



SPIRIT MATTERS

SUMMER - ISSUE 2025/6

Mysteriously the newly begotten
Enclose with memory,
Be my striving's further sense:
This shall strengthen selfhood forces
In my inner awakening
And in becoming give my Self to me.
R.S. Soul Calendar verse 19

"Spirit is never without matter, matter is never without spirit" R.S

Contents

Welcome to the second issue of Spirit Matters, the quarterly newsletter of the Australian Branch of the Agriculture Section (ABAS).

We encourage "co-workers" of the ABAS to submit articles, reflections, questions, details of those in some way connected with this work who have passed, updates on any relevant gatherings, research in which you have been involved or in which you would like to participate, upcoming events, book reviews, etc, to be considered for publication in this newsletter (ag.section.aust@gmail.com)

This issue of Spirit Matters contains a broad mixture of reflections, experiences and practices. Please *save-the-date for the 2026 ABAS conference*, reflect on the potential of the branch, BD community and practices here and abroad, openness to research, and so on.

We hope you enjoy it!

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1. The Tree Branch - Brian Keats

A tree, what is a tree? Is it a seed is it a mature tree? This begs the question "what came first, the chicken or the egg?" Can I recognise tree-ness whether it be an oak or casuarina, a piece of sculpture, a child's simple image, a hieroglyph?

The concept tree is universal and exists as an archetype in the spiritual world. There it exists in a oneness with all its different growth stages and different representations of tree-ness.

The tree seed will have its own archetype in common with all seeds. The casuarina and oak will have their own separate archetypes ... branches of the tree archetype you could say.

The Section for Agricultural based in Switzerland is a worldwide Biodynamic Tree. Its roots are planted in the Earth, its crown spans the Heavens and its mighty trunk is the conduit between Heaven and Earth. There are cross cultural motifs of this tree like Yggdrasil that of the sacred ash tree in Norse mythology.

In the southern hemisphere night sky phenomena we can observe the Milky Way and picture it as the crown of a tree with its trunk stretching from the Galactic Centre reaching down into the centre of the Earth. In a cycle of 24 hours it rises in the east, sets westward and rises again in the east.

I envisage the archetype for this tree being upside down, rooted in the world of the spirit and its crown cradling the Earth.

The Section for Agriculture Tree has many branches of Biodynamic activity around the world. One of the branches is the Australian Branch of the Agriculture Section which was inaugurated in July 2025.

It could have been called the Australian and New Zealand Branch of the Agriculture Section as there were a contingent of 3 Kiwis at the inauguration held in the Braidwood district of NSW. The chairperson of the New Zealand Biodynamic Association who arranged for the contingent to come to Australia for the inauguration died unexpectedly the week before the event. Christine Moginie was there in spirit for the inauguration we could say. Her intention was to be there. Peter Bacchus and James Milton were able to attend physically.

It matters to consider where support can come from on both sides of the threshold of death. In that light we could also consider pioneers of BD in Australia and New Zealand like Ernesto Genoni, Robert Williams, Peter Proctor, Alex Podolinsky, Hans Mulder and so many others.

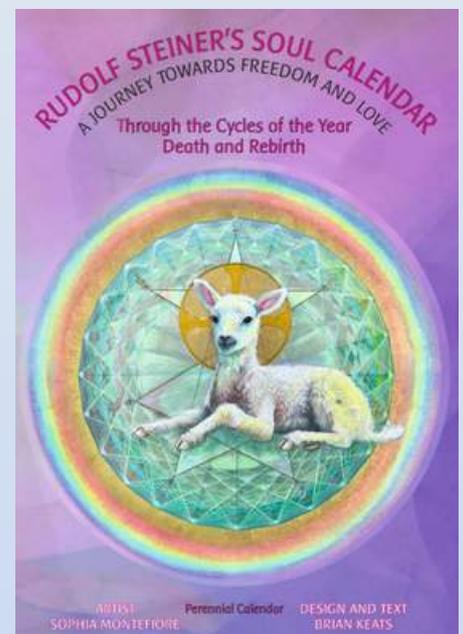
I am confident that there will be a New Zealand Branch of the Agriculture Section in due course. At the moment it is in bud form and supported from both sides of the threshold.



2. Time becoming space- Paul Martin

In Wagner's Opera Parsival; when Parsival, in the company of Geurnamz, finally makes it to the Grail Castle, Geurnamz says with a sweeping gesture of his arm: "Here my son Time becomes Space." The same scene is almost certainly in Wolfram von Eschenbach's Parsival. Although I never had to sing, I did act the part of Geurnamz in an abridged version of Wagner's opera once. The words: "here my son time becomes space!" have never left me.

When Brian Keats started the Agriculture Section Steering Group meeting on Thurs 6th November, he read Verse 5 of the Calendar of the Soul, we always start our meetings with the current verse from the Calendar of the Soul, and we are always blessed because Brian gives us a brief introduction to each verse. In Brian's introduction on the 6th Nov, he spoke about Verse 5 being one of the "Light" verses, he then read the mirror verse (not the opposite verse), Verse 22.



And this is where my question arises: There are 13 Crosses, The Light Cross, Verses 5, 48, 22 and 31, is one of these 13 crosses. When one reads the 4 verses in a Cross, dynamics/movement happens, it does not appear to matter in what order the verse are read but for consistency's sake we will read V5, then V48 (the opposite), then V22 (the mirror of V5) and finally V31 (the opposite of V22). When read in this order, dynamics happen, a Cross is created, a Cross that encompasses the respective seasonal quality and soul quality for each verse.

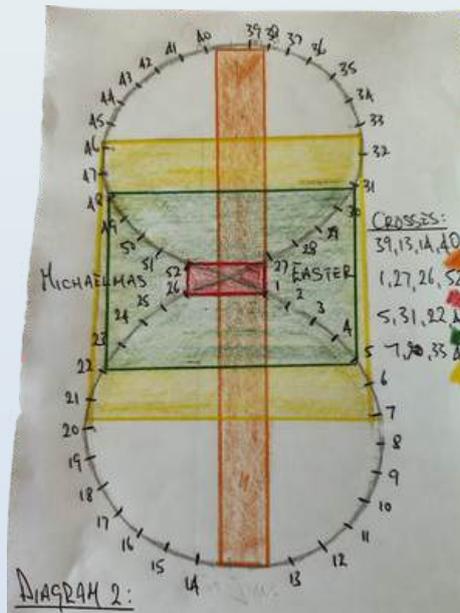
If we consider the 1st Cross, V1, V27, V26 and V52, seasonally the Cross only embraces Easter and Michaelmas; but if we consider V7, V20, V33 and V46 the Cross embraces a much greater seasonal diversity, and presumably a greater diversity of soul quality as well.

So, throughout the year if we read the current verse for the week, for 52 weeks, we read verses consisting of 13 Crosses, but each Cross will start with a new verse each week. So, not only do we get a dynamic, a movement each week, within the year we create an even greater dynamic, we create a pulsating. A pulsing similar to the bud of a 4 petalled flower opening, reaching its ultimate openness to the sun, receiving the fructifying force, and then slowly closing. I shall try to show how this happens with the verse of the 13 Crosses with a diagram. See Diagrams 1 and 2 below.

Diagram 1 is the year (of Soul Calendar verses) in the form of a circle.



Diagram 2 is the year (of Soul Calendar verses) in the form of a lemniscate.



Please forgive my, very rough, hand-drawn diagrams, I used the tools I had to hand. I have deliberately not included Mid-winter or Mid-summer so as not to have hemispherical confusion, although it is not such a consideration when a Cross is being read as it encompasses both hemispheres.

If one could look down on these 13 verses as they are read throughout the year one would see, experience even, a pulsing, an opening and a closing, an amazing dynamic. So, at last, we come to my question: When this dynamic is created throughout the year, by the passing of "Time," is "Space" created? And if so, is this "Space" a 'Sun Space' like the flower creates at the time of fructification? And if so, is this 'Space Sun' a fructified "Space" for the whole earth?

In both diagrams one can see the shapes created.

A critic may say: "But these shapes are only 2 dimensional? Is that really space?" And they would be right. However, when the words of each verse are taken into account, meditated upon by the reader, soul moods for the individual and for the season are created, does this not form a 3rd and possible 4th dimension?

Another question arises in observing these 2 diagrams, one with flower-like forms the other with a crystalline-like form: Could the year represented by Diagram 1 be seen as "Paradise" and the year represented by Diagram 2 be seen as the "New Jerusalem" and are we currently somewhere in between?

Paul Martin,
Flaxton Grove, Qld.

3. Australian Branch of the Agriculture Section (ABAS) Conference 2026

'Meeting the Earth's Changing Needs Through Growing Consciousness and Practices'

(see section 13 of this newsletter for an elaboration of the theme)

Following the success of the 100 year anniversary of Rudolf Steiner's Agriculture lectures celebrations in 2024 and establishment of the ABAS and inaugural Whitsun conference in 2025, the ABAS is pleased to invite you to the next conference to be held Frid July 10 - Mon 13, 2026.

This event is to be held at the Samford Valley Rudolf Steiner School on the north-western outskirts of Brisbane - approx 40 mins drive. There is a nearby train station, with the potential of transport to the school.

We have a range of viewpoints addressing the theme from both a practical and anthroposophical point of view. There will be a number of lectures on the theme, workshops on Goethean observation and much more. On the final morning there will be a garden tour and discussions on Biodynamics in tropical and sub-tropical regions.

We intend to open up the question of Spiritual Scientific research and encourage participants to both bring their Biodynamic research ideas to share and seek support, or contribute to existing projects.

Accommodation options include dormitory style sleeping on gym mats in classrooms (no charge), limited billeting (small charge), camping (no charge) or self organised Airbnb accommodation.

For details see:

<https://events.humanitix.com/meeting-the-earth-s-changing-needs-through-growing-consciousness-and-practices>

For more information or to receive our complimentary newsletter and get on the mailing list, please make contact via:

ag.section.aust@gmail.com

or call Mark Patton on 0488 318 467.

4. Postcard from Norway - Mark Patton

I'm about to catch the plane from Istanbul to Oslo, excited to visit family and old farming friends in Norway. While waiting at the airport, I reread Knut Hamsun's Nobel Prize winning novel *The Growth of the Soil*, which depicts life as a new settler in rural Norway in the 1890's. This book originally inspired me to pursue farming. Patrick White's *The Tree of Man* was another inspirational read before I embraced the mysterious world of biodynamics. These two classics led me to *One Straw Revolution* by Fukuoka Masanobu which challenged a lot of my conventional thinking.

The flight into Norway's capital is spectacular. Much of the arable land either side of the fjord dissecting Oslo is covered in vibrant spring green crops of oats and rye, clearly thriving under the long seasonal daylight hours. In spring, it's light nearly all day, except for a dull glow between midnight and 3 am. It's hard to sleep through the night, though we seem to need less sleep here.

Visiting Fokhol Gard

The day after arriving in Norway, my son and I drove north from Oslo to Fokhol Gard, a mixed farm I first visited over a year previously. At 100 hectares, it's one of Norway's largest and oldest biodynamic properties.

I see it as a potential model for the future of biodynamic agriculture in Australia.

In Australia, we often discuss key agricultural challenges, such as:

- encouraging more people to live and work on farms
- reducing farmer isolation
- training youth in practical biodynamics
- supporting mentorship and wisdom-sharing
- implementing Steiner's Fundamental Social Law
- rethinking farm financing
- lowering barriers to entry for new farmers
- ensuring the welfare of all living beings on farms
- planning for succession
- improving food nutrition
- sharing resources among neighbours
- embracing diversity in farm management
- reducing fossil fuel use to combat climate change.

Fokhol Gard consciously addresses many of these issues by incorporating Rudolf Steiner's concepts of threefolding and associative economics and management through group collaboration and consensus decision making. It is an inspiration and a social experiment in action!

A new farming model

The property is legally structured as a Foundation. A newly formed company of co-workers – three families came together to farm biodynamically on this mortgage free land. Their goal: to sustain the farm, earn an income, and report to a board of directors.



Each year, the co-workers present a budget to the board, which includes short and long-term plans for maintaining and improving the property. The board consists of voluntary former biodynamic farmers and philanthropic supporters aligned with Anthroposophy.

The co-workers are aspiring young farmers who previously interned at Fokhol Gard. They responded to an open call to take on the farm as a cooperative. After many meetings and discussions, they agreed to allocate tasks based on the farm's needs rather than individual skills. As Jessie, one of the co-workers, shared: "We need to learn to listen fully to each other and find the balance of letting go of ourselves in support of the whole farm organism."

Farm life and community

Fokhol Gard is a Demeter-certified mixed farm. It milks 17 cows, operates an on-farm honesty shop, and sells crops from its eight-acre market garden. It supplies certified grains and vegetables to Oslo restaurants and retailers, offers guest accommodation in 15 apartments, and hosts conferences for diverse initiatives. Remarkably, it also cultivates vegetables with the help of working horses.

These horses not only reduce fossil fuel use but also attract visitors for sleigh rides. As Jessie explained: "horses teach us to work with something living rather than mechanical. They help us connect with the living process and reflect on our own emotions—am I stressed and passing this onto the job?"

I spent three days weeding and thinning carrots with one of the coworkers. It's the ideal way to really get to know someone. We discovered we'd met five years earlier in Switzerland at a course run by Ueli Hurter.

Training the next generation

I learned about the biodynamic training course known as Biodynamic Initiative for the Next Generation (BINGN), now in its tenth year. It runs across Norway, Sweden, Finland, and Denmark. Past students are now organizing the latest two-year course and serving on the board of the Norwegian Biodynamic Association—a training ground for the association's future.

BINGN connects students with biodynamic farms. Farmers provide food and board in exchange for a one-year commitment from students, allowing them to gain the skills, knowledge, and confidence to work independently in biodynamic agriculture. This builds a foundation for understanding agriculture's role in supporting the Earth, nature, and human society.



Students also attend four-week seminars each year, taught by specialist farmers. The long-term relationships formed between students and farmers are profound.

Want to visit?

If you're curious and able to visit Fokhol Gard, they offer affordable accommodation and a chance to experience biodynamic farming firsthand. Just send an email request to anne@bingn.org

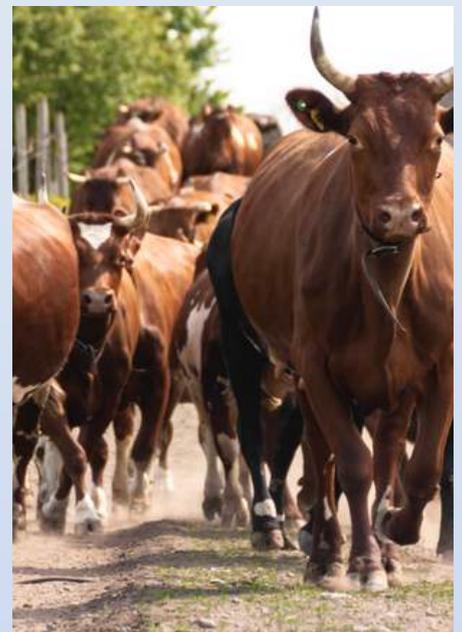
It's a place where agriculture meets community—and where the future of farming is being cultivated.

If anyone feels inspired to work on creating a similar biodynamic training program in Australia as they run in Scandinavia I would be pleased to discuss in detail.

Contact

markpatton1959@gmail.com

Mark is from Sawtell, NSW.



5. Picking dandelion flowers - or the "Modified" Second Subsidiary Exercise - Paul Martin

NB: For those readers who are unfamiliar with the Six Subsidiary Exercises, please read Rudolf Steiner's Guidance in Esoteric Training and/or Knowledge of Higher Worlds and Its Attainment. The following quote is from 'General Demands which every Aspirant for Occult Development must put to Himself', in the second section of 'Guidance in Esoteric Training', by Rudolf Steiner:

"When this exercise has been practised for, say, one month, a second requirement should be added. We try to think of some action which in the ordinary course of life we should certainly not have performed. Then we make it a duty to perform this action every day. It will therefore be good to choose an action which can be performed every day and will occupy as long a period of time as possible. Again it is better to begin with some insignificant action which we have to force ourselves to perform; for example, to water at a fixed time every day a flower we have bought.

After a certain time a second, similar act should be added to the first; later, a third, and so on . . . as many as are compatible with the carrying out of all other duties. This exercise, also, should last for one month. But as far as possible during this second month, too, the first exercise should continue, although it is a less paramount duty than in the first month.

Nevertheless it must not be left unheeded, for otherwise it will quickly be noticed that the fruits of the first month are lost and the slovenliness of uncontrolled thinking begins again.

Care must be taken that once these fruits have been won, they are never again lost. If, through the second exercise, this initiative of action has been achieved, then, with subtle attentiveness, we become conscious of the feeling of an inner impulse of activity in the soul; we pour this feeling into the body, letting it stream down from the head to a point just above the heart."

I want to write about my experiences, past and present, of picking dandelion flowers, ready for the Mesentery Preparation. In writing this I will need to give a brief description of the environments where I have and still do pick dandelion flowers.

I farmed at Honey Bee Nest Farm [Botton Camphill Village, Danby Dale, North Yorkshire Moors, UK] for about 12 years from the early 80's; when Spring finally came and the snow had melted, the Dandelions would start to flower.



We (I say "We" because I lived in Community with Intellectually Disabled Adults, I had a farming team of about 7 made up of these incredible individuals) would take the garden lawn mower out to the nearest field and mow a large patch, cutting everything off (mostly dead and yellowing leaves and seed heads from months of lying under snow and the few freshly blooming Dandelion Flowers).

Then, and this is where the "Modified" Second Subsidiary Exercise comes in, I would pick every Dandelion Flower that was flowering in that mown patch of grass.

This had to be done early in the morning, very soon after sunrise because Spring was short and powerful and the fructifying forces were already present and working. If I didn't manage to pick all the flowers soon after sunrise, then a little later I was faced with a patch of mown grass full of dandelion seed heads, still beautiful but not actually what I wanted. And if this happened (and sometimes it did, just like trying to do the Six Subsidiary Exercises) then out came the lawn mower and the patch was mown clean again.

The next morning the mown patch was covered in dandelion Flowers again, waiting to be picked. I should say that Dandelions grew prolifically on Honey Bee Nest farm. The picked flowers would be laid out in the green house or by the central heating boiler to dry.

[Some readers may well ask: Why didn't he manage to do it every day, it sounds such a wonderful occupation to do at sunrise on a Spring morning, why did he forget?

The answer is quite simple, Spring at Honey Bee Nest farm coincided with lambing, and all that that entails, ploughing the necessary fields for summer crops, while there was still frost and maybe a little snow (“poor man’s fertilizer”) on the ground, cleaning the ditches to take the melting snow off the moors (much easier to clean with a good flush of running water, freezing “though”); plus the usual stuff like milking, delivering the milk, mucking out, bedding down, feeding, etc. etc. (remember by this time all animals had been inside for at least 6 months)].

This would continue until we had enough dried dandelion flowers to fill several mesenteries.

In the early 90’s we (still in community, but this time with adults with long-term mental health issues, still an incredible team, but very different) managed a small holding of about 15 acres, 2 cows, a few sheep, a pony, hens and a very well established bagger set, and a large vegetable garden, at Delrow, in Hertfordshire, near St. Albans (the home of Francis Bacon’s Verulamium) UK. Dandelions still grew prolifically, picking the flowers was the same process as at Honey Bee Nest Farm, (the “modified” second subsidiary exercise) the differences being the reasons for not getting the picking done at sunrise, but the flowers would last longer so I was graced with a little leeway.

In the 2000’s I (no longer a “we”) found myself gardening at Flaxton, on the Blackall Range, South East Queensland. Picking dandelions here in Spring is a very different process, basically because there is no profusion of plants, in fact in my

1.5 acre garden I have only 5 or 6 plants, they are treasured like the rarest of orchids. I still use the ‘modified’ second subsidiary exercise to do the picking, but later, sunrise is too early, at this latitude they don’t fully open until several hours after sunrise; if I am lucky, I may get 2 flowers a day; on the Moors and in Hertfordshire I would get hundreds a day.

So why the difference?

Comparison:

Danby Dale, a north facing steep side valley, cut into the Nth York Moors, which is a high tree-less plateau fully exposed to the Arctic North. Latitude about 55 deg Nth, harsh near sub-arctic climate, poor topsoil of peat, shale, and clay, on sandstone.

Hertfordshire: Latitude 51.5 deg Nth. The last ice-age never reached Hertfordshire, but when the ice melted the ice melt water carrying all its deposits ran all over Hertfordshire dropping areas of sand, of gravel, of pea gravel, silt, etc. The area was quarried extensively, and as it was a “Home County” where all the effluent from Elizabethan London’s horse stables, city farms, and human sewage and rubbish was deposited on the landscape. The topsoil is loam over clay, over limestone. Temperate climate.

Flaxton: Latitude 26.5 deg South on a ridge that was covered in rainforest, deep rich red topsoil, maybe 50 metres deep, no subsoil, volcanic. Sub-tropical climate.

My Conclusion:

Despite considerable differences between the 3 sites, the outstanding difference is the soil.

The dandelion plant does not need to grow in Flaxton because it has no purpose, no mission. There is no need to build topsoil as there are already metres of it, there is no need for deep roots to penetrate the subsoil because there is no subsoil, there is also no compacted layer to break down. The dandelion does not have a task on Flaxton’s red, rich soil!

Some may well ask: Surely the picking of dandelion flowers is an essential task, the second subsidiary exercise refers to non-essential tasks? My answer is: *Yes, that is correct*, but only for the Biodynamic practitioner. While the Biodynamic practitioner is, say, changing his handkerchief, from his right pocket to his left at, say, 9.00, 12.00 and 3.00, and retying his boot laces at 10.00 and 5.00, others could be helping by choosing to pick dandelion flowers as their subsidiary exercise.

Do I generalise when I say all farmers have difficulty maintaining a health inner life? Is this because to fulfill their mission of producing good quality nutritious food they are bound to the earth? But farmers can find time to complete the Six Subsidiary Exercises: When leaning on the gate at the back paddock checking the sheep, they could take an old nail or screw from their pocket and spend a few minutes concentrating on it, completing the first exercise; while going about their earth-bound tasks they could complete the second exercise as mentioned above; with the third exercise when they realises that many of their lambs look very similar to the neighbours ram, they could control their emotions bringing about an equanimity in their feelings; they could use the same “frustration”

of the neighbours ram jumping the fence by having a “positive attitude,” Blue-faced Leister Crosses are just as good as Dorset Horn and that shouldn’t come as a surprise to the Biodynamic farmer; the 6th is a combination of the previous five.

So, while others are picking dandelion flowers as their 2nd subsidiary exercise, it does not stop the biodynamic farmer from completing all six.

In conclusion I quote from Rudolf Steiner again: “All exercises in meditation, concentration, or exercises of other kinds, are valueless, indeed in a certain respect even harmful, if life is not regulated in accordance with these conditions (the Six Subsidiary Exercises.)”

And, finally, it maybe helpful, it certainly was to me, to take the following advice: When undertaking the 1st exercise, pretend you are describing your screw, or nail, shoe lace to a blind person, go into as much detail as you see, this will keep your concentration held for a good many minutes.

Reference: Guidance in Esoteric Training. Rudolf Steiner.



6. A basis for etheric research – Hendrik Dierich

We are all different, and the way we do research probably reflects that. Classic science experiments which I conducted during my post-graduate studies at Queensland University, are one way to do things – but it seems like a lifetime ago and I now wonder about the relevance of that methodology. I do not doubt experiments as such, however, even Goethe as far back as 1792 penned his essay ‘The Experiment as Mediator Between Subject and Object’, outlining the challenges facing conventional science experiments and their interpretation. He pointed out the need to be aware of the bias or leaning or orientation or emotional disposition (whichever applies) of the subject (researcher) conducting the experiment, and the influence the above could have on the perception/ viewing of the outcome and then ones understanding of it. In this Goethe was 230 years ahead of his time, given the present day infatuation with quantum physics and the observer effect. The objective science I grew up with and was trained to carry out, probably does not exist any more.

Why is that? We are going through a third scientific revolution presently. As Thomas Kuhn stated in 1962 in his book *The Structure of Scientific Revolutions*, science and knowledge do not advance in a smooth sequence, but rather in discontinuous jumps. The new knowledge cannot be foreseen or predicted beforehand, but after discovery it can easily be integrated with the superseded

knowledge and woven into the new fabric of understanding (the new paradigm). The first such jump was from Aristotle to Newton, the second from Newton to Einstein (relativity), the third from or rather enhanced by quantum physics. So why is this of relevance to those who want to do research on Biodynamics?

Consciousness! No longer the poor cousin of the Eastern philosophies and religious persuasions, nor of the Western pseudo-sciences of life energies, energy fields, resonance, healing modalities etc. No, it is up front and central in hard-core physics. The double-slit experiment[1] has blown everything out of the water, consciousness influences the result of an experiment, so can we still claim that objective science exists? All is relative. Notions of superposition, quantum-entanglement, wave-particle duality, quantisation of energy, the uncertainty principle, quantum tunnelling, measurement per se, multiverses, quantum computing ... these are the new world. How do we respond? Do we?

At the dinner on the last night of the Braidwood conference[2], there was a couple using pendulums decorated with particular forms and shapes. They were talking to some interested people around them. I was also there and brought out my own toys – organite pyramids and wearable pendants, a whole box of crystal pendulums, the purpose of which I explained to a group of 6-8 interested people.

[1] Please look this up on-line for your own understanding. It is clearly outlined and easy to understand. Just type “double-slit experiment” into your internet search browser and have a good read.

[2] The Inauguration Conference of the Biodynamic Branch in Australia of the Section for Agriculture.

I gave away several of these organite pieces and pendulums. It made me realise that there was interest in etheric constructs as I call them. It is my feeling that they need to be brought to the attention of a larger audience. To this end, I wrote an article about them that has been published in the following newsletters: Who Flung Dung (Bio-Dynamics Far North Queensland), Between the Leaves (Bio-dynamic Agriculture Australia) and the Capricornia Bio-Dynamic group. BD Tasmania has also indicated they will publish it in their newsletter. Furthermore, I am running a workshop in Yeppoon (near Rockhampton, Qld.) on paramagnetic towers, electroculture aerials, organite and pendulum work in February 2026.

A last aspect to consider about this research is this. Classical research utilises experimental plots, control plots, double-blind randomisation and statistical analysis to establish how much of the effects measured is due to the parameter under consideration, and if the remaining variability can be accounted for by an underlying statistical distribution. Two standard deviations either side of the mean marks out a 95% confidence interval and the degree to which we can make statistical claims. That's classical science, but what happens when the observer effect – namely our consciousness influences the result or outcome? What happens if the effect being researched does not confine only to experimental plots but ranges far beyond them? Paramagnetic towers and organite do not constrain to the locality but influence regions beyond one's own property borders.

Remote influences via quantum boards and/or radionics are in certain cases defined by the fact that they operate at a great distance (sometimes very far). How does one classically research such phenomena? You cannot.

You start to realise that we have left behind the old way of doing and being. Every action in this etheric realm builds our consciousness of this realm. So rather than look to science to verify what we are doing is correct, or valid, or measurable – realise instead that we are ... or we become the instrument to measure and verify our pursuits.

Clairvoyance, clair-audience, clair-sentience and more, will increasingly be capacities that people gain access to. Till then we use Goethean science principles, Steiner's work on etheric formative forces, pendulums, L-rods, meditative presence, prayer, readings from masters. Always preserving our freedom, always using our reason to check that we are keeping our feet on earth's ground, and not becoming raving visionaries who only believe what comes in visions, not through understanding.

Physics researchers now carry out thought experiments and utilise mathematics to validate their findings. The old method of some sort of physical proof is gone because there is no physical matter - matter is energy, everything is energy, resonance, coherence and vibration. Welcome to the new world – this is a version of Aldus Huxley's 'Brave New World', but hardly the one he foresaw.

I am sure Rudolf Steiner was on top of all of this. Given his call to his then (1920s) contemporaries to join him in incarnating for the new millennium, I reckon they are all somewhere out in life to do that which remained undone from his time as Steiner, that which was usurped by the two world wars and much more as well. Hopefully etheric machines will be developed. One thing I am sure of is that we cannot afford to be precious about getting our hands dirty with the science and culture of our time. Our time begs for our input, our balancing and our redeeming force. We are the ones we have been waiting for, to redeem ourselves, to heal and rescue Gaia, and we need to tap into the God within us and have faith that we can do so. 'The Kingdom of Heaven is within You' was Yeshua's message to the Pharisees (Luke 17:21), and this applies no less so to us.

This is what I do, I seek no validation from anyone nor heed any constraints. Our human ethical individualism as outlined in Rudolf Steiner's Philosophy of Freedom is my guiding star. Now whether or not this pleases a consensus notion of how to conduct research does not concern me. My view is researchers need to be free to conduct research, and the recent fiasco with Covid should leave us in no doubt what happens when free thinking is replaced by a corporate and government run narrative. Opinions are cheap, and I trust few, hardly even my own sometimes. But I hope this article resonates with you, the reader, and your higher soul octave. Mediocrity is not something we can build upon, but spirit fire is!

Namaste,
Hendrik - Maroondan, Qld

7. Research developments and initial projects -

Trevor Crowe

There has been some movement in relation to developing the research arm on the ABAS. In January Hendrik Dierich initiated trialling a video research group meeting on the *Signal* app with Hamish Mackay, Brian Keats, Steve Kapolice and myself. Although we need to work through some teething issues with the technology, *Signal* is looking promising as a relatively secure online meeting space.

The initial discussion included:

- how the ABAS might provide linking, reporting and support functions for a variety of relatively autonomous research groups and specific projects
- issues related to research data storage and sharing
- establishing a searchable archive of research
- different types of research areas and methodologies - strengths and limitations
- connecting with international BD research
- aiming for monthly research group meetings
- potential of establishing a BD research journal

I have recently taken on the research coordination role for the ABAS so please contact me with your research ideas and ambitions or if you would like to get involved in any of the emerging projects. As new projects emerge, details will be posted in this newsletter.

One initial project that Cole Bradshaw would like to establish is as follows....

The Australian Biodynamic Map

Cole wrote ... I have been wondering if there has been any work done to locate of places in Australia where there was Biodynamic activity.

Whether it be a domestic garden, a small landholding producing goods for market, a school or a community garden or a broad acre farm. It could be a Biodynamic group, a course in schools or public lecture series, or a place where BD preps are made, flow-forms are made or even machinery specific for BD agriculture is manufactured.

I'd really like to know where you are located and what you are doing and what's happening in your area.

We are in the process of developing a brief survey to capture this information. This survey will be circulated when ready.

In a time where information is being compiled with every interaction we have, I guess there will be questions about what this information is being compiled for and what we will do with it. It is my intention to hold the information, should this venture be successful, within the ABAS. Partly so that we know where hotspots of Biodynamics agriculture are being practised and therefore which areas to focus on with our events. Another aspect of this endeavour is to bring those people running their own ventures into community with other like-minded people within their regions and further.

An Australian map may have been done before but I'm not aware of any maps where large and small Biodynamics activity is the focus.

If you would like to discuss this further please contact me via email colebradshaw@gmail.com Hobart TAS

Extended model for ABAS

research - or a paradigm shift?

Hendrik touched on some significant challenges for research above, including some the limitations of conventional scientific research methodologies, and in particular, the place and implications of consciousness within the quantum world when compared to how consciousness is considered and treated within conventional science.

Mark Patton shared with me a recent article by Charles Eisenstein which also speaks to some of these issues and I highly recommend you check it out as there isn't space here to summarise it with justice.

(<https://charleseisenstein.substack.com/p/ontological-shielding-in-new-paradigm>)

However, I will point to a few key points Eisenstein makes:

- historically how reality has been defined and researched has depended on separating the subject (observer) from the object (observed), with efforts to remove any "experimenter effects" which were considered to "contaminate" or "confound" research processes and outcomes.
- this is based on a "myth" of separation, because in fact it is not possible to separate the experimenter from the experiment.
- conventionally, research needs to be "reproducible" to have any credibility.

Instead Eisenstein suggests that we "*step through the doorway that the experimenter effect (along with the decline effect and the placebo effect) offers into a wholly different understanding of what is real, and what the relation is between reality and consciousness*".

He goes on to say that *“A reality is not another new observer-independent object. It is inseparable from the observer-participant’s stories, body, consciousness, and relationships. The term “consensus reality” conveys something of this complexity, if we understand it to mean not just a consensus about reality, but to suggest that story, meaning, and agreement contribute to its constitution.... Imagine reality as a kind of field that coalesces around our beliefs, our psychology, and our embodied state of being. It is not something we can necessarily change through a mere act of will. It is a container created before and through this lifetime within which we can play out the dramas necessary for the development of the soul. For many people, there comes a time when they have outgrown that container.... [which] revolves around the primary defining mythology of Separation (reductionism, objectivity, mechanistic causality, quantification, etc.)”*

So if we can abandon *separation* as fundamental to the exploration of *reality* then perhaps we may come closer to engaging within the *living realm* rather than the *“corpses”* of what was once living as Steiner suggests.

We may then have a different way of approaching the design of specific research projects that starts from a more expansive creative orientation rather than starting from, and ending with, a reductionistic focus upon apparently isolated relationships between specific variables and “separating out” the experimenter effects. The former represents an “expanded aperture” the latter a “constricted aperture”.

Eisenstein suggested that... *“The scientific experiment, then, is a creative act. The researcher may think in terms beyond proof and beyond discovery.... The experiment is a kind of request, a knocking on the door of possibility to see if we are ready for it to open. It doesn’t merely demonstrate that something is real; it seeks to draw a new phenomenon into the real, or to be “more real” than they were. It is a courtship of a new reality.”*

I’ll leave the rest of what Eisenstein says on this, including the notion of *ontological shielding*, up to you to follow up.

The question that arises for me though is...does this *“paradigm shift”* necessarily have to replace the existing conventional scientific approach to research or could it be an expansion of that approach? If the latter is closer to the mark, then theoretically it might not qualify as a paradigm shift at all, but rather a *pendulum correction* or expansion of range. That is, a swing across into what at first might seem like a polar opposite position (from reductionism to quantum and/or Goethean views, or from “hard science” to art, to the spiritual, and so on), picking up the bigger field, repositioning consciousness front and centre, and at the periphery simultaneously, before reorienting at the *sweet spot between these polarities, in harmony*, and recognising that we may need a broader variety of measuring sticks to do different types of research well.



If we use a camera analogy, the pendulum correction might be seen to correspond with *focussing*. Both in terms of finding the optimal, relational place between conventional scientific methods and the less constricted implications of quantum and Goethean phenomenal and noumenal orientations, and secondly sharpening

the relationship between variables of interest implicated in a particular study. Thus, adjustment of focus is a sharpening of the image or figure and is related to distance and contraction.

Although focussing alone brings clarity to the figure (i.e., the point of *attention* drawn out from the “ground” or ocean of potentiality), it does not provide meaning or existential re-orientation.

Meaning emerges from the relationship, the contrast, the dynamics between figure and ground. Ground here does not just mean the physical context but also includes one’s own biography, worldview, social context, other realms, etc. This requires more than just focussing. It requires regulating our access to more and/or deeper ground. If we stay with the camera analogy, this involves adjusting the aperture. That is, *by adjusting the aperture we change the range of the focus*. It is an *expansion or increased opening of the lens, or a tightening, constricting or closing of the lens*. It regulates the amount of light coming in.

Opening the aperture might be more that accessing more phenomenal, social or biographical ground. It might represent opening to the noumena, the spiritual, the imaginal, the cosmic - that which is beyond the grasp of the physical senses.



Loosening the grasp on the myth of separation may allow us to open up the aperture more, such that more *“door knocking”* and *“courting new or different realities”* may allow broader and more meaning laden streaming.

I invite you to play with the idea of an *aperture approach to research* over the coming months as we head towards our 2026 conference. I will also touch in with this again in the Autumn Spirit Matters. Please feel free to send through your thoughts so they can be added to this conversation.

Trevor is from Lower Wattle Grove
Southern TAS trevor@anamsolas.org

8. The Three Kings - Paul Martin

Today I started stirring the Three Kings Preparation at 4.00pm Eastern Standard Time (i.e. Queensland time at this time of the year). Earlier in the morning I had filled the copper with water and set it up where the afternoon sun would shine on it. When I started to stir it was beautifully warm (our temperature today would have been in the high 20's, hence the warmth).

Stirring the Three Kings Preparation is so different to stirring the other Preparations. The Three Kings Preparation is unique. Yes, I know Preparation 500 and Preparation 501 are also unique. But The Three Kings Preparation is exceptionally unique in that, unlike the other Preparations, it is stirred and sprayed at the same time every year, but once only, on the afternoon of Three Kings Day, the 6th January. It is also unique in comparison to the other Preparations because it is sprayed outwards onto the periphery of the farm/garden individuality, Preparation 500 and Preparation 501, are sprayed onto the productive areas of the individuality, whereas the periphery may often include neglected unproductive areas, areas where malevolent

elementals may choose to dwell. I have stirred and sprayed the Three Kings Preparation on the 6th January for many years, several decades in fact, but what really struck me this afternoon was that others too were also stirring and spraying the Three Kings Preparation not necessarily at the same time as me but certainly on the same day as me.

Flaxton Grove (the name of our property) is only 1.5 acres, so it does not take me long to stir my intended intentions into the copper. When I had run out of intentions to stir in I started thinking about my friends and biodynamic farmers and gardeners around the world stirring in their intentions ready to spray onto their individualities.

What struck me so clearly today however was that as the Sun moves from the east to the west (the three kings, Caspar, Balthazar and Melchoir, also moved from the east to the west following their star to Bethlehem) the whole Earth, latitude by latitude, gets sprayed with the Three Kings Preparation and the good intentions of each farmer and gardener. The Three Kings Preparation brings protection and healing to our respective individualities, so it must also bring healing and protection to the many farm and garden individualities around the world.



I thought of those friends in South Australia and Victoria who were under heat wave conditions today, they probably would have chosen to stir and spray in the very late afternoon, or even at night. And I thought of biodynamic friends in the northern hemisphere who may well be struggling through knee deep snow to spray the gold, frankincense and myrrh onto their individualities' peripheries. But whatever the conditions the biodynamic farmers and gardeners around the world are bringing healing and protection and good intentions to the land and its peoples.

Final thoughts I had whilst stirring: Caspar, Balthazar and Melchoir were students and followers of Zarathustra. We too as students of Anthroposophy also become followers of Zarathustra bringing Light into the Earth. Zarathustra was the founder of Agriculture, wanting humanity to embrace the Earth instead of trying to return to Paradise, by grabbing a ray of sunlight, bending it and scoring the earth, making the first furrow, taking the light into the earth.

When farming in the northern hemisphere, I/we would carry the Three Kings Preparation around in our pockets during the morning. Practically this was important because of the cold; the gelatine would cause the Preparation to set like jelly. Our body warmth, our humanity, would thaw the gelatinous Preparation. I always carried mine in my breast pocket next to my heart. You were always very conscious of what you were carrying next to your heart. In Queensland we don't have to worry about this practicality, but I carry it throughout the morning anyway, still very aware of its

presence, and wondering if it is absorbing any of my humanity.

Finally, many years ago I read (I think it was in a Viktor Schauberg book) that Austrian peasants would sing into a barrel of water whilst stirring it, then spray it onto the land. Well, I am certainly not a singer (I can't sing in tune) but I do "sing" into the copper as I stir and today I was singing Three Kings Carols, of course. The one that got stuck in my head starts with the line "Three kings from Persian lands afar....." and finishes with the line "Gold Incense, Myrrh I cannot bring, offer my heart to the enfant king, offer my heart." Since the Mystery of Golgotha, when at the Crucifixion, Christ entered into the depths of the Earth and at

Ascension entered into the atmosphere of the Earth. We no longer bring our gifts to an enfant king but to the Earth, to the body of Christ.

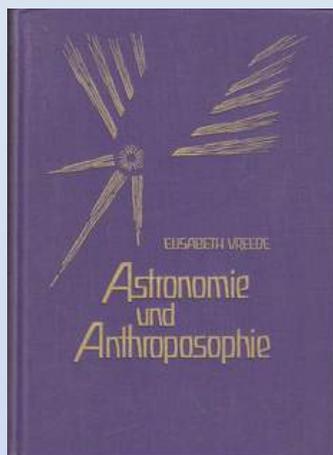
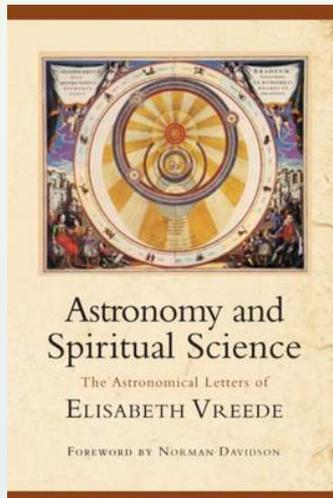
In stirring and spraying the Three Kings Preparation we do bring Gold, Frankincense and Myrrh as healing forces to the Earth, but we also offer ourselves through our Light, our Humanity and through our Love.

For those coworkers and readers who are not familiar with the Three Kings Preparations and the many other Preparations that Hugo Erbe developed after Rudolf Steiner's Agriculture Course but are interested to know more, please contact the editors and (I think) a PDF of his book (Working with the Elementals) could be emailed to you.

Paul Martin, Flaxton, Sunshine Coast, Queensland.

9. Review on the work of Elisabeth Vreede: Keeper of the Stars and initiator of the Goetheanum Archive -Emily Samuels-Ballantyne

(Emily is from Allens Rivulet TAS)



Elisabeth Vreede (1879–1943) deserves to be celebrated for her contribution to anthroposophy: a mathematician and astronomer who helped give anthroposophy a backbone of disciplined thinking, and a cultural guardian who quietly built the Goetheanum's library and archive so the movement could remember itself with accuracy. She was appointed head of the Mathematical-Astronomical Section of the School of Spiritual Science at the Goetheanum in 1923, and her life shows how the "cosmic" in anthroposophy is not meant to be dreamy, but exact, an education of perception, rhythm, and responsibility.

When people ask what her main work is, there are two streams:
1) Her sustained, practical teaching: between 1927 and 1930 she wrote monthly "astronomical letters" that bridge modern astronomy and classical astrology in the light of spiritual science; these were later published in English as *Astronomy and Spiritual Science: The Astronomical Letters of Elisabeth Vreede*.
2) The German-language legacy, including *Astronomie und Anthroposophie* (Verlag am Goetheanum, Dornach) and the biographical work *Elisabeth Vreede: Ein Lebensbild* by M. P. van Deventer, which shines light on the moral texture of her life.

Her story carries a sober lesson for any community that claims spiritual ideals. In 1935 she was removed from leadership and cut off from the very observatory and archives she had helped assemble, and her last years became increasingly isolated; she died in Ascona, Switzerland, in 1943. To honour Elisabeth Vreede is an ethical act: remembering a woman who served the future through precision and care, and asking whether our own communities can learn to receive such clear-thinking devotion with the warmth it deserves.

10. Feature on the
Agriculture Conference in
Dornach, Switzerland at
the Goetheanum 4-7th
February 2026. 'You
never Farm Alone:
Collaboration from Free
Will, and the cultural
farms of the future'. -
Emily Samuels-Ballantyne

We gathered at the Goetheanum for the agriculture conference titled *You Never Farm Alone*, and I left feeling that what was being cultivated was not only agriculture, but relationship and a praxis of courage. Approximately 750 people came from every continent, yet the gathering felt intimate. Each morning began with Michael Letters readings, conversation, and a strengthening eurythmy practice with Stefan Hasler and Eduardo Rincon. In anthroposophic terms it felt like the 'I' learning to stand inside community, without losing warmth. On one of the last evenings we all joyfully danced together in the large hall, which was such a delight.

I attended the 'Cultural Farms of the Future' workshop three days in a row throughout the conference. Its question was simple, courageous and ambitious: how can farmland become a place where living communities are formed, where healing, education, agriculture and the social arts are integrated as one cultural organism. We spoke of farms as places that can hold learning, care, research, celebration, and good work, and we returned repeatedly to economics: how might we organise farm activity so value circulates rather than extracts, so farms can host people without burning out farmers,

and so the social life around the farm becomes an organ of the farm itself.

The same group who ran the cultural farms workshop also led a panel titled *Our Work with Life: Working with Life in Agriculture, Medicine, and Pedagogy*, weaving integrative medicine, education, and biodynamic agriculture into one conversation. Berni Courts (Ruskin Mill Trust) spoke of education through meaningful work. Dr Martin-Günther Sterner brought the human organism into view, linking digestion, rhythm and immunity with social environment. Tobias Hartkemeyer (CSA farm Pente) spoke of co-responsibility and associative forms that make community agriculture real. Ruben Segers and Antoinette Simonart (De Kollebloem, Belgium) offered a living example of a farm as a cultural place where production and pedagogy belong together. The main thread of the talk was practical reverence: life can be enriched through the farm organism.



Sophia Montefiore, Ueli Hurter and Emily Samuels-Ballantyne at the Goetheanum, Switzerland, in front of Rudolf Steiner's chalkboard drawings: an atmosphere of imagination, study, and practice.

Ueli Hurter, in his lecture on 'Free Will' named collaboration from free will as a practical social principle: not compliance, not consensus-by-fatigue, but creating the conditions for people to choose the work. Then, when the weather turns (or a moment or situation tightens), cooperation comes as a willing and shared response rather than something forced. He drew on Kepler's music

of the spheres as an imagination for lawful relationship, and the evening concluded with eurythmy relating to the Turning of Time stanza from Steiner's Foundation Stone Meditation, a Michaelic request to meet the present with clearer thinking and warmer hearts. In essence, technique alone won't meet the future of agriculture; what is required is a new warmth and truthfulness between people and this takes Michaelic courage to discover.

Afterwards Ueli's lecture, in my 'Dr Demeter' (my pen name) conversation with Eduardo Rincon, I found myself reaching for a small, almost disarmingly simple piece of praxis: make a cup of yarrow tea. I was attempting to give the Keplerian imagination from Ueli's lecture somewhere to land. If harmony is lawful relationship, then we need repeatable gestures that tune the human instrument toward listening, truthfulness, and chosen cooperation. Yarrow, as a plant of boundaries and weaving, offers a bodily way to practise that tuning: steeping, waiting, drinking, and then speaking with more care than speed. In that sense, the planets and plants are not separate realms but a single invitation, to bring cosmic order into everyday social life, so warmth becomes a field we cultivate together. Yarrow's connection to Venus is also another 'heart-centred' clue to my musing...



Sevenfold Learning Course Participants at the Agriculture Section building

Insight and reflection questions:

- Where in your region could a cultural farm take root, not as a venue, but as a living place for learning and healing?
- What would it mean to design a farm gate as a civic doorway?
- Which institutions could become allies, and which habits of control would need to soften into trust?
- What would you change if your measure of success included soil, children, elders, microbes, and local stories?
- Who are your collaborators from free will, and how will you care for those relationships when pressure rises?

Next year's conference will focus on the biome and nutrition, and I return to our island with renewed impulse: to weave festive agriculture and convivial farming into life, so more people can access biodynamics and culture can be reinvigorated through land connection, one honest relationship at a time. May this impulse become practice in homes, councils, and markets.

II. Those who have died

John and Marigold Paine

John and Marigold farmed Exmoor Station at Dergholm (between Casterton and Edenhope, in far Western Victoria, one of their near neighbours was Malcolm Fraser's farm). Exmoor Station was on light sandy soil, and slightly undulating, it was about 3,000 acres, they had a herd of about 100 Red Sussex beef cows, and a flock of about 1,000 Corriedale ewes, plus a small flock of Angora Goats, chooks and the a few pigs.

Marigold was a member of the Manifold family, originally squatters who owned vast acreages near Camperdown in Western Victoria. John was a British RAF Spitfire pilot who fought in the Battle of Britain, during the war he formed a close friendship with Bill Manifold, Marigold's brother. After the war John travelled to Australia to visit Bill and met Marigold, they were married in 1951 and started farming Exmoor Station.

John was an enthusiastic follower of PA Yeoman's Keyline system of agriculture; the whole management of Exmoor Station was based on contoured swales leading into dams in the slight valleys, all fence lines were on contour or ran down ridges. When I met John and Marigold in the mid-70's they had been farming biodynamically for many years and were in close contact with Alex Podolinsky, regularly attended the Annual Conference at Powelltown, they took me with them.

John opened my eyes to the landscape, not just to contours, ridgelines and valleys, but encouraged me to develop a landscape consciousness; I also learnt a lot about the conservation of water and topsoil, and about Biodynamics, of course, it was on Exmoor Station where I sprayed my first preparation 500 in the mid-70's. Marigold opened my eyes to beauty, that farming could also be an art form, Marigold introduced to me the concept of "moulding the earthly landscape", as an important role of the farmer. They now lie in the Harrow cemetery, not far from Exmoor Station the farm they loved and moulded.

Paul Martin.

12. Co-worker questions/reflections/input

Where possible each newsletter will publish as many questions or reflections or other input (e.g., book reviews) from you "co-workers" of the ABAS. 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).



13. Upcoming events

As reported earlier in this newsletter, the theme for the ABAS Conference 2026 is:

Meeting the Earth's Changing needs through Growing Consciousness and Practices.

Brian Keats has offered the following elaboration of the theme.

We became self conscious many centuries ago, as thinking beings we were able to use our intellect and had the experience that we were generating thoughts. These cold intellectual thoughts and actions that came about through them were destructive on the environment and cultures and individuals. They were damaging to the Earth.

A potential change of consciousness began in the 15th century. In this growing consciousness questions began such as: "What really is a Human Being", "Is there life after death and pre-birth", "is there a spiritual world"? A new era of soul began in 1413 which in Anthroposophical terminology is called *Consciousness Soul*. The previous soul age was called *Intellectual or Mind Soul* which began in 747 BC. These ages take millennia and you can see we still have some 15 centuries to go in this age ... and there are other ages to follow our current one.

Consciousness keeps evolving over lifetimes. We have been growing the consciousness soul age for over 7 centuries now and more and more people are waking up into the realisation that the Earth is a living being and we have been

incredibly harmful to her. We have been a major problem. We can also be the solution to bring healing to this ageing Mother. As her offspring the time is well-nigh to care for her.

Close to 2000 years ago a radical change happened to our Earth Mother. A Being of the Sun united with her. She and we became different. We now had ego potential in our blood heat to become an individual, to think of ourselves as an I. The Mother now has the source of Light and Life forces streaming through her ethers ... and us!

The event that occurred 1993 years ago, a period when Earth had reached her greatest density in the Solar System evolution, was a one off turning point in many highly significant ways for Earth and Human evolution. In Anthroposophical Terminology it is known as The Turning Point of Time.

In this broad background overview for the Conference theme we also need to look at growing practices of Earth's needs. I think we could say that Alchemy was the practice at the beginning of the Consciousness Soul era. The Industrial Revolution, with its Intellectual Soul thinking and widespread environmental destruction, then took precedence in the 18th century. Science came to the fore over Spiritual Science and still is dominant today. The Science of the Spirit which has been around for millennia has been having a resurgence since the late 19th century. In this battle against materialism, it is steadily gathering momentum. These changes take time.

Agriculturally a new vitalizing seed was planted with the first course in organic methods timely gifted through Rudolf Steiner in 1924.

102 years on from that landmark course we can experience Consciousness Soul gathering momentum. Biodynamics, based in the Science of the Spirit, is now a world-wide practice. In Australia I sense much of the BD farming and gardening is carried with an Intellectual Soul mindset. It is not anybody's fault and a lot of good intentions and will have gone into it.

Biodynamics, with its science of the spirit approach to agriculture and the mighty preparations brought to humanity via Rudolf Steiner, is integral for all round well beingness. The preparations are made by harnessing universal forces and yet we limit the release of these forces to the garden and farm. Yes, the forces go out as quality nutrition food into the wider community, but I feel the application of these preparations is still limited. We cannot afford to be complacent, Earth and humanity are in a crisis situation and we need to up our game, lift our consciousness and speed up wisely the changes needed for agriculture.

Can we develop a thinking that knows that human being potential is unlimited and that we can awake to a realisation that, through the BD preparations and our will, we have unlimited universal forces of Light and Life to assist Earth. Light, Life and will are not directly visible, we cannot see them with our physical senses.

So how do we bring these healing balms to all of the Mother?

Machines are a big and necessary part of current farming in Australia, more so than large human labour forces. Technology is bringing in exponential rates of change to everything. Over the last 2 centuries we have got used to electricity and magnetism and their associated force fields and wave lengths which again are not visible to our eyes. We are increasingly challenged to understand and work with the non-visible realm.

Whenever you lift up your arm a force contra to gravity is taking place. A being always stands behind any force, is the cause of it. In this example a human being in becoming – you actioning your will. Behind the manifold laws and forces are invisible spiritual beings – including the human being in becoming who drives around in a physical body. Human being in becoming! We are in a very long guided journey to become Human ... if we choose to take that path!

We need technology to serve our purposes without losing our sovereignty to it. As much as this technology is driven downward by magnetic, electric, nuclear and suchlike energy forces we need to, at the very least, counterbalance them by finding harmonic resonances that take us up into the music of the ether spheres. The healing energy beings we need to seek do not express themselves in monotone repetitive wavelengths, they bring Wholesome Light and Life. They sing.

Spirit Matters!

... some thoughts to prepare us for the conference theme.

Brian is from Butterwick NSW



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.



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