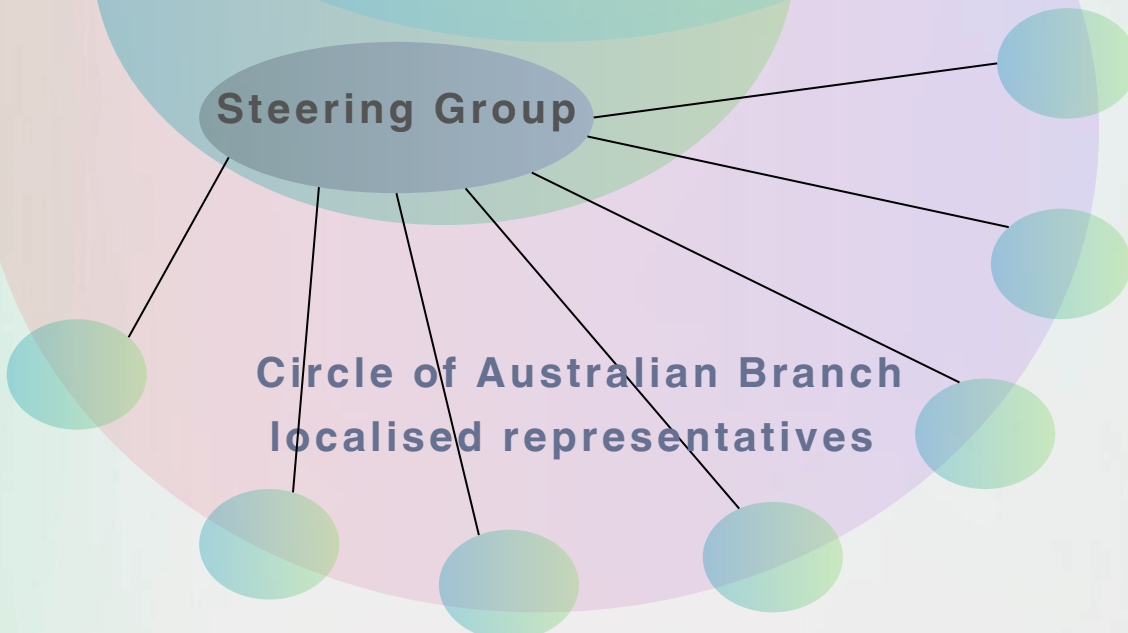
Circle of country
representatives

Other Ag Branches e.g.
American, UK etc

Australian Ag Section Branch

Steering Group

Circle of Australian Branch
localised representatives



7. Inaugural conference brief report

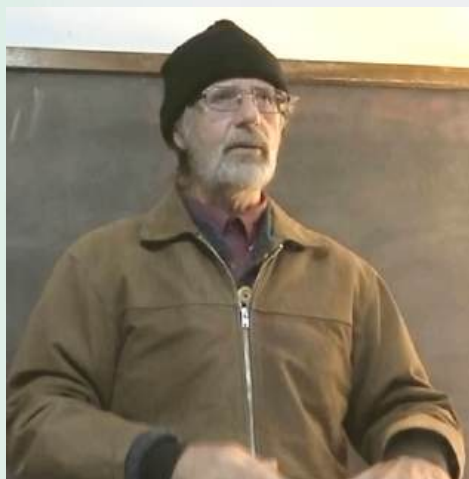
Conference/Branch reflections - Cole Bradshaw

When we were organising a national tour for Ueli Hurter, the co-head of the Biodynamics Section of the Goetheanum in Dornach Switzerland, we had no idea that one of the seeds planted by Ueli would eventually germinate and become the Australian Branch of the Agricultural Section.

Ueli's tour was an incredible success in two specific ways, the information delivered into the community and by bringing a national community together which over years had become quite regionalised. Ueli had talked about the importance of living connections and community work, which stimulated reflections about what was needed in to empower BD in Australia, what was missing and what would we be prepared to initiate. We began to define the objectives and principles of who we would like to be as a group. It was from these conversations that the Australian Branch seed was planted.

We were aware that Section work involved an inquiry beyond the physical/practical. Despite significant BD experience the concept of esoteric research in this field is still something we are still coming to grips with.

Undeterred we decided to form the Branch and the idea to hold a national conference in Braidwood NSW was born. The event was to be held on Whitsun (because it was the time when the first agricultural lectures were given by Rudolf Steiner). Our purpose for this event was to announce, with the grace of the Agricultural Section in Switzerland and the Anthroposophical Society in Australia, we had created this Australian Branch of the Agricultural Section to bring our Australian BD community together; to explore what lived in the Australian community in terms of esoteric inquiry as well as what members were pursuing in the field of research; and to celebrate old and new connections.



The event was to include Eurythmy, speech, lectures on BD, stars stories, a forum to discuss existing initiatives, farm tours and time to meet and connect with others. The whole event in terms of enjoyment and satisfaction was very successful.

We have more than 100 people on our contact list from this event.

We have an ongoing esoteric study group, more than 25 people are registered to do the zoom meeting together, exploring the 'Michael Letters' guided by Brian Keats.

We have compiled the spreadsheets of people's interests, as well as individual research pursuits and are working on how best to work with this these groups (thanks Katie). The conference keynote lectures were filmed, and these recordings are now available on the Branch YouTube channel for those given the necessary links.

We have identified regional hot points where several members of the same communities can meet in subgroups.

As a steering committee we are meeting regularly. We have recently completed the presentation that Brian Keats gave as a workshop for the February 2025 Agriculture Conference held in Dornach, which explored the evolutionary thread of models of the Solar System from Claudius Ptolemy to Rudolf Steiner.

Our next major decision is where we will hold the next event. We want it to be offered annually, at least to start with. We are working through how to manage events as well as the initial focus of esoteric research.

It's very early stages yet and there's still a lot of work to be done.

For people that are interested in being involved with us on this journey contact can be made through ag.section.aust@gmail.com

Conference reflections from Ishtar

Over the long weekend of June at Whitsun, I was fortunate to attend the Inaugural conference of the Agricultural Section Branch at Tombarra Centre in rural NSW near Braidwood. Braidwood sits between Canberra and the coast so we were all very prepared for cold and wet conditions. Tombarra Centre was set among the gum trees overlooking the Mongarlowe river. It was a very picturesque venue with constant winter winds. I was very grateful for the heater in my room.

The conference was very diverse in its offerings with the Friday evening beginning with a video welcome from Ueli Hurter, the co-Head Agriculture Section Goetheanum Switzerland. He talked about the need to Rethink Farming, ReFeel Farming and Redo farming. He also talked about three important aspects of the section. The social dimension, the experimental or research focus and the School of Spiritual Science.

During the following two days we did morning eurythmy and heard presentations from such stalwarts of Biodynamics and Anthroposophy as Terry Forman and Brian Keats. We also experienced the joys and inspiration of the BDTAS group with their Biodynamic Festival concepts.

On a purely spiritual note we were regaled by the knowledgeable and experienced Helen Vogel from the School of Spiritual Science and Ioanna Panagiotopoulos a priest from the Christian Community Church.

Monday dawned wet and windy and we were off on our farm tour at Martin Royds place at Jillamatong. Martin gave us an interesting talk about the history of the property including the huge problem he had had with erosion, caused by the short sightedness of man not the grazing cattle.

The conference was a wonderful opportunity to make new friends, catch up with old ones and exchange ideas of where to next. I am looking forward to the next conference in 2026.



8. Research developments and initial projects

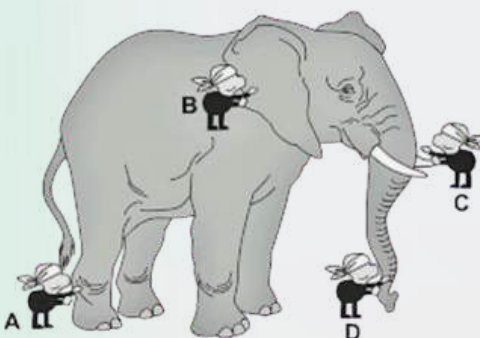
Trevor Crowe

How do we know what we know?

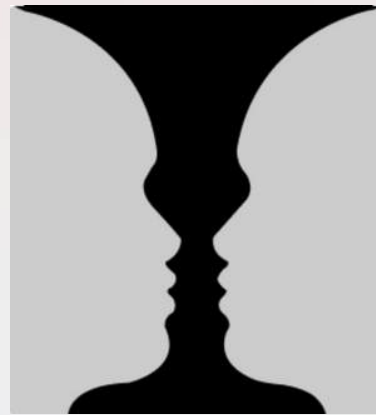
This is a critical epistemological question, necessary when orienting ourselves to what might be considered knowledge or truths and methods of determining such knowledge or truths. That is, it is important to critically assess the validity, limitations and acceptability of the research methodologies we use to explore the “data” we are interested in. An associated orienting question is am I looking at the “right” data, in type and breadth, to explore the research question(s) I might be trying to answer? Am I even clear about what my research questions are?

Whether exploring “natural science” involved with exploring the physical world (matter) or “spiritual science” involved with exploring the spiritual world (spirit) or perhaps the soul world interface including etheric, astral and “I” beings, there are significant challenges with discerning truth from illusion and observer biases.

It is entirely possible to observe the same phenomena through different lenses and see and experience very different things and draw very different interpretations and conclusions. There can also be very different perceptions and associated experiences and interpretations related to only observing a part or parts of a whole without the context of the whole. The analogy of perceiving only parts of an elephant comes to mind here. If I only have access to a tail and someone else only has access to a tusk how can either of us really describe what we are in contact with beyond these parts?

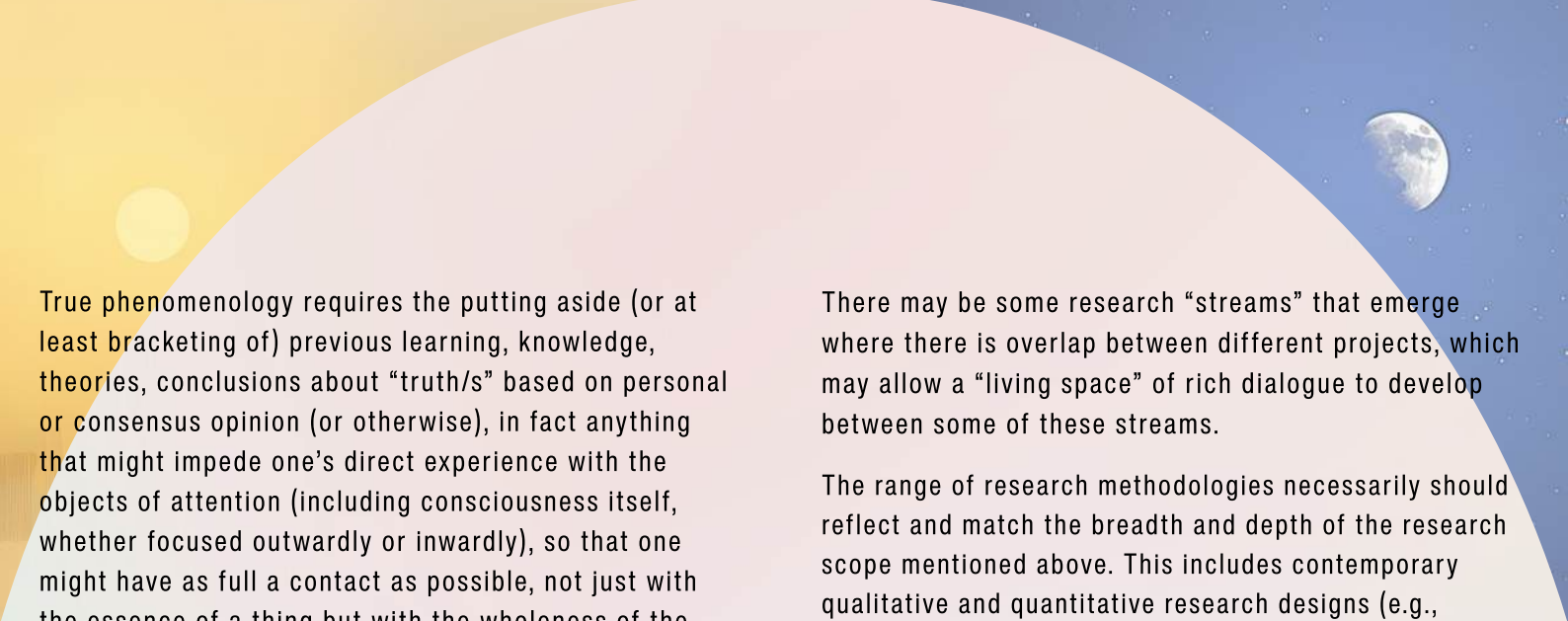


Then there's the well-known gestalt psychology perceptual experiments that highlight how different figure-ground configurations influence meaning making. That is, it's not only important that we are clear about what lenses we are looking through, and the limitations and biases of these lenses, but also the context or “ground” within which the “figure” of our observation is perceived. Do you see two faces or a goblet? Can you shift focus (figure) and context (ground) to see both?



Steiner's take on “percepts” and “concepts” adds a whole other level of complexity to consider, particularly in relation to his cautioning about traps when it comes to interpreting observations. This is well beyond the scope of this brief article, but here is a taste:

- “For our cognition, the concept of the tree is conditioned by the percept of the tree. When faced with a particular percept, I can select only one particular concept from the general system of concepts. The connection of concept and percept is determined by thinking, indirectly and objectively, at the level of the percept” (1964 version, *The Philosophy of Freedom: The Idea of Freedom*).
- “Knowledge overcomes this duality by fusing the two elements of reality, the percept and the concept gained by thinking, into the complete thing. Let us call the manner in which the world presents itself to us, before by means of knowledge it has taken on its true nature, “the world of appearance,” in distinction from the unified whole composed of percept and concept” (1949 version, *The Philosophy of Spiritual Activity: Are There Limits to Knowledge?*).



True phenomenology requires the putting aside (or at least bracketing of) previous learning, knowledge, theories, conclusions about “truth/s” based on personal or consensus opinion (or otherwise), in fact anything that might impede one’s direct experience with the objects of attention (including consciousness itself, whether focused outwardly or inwardly), so that one might have as full a contact as possible, not just with the essence of a thing but with the wholeness of the phenomena, the gestalt. Goethean phenomenology, and Steiner’s extension of this in spiritual science, is perhaps the best example of suspending judgement and “doing the work” to really develop and sharpen perceptual capabilities or “organs” so that we might reduce the risks of being influenced by illusions or desires and increase the chances of happening upon truths.

So, embarking on “research” requires methodological rigor, starting from a place of critically assessing any underlying assumptions we may hold, likely measurement or interpretation errors related to a range of things from expectancy effects (i.e., finding what we expect/hope to find even though there may be other things going on and other possible interpretations of research findings) to inadequate measurement tools, and how we make sense of what we observe. This is true regardless of whether we are talking about working with observations/measures of physical data (e.g., growth rates or nutrient density of plants) through to examining insights from the spiritual or elemental realms.

The research work of the Australian Ag Section Branch is to support a purposefully broad scope and depth of projects and aims to be as inclusive as possible. That is, we encourage individual and group projects that range from studying the processes and impacts of biodynamic practices (e.g., plant growth rates; preps quality, etc), through community development (e.g., characteristics, qualities and impacts of festive agriculture rhythms) and bioregional differences (e.g., tropical and temperate variations), to biographical and spiritual insights related to BD engagement.

There may be some research “streams” that emerge where there is overlap between different projects, which may allow a “living space” of rich dialogue to develop between some of these streams.

The range of research methodologies necessarily should reflect and match the breadth and depth of the research scope mentioned above. This includes contemporary qualitative and quantitative research designs (e.g., content and thematic analyses of experiential narratives; growth and potency measures of BD produce and preparations; chromatography, etc), education and study group processes and outcomes; individual and multiple case study designs, and personal narratives and literature reviews, to name a few.

There is no intention for the Australian Ag Section Branch to operate as a research institute itself. Rather, the intention is to: a) stimulate research thinking and planning, b) link people and research resources and expertise where possible, c) track research project progress and communicate this throughout the branch, and d) to link in with international BD research initiatives and groups.

Below are a few ideas to help stimulate potential research projects possibilities:

1. Create a Biodynamic Preparations Making Guild; exploring preparations quality, variations and practices across different ecosystems.
2. Recording the history of biodynamics in Australia: archives, themes and variations, growing edges, etc.
3. Local investigation of native plant alternatives or complementary preparations, etc.
4. Recording the differences in biodynamic activities between the various ecosystems, e.g. comparing Far North Queensland’s activities with those of Tasmania, etc.
5. Community development themes associated with festive agriculture events.

Express your interest in specific potential projects, suggest your own projects or existing research you are involve with email ag.section.aust@gmail.com

9. What the branch is currently working on?

Michael Letters Chat Group Report

This chat group came about as a consequence of the Braidwood conference in June 2025 when we sought to gauge the interest areas of the participants. Kristen Robertson from Tasmania expressed an interest for a study on the Michael Letters and I offered to support her. Versatile Kristen set up Whatsapp for chats in Research, Community and Michael Letters.

For the Michael Letters my aim to go over the first 4 Michael Letters, one a month, and by the end of the year to be in synch with the 2026 February international BD gathering in Dornach which will have Letter 5 as a theme. Our first zoom study session kicked off on the 20th July 2025 with participants from 5 states and a healthy range of ages.

In offering to support Kristen, as well as people with young families, I felt an understanding of nutrition from a BD perspective would also be helpful and I gave a presentation on the Earthly and Cosmic Nutrition Streams. A Timeline of Michael's pre Golgotha deeds was also given to get a sense of Michael's deeds.

Others have been encouraged to make offerings into this chat group and Hamish Mackay will host a session on Angel Hierarchies in November and Ionna Panagiotopoulos from the ACT will make a Christmas offering in December. Jo-anne Sarre has offered something non-zoom from her rich wardrobe of speech and drama.

As to 2026, I am happy to lead the next Michael Letter study and the international BD theme for that year. We have created a rhythm of the 3rd Sunday of the month, rhythm being an integral part of life and the etheric realm. Any group of people speaks of an Archangel that brings that constellation of people together. The questions that come forth, the needs to be met will determine where we go next year. If a plan comes into play it will likely be an evolving one that we work on together!

Warmly
Brian Keats

Branch structure

After the dust settled on the inaugural section branch conference in Braidwood, the team has continued to develop its operational guidelines.

One key aim has been to avoid a hierarchical structure in preference for one of distributed responsibilities and equally weighted voices. Wisdom then emerges from dialogue rather than "handed down" or directed - truth via Dialogos.

Interestingly Ueli Hurter reflected that putting this type of work in here could be a helpful frame of reference to guide the development of future section branches around the globe.

2026 Australian Branch of the Agriculture Section Conference

The 2026 conference will be held in Queensland most likely in early July.

An organising team consisting of Ishtar, Paul Martin and Rob Birse, with the possibility of Peter Kearney joining when available. Mark Patton and Simon Martin offering advisory support too.

More information will be provided soon regarding venue, dates, theme, speakers and schedule.

Watch this space as the organising group are just awaiting venue and costings confirmation now!

10. Those who have died



Christine Moginie was born in 1956 and passed on 19th May 2025. She had a strong connection to nature, storytelling, art and Anthroposophy. She lived in Mangawhai north of Auckland. In 2020 she joined the BD Council and became chair of Biodynamics New Zealand soon after. She is survived by her daughter Bella and was to become a grandmother for the first time in September.

Christine lived in Mittagong NSW in the 1990s and hosted BD workshops on her property led by Terry Forman and Brian Keats. Christine was living in Sydney before that. Back in NZ she organised two of Brian Keats' NZ lecture tours.

When told of the Braidwood conference she was very enthusiastic about it and wanted BDNZ to be connected to our Section work. Christine was going to attend our conference and had organised for Peter Bacchus and James Milton to go with her. Her passing 17 days before our conference resulted in Peter and James initially deciding not to come but fortunately they changed their minds and contributed much to the event.

No doubt that she was 'present' at our conference.

At the Braidwood Conference a list of names appeared on the blackboard, this list grew over the days, it was a list of those Biodynamic practitioners we knew who had died. (please see accompanying photo).

The people on the list, and there may well be more, were the pioneers of Biodynamics in Australia. These people are our Elders, our Mentors. Each Newsletter we will share a brief Obituary of 1 or 2 people on that list, if you would like to write a brief article, please contact Trevor (so we don't get 20 people all writing about the same person), the list too can be emailed to you for easier reading.

Rudolf Steiner gave many lectures on our relationship with those who have died, I will not quote Steiner here, other than the verse below, but our relationship to those who have died is extremely important for them and us as we go about our biodynamic activities, as we go about our daily lives, as we relate to our fellows.

"We dream in feeling so do not know the dead walk with us. In the culture now preparing we shall have to ask when making a decision: What do the dead think of it? In the future we shall know that the dead are the wisest of counsellors who we may consult when we wish to do something on earth. The Spirit-Self develops through the fact that the dead are the counsellors of the living."

Rudolf Steiner 1918.



11. Co-worker questions/ reflections

Where possible each newsletter will publish as many questions or reflections from you “co-workers” of the Australian Branch. It is hoped that anyone moved to offer responses to these questions/reflections will send them to us to share with the broader group (ag.section.aust@gmail.com).

Considering this is the first newsletter, we will ask the first questions.

1. What kind of research would you like to be involved in? This could include any of the potential research projects mentioned a couple of pages back.
2. What sort of assistance do you need with conducting and/or reporting your research?

12. Upcoming events

- As mentioned above, the **2026 Australian Branch of the Agriculture Section Conference** will be held in Queensland most likely in early July. More details to follow.
- **Biodynamics FNQ** proudly presents "A Deep Dive into the Astro Calendar guided by its creator Brian Keats"

Date: 15/02/26

Venue: Atherton Tablelands FNQ

A rare opportunity to participate in this interactive workshop to celebrate Brian's final Astro Calendar. For more information and bookings. events@biodynamicsfnq.org.au



The Foundation Stone Meditation (ending)

At the turning point of time
The spirit-light of the world
Entered the earthly stream of
being.

Darkness of night
Had ceased to reign;
Day-radiant light
Shone forth in human souls;
Light
That gives warmth
To simple shepherds' hearts;
Light
That enlightens
The wise heads of kings.
Light divine,
Christ-Sun,
Warm
Our hearts;
Enlighten
Our heads;
That good may become
What from our hearts
We are founding,
What from our heads
We direct
With focused will.

