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Breathing Light: A Yoga for the Senses

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Colors and sound are windows through which we can ascend spiritually into the spirit world, and life also brings to us windows through which the spiritual world enters our physical world... Human beings will make important discoveries in the future in this respect. They will actually unite their moral-spiritual nature with the results of sense perception. An infinite deepening of the human soul can be foreseen in this domain.¹

—Rudolf Steiner

Between the physical, sense-perceptible world and the world of spirit a chasm yawns. It is no physical chasm, yet as we draw near to it, our inner experience is much like that we have when standing at the very edge of a cliff. Dark emotions threaten to overwhelm all thinking, all other feelings, and we feel paralyzed. In Rudolf Steiner's words: "The soul may feel as though it were looking into an infinite, blank, desolate abyss. The feeling is something like fear and dread, and the soul lives in it without being aware of the fact."²

At first the spiritual world is so foreign, so "other" that we do not sense its presence in any way, rather we only sense the loss of the familiar, the emptiness everywhere, and feel the fear that accompanies them. So we turn aside from the threshold, often unconsciously.

Cultivation of an active inner life through meditation places us regularly near the threshold. We begin to know and feel the faithfulness of thinking, even in the void of consciousness that first embraces us. As the sense world vanishes, the spiritual activity within thinking lives on and sustains us. As the objects of consciousness pass away, and sleep threatens to overtake us, the life of thinking radiates its own vivifying, awakening force. We gradually learn to live within the shifting waters of a living, immaterial world, even if at first it remains dark and enigmatic. We are buoyed by the birth of our higher self in meditation, and it becomes the firm spiritual center of our spiritual awakening.

But parallel with the cultivation of an inner life, Rudolf Steiner also consistently emphasized another aspect to meditation, one directed not inward but outward into the sense world. On various occasions, he contrasted the path inward, into the soul, with the path outward into the sense world, terming them the "mystical" and "alchemical" paths respectively.³ Concerning the mystic path into one's soul, he indicated how difficult it can be to know if one is free of the deceptions caused by Lucifer and Ahriman.⁴ Try as we might to draw something from ourselves, it constantly suffers the danger of being permeated with instincts. Steiner states it dramatically in his January 1924 lecture after the Christmas Foundation Stone meeting: "All that arises from within



Rudolf Steiner's Red Window of the Goetheanum. Illustration by Van James.

becomes impure. The time for such creation from within is over and gone."⁵ By contrast, the outer path is more secure, even if the Imaginative experiences to which it leads are more delicate and short-lived. Natural phenomena are a safe starting point for spiritual practice. In this lecture as elsewhere, Steiner speaks of a practice that transforms outer sense experience into inner soul experience. We first fully engage the sense object - the blue sky, the growing plant, or the human form,

for example, but then we must go beyond these outer impressions.

“The movement caused by the external impression has finished, and for most persons that is the end of the matter. This is, however, where the pupil must take his start...”⁶ Having taken it in deeply, we then turn away from the external impression in order to feel the moral echo or afterimage that rises up within our souls. Precisely here is the starting point for a new relationship to the world, one that leads us beyond sense experience towards the supersensible. Then will the sense processes have become ensouled again, as Goethe and Steiner both sought to accomplish, and a crossing point to the spirit established.⁷

Against this background, we understand why in *How to Know Higher Worlds*, Rudolf Steiner urges us again and again to turn our careful attention to the budding and blooming of plants, or their dying and decaying, to crystal, plant and animal. Likewise, we gain a new understanding of his *Calendar of the Soul*, which allows us to accompany the passing seasons of the year inwardly. In all these ways Rudolf Steiner directs us to a health-giving dimension in meditative life granted by the hand of nature. Outer phenomena can thus provide us with a fine starting point for spiritual practice, becoming a “yoga of the senses.”

I use this phrase quite consciously, because Steiner himself saw his book *How to Know Higher Worlds* as a transformation of the traditional Eastern breathing practice into a cognitive breathing process. In 1917 he said, “All the exercises in the book *How to Know Higher Worlds* are the spiritual correlate suited to the West, of that for which the Orient longs: to bring the rhythm of the process of breathing into the process of cognition.”⁸

Before the Mystery of Golgotha, potent beneficial forces lived within the air, or as the Greeks called it, *pneuma*, which meant both air and spirit. We need only recall that it was the breath of God which awakened Adam. But since the Mystery of Golgotha the soul nature of air has changed, and so should our meditative practice. Christ lives now within the world of light, the etheric, and thus our breathing should take place within that element. We need to learn to “breathe light,” that is, to work at the level of cognition as described above. If we do so, then we will become aware that beings of the rank of

angel dwell in every color and tone, in every sense impression. As Steiner says, “When we open our eyes and look around at every thing that surrounds us affecting our senses, we are not aware that our Angel dwells in the sun’s rays which penetrate our eyes, making objects visible. The beings of the Angeloi live in waves of sound, in the rays of light and color and in other sense perceptions.”⁹

Throughout his written and spoken work, Rudolf Steiner draws us toward the sense world, to nature and the arts in order to establish a new inner relationship to them. Particularly in the arts we work intimately with color, tone, movement and form. We gradually understand in just what sense the arts are, as Virginia Sease has written, “a bridge over the abyss, over the threshold into the spiritual world.”¹⁰ Here especially we can find a fruitful basis for spiritual practice that leads to a higher consciousness, one that can open for us the proximate world of the elemental beings and angels.¹¹

Many in the West have worked with breathing exercises, and have felt the benefit these provide for their peace of mind and health. It is important to know that in the Buddhist canon, breathing was only one of forty standard subjects for meditation. Eight of them were sense subjects: earth, water, air, fire, and the colors blue, yellow, red and white. These *kasinas*, or “devices,” were to be meditated on by the Buddhist monk in much the same way that Rudolf Steiner describes the meditation on sense objects. By taking up only the breathing practice in the West, we have selected only a fragment of a much richer meditative tradition.

In past meditative traditions, one often shut out the sense world, spending long periods, even years, in isolation, withdrawn into oneself in order to reconnect with the lost world of spirit. Today, for most Western souls, a safer path can be found through a practice that works with the light of nature in which the Christ works and weaves. Here the arts, especially in their anthroposophical forms, can be an enormous help. Few of us can or should withdraw into a remote hermitage, but we all can benefit from a prolonged engagement with the arts. Even today, Eastern practice involves many long hours of sitting in mindfulness of the breath. I think that the proper metamorphosis of this sitting practice is a Goethean-artistic mindfulness of color, movement, tone, shape.... Every



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art offers us wonderful possibilities for practicing a yoga of the senses through which we can learn to find the moral-spiritual in the sensory.

After long practice, we will have learned how to unite our moral-spiritual nature with sense perception, and so have set out upon the “infinite deepening of the soul” that Steiner foresaw. What appeared at first as a subjective and ephemeral impression of the soul will then slowly become a new ground on which we can walk, one of living water. As He did to the apostle Peter, Christ beckons, and gives us the means to walk on the lake of spiritual waters no matter how stormy the sea or tumultuous the air. He becomes the bridge over the abyss.

Notes

1. Rudolf Steiner, “Moral Experience of the Worlds of Color and Tone” in *Art as Seen in the Light of Mystery Wisdom*, January 1, 1915.
2. Rudolf Steiner, *The Threshold of the Spiritual World* (London: Rudolf Steiner Press, 1975), Chapter 3.
3. Rudolf Steiner, *The Manifestations of Karma*, lecture 7.
4. Rudolf Steiner, *Man in the Light of Occultism, Theosophy and Philosophy*, lecture 8, June 10, 1912.
5. Rudolf Steiner, *Rosicrucian and Modern Initiation*, lecture 6, January 13, 1924.
6. Rudolf Steiner, *Man in the Light of Occultism*, see #4.
7. Rudolf Steiner, “The Ancient Yoga Culture and the New Yoga Will” in *The Mission of the Archangel Michael*. November 30, 1919 and “The Change in the Path to Supersensible Knowledge,” May 27, 1922.
8. Rudolf Steiner, *Karma of Materialism*, lecture 2, August 7, 1917.
9. Rudolf Steiner, *Karma of Materialism*, Lecture 3, August 14, 1917.
10. Virginia Sease, writing on the year’s theme: “The Mysteries of the Threshold: Paths of the Mysteries and Christian Art,” in *News from the Goetheanum*, May/June 1994.
11. Rudolf Steiner, *The Spiritual Beings in the Heavenly Bodies and in the Kingdom of Nature*, Lecture of April 3, 1912.

Spiritual Geography

Van James, Honolulu, Hawai’i

(Based on talks by Reverend Robert Patterson, given in Lima, Peru, July 26, 1999 and Manfred Schmidt-Brabant, given in Honolulu, Hawai’i, on June 15, 1996, as well as on conversations with Rev. Erk Ludwig and Wolfgang Rommel concerning the work of Rev. Dr. Friedrich Benesch).

The human head can be compared to a microcosmic picture of the world. In a similar way the earth may be imaginatively viewed as a macrocosmic head. Rudolf Steiner says as much in his spiritual scientific approach to geography. Following his lead one researcher has considered twelve major rivers throughout the world and likened them to the twelve nerve streams of the human head. Another investigator has suggested that the twelve earth nerves are twelve mountain ranges that descend from the Arctic Circle region in the north. It has also been put forward that the Mediterranean Sea is like a huge watery eye while the Himalayan mountain range is a second, mountainous eye. The Jordan Rift, the deepest, open incision in the planet creates a kind of facial axis or line of symmetry with an indented nose between the liquid and solid eyes.

Living into such imaginations, unusual as they may be, can provide insights into the universe, the earth and the human being that might otherwise be difficult to approach.

Rudolf Steiner suggested that after the departure of the sun from the earth (one could also say the expulsion of the earth from the sun), all the slowly solidifying continents of the earth were clustered together around Africa and positioned near the North Pole. Known in earth science as Gondwana, this group-continent offset the larger southern part of an oblong planet. The earth was not yet solid and it rotated only slowly. As it began to cool only two souls were able to incarnate into the inhospitable environment. Designated in Judeo-Christian tradition as Adam and Eve, these two souls were able to survive the early earth atmosphere but only in a subtle, etheric nature—in a special paradisaal setting. When the southern, denser portion of the earth separated off to become the moon, the wound left behind by its departure—the Pacific Basin—was healed by the continents separating from each other into independent organs, i.e. geographic beings. The continents and by extension the

The human head can be compared to a microcosmic picture of the world.



tectonic plates that support them express the earth's particular structure and form. The edges or seams of the plates are warmer and more active than their centers. However, "hot spots" like Hawai'i demonstrate shifting plates and a dynamic living earth.

Earth movements may be just as prevalent now as they were when the earth was soft. After the 1964 earthquake in Alaska, Montague Island was raised twenty feet higher above sea level and offshore depths were thirty feet lower. In 1812, an earthquake in mid-western North America caused church bells to ring in Boston. A lake seven miles wide and twenty miles long appeared in Tennessee as a result of these earth



Figure 1

movements. Krakatoa, Mount St. Helens, and numerous other examples of earth changes have occurred in historic times.

If one gazes at the face of the earth an interesting three-folding or division into threes can be seen. (Fig. 1) The Jordan Rift, the deepest open trench in the world, geographically divides East from West, running through the Dead Sea, the Red Sea, and continuing toward Antarctica as the East African Rift System. The Marianas and Philippine Trenches are other vertical features in the earth descending to as much as 36,000 feet below sea level off the coast of eastern Asia. Running through the western Pacific Ocean along Japan and the Philippines they are part of what is called the Ring of Fire, a hot and active tectonic plate edge that encircles the Pacific basin. The third great geographic feature of the earth's surface is the Rocky and Andes Mountain Ranges that run north/south along the western side of the American continents. Rather than descending to the depths of the ocean or creating a vessel-like open trench they project skyward as some of the youngest major mountain ranges in the world. An inverted tetrahedron of forces is formed by these three geographic lines of force.

They direct magnetic energy to a point at the South Pole (fig.2).

The Alps and the Himalayan ranges run east/west as if to intersect the three vertical streams of force. If one imagines the western Rocky and Andes mountains as seen through a transparent earth, they form a great cross with the Alps of the center and the Himalayas of the East. A giant, geographic Cross of the World is formed.

If one looks at the "language" of land formations from West to center and East, there is yet another three-folding that becomes apparent. The southern coastal areas of North America, Europe and Asia, as they respectively gesture toward South America, Africa and Australia, have three prominent east/west land features. In North America there are the peninsulas of Baja California and Florida with Mexico as a solid, large landmass in between them. Europe has three peninsulas: the blockish Iberian Peninsula with Spain and Portugal, boot-shaped Italy, and the dispersed mainland and isles of Greece. Asia demonstrates a similar arrangement of transforming land areas with the solid, blockish Arabian Peninsula, then the pointed Indian subcontinent, and further to the east the Indochina Peninsula dropping down and dispersing into



Figure 2

the islands of Indonesian (fig. 1). It is indeed striking how repeated three-fold gestures appear in these landforms with a general breaking up in an easterly direction.

The Pacific region has its own tripartite character in the Polynesian Triangle, formed by the extreme dispersal of the "many islands" of the Pacific Ocean (fig. 3). Hawai'i in the north, Aotearoa (New Zealand) in the southwest, and Rapa Nui (Easter Island) in the east form this great triangle of the Pacific. There are no large landforms here, only the connecting elements of water, air and light. Asia and the Americas flank the Pacific like two half moons creating the Ring of Fire and land boundaries around this vast watery world. It has been suggested that China and Japan express the will character

of this western Pacific region, while the Philippines and Southeast Asia are linked to the feeling, and Australia and New Zealand to cognition. On the other side of the Pacific, Peru would be connected to will, while Central America expresses the feeling element, and California cognition.



Figure 3

There are five locations throughout the world where very old rock formations, the origins of the continents, may be found (fig. 1, shading). There are also five etheric or formative force centers located in the various oceans. These etheric centers, which are directly linked to the source of weather patterns (winds, currents, storms), are mobile and changeable but loosely positioned in the north Atlantic, the Indian Ocean, and three centers in the Pacific (fig. 1, spirals).

The North Pole, apart from its ice cap, is open to the cosmos. It is a water realm with no landforms and acts as a fontanel—open at the top of the head. Antarctica, on the other hand, is closed, solid ground, a firm footing for the world. It is the last of the continents to be discovered, and it is the only continent to have no indigenous peoples inhabiting it. In its snowy and icy covering it is veiled in secrecy and mystery.

Returning to the picture of the earth as a head, Europe and Africa may be seen as the center of the face with the Americas and Asia and Australia on both sides like ears. Although the British established Greenwich, England as the Mean Time for their own convenience, there is one researcher who feels the meridian line would have been better set along the longitude of Jerusalem, beside the Jordan Rift, at the planet's esoteric middle. Although superficially seen as Euro-centric, this imagination of the earth with Europe in the center has a true

significance. It also means that the dateline, at which one day becomes another, is where the center of the back of the earth-head would be, in the middle of the Pacific region. This area of least land on the planet contains two thirds of the earth's oceans. As the back of the head it is the place of least awareness, least self-consciousness. It is also referred to as the Womb of the World, this place where the moon was born (fig 3).

Looking at North America, the New World, we see a land under great geological stress. It is a land out of balance, ill in a sense. Its people die out and need to be continually replenished by people from elsewhere. North America will always need new people for it is connected with death forces (Saturn). People of the west are pulled into the will by these forces and have the potential for "the highest spirituality." At the same time, this high spirituality may be in the form of the Ahrimanic, directed toward a mechanistic and materialistic manifestation.

Over the course of geological time sea levels in North America have risen no less than 150 times, driving the Gulf of Mexico up into the Mississippi River Valley and glaciers have come down from the north carving out the Great Lakes. This chain of lakes and bays separating Canada from



Figure 4

the US is the most complex fresh water system in the world. One spiritual geographer relates planetary influences to the Great Lakes. According to him Lake Superior is linked to the planetary forces of Jupiter, Lake Michigan to the Moon, Lake Huron to Mars and the Georgian Bay to Saturn, Lake St. Claire to the sun, Lake Erie to Mercury, and Lake Ontario to Venus (fig4) These waterways and the mid-western region as a whole can be seen as the rhythmic system, respiration and

circulation, the feeling realm of the continent. The Canadian Great Plains and the northern lakes region might be a kind of sensory system, while the south—Texas, Louisiana, Mexico, etc.—could be the metabolic region of North America. This three-folding of the continent from north to



Figure 5

south can be extended east to west creating a cross current of forces (fig. 5). The east carries the nerve activity and thinking pole of the continent while the west acts as the limbs and will. The east coast that looks towards Europe is sinking while the west coast that turns its back on the Pacific is rising (Note how observations and designations from different points of view overlay one another with seeming contradiction. These observations of North America should be seen alongside the earlier considerations of the earth as a whole, where America is more generally a land of will.)

Humanity needs to experience itself once more as a spiritual organism within the context of a whole. We must expand our consciousness to embrace all regions of the earth as interdependent and related to one another. The decisive conception of East and West as polarities with an abyss between them must be re-enlivened, that a bridge may be built with heart forces for the Soul of the World to span the gap in our consciousness. More than an economic globalization or a political New World Order is needed. A spiritual revolution of human dimensions is required. To transform the earth we must start with our own head, with our own thinking.

Balancing Body Chemistry

Preventing and Reversing Chronic Degenerative Disease by Means of Diet

Dr. Michael R. Joseph, Honolulu, Hawai'i

As a practicing nutritionist, chiropractor, and student of Spiritual Science I have made a number of observations over the last thirty years of private practice.

The main health problems we are suffering from today are due to a lack of proper food in our diets. The majority of people I evaluate with health problems eat from a repertoire of twenty foods, their whole life. Many of these twenty foods we ingest are refined, packaged, processed, denatured and are, basically, non-foodstuffs. Without the proper nutrients we are unable to regenerate new cells and the catabolic (breakdown) process increases, resulting in “dis-ease” and dysfunction.

There are more than 3000 fruits and vegetables on the planet to choose from. As a rule, I recommend four fruits and four vegetables a day, one to two servings of animal or vegetable protein, some healthy fats such as olive oil, cod liver oil or flaxseed oil, nuts, grains, seeds, sprouts and lots of water. Following this diet is not easy in our fast-paced, hectic, tightly scheduled lives, but it is essential if we want to slow the aging process and stay healthy and productive. Diseases that once were related to old or middle age are occurring more frequently in younger populations due to the increasing consumption of refined, fast foods. Our Western lifestyle is out of control and unfortunately has been exported all over the globe thanks to McDonalds, Pizza Hut, Burger King and similar businesses.

Many of the chronic lifestyle and degenerative diseases we experience on a physical level, such as back pain, osteoarthritis, hypertension, diabetes or blood sugar problems, cancer, strokes, myocardial infarctions, Alzheimer’s disease, poor posture, and obesity, not to mention the depression, moodiness, hormone imbalances, lack of self esteem, lack of spiritual connectedness, can be linked to a lack of proper nutrition on many levels (physical, mental, emotional and spiritual). All of these conditions seem to be related to our lifestyle choices and levels of stress, both conscious and unconscious.

When I interview my clients about diet, their responses are strikingly similar. In over 15,000 independent medical evaluations I have performed over the last 20 years, I have seen a pattern in those clients who did not heal. The pattern is rooted in a poor diet with limited food choices and an unhealthy lifestyle. Most people do not drink enough water, which renders them dehydrated and constipated, with “sludgy” blood. The blood transports toxins along with the needed oxygen, nutrients, and hormones. If it is not at the right pH level or consistency, dysfunction results. Heart disease is one of the leading killers on the planet, but it is not the heart that is the problem. It is what is running through the heart, i.e., the blood that is out of balance and which deposits, throughout the cardiovascular system, the residual toxins it is transporting.

An article by Otto Warburg, who won the 1931 Nobel Prize for discovering that cancer cells do not grow in an alkaline environment, came across my desk years ago. Warburg’s view of environmental wellness is primarily concerned with the internal milieu or the biological terrain. We are talking about the internal garden that we grow our cells in, the fluid matrix within our veins, arteries, organs, glands, cells, nervous system, bones, brain, etc. Rudolf Steiner would call this milieu the etheric formative forces.

It matters what we put in our mouths to nourish and sustain our physical bodies. In our culture of fast food and eating on the run, or not eating at all, we deprive our bodies of proper fuel to sustain the adenosine tri-phosphate (ATP) cycle in the mitochondria of our cells. (This is only *one* of many processes where we deprive ourselves of proper fuel, but the ATP cycle is considered especially important because it makes the energy to *loco mote*). We are eating ourselves into chronic degenerative diseases, by taking in denatured, processed food-stuffs. We are compromising our well-being by living in environmentally challenged spaces and not knowing how to live in accordance with our own natural rhythms on the physical, soul and spiritual levels. We are much more than this physical body, wherein we feel pain, fatigue, depression, and dysfunction.

Upon further clinical research it became apparent to me that people with chronic degenerative diseases all have one thing in

common: their bodily tissues are too acidic. I knew that my swimming pool had to have the right pH but it took me several years to associate this with the human body. I began to check the pH of my patients, and sure enough, those with chronic degenerative diseases also had acidosis. Those with prostate cancer, colon cancer, breast and uterine cancer, arthritis, gout, Alzheimer’s disease, diabetes, liver disease, hypertension and heart disease, kidney disease resulting in dialysis, multiple sclerosis, depression, hormone imbalances and the majority of the other chronic debilitating conditions I treated, all had urine and saliva that was too acidic.

What would cause this kind of universal problem in an advanced society such as ours? The answer had to be the diet these people were eating and the on-going environmental, psychological, social, chemical and structural stressors. In looking at the responses of my clients over the last 30 years of my holistic chiropractic and nutrition practice, it appeared to me that most people did not eat enough fruits and vegetables, nor did they drink enough water. When they ate carbohydrates or drank them, they ate refined ones. The primary offenders were white and wheat bread, pasta, white or brown rice, crackers, cookies, cakes, pies, alcoholic beverages, donuts, sodas, fried meats and chicken. These are all acid forming substances in the human body. As I looked into nutrition more, I realized that it was the refined foods, the ones that were processed extensively, that fail to provide us with the nourishment of vitamins, minerals, and amino acids, the building blocks for our human bodies! To change this acid condition, we must eat more fruits and vegetables, which will make our internal milieu more alkaline, drink alkalized water, and find constructive ways to deal with our stress-filled lives.

One thing that became apparent to me early on is that there is only one person responsible for my disease, me. We could each blame our parents up to the age of 15; unfortunately by then our habit body has taken hold of our food choices and needs to be altered. I came down with hepatitis at age 28 and realized I had to take care of myself, especially my diet. It is not the easiest thing to do but it is very rewarding to be responsible for ones self.

We are much more than this physical body, wherein we feel pain, fatigue, depression, and dysfunction.



There are a few keys to staying healthy and preventing disease:

1. Drink 1/2 of your body weight in ounces of water a day, i.e. if you weigh 150 lbs. you need 75 ounces of water a day. If you sweat a lot or work outside, your need could increase to a gallon of water a day or more based on your body type and ability or desire to perspire.
2. Eat whole natural foods the way they grow in nature; organic is good, biodynamic is best. Make at least 4 fruits and 4 vegetables a day part of your basic diet.
3. Avoid any food that is not in its natural state, e.g., all refined and processed foods, frozen dinners, sodas, etc. I am not saying to avoid them forever, but too many people make these their regular foods. We have an 80/20 rule at my house to keep peace with our three children: 80% of the time we eat whole natural foods, 20% of the time we eat what our emotions dictate. The ratio becomes more like 90/10 as your taste buds adapt.
4. Food/herb based vitamins and minerals are a necessity today due to factory farming and depletion of vital nutrients in the soils. We need supplements to help our bodies produce healthy cells and tissues.
5. Antioxidants, such as Vitamin C, are essential today. Take 3000 to 7000 Mg. daily; Vitamin E 400 to 800 IU daily; flaxseed, cod liver, or shark oil – 2 tablespoons daily.
6. Remember that specific conditions require specific nutrients and natural remedies. Too many of us take NSAIDS, non-specific anti-inflammatory pills. They have side effects such as gastric irritation and ulcers; kidney and liver damage; allergic reactions, tinnitus, easy bleeding, and bruising; inhibition of cartilage repair and promotion of osteoarthritis. (I am referring to over the counter drugs such as aspirin, ibuprofen, and Tylenol etc.)



Man is involved with these etheric formative forces of the plants when he eats plant foods.

Dr. Steiner did not offer a specific course in nutrition, yet many of his lectures offer a wealth of suggestions for maintaining homeostasis. His insights have stimulated many people to expand on the concepts of nutrition. Susan Johnson, M.D., an anthroposophical medical practitioner in pediatrics, offers a list of seven essential nutrients for healthy children. They include:

- 1) Warmth,
- 2) Breathing,
- 3) Good Nutrition,
- 4) Sleep,
- 5) Rhythms or daily rituals,
- 6) Harmonious movement, art and music and
- 7) Love, a feeling of connectedness.

If these are good for children they are also beneficial for adults.

Nutrition is so much more than taking in substances from the mineral (physical realm), the plant (etheric realm) and animal (astral realm) kingdoms. Most of our food comes from the plant realm. The majority of the world's population subsists by eating only food from the plant realm. "Living plants are filled with forces that take the plant substance into spheres that are cosmic rather than earthly. Plant life is not possible without sunlight. In the plants, the minerals taken up depart from the earth. They are taken in by forces radiating from all sides, from the extraterrestrial to the earth, and in the interaction of terrestrial and cosmic forces the plant originates. Man is involved with these etheric formative forces of the plants when he eats plant foods." (Rudolf Steiner, as quoted in *Dynamics of Nutrition* by Gerhard Schmidt, M.D.)

The above is offered as food for thought, since there is so much more to nutrition than the food we eat.

Developments in China

Harry Wong, Spring Valley, New York, USA

Ten years ago, in the summer, two Australian travelers had an afternoon tea in an open-air tea house in Chengdu. They had an unusual conversation with a young Chinese couple. The conversation inspired the Chinese couple to take teacher training at Emerson College in the UK and then to go to Sunbridge College in New York. The conversation has been written about in the book *Panda and Wandering Geese*, published in Australia. The Australian travelers were Ben and Thanh Cherry, and the Chinese couple was Li Zhang (Lily) and Huang Xiaoxing (Harry Wong).

It was a seed of Anthroposophy and Waldorf education that Ben and Thanh planted in China ten years ago. The seed sprouted, grew and now starts to blossom, as a half dozen Chinese people have received training both in England and the United States. There are many more Chinese who learned about Waldorf Education through the work of Ben and Thanh Cherry.

After a long period of preparation, an initiative group is preparing to establish an Anthroposophical community including a Waldorf Kindergarten and a school (from first to fifth grade) and a Bio-dynamic farm in Chengdu, Southwest China in the fall of 2004.

Li Zhang (Lily), Huang Xiaoxing (Harry) and Zewu Li are the initiators of this project. There are a dozen people including scholars, students and an educator who also are very active studying and working together in China. They will join the work to establish a Waldorf school and Bio-dynamic farm in Chengdu this summer.

Recently, a site was found for the school and kindergarten. Formerly a holiday resort with some farming land, it is located in the country about seven miles from the city of Chengdu. The property belongs to Zewu's aunt, a retired senior officer in a bank. She will rent it to the group at a very low cost so that they can establish the school and kindergarten there. The resort consists of 35 small rooms and two large rooms and a typical country courtyard with a small garden

in the middle. It will be an ideal place to set up a kindergarten and a small school. The land that is attached to the property can potentially be used for Bio-dynamic gardening and farming.

There will be at least six children enrolled in the Kindergarten and six children in the grade school in the fall. The majority of children are from the families participating in our initiative work or from friends who are very much interested in Waldorf Education. There will be two children in the first grade, two children in third grade, and two children in fourth/ fifth grade combined. There are potentially a dozen more children who may enroll in the kindergarten or the grade school. This will depend on how well the school is received by people in the surrounding area.

Li and Huang are the first people from China trained as Waldorf kindergarten and Waldorf elementary school teachers. They have kept a close contact with China although they have been living in the west for nine years now. Many Chinese people learned about Waldorf education through Huang's book, articles, and web site. His book is the first book in Chinese on Waldorf education, and was published by Guangdong Educational Press in mainland China and by Hong Kong Chinese University Press in Hong Kong. Li and Huang currently are working at the Rudolf Steiner Fellowship Community in Spring Valley, New York. They have three children aged 8, 6, and 2, two of whom are attending Green Meadow Waldorf School. They are planning to move back to China and work with the group in China this summer. Meanwhile Li and Huang are busy writing fund-raising proposals, forming a not-for profit corporation in New York, and gathering books, teaching materials, and supplies in Spring Valley.

Zewu was a primary school teacher and completed Waldorf teacher training in England. He has a 9-year-old daughter. His wife is a music teacher in the primary school in Chengdu. They returned to China from the west last year. Zewu is introducing Waldorf education and Anthroposophy to those who are interested in Steiner's work



Harry Wong's book on Waldorf Education is published by Guangdong Educational Press and by Hong Kong Chinese University Press.



through informal meetings. He translates books and writes articles about Waldorf Education. Meanwhile he is busy doing research in curriculum, legal questions and potential development for the kindergarten and school.

Eckart Loewe is a German Waldorf graduate who has been living in a small village in China for more than five years. He volunteers as a teacher in a very poor village. Chinese media have been interested in him for some years. Many people learned about Waldorf education through interviews with him. He wrote a book in Chinese about his teaching experience, titled *Working With the Nature of the Child*, which was permeated with Waldorf educational ideas. Eckart plans to join the group to form the school this summer.

Jiang Tao Zhao and Lei Li are parents who really wish to have a Waldorf Education for their children. They will bring their children with them to join the group this summer. Zhu Ming, Xu Tian, Luo Jing and Wei He Hu are environmental educators who will work in the group practicing Biodynamic farming once the school is established.

In general, the spiritual life is suffering in China while the economic life becomes better. The materialism has become very strong after the weakening of economic socialism. Ahrimanic forces have taken hold of everything in China—money is much sought-after. It seems that this is the only thing that makes a person worthwhile, and its power fills the air. But, many people are starved for spiritual life while the others pursue prosperity. All kinds of spiritual and religious life are hidden due to suppression by the government. The government is suspicious of any kind of organization that carries an ideal other than materialism. There are seventy million Christians in China according to government figures, but possibly many more.

The educational situation is very critical. There are some corrupt officials in the government who have been selling public schools to private companies so that they don't have to continually support schools and teachers, and they can even collect

contributions from companies in the form of bribes. The government encourages developing private schools and colleges, but private schools have to adopt the state's curriculum and standardized examinations. The education department continually invents many strange evaluation methods, so schools have to force both teachers and children to put in extra hours working on endless exams. Children in both public schools and private schools are suffering from the pressure of rigid, academic achievement.

The school children are over burdened with the long school hours and frequent testing. The children have a lot of homework every day and many children have extra lessons on the weekends. Many parents and teachers are very unhappy with the current educational system in China, but they cannot do very much about it because the system and the social setting are very powerful. Some people are, of course, looking for alternative education. There are many private schools in China now, but there are only very few alternative schools due to the political controls. This can be a fertile soil for Waldorf education, but it can be a hard ground to break through as well.

There are parents who eagerly want to see a school of the kind Huang has described in his book. Such a school and kindergarten are expected to become real in Chengdu this fall. Li, Huang and their group will manage with help to quietly start the work they have in mind. They will have to work very hard for integration of Waldorf education and Chinese culture and have to meet many obstacles in order to cope with the educational authority.

They will need a great deal of help and much support will be crucial to the future of China. Human resources and financial support are both greatly needed. Anyone who is interested in this development or who wants to be a part of it, can contact Li and Huang (Harry) by email at: Harry@waldorfchina.org or lizhang@waldorfchina.org. See the website at: www.waldorfchina.org.



This can be a fertile soil for Waldorf education, but it can be a hard ground to break through as well.

Nature Murals for Waldorf-Inspired Childcare Centre

Betty Khoo, Christmas Island, Australia

In a city where nature is in short supply, one of the ways to bring “Nature” to a Childcare center is to paint nature scenes on its walls. That’s what Joyce Low, founder of Whole Child Nurture Centre in Singapore, got a group of creative volunteers to do over a couple of weekends. The nature scenes were inspired by vanishing wildlife in the tiny island-nation. Artistic license was stretched a little but the children attending the Waldorf-inspired center should be able to recognize snakes, snails and frogs, birds and fish coiled, perched or swimming in the mangrove swamp forest painted on pillars and external walls.

Joyce has attended quite a number of Waldorf education workshops and conferences—in Darwin, New York, Hawaii and most recently Kathmandu and Bangkok—and is by now thoroughly familiar with the philosophy and activities of Waldorf-Steiner inspired programs. In fact, the most recent workshop she attended with two teachers working now at the Whole Child nurture center was the 3-day Waldorf teacher training course conducted by Dr. Renata and other Waldorf teachers in Bangkok in October 2003.

With such enthusiastic and experienced nurturers, Whole Child Nurture Centre is well equipped to give its children outdoor play time and gardening to experience nature and exercise limbs, have free play to encourage imagination, and nurture the child’s senses through use of natural materials such as cotton, wood and silks.

There is also story telling and puppet shows, and the colorful festivals of multicultural Singapore (Chinese, Indian, Malay and Eurasian-Anglo-Europeans) are all celebrated, as the year unfolds.

This center in Kovan suburb is the second that Joyce has founded. The parent center Kampung Senang (meaning Village of Ease in Malay), not only has had a Waldorf inspired child care program running for the past few years, but its main activity is a day care for the elderly and an after-school care program for latchkey children.

What is unique to both centers (which

are run as non profit organizations) are the organic food gardens. The fresh vegetables and herbs from the gardens supplement the organic-biodynamic imported foods and fruits that are prepared and served daily to the elderly, students and staff of the centers.

Volunteers plant out and maintain the organic food gardens, under the capable eye



of chief volunteer James Low, Joyce’s husband. The couple, who have two grown children, took early retirement from corporate careers to start Kampung Senang, the only care center in Singapore to provide organic-biodynamic and vegetarian meals (free of charge).

Contact:

website: <http://www.kg-senang.org.sg>

email: email@kg-senang.org.sg

Nature mural at Whole Child Nurture Center in Singapore.

Tashi Waldorf School and Teacher Training

What a truly amazing year we have had at Tashi Waldorf School! The year seems to have passed in a whirlwind with so much growth and activity. Please note we have a new postal address: GPO Box 8975, EPC No. 4218, Kathmandu, Nepal.

Our biggest news is that we completed our BMZ/ISIS/Freunde der Erziehungskunst construction project in early November 2003. We now have three wonderful new classrooms, a new kitchen and our valley has protection from landslides. We began our first Class 3 on April 14, 2004. The classroom has been built, furnished and equipped, and the new teacher, Nirmala Gurung has been training with us since this past August.

There is now a teacher training room and library with many books on Waldorf education and Himalayan culture and art.

In December the children attended an eye and dental camp. The eye camp was conducted by the Seva Sight Program jointly supported by the Seva Foundation of Berkeley, California, and the Seva Service Society of Vancouver, Canada. The dental camp was conducted and supported by the Himalayan Dental Relief Project. We are so very thankful for this medical support!

We would like to thank all of our child sponsors for their invaluable and ongoing commitment to the children in 2003. We still have a challenge to find child sponsors for 15 children who currently attend the school and another 15 children who will join us in the coming year.

Thanks to the many communities who provided warm winter clothing: The ISIS Foundation in Bermuda, the Wolfrum Family in Germany; Macandrew Bay Primary School and Kathmandu in New Zealand, and Class 2 of the Minnesota Waldorf School in America. Our thanks to Healtheries of New Zealand for the much needed donation of vitamins and to Crown Removals and Mondaile for shipping the vitamins to Kathmandu. We thank Pine Hill Waldorf School for the beautiful toys and puppets.

We would also like to deeply thank Catriona Matheson from New Zealand who has spent the last three months with us in Kathmandu teaching music and helping children with special needs. Catriona also

fundraised for the donations of clothes and vitamins from New Zealand and has been one of our child sponsors since we first started the school. We are so grateful for her ongoing support and concern on every level for the children at the school.

We have so very much to be grateful for and send our best wishes and heartfelt thanks to each of you and your families. We just couldn't keep going without your support and blessings!

“Children of Nepal”

meyravmor@wlink.com.np

Today's Child—Tomorrow's World

**An Asia-Pacific Kolisko Conference
Sydney, Australia, 3rd - 8th July 2004**

The children of today have wrapped as seed within them the world of tomorrow. How that world will manifest depends on the extent to which the potential within each individual can be released to allow destiny's fulfillment. Today's children are often very awake and very sensitive. We see how hard it is for them to properly take hold of their bodies – and this has consequences throughout their lives. Children are being born with strong individualities and sometimes strong one-sidedness.

How do we understand this child of today? How do we manage the child in the classroom? To celebrate the individuality of each child we have to extend our ways of understanding the child. Different children learn in different ways and have different social needs. How all these are woven together in a classroom is a challenge for the teacher; how to work as a parent, a therapist or a counsellor in supporting these children – these are all challenges that lie behind this regional Kolisko conference.

Rudolf Steiner appeals to the teacher to recognise that *“the task of education conceived in a spiritual sense, is to bring the soul-spirit into harmony with the life-body.”* How can we observe whether the individuality of the child is taking hold of the life-body? When does a child need to see a therapist? What resources does the teacher need to help each child achieve this awakening of the spirit in the body?

There is now a teacher training room and library with many books on Waldorf education and Himalayan culture and art.



The healing potential of Waldorf education and the world of wisdom that it encompasses is the wellspring that will sustain teachers in the deepening of their work and understanding of the child. The medical/therapeutic pictures can give insight into what individual children bring as questions for parents, teachers, and those who work with these children as practitioners.

About this conference

This conference will take place from July 3rd - 8th, 2004. Michaela Glöckler and Jane Johansen, a Waldorf teacher and trainer, will be the keynote speakers, and we have a great diversity of therapists, doctors, counsellors, artists and teachers offering workshops.

Dr Michaela Glöckler is an anthroposophical pediatrician and is head of the Medical Section of the School of Spiritual Science at the Goetheanum, Dornach.

Jane Johansen has been a Waldorf teacher in America for over 20 years, having taught as both a class teacher and as a kindergarten teacher. Currently, Jane has a private therapeutic practice for children with multiple social, behavioural, academic and sensory integration challenges, and works as an educational consultant, giving parent and teacher workshops and consulting in various Waldorf schools. Jane also teaches special classes on Social Integration.

Dr David Ritchie will also be speaking in the sessions on child development. David established, with colleagues, a medical practice in Christchurch, New Zealand, more than 20 years ago, working deeply out of Anthroposophical medical principles. David also spends much time in Australia.

The venue is St Ignatius College, Riverview, Tambourine Bay Rd, Lane Cove, Sydney.

Enquiries and registration

Patsy Elliot
Email: patsyelliott@smartchat.net.au
Fax: +61 2 9417 5346
Registration closes June 1, 2004.
Early Bird by March 1st.

Conference organiser:
Sue Scott
Email: suescottau@yahoo.com.au
Fax: +61 2 9484 3921

World Social Forum

**January 16- 21, 2004
Nesco Grounds, Goregaon, Mumbai, India**

Aban Bana, Mumbai, India

It takes Dilnawaz and me an hour and a half to travel by local train and public bus from where we live in south Mumbai to the venue of the World Social Forum in Goregaon, a suburb in north Mumbai. As we enter the Nesco Grounds, a sea of banners with slogans greets us: "Let us join hands to make a communist world possible!" "Imperialism – biggest threat to peace and human rights!" "Unmasking the war on terror," "Why are you ignoring disability?" "Make Tibet a zone of peace", "Support Democracy in Burma", "Africa is not for sale!" "When Bush comes to shove, resist!" "Quality men support equality for women." We make our way to our stall, where our banner has been put up: "Anthroposophical Initiatives in India and the School of Spiritual Science, Goetheanum, Switzerland". Soon we meet our friends from Germany and Dornach. We have arrived at the World Social Forum.

The WSF is the response of a growing global movement against neo-liberalisation and privatisation, repression, violence and war. The movement is supported by members of the civil society and NGO's that care for the underprivileged minorities, the downtrodden and the displaced. On the WSF grounds there are no neon signs advertising Coca Cola and no machines vending Nescafe. At this mega international event, India is unbranded. The theme of this year's World Social Forum is "Another World is Possible". Another world in which there is justice, where there is peace; another world in which human beings of all races and all genders have their basic rights and can live in dignity.

Ulrich Roesch in Dornach and myself in Mumbai have been busy for the past few months preparing our group's representation at this very special event, where over 100,000 people from 114 countries are participating. The opening ceremony, with song and dance, had speeches by some well known social activists like the author Arundhati Roy, Jeremy Corbin, and the Nobel peace prize laureate Shirin Ebadi, all of whom encouraged the listeners to tackle their problems with courage and conviction. On subsequent days there were hundreds of seminars and workshops on a variety of topics like gender discrimination, bonded labour,



The theme of this year's World Social Forum is "Another World is Possible."

There is a great deal of idealism, good will and compassion...



international drug policies, violation of human rights, religious fundamentalism, environmental pollution, lack of education, and many more. In the numerous halls people sat in groups all day long discussing the many problems that plague our society and trying to find long-term solutions. There is a great deal of idealism, good will and compassion, and we feel ourselves privileged to be a part of this group of striving human beings who really care for others and are involved in such selfless work, born out of a genuine feeling of brotherly/sisterly love.

Outside the halls there was a great deal of song and dance and music, and cheerful sloganeering in the streets and on stage. There were folk dances, parades and street plays addressing many different social issues. The sheer variety of people was mind-boggling. Not only were various countries of the world represented, but also all the states and languages of India. The people dancing in the streets or marching in the parades were monks from Tibet, refugees from Bhutan, trade union members from Bangladesh, pacifists from Pakistan eager for friendly ties with India, as well as tribals and Dalits (low-caste or outcastes), landless labourers, homosexuals and lesbians, prostitutes and Hijras (transvestites or eunuchs) from India. All were there with a sense of pride, determined not to let the system get the better of them, hopeful of a better future, if not for themselves then at least for their children. For many foreigners, this was their first encounter with the Indian caste-system. Many had never heard the word Dalit before. They were indeed shocked to discover that in our day and age a person can still be discriminated against on account of his or her birth.

All around the huge grounds were over a thousand stalls of NGO's, advertising their activities through pictures and leaflets, selling eco-friendly products and engaging the visitors in lively conversation. At our Anthroposophical stall, we had various books, leaflets, posters illustrating the initiatives in India and tee-shirts with a very original design. The Anthroposophists from India and from abroad jointly led the daily events. On the first day the opening and the key-note lectures were delivered by Ulrich Roesch and Aban Bana, followed by the launch of the book "Vision and Action for Another World" edited by Ulrich and published by Earthcare Books, India.

On the following day, Nirmala Diaz gave a talk on new pedagogical projects as represented by the Sloka Waldorf School in Hyderabad,

followed by an account of the Tridha Rudolf Steiner School in Mumbai by Patrick Brilliant. Medha Tengshe from Sadhana Camphill Village near Pune spoke about Curative Education and Social Therapy in India. The evening ended with a puppet show by the trainees of the Tridha Steiner Education Seminar and a classical Indian dance by Manasi, teacher at Tridha. Then Dilnawaz performed Sanskrit Eurythmy, later joined by Aban and Laurence Penetrat, the Eurythmy teacher of Sloka, in silent Eurythmy. The evening ended with the whole audience doing EVOE in Eurythmy.

The third day saw the launch of a booklet on "Eurythmy Exercises for Jet Lag" and a book "Meetings with Anthroposophy," both compiled by Dilnawaz. On that day we had Dr. Christoph Strawe and Ulrich Morgenthaler, both from Stuttgart, speaking on very important social issues. Unfortunately, three of our speakers were unable to come to WSF Mumbai: Swami Jai Chaitanya Das, C. Jeyakaran, and Gerald Haefner. Rajeev Baruah of the Maikaal BD Cotton project spoke on BioDynamic Agriculture. The events came to an end with a discussion "The New World is Unfolding". And indeed it is, considering the spiritual and universal message of Dr. Rudolf Steiner's Anthroposophy. The World Social Forum is of great importance because the voiceless can be heard and maybe some day the power of Love will overcome all the hatred and despair and misery and make this world of ours truly happy and beautiful.

Book Reviews

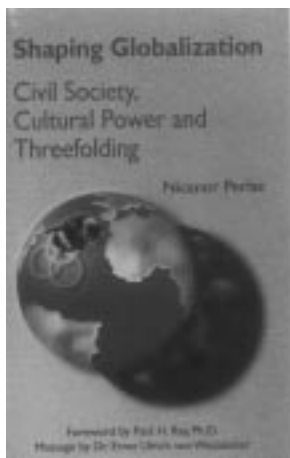
Shaping Globalization Civil Society, Cultural Power and Threefolding

by Nicanor Perlas

New Society Publishers, 2003. \$17.95, 274 pages.

This book is original in the same way that *Small Is Beautiful* was original, but without the catchy title. The author has the nerve to not only attack the world-dominating corporate giants but also to propose an entirely fresh way of thinking about how to contain them.

Perlas jumps off from the Battle of Seattle, in which the forces of "elite globalization" and the WTO were thwarted by a motley alliance of



environmentalists and other citizens of conscience. The lesson dramatized by this rout is that the sector of society most consistently disenfranchised by transnational corporations no longer agrees to be

silent and impotent. It will not cede the world to the economic sector, with its market values that enshrine competition as if it were a religious dogma, nor to the political sector, democratic in theory but in fact dominated by powerful corporations.

The events in Seattle demonstrated how “cultural jamming” can draw attention to a problem. But new social forms and viable alternatives must be generated to replace what is now dysfunctional. To address the totalitarian tendencies of elite globalization, Perlas proposes threefolding, a conscious balancing of the interests of the three great spheres of society—economy, polity, and culture. This process begins with the realization that all three sectors are legitimate, and they all need to be mobilized. We dare not neglect the cultural sphere, the source of values, purpose, and meaning for society. It includes the realms of ideas, religion, art, education, and the conscience and consciousness of a people. Perlas insists that representatives of this sphere be at the table as equal partners.

For the resurgence of this third sphere, which he refers to as “civil society,” Perlas looks to the groups that his friend Paul Ray dubbed Cultural Creatives. These include innumerable NGOs, alternative lifestyle people, the Zapahstas in Mexico, socially responsible investors (with assets of over a trillion dollars), and countless others who challenge the status quo. Perlas shows how Cultural Creatives have come together as a unified force in his country, the Philippines, and how the resulting picture can be transferred to a world canvas.

The book also examines how threefolding has begun to manifest in certain global organizations and UN agencies, by giving examples of local and national trisector partnerships that are already working, and illustrating how to distinguish authentic from

cosmetic threefolding. While not as readable as Schumacher or Ray, Perlas’s book, like theirs, helps to launch a new paradigm that could make a world of difference.

—Christopher Nye, *Orion Magazine*,
November/December 2003

Spirit and Art: Pictures of the Transformation of Consciousness

by Van James

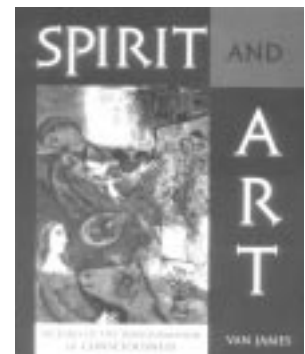
**Anthroposophic Press, 2002.
\$30, softcover, 267 pages and over 300
illustrations in b/w and color.
ISBN 0-88010-497-X**

According to Van James, art is something like a midwife, helping to bring into the world of sense perception “our experience of the invisible.” *Spirit and Art* is a detailed, richly illustrated examination of art’s power to symbolize unseen spiritual processes and to reveal the evolution of human consciousness.

Ranging from the cave art and megalithic structures of prehistory to the post-modern world of Joseph Beuys’s shamanic conceptual art, James explores the art and architecture of Europe, ancient Greece and Rome, Egypt, the Near and Far East, Africa, Australia, and the Americas. He includes chapters on sacred buildings, art and the initiatory practices of ancient mystery cults, and spiritual designs and symbols. Writing that artistic symbolism is an “initiatory revelation that opens a doorway into the secret realm of creation,” James offers numerous crosscultural examples of images and structures designed to draw human beings deeper into the mystery of life: catacombs, mandalas, labyrinths, Native American sand paintings, Gothic cathedrals, pyramids, and Buddhist temples.

James also discusses “Cosmic Script,” simple linear and geometric images, such as dots, circles, crosses, zigzags, and triangles, occurring as spiritual forms across numerous cultures, especially in the petroglyphs of early humans. James tells us that these forms, attempts to represent supersensory forces, are related to phosphenes, “fleeting physiological images produced upon the mind’s eye independently of external vision” that appear during the “first stages of a shamanic trance state.”

—Paul Wine, *Quest Magazine*,
March/April, 2003



News from the Pacific and Beyond

Alternative Nobel Prize

Congratulations to Nicanor Perlas, of the Philippines, and Ibrahim Abouleish, of Egypt, both anthroposophists, for being awarded the "Alternative Nobel Prize," for their work in the social sphere, by the Swedish parliament in Stockholm on December 8, 2003.



Everyone worked hard, even the elegant ladies in their flowing dresses and delicate footwear and the gentlemen in their city togs!

International Postgraduate Medical Training for Doctors and Medical Students in 2004

June 23-30: Irkutsk, Siberia
July 10-17: Pilar, Argentina
July 29-Aug. 5: Lahti, Finland
August 6-13: St. Petersburg, Russia
August 22-29: Kiev, Ukraine
October 17-24: Krakow, Poland

Michaela Glöckler, MD.
Medical Section Goetheanum
Dornach, Switzerland

Biodynamic Agriculture Training Program

**Anand, Gujarat, India
December 1 to 6, 2003**

Aban Bana, Mumbai, India

Ten years ago Peter Proctor came for the very first time to India from his native New Zealand. Mr. T.G.K. Menon of Indore had invited Peter to share his knowledge and know-how of Bio Dynamic Agriculture with farmers in India. In those days the only B. D. Agriculture initiatives in India were the Maikaal Cotton Project near MHOW and the Makaibari Tea Estates near Darjeeling. Peter began in real earnest with the task of spreading the message of B.D. Agriculture throughout India. Together with his life-partner Rachel Pomeroy, he spends a few months each year travelling thousands of miles in India, from Assam to Gujarat, from Tamil Nadu to Uttaranchal, giving courses, advising farmers, transforming hundreds of acres of poisoned land into healthy, B.D. farms, increasing the bio-diversity of the flora and fauna.

Peter's enthusiasm is catching, his commitment is complete. He helps Indian farmers to realise that Dr. Rudolf Steiner's Agriculture Course held in Koberwitz, Germany, in 1924, contains the wisdom which was still alive in ancient India, and is now experiencing a revival.

Bhaikaka Krishi Kendra is a B.D. Farm outside Anand city in the state of Gujarat. It is owned by Mr. Sarvdaman Patel, one of the most successful B.D. farmers in the country, and his wife Meena, a landscape artist of great talent. Their farm is situated in the most verdant landscape, with a great variety of exotic birds and small animals everywhere. The farm has 40 milk cows. The great variety of fruit, vegetables, flowers, timber trees and bamboo speak for the good work that is done here. On this farm, Peter and Rachel gave a one week biodynamic training programme. The coordinator of this training is the Biodynamic Association of India co-worker Mrs. Kamini Sheth, a lovely American lady married to an Indian and speaking fluent Gujarati. They own a B.D. Farm near Diu.

The participants at the training course were not only farmers, but also people from all walks of life. Some had never touched cow-dung before!

The day began before sunrise with a nature walk. Peter started the lessons with the day's verse by Dr. Steiner. This was followed by Eurythmy with Dilnawaz Bana. Peter gave the main lectures, introducing B.D. Agriculture, assisted by Mr. Patel. Rachel spoke about Cosmic Rhythms and led the star-watching sessions every night before dinner. One important feature about this training course was that after each introductory talk, the participants did practical work like making a compost heap, creating new Cow Pat Pit, preparing liquid manure, tree-trunk pasting as well as burying cow horns to make the preparations. Everyone worked hard, even the elegant ladies in their flowing dresses and delicate footwear and the gentlemen in their city togs!

The food served at the course was excellent B.D. quality, pure vegetarian and delicious, a great variety and a new surprise each day!

It is really amazing how much one can learn in less than a week. We are most grateful to Peter and Rachel for their untiring efforts in spreading the message of Bio Dynamic Agriculture in India. For more details please contact: <bdai@vsnl.com>

Waldorf: Best Alternative Schools on the Island of Hawai'i

The weekly newspaper, *Big Island Journal*, in its annual reader survey "Best of Hawai'i Island 2003" wrote the following:

"After 25 years on Hawai'i Island, Waldorf education has clearly earned a good reputation with *Journal* readers, who chose the Waldorf school in West Hawai'i, Kona Pacific School, as the best alternative school, and its East side counterpart, Malamalama Waldorf School, as number two.

"Kona Pacific School was founded in 1997 by a group of parents with a strong commitment to build a Waldorf school for the children of Kona. Their dedication was rewarded earlier this year, when Kona Pacific School's brand-new campus opened its classroom doors. Connie Young, one of the founding parents, who currently serves as a board member and violin teacher, says, "One of the basic philosophies of Waldorf education is learning how to work in community. One of the things we've learned is how much a small community can accomplish when we celebrate that community spirit as we go about our work."

"Kona Pacific School is one of several 'initiatives' of Kona Pacific Institute, which is developing an educational center on 40 acres of fertile farm land mauka of Kona Community Hospital in Kealahou. The school shares the land with Kona Pacific Farm, a biodynamic farm with plans to develop a member supported vegetable program and a teaching center for biodynamic agriculture. At Kona Pacific School, the curriculum includes aspects of gardening and farming and the children make frequent visits to the farm to help tend the neat rows of vegetables and four dairy cows.

"While Kona Pacific School has just graduated its first 8th grade class this year, Malamalama Waldorf School, located in Hawaiian Paradise Park, can point to the achievements of its graduates who go on to excel in high school and college as confirmation of the Waldorf educational philosophy. This year, the valedictorian and salutatorian of Kea'au High—the top that school's first graduating class—were both graduates of Malamalama, as were three of Kea'au's six *summa cum laude* graduates. Another Malamalama graduate won top honors in science at Kea'au High and won the regional science fair this year.

"All of our graduates have returned to the school at some point to do volunteer work," says Paulette L. Smith, the school's office manager. "Waldorf education produces not only excellent students, but also caring citizens."

"Malamalama Waldorf School is, this year, celebrating their 25th anniversary. Besides providing a well-rounded education, the school's facilities, including a spacious festival hall, are also used by a number of community groups for meetings and events."

See www.konapacificschool.org and www.hawaiiwaldorf.com for more information.



The La'a Kea Foundation: Mayor of Maui Pledges Land

An exciting partnership has developed between the La'a Kea Foundation and Mayor Arakawa of Maui. Working with the county council, Mayor Arakawa has suggested a piece of property ideal for a residential community with adults in need of special care. This beautiful property (see photo) overlooks the site of the world windsurfing championships and is across the street from a public gymnasium, so it is well situated for participation in the flow of life. A proposal is now being developed for the 12 acres of undeveloped former sugar cane land, to create a life-sharing community with the possibility of future expansion on adjacent farm acreage.

View from proposed La'a Kea site on Maui, Hawai'i.

Fundraising for building and operating expenses are ongoing.

The La'a Kea Foundation intends to establish a socially supportive residential community on Maui for developmentally disabled adults, offering meaningful work in biodynamic/organic farming and crafts. The "village" will consist of several residential homes, farm buildings, greenhouses and a farmer's market. A cultural arts/therapy building will serve the needs of the residents and create a bridge for the enjoyment of the greater community. Although certainly inspired by Camphill, this is an independent initiative with growing support on the Hawaiian Islands. La'a Kea is actively seeking co-workers experienced in social therapy who could imagine serving as founding members of a new community.

Whether you are an artist, craftsperson, farmer, musician, administrator or potential donor, please consider this call to action! Contact Christina Chang, President, The La'a Kea Foundation, 610-983-3765, or e-mail cchangdac@worldnet.att.net.

Submitted by Ben Bingham (800-610-3393)

Indian women designing rangoli (form drawing), "Rama's Cradle," for past Asia-Pacific conference in Mumbai.

The Asia-Pacific Anthroposophical and Goetheanum Conference

Humanity, Civilization, and Spirituality

October 29-November 2, 2004
Hyderabad, India

Modern culture, religious and scientific achievements are constantly evaluated so as to arrive at new and relevant ethical motivations, which are commensurate with present day consciousness and present day spiritual insights. Considering both—as individuals and collectively—we can become meaningfully engaged with the human challenges of our time.

This conference wishes to present lectures and artistic performances arising out of Anthroposophy and a forum for individuals and groups to share their insights and knowledge. It is hoped that the human encounters will engender spiritual consciousness in the participants' own lives. The conference will be of interest to the people of India, those living in the Asia-Pacific region, and all others who are interested in the spiritual challenges of modernity.

Presenters include Yuji Agematsu, Francis Aradhya, Aban Bana, Rajeev Baruah, Jai Chaitanya Das, Nirmala Diaz, Hans van Florenstein Mulder, Nana Goebel, Shahida Perveen-Hannesen, C. (Jake) Jayakaran, Karl Kaltenbach, Paul Mackay, Anand Mandaiker, Cornelius Pietzner, Nicanor Perlas, Peter Proctor, Ulrich Roesch, and Ha Vinh Tho.

For further information please visit the conference website at <www.apaconference.com>.



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*Rudolf Steiner's carved glass Blue Window
(North) from the Goetheanum, Dornach,
Switzerland. Illustration by Van James.*



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**"Love is higher than opinion. If people love one another, the most varied opinions can be reconciled...
one of the most important tasks for humankind today and in the future is that
we should learn to live together and understand one another."**

—Rudolf Steiner