

Pacifica Journal

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In a Time of Greatest Concern: For the Healthy Development of Humanity and the Earth.

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(Edited and abridged from the Circular Letters to Co-Workers of the Anthroposophical Medical Movement, March and May 2011)

The reports that presently rule the media contain words like insecurity, helplessness, lack of orientation, hopelessness, when referring to the consequences of the earthquake catastrophe in Japan. In this special place of ancient Asian culture, one people suffers the consequences of unhealthy thinking and working. Perhaps this suffering will awaken a sufficient number of individuals and inspire them to rethink and to work differently – in the sense as it happened in the elections in Baden-Wuerttemberg, Germany, where for the first time the “Green Party” received 24% of the votes and 9 direct mandates.

Below are some points gathered for working therapeutically with radio-activity. This is connected with the request that you may add especially concrete experiences from the years after the reactor melt-down of Chernobyl, so that we may offer these to our Japanese friends and neighbors.

On the Physical Level:

Here there is no protection except prophylaxes and the greatest possible avoidance of direct contact with contaminated soil, water, foods, and air. If this is not possible, there are some things that can serve as a counter-balance and strengthening via the higher members of the human being. For iodine preparations as a protection of the thyroid gland a physician should be consulted. At present, the over-the-counter-preparations are sold out in many places.

On the Etheric Level:

Here the means of strengthening need to be considered individually, according to where the weak points of the organism are and to its ability to compensate. This needs individual consultation. In general the immune forces can be strengthened through good rhythm, healthy foods, not too rich, and sufficient sleep; and in spite of all challenges, joy in life, in other people, and in work. Walter Cloos recommended as a treatment for the consequences of heightened radiation medicines for bone protection: Apatit D6, Conchae D6, Nontronit D 20,

and Stibium D6 as powder mix/ Trituration: Take a tip of a teaspoon daily for 4 weeks. Many pediatricians also worked with substances like Argentum, Prunus spinosa summit, Kalium jodatum, Plumbum silicicum, Silicea, Echinacea, Phosphorus and others, following the Chernobyl catastrophe. It would be very helpful, if we could hear of concrete experiences with these medicines or with others. For chronic cases good results were also achieved with mistletoe. Sulfur-baths and applications of Solum uliginosum were used too. The latter were also helpful when applied in alternation: in the evenings on the back, in the mornings on arms and legs. For Therapeutic Eurythmy especially the co-called soul exercises are used – the “A – veneration” and “eurythmic laughter” but also “steadfast I’ll stand in the world”, “I think speech”, and vocalizing, for instance, the weekly verse from the Calendar of the Soul.

On the Astral Level :



Blackboard drawing by class teacher Yoshi Kimura, Fujino Steiner School, Japan.

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Artistic exercises, especially singing, where the etheric body is stimulated by the astral body. Care of human relationships, through honesty, interest and respectful social connections.

On the level of the I-Organization:

Especially mantras and content connected with the great aims of human evolution, as for instance, the Foundation Stone Meditation of the General Anthroposophical Society and the verse by Rudolf Steiner that takes hold of the will: "Victorious Spirit /flame through the impotence/ of irresolute souls/ burn out the egoism/ ignite the compassion/ that selflessness the life - stream of humankind/ Well up as the source/ of spirit-rebirth".

I am writing this Circular Letter in Prague at the end of a Conference dedicated to the 100th anniversary of the lectures: "Occult Physiology", http://www.medsektion-goetheanum.org/EYED2/files/file/pdf/060_Spiritu%C3%A1n%C3%AD%20medic%C3%ADna_mail.pdf These lectures given by Rudolf Steiner before a large audience of 400 to 500 people were delivered in the same year 1911 as the lectures: "The Spiritual Guidance of Man and Humanity", and as the publication of the atomic-model. The transformation of substance is the mystery of the "I" and of the Earth. To

manage these processes in a balanced measure within human arbitrariness, that is the task. In the Conference 2011, Volker Fintelmann gave the main lectures, and in addition we had the contributions of Martin-Guenther Sterner, Eckehard Fiedler, Michaela Gloeckler and Thomas Zdrzil. There was also much time given for work groups. The participants, approx. 170, experienced the contemporary validity of the occult physiology for an ego-directed understanding of substance and evolution. The mood of enthusiasm permeated the proceedings like a new beginning.

Rudolf Steiner describes in his „Cosmology“ (GA 94), how below the mineral earth-crust, we must differentiate nine further layers to the core of the earth. Every human being has a physical- and soul-connection to these earth layers and their effects. They give the possibility to be in opposition in a variety of ways to everything sensible as well as supersensible. They are therefore the earthly foundation for our capacity for freedom, but they also open the gates on all levels of the human being for any form of destructive instincts and tendencies and power misuse. On the other hand, they can be ennobled and transformed through human will by engaging in conscious schooling. Especially in the field of social interaction does the drama of these fields of schooling and the practice become evident. It is especially moving that Rudolf Steiner contrasts the first seven earth-layers and their destructive effects with the steps of Christian initiation – the washing of the feet, the scourging, the crown of thorns, the crucifixion, the mystical

death, the interment, and the resurrection. By way of these the Mystery of Golgatha through death, descent into hell, and resurrection reveals its deepest meaning as deed of healing.

The following is a summary and is based on working with GA 94, p. 109 (English) and in GA 145, lecture 7 and 8, as well as the model of phases of conflict-escalation. Steiner's subsensible „hellish“ worlds in the interior of the earth contrast to the supersensible divine hierarchical spheres, the classical conflict-potentials at the work-place and in other social situations, but also assigns peace-endowing, healing soul- and spirit-forces in the form of nine de-escalating approaches.

The nine layers of the Earth – their influence on humans and nature and the individual Anthroposophic schooling as path to enable conflict resolution and peace-making capacities.

1. Mineral earth: the earth crust as mineral earth-layer and through the elements weaving in it, presents the human being with a physical body as a place to incarnate life, soul and spirit. In visible nature the forces of the supersensible-„superearthly“ and the subsensible-„subearthly“ (in the form of electricity, magnetism and atomic forces, as well as those of the subtle soul- and spiritual polar worlds) are in balance, unless man

disturbs this balance through the nature of his education and developmental processes. Health and illness of the individual, of groups of people, of nations, of humanity as a whole, as well as the earth itself, depend on this for their life-quality. The first level of the Christian initiation, the washing of the feet brings this to consciousness. It lets us experience that higher development without sacrifice, surrender, and processes of transformation, is not possible. In contrast, the first escalation level marks the refusal of sacrifice and transformation in that a problem becomes a conflict, and the fronts harden (1). Helpful is the insight that conflicts do not solve themselves, nor can they be waited out, etc. but need active attention and handling.

2. Liquid, life-destroying layer/“Negative matter“: Daunting capacity for expansion, and without the extremely high pressure in the first layer this fine substantiality would scatter into far world distances. It is the opposite of the ether-weaving of the supersensible: all life on earth would be destroyed if something living would come directly into contact with this layer. We can work in a healing way against this by „creating new life-forces“ through the exercise: from the „ideas to ideals“. This strengthens the individual as well as the community. Conversely, it becomes evident how thoughts and theories divorced from life can, in a subtle way, paralyse our life-forces. On the Christian path of schooling we learn through the experiencing of the scourging how to remain upright and idealistic under the scourge of life. Polarization and debate (2) are the characteristics of the second level of escalation. We still believe that we



All woodburned tree images by Chester Campo of the Philippines.



can convince the conflict partner, we might think that the problem has not yet been fully understood or hasn't been seen in the right light. Here recognition of the fact that the human being may not shy away from conscious battle with Lucifer, Ahriman and the Asuric powers but that the social problems actually call on us to enter into battles with them. Lucifer is the „dia-bolos“, the great master of polarization,

Ahriman on the other hand, inspires the political power-plays, and we recognize the Asuric quality in the experience of sheer futility and senselessness. It takes courage in this phase to become active and contribute to the de-emotionalisation by asking new questions, offering conversation or by stating very honestly the psycho-social facts. Decisive is the separation of personal and objective questioning. Otherwise, already at this level, the appreciation for the conflict partner begins to suffer and controversial standpoints can be negotiated soberly enough.

3. Earth-steam/layer of sensation/inverted consciousness: From every point of this steamy layer rises swelling, gushing, sensitive life, that causes sensations on earth to be changed into their opposite. This layer reacts to the feelings of living beings and changes joy into pain and pain into pleasure – we can work here in a healing way with the exercise of equanimity of the six basic exercises (GA 10), where the task is to learn to separate or connect thinking, feeling and willing in freedom, as well as to recognize consciously the mirroring phenomena at the threshold to the spiritual world. From the willingness to meet the Guardian of the Threshold the strength will grow to apply the practice of the crown of thorns and to experience its twofold manifestation of pain – in the confrontation with oneself and in the immeasurable pain of humankind and earth, to take this on for the sake of individual growth. As we progress with the conflict escalation, we come to the phase where we notice that talk will not get us anywhere and therefore deeds will follow instead of words. (8) The more facts that are created that frustrate the opposition, the more strength has to be mustered, to bring about a healthy reversal. If there is no more negotiation but one's own position and „power“ is misused in order to demonstrate one's own superiority and to harm the opponent, then the insight is helpful that this is not a healthy path – even if one feels one is right. Ahriman who does not understand human destiny and his individual signature would prefer to eradicate it completely. We must recognize his influence. Therefore we need to re-enliven the Karma-impuls with questions like: what can and should we learn in this situation

and constellation for our future destiny? What is the relationship of these individuals to me that now frustrate me so much – and what is my relationship to them? Are new – and free – decisions possible or will they continue to be rejected?

4. Water-earth/soul earth/form-earth layer: this layer can be equated in the sub-sensible with the first region of the Devachan/spiritland in the supersensible, where physical objects appear in their negative. This negative, however, does not appear here as hollow form as in the Devachan but as positive forming force that creates empty space and works in the circumference. This layer can on one hand be the archetypal wellspring of the forming of all that is material on earth, but it also destroys all that has been formed. It can, therefore, also work against the form- and composition-imbuing will of the I and can culminate in conditions of barren emptiness in the soul and can even lead to self-annihilation. Focussing of our attention towards the world and other human beings can work here in a balancing way. By taking seriously their need for healing, the emptiness of soul is filled with sense experience and content. This corresponds on the Christian path of schooling, in its highest form to the crucifixion. The body - objectively handled and carried - becomes an instrument for one's development and work. When accepting one's own destiny, the destiny of the world can also be comprehended and transformed. If we do not strive for this, then there will take over instead Worry about Image and Coalition (4), that is, the rejection of the destiny constellation and its developmental potential. Outer „face-saving“ and combatting the conflict-partner with strategies of coalition forming to strengthen the defense are the agents of choice. In view of the threatening and lasting damage of „loss of face/image“ and the mistrust as to who belongs to which party and why, we are in need of the insight, that the value of the individual lies inside with his own voice of conscience and insight (fourth condition for the inner path). Through one's own authenticity but not in the „re-action“, through dependence on outer factors and power constellations, a solution for the conflict may be found. The chapter concerning the seven conditions of schooling (GA 10) is a decisive support for this learning.

5. Growth layer/fruited-earth: Life exists only in pure soul-form - as on earth before the element of death entered. In the beginning there was life – out of this life emerged death through the processes of dying. Only, life is here teeming energy – formlessly burgeoning, consisting of richly-budding and increasing energy. This level works against all on earth that makes development possible through the transformative processes of death and birth or against soul-spiritual changes on the basis of death-processes in the overcoming of error and guilt. The impulses of this level can also inspire the markets of finance and economy that live the dream of eternal growth and boundless, proliferating wealth. We can meet the influence from this level in a healing way by experiencing what is called in the Christian path of initiation, the mystical death. This correlates on our path of schooling, to our efforts with even the smallest attempt of empathy for the other, and with abandoning the advocacy

of our own needs. If this does not happen increasing „loss of face“ is unavoidable, each party only feels responsible for its own intentions, and the legitimacy of its own approach and loses sight of the whole and the, perhaps, enormous damage dealt to it. The „demonized zone“ between conflicted parties amplifies the negative and blinds to any positive proposals from the opposite side. Facts and consequences arise for which no side feels responsible. Frustration, hate- revenge- and embittered feelings increase. The conflict partners regress to earlier developmental stages: to be adult means to be capable of conflict, adolescence still loves self-defense and polarisation for identity perception, puberty loves aggressive altercations, battles, persuasion, the talking „about“ but not conversing together, as well as party and clique-forming. Late childhood seeks safety and protection with opinion-leaders, in childhood conflicts are carried out through bodily activity – we don't talk, we act, even earlier stages can express themselves in defiant denial that make us immune towards any attempt of negotiation.

6. Fire earth: a substance consisting of pure, fiery will as its central element of vital life and of movement. This layer is of impressionable-sensitive nature and reacts sensitively and defensively to all will impulses coming from human beings. The Lemurian continent ended through great fire-catastrophies, earth-quakes, vulcanic eruptions, caused by immoral actions of humans unleashed from this layer which also today is responsible for natural catastrophes. This layer is the foundation of layer one through six. Cleansed from egoism, human will can appease this fire. This corresponds in the „imitatio Christi“ to the experience of interment. Our own will becomes one with the will of God. If such a path cannot be taken, outer power demonstrations in form of Strategies of Threats (5) will begin. The greater the damage caused by the conflict becomes, the more inhibitions fall by the wayside, and the more aggressive the involved parties become. The threshold of inhibitions of main-stream morality is lost – half-conscious and sub-conscious forces in human nature rule, ego- presence and control are increasingly difficult.

7. Mirror of the earth/Earth-reflector: All nature-forces are here translated into the spirit, only that the substantiality of this layer reverses all attributes into their opposite. The human being can transform this layer through his morality that has its source in inner, and most honest freedom. An important means of schooling is the work with the seven mysteries of life: of the abyss, of number, Alchemy, death, evil, of the word and of divine bliss (GA 94, p.119 English). These secrets of life underlie the developmental steps that make individualisation for the human being possible, and along with that, the conscious recognition of the own “I” as power of freedom and love. This corresponds on the Christian path of schooling to the resurrection, healing out of the Spirit that frees, „redeems“



and makes healthy. All evil can be transformed into good – out of the power of free, inner decision making. Without this, however, will begin the last of the

destructive escalation triads. Limited destructive Assaults (7) follow. Factual aspects recede more and more into the background. Negative images rule and are fed by every blow of the opponent. The concentration is on eliminating the opponent. Reversal of values occurs: A small dose of damage to oneself is experienced as gain when it comes hand in hand with extensive damage to the opponent.

8. Fragmentation/Number-producer: everything appears fragmented and reproduced into infinity. Meaning and value of individual details are lost – the whole is extinguished. This corresponds to the escalation phase of Fragmentation (8) The opponent is weakened by all means possible, isolated, his basis for action undermined until he is totally incapable of action. The Anthroposophic-Rosicrucian cultural impulse as schooling and practice in life will counteract destruction from this layer. Its innermost mission is: to collaborate in the creation of a human brotherhood composed of individuals. Every social effort, every appreciative striving towards integration works in a healing and balancing way on the fragmenting-isolating power of this layer. Here also rests the central task of the Goetheanum and its sections: To have as focus in the daily work „the healing of all of humanity“- as Rudolf Steiner formulated this task in the medical lectures of Easter 1920.

9. Earth-brain: This layer is composed of a moral substance which is the opposite of the one that is to be elaborated on the earth. Its essence, its inherent force is one of separation, discord, hate, power, and murder. Here originates all that is unleashed on earth in black magic, that is, every will-intention based on egoism. This is the „Cain-level“, that can only be met by esoteric insight that understands the meaning of evil and wants to transform it back to its origin - according to the leading thought of white magic, the word of Christ: „Father –not my, but thy will be done“. This is also the great exercise to develop the essential intuition necessary for therapeutic working. On this ninth level of escalation „Together into the abyss (9)“ - there is no way back. If the opponent can be eliminated, then the self- inflicted injury caused by it is accepted. (Glasl p. 215 – 286, German).

10. Earthcore: these nine layers are connected by rays that bring together the central point of the earth with the surface. Rudolf Steiner does not elaborate in 1906/7/8 on the forces and powers that are connected with the earth's interior. Later, in connection with establishing the First Class of the School of Spiritual Science, he relates how not only the evil forces of opposition work out of the earth's interior, but also the good forces of the depths, the forces of the ever carrying divine creator beings and powers. Through the descent of the Christ

Being during the Easter night, humanity received individual access to these forces of the depths, and with this the possibility to strengthen each human I, in order to tread the individual path of development.

Some important news information:

For the victims of the earthquake in New Zealand a fund was established. Contact: www.anthroposophy.org.nz

The alliance ELIANT will hand over its successful signature collection on May 13, 2011, to a representative of the commission in Brussels. Concerning the further activities of the alliance see: www.eliant.eu

Recent Events in Asia

Hans van Florenstein Mulder, New Zealand

What is the situation and future of the anthroposophical conferences in Asia?

At the last Asia Pacific Initiative Group (APIG) in Manila, May 2009, it was felt that the time had come to metamorphose the Anthroposophical conferences (APAC). As the number of initiatives in Asia had grown so much, it was seen to be a good idea to focus and strengthen the communication in the various regions. Four regions were identified: The Chinese speaking world, central Asia, the Indian continent, and South East Asia. This led in 2010 to Anthroposophical conferences successfully taking place in Thailand, Taiwan, and Nepal. In 2011 a conference in Hyderabad, mentioned below, took place and further conferences occurred in Bangkok on the weekend of August 6-7,

in Taiwan on the weekend of August 12-15, and although not yet confirmed, one is planned for November 12-13 in Kathmandu.

As a result of the developments in the last years the APIG has fulfilled its role and has passed on its task to the individual countries. I wish to thank all those who have been in the role of delegates for their country in the years from 1996 to the present. Their cooperation and commitment have certainly been helping the growth of Anthroposophy in Asia and the Pacific.

It is still important to have contact persons in each of the Asian countries and it is my intention to make a directory of anthroposophical initiatives for each country. This directory would include Waldorf kindergartens, Waldorf schools, Curative and Social Therapy homes, Biodynamic farms, Medical Therapy centres, ethical banks and any social initiative that work out of anthroposophy.

In the Spring of 2011 there took place two great conferences in Hyderabad, India; the Asia-Pacific Anthroposophical Conference from April 28 to 30 and the Asia Waldorf Teachers Conference from May 1 to 7.

During the APAC the Indian anthroposophical members expressed a strong wish to found the Anthroposophical Society in India. This wish, a first step in the official founding on an Indian national Society, was taken by Paul Mackay to the Goetheanum.

During the last few years we also saw new developments of the First Class of the School of Spiritual Science in Taiwan and India. The class lessons are now held in the Philippines, Japan, Taiwan, India and Thailand. In addition, the first Asia Pacific Biodynamic conference which will be held in Shanghai, China from September 22 to 26.

Tremendous strides have taken place over the past decade and a half as far as an expanding and deepening of anthroposophy in Asia is concerned.



The Asia Pacific Anthroposophical Conference, Hyderabad, India.

Samia Alikhan, Hyderabad, India

The Asia Pacific Anthroposophical Conference was held this April in Hyderabad, India. About a hundred participants representing many anthroposophical initiatives in India and the Asia Pacific region enthusiastically attended the conference.

The theme of the conference was “Rudolf Steiner – An Inspiration for Our Time--His Anthroposophical Impulse in India and the world in the 21st century”.

Paul Mackay, Hans Mulder, Anand Mandaiker and Aban Bana gave the keynote lectures and evening talks. Dilnawaz Bana, Jane Gilmer and Jyotsna Patnaik facilitated the artistic activities each afternoon with eurythmy, speech and singing. One evening break we had a surprise musical performance by the students of Sloka, the Hyderabad Waldorf School – which was thoroughly enjoyed by everyone!

We heard representatives from the Waldorf Education, Biodynamic Farming, Anthroposophical Medicine, Social and Curative Therapy share their experiences and progress over the years. And then came the question: “Is it time for us to form an Anthroposophical Society in India?” The response was an enthusiastic “Yes!”

Five members have been entrusted the work on forming the Society. Aban Bana, Nirmala Diaz, Dr. Swapna Narendra, C. Jayakaran and Samia Alikhan met with Paul Mackay and Hans Mulder to discuss the work ahead. Members

of the General Anthroposophical Society from India as well as many from countries as far away as New Zealand, Australia, Germany, Japan, China, Taiwan, Malaysia, Singapore and Nepal were there to express their support.

For India, this momentous decision coming at the 150th birth anniversary celebrations of Dr. Rudolf Steiner, is a very special event. May we remain mindful of this inspiration and strive to find the right questions that will make our anthroposophical work serve the needs of India and the world.

Turning The Wheel: Impressions of the Asian Waldorf Teachers' Conference 2011

Anna Teresa Slater, Iloilo, Philippines

The Asian Waldorf Teachers' Conference in Hyderabad, India was indeed a centering of the soul. In my opinion, the whole experience can be encapsulated in an *Aum*.

Three of us from Gamot Cogon School, Iloilo, Philippines had the wonderful opportunity to attend the conference this year. We had never been to India but had always wanted to go. Friends had warned us about the chaotic roads and dubious characters as well as enticed us with tales of bright colors, exotic culture and underlying spiritual vibrations. It was definitely all that and more.

For two of us, it was the first time to ever attend a Waldorf Teachers Conference so we did not know what to expect. Thus, arriving at the conference venue was initially overwhelming as we immediately got lost in a sea of Asian faces and musical foreign languages. Waldorf teachers from all over Asia were present,

representing Japan, India, China, Korea, Taiwan, Nepal, Malaysia, Singapore, Hong Kong and the Philippines. Experienced mentors from around the world were there, of course, giving lectures and workshops covering varied topics such as Eurythmy, Chemistry, Extra Lesson, Painting, Kindergarten, Classes 1-8 and many more.

We worked hard from the minute we said our morning verses until the time we finished our backward review at night. There were new songs to learn and verses to stomp and clap to. We had enlivening morning lectures

that gave us a deeper understanding of the Pedagogy in relation to Steiner's Study of Man. We joined discussions about educating the primary virtues and different ways schools do Child Studies. Representatives gave reports about the development of the Waldorf movement in their respective countries. We exchanged heartfelt and inspiring stories about school challenges and achievements. Most countries also gave vibrant and meaningful cultural presentations during the evenings that included everything from storytelling, singing, dancing, puppetry and drama. It is safe to say that by the 7th day our notebooks were full and we had a new bag of skills to take home and share with our colleagues.



Sloka Waldorf School teacher with her class in Hyderabad, India.

Interestingly though, after leaving the conference, the three of us from the Philippines shared similar sentiments about our experience. We came up with two particularly special conclusions:

Firstly, by attending the lectures we were reminded of the importance of interweaving Anthroposophy into the work we do. It is sometimes taken for granted that we understand the philosophy behind the pedagogy but unless this is cultivated and revisited, we can become prone to fatigue, burnout or to put it simply, we can lose our way. Furthermore, it is not enough to study the curriculum and gather new materials to help us plan our classes with the children. Waldorf Education is not just about the acquisition of teaching resources or the collecting of new tricks. By studying the science behind it, striving for self-transformation, and working out of the Spiritual impulse resounding throughout the pedagogy, we truly become teachers and learners of life. And this, we believe, is what really makes Waldorf Education different.

Secondly -- in spite of the hectic, busy, eventful week -- what we left with was a feeling of inner peace and calm. It was a profound feeling of being part of a community, a family. It was the acknowledgment of a wider experience of working together toward a common world purpose. It was a reminder to be fully conscious of what we are doing and why we are doing it in the greater scheme of things. With that kind of understanding by our higher selves, we will not let our day-to-day selves pull us this way and that. We see the bigger picture and align ourselves with the divine purpose.

A verse from the Indian religious text, Bhagavad Gita, says, "whoever in this world does not turn the wheel thus set in motion...lives in vain." Attending the Asian Teachers' Conference reminded us to keep our hand on the wheel and why we should do so. And with this, we stay centered within our soul and say *Aum*. We say *Aum* with Asia and with the world.

Hyderabad Asian Waldorf Teachers Conference 2011: A Poem

Ben Cherry, Asia

(Ben Cherry is an international mentor for Waldorf schools and trains teachers in South-East Asia. He mostly works in Taiwan and China, and he often contributes a humorous poem or satirical skit at the end of the AWTC. Much of the humor in the following poem is based on events that occurred during the conference.--Editor)

Once upon a time there lived in distant Waldorf lands
A king and queen who had a son,
A noble prince called Florian,
With a head and a heart and hands.

The great queen called her people all
To come to a gala dinner ball
In the land of the Ganga, sacred and old,
With its warmth of sun and wisdom of soul.

Now the queen had an Indian sister too,
Whose knowledge grew and grew and grew.
With her family of helpers she drew the strings
Which held together ten thousand things,
And for every problem that came her way
She found a solution and told it next day.

The captains of the many arts
Came from South, North and West to play their parts;
And among them there wafted, strong and mild,
Fairy godmothers of the little child.
Where they wave their magic wands over here, over there,



Student performers at the Asia Waldorf Teachers Conference in Hyderabad, India.

Kindergartens manifest out of the air.

The first guests arrived with wonder, the second with reverence;
The third of course brought harmony, and, regardless of expense,
The fourth they did surrender, with sacrifice immense.

Each morning they filled their souls with song,
Bomma bomma, Bakesh shalom, shalom...

The king rose up and smacked his thigh.
He opened his mouth and looked on high,
His arms hung loose and with his 'I'
He brought down the answer from out of the sky:
'Oh yea, yea, yea, yea, yea, yea, yea, yea, yea, yea...'
The recorder, yes the recorder: it doesn't need to be!
Do as they do in Hawaii with the shells they find in the sea!
For tiredness is not physical, though your body reels with stress;
The answer is inside us, in our inner GPS!

The prince strode forth with perfect poise,
His soul in quietness within the noise,
With interest on his left side, enthusiasm on his right,
And in between, the curriculum, weaving in darkness and light.
'Speak louder! We can't hear you,' the queen's voice shook the hall,
And suddenly there stood Batman, straight and strong and tall.
Yes Dan, the Man, and he did call
And clarity returned to the gala ball.

The lights went out, the people sighed,
But the children kept chanting with joy inside -
A river of melody, cascades of sound,
In darkness as in light, flowing over and around.

The noble men and women from Korea were the first
To stamp their feet and sound their gongs
And stomach their kimchi and right their wrongs,
Until the ground was shaking to the booming of their songs.

The next group, they were quaint and queer, from Philippino isles,
With coconuts stuck everywhere, except upon their smiles,
On bum and bosom, shoulders and knees,
Bang-banging, tap-tapping, klunk-klunking with ease.

In China an Olympic medalist is racing towards the line,
To open the greatest number of schools in the smallest possible time.

Beware, you friends of Steiner, lest your school has been Made in China!

And yet, what a polarity! For see, with such serenity,
The girls sing as high as the wild swans fly
And twirl their umbrellas to show they are shy,
While their men do blush and dream and cry
And worship their lady like a goddess of the sky.

Beware as well the nasty witch that captured the dragon and stopped the rain
Until the good prince brought it all back again

In the wonderful land of Jyungko!

The grand organizer with questions abounding
Had us settle in groups, it was really astounding,
Groups of three, not ten nor eight nor five,
And the conversation was brisk and alive,
And just as from the spirit a new thought was popping,
Oh my Goodness, it was time, it was time for stopping.

Then Singapore, like Hong Kong before,
Told their tales of 'struggle' in the urban jungle,
To sow their Waldorf seeds of idealism
In the soil of the city's harsh materialism.

The quiet lady from Nepal, she set an example for us all;
So humbly she spoke and yet so deep,
And her words found a place in our hearts to keep.

The people from Japan so fine, they sang in harmonies divine;
They clapped their hands and brought delight,
Preparing our pathways into the night.

And then, oh my, 'tis China again
But disguised as Indians from the Northern plain;
With their Indian guru, they thump on the ground,
Rotating their cudgels round and round.



Student performers at the Asia Waldorf Teachers Conference in Hyderabad, India.

And now a moment quite sublime, an Indian minstrel singing
in rhyme,
The story of the sacred cow who kept the truth and showed
us how

The fiercest beast that ever was here
Surrenders to the spirit that has no fear.

The drumbeat rattles, the spirits wail
And the Taiwanese people from the mountain trail
Burst into song with the pulse of the earth,
Bringing a world that is past to new birth.
The ground it is roaring, our souls they are soaring,
As the typhoon comes gushing and the blood beat goes rushing,
Muscles of men and the flashing eyes of women
Wave and whirl in a dervish blur
Of white and red and feathers and fur.

All this was offered to the king and queen
And all at once the prince was seen
To rise from his seat and take his stand,
Speaking these words with outstretched hand:

‘The time is coming, my friends, to part.
Let us gather these treasures deep in the heart,
Holding them there to live and grow
Until into the world they are ready to flow.
For behind all the nonsense the bald minstrel sings,
I sense a deep gratitude for all that life brings.
And among all the friends whom we welcome here on earth
Let us not forget the one who brought Waldorf to birth,
Without whom our paths might never have crossed
And this festive moment would have been quite lost.’

The prince sat down, the room was still
And then a voice began to shrill:
Happy birthday to you, happy birthday to you,
Happy birthday, dear Florian, happy birthday to you.

The China Waldorf Forum, Chengdu--2011

Ben Cherry, China

Waldorf education in China is now seven years old. The first school opened in Chengdu in September 2004 with five children in the kindergarten and a home schooling primary class for three of the teachers’ children. It completed its seventh year at the beginning of July with six kindergarten groups (plus a waiting list of 200 children), and classes up to grade 7.

Across China there are now (at the most recent count) more than 120 aspiring Waldorf kindergartens and nine grade school initiatives and there may be as many as eighteen when the school year resumes in September! Added to this are five 3-year part-time teacher training courses which draw an average of about 75 people each module, and a plethora of shorter seminars and workshops in different places.

Everything happens fast in China, as the world knows well, and it has become necessary to ensure that quality accompanies quantity in the new schools. To this end, a small group - now called the Working Group of the China Waldorf Forum (CWF) - was set up in Chengdu last September at a gathering of representatives from Chinese Waldorf schools, with the help of Claus-Peter Roeh from the Pedagogical Section in Dornach and Nana Goebel from the Friends of Rudolf Steiner’s Art of Education in Berlin.

In early July this year a larger group of eighty people, active in Waldorf school initiatives around the country, came together in Chengdu again, to review what has been achieved so far and set a direction for the coming few years. It was a momentous event. Within the Chengdu school for those few days were gathered most of the people whom destiny has chosen to carry and care for this birthing task of a new education in China. Not only did Claus-Peter Roeh and Nana

Goebel come again, but also two teachers from Taiwan who have had a long experience of Anthroposophy and several of the foreign teachers who do trainings in China and who were able to be present at the time.

Our theme was *The Nature of China in Body, Soul and Spirit*. Behind it was the central question how best the true spirit of Waldorf education can find roots here and how it can grow and develop in a healthy way. What, after all, is this place we call China (or, more accurately, Middle Kingdom) and why has the Waldorf movement grown so quickly?

In the early gatherings seven years ago, it was largely educational techniques that people wanted and





their questions came thick and fast. Most came to Waldorf through Montessori and it took time for them to clarify the differences. Year by year this has changed, however. Behind the initial more superficial outburst of curiosity is what can truly be called a hunger - and a gratitude - for the spirit. One can speak more and more openly, as the questions penetrate more deeply.

So in our July gathering it became possible to look in some depth at the Folk Souls both of Middle Europe and the Middle Kingdom. Each day we were guided by the presenters into the cultural background of Europe which prepared the way for the founding of the first Waldorf School in Stuttgart in September 1919 and also into the geography, ecology, language, culture, history and identity of China. Morning talks and interactive sessions wove together with artistic activities, pedagogical workshops and interest group discussions. Central too was the review and forward planning of the Working Group of CWF which had organized the event and which has the task, not only of lifting the quality of our work as teachers, but of helping people work more actively together.

The daily counterpoise between the cultural backgrounds of Middle Europe and China had a powerful affect on many who were present - typified, for example, by the contrast between Nana Goebel's depiction of some of the profound soul experiences of Goethe's *Faust*, which can be seen as a kind of representative of modern human striving, and the joyful sharing by Du Wenren, from Taiwan, of the correspondences with Anthroposophy in the work of ancient philosophers, such as Confucius.

This brought into the foreground the often-spoken motif of the relationship between this new education and the ancient teachings of China. Having been cut off for so long from their cultural roots, many Chinese people today are seeking to plant them anew in modern life, sometimes gratefully and sometimes with a fervor that can bring about a polarization between the old wisdom, seen as belonging to

the East, and Anthroposophy, which is perceived as Western.

How different it is when people go beyond this time-worn rivalry and recognize that neither can be owned by anyone and that both are gifts for the world! Illumined by this more open global awareness, the work of Rudolf Steiner, far from being in competition with the heritage of Chinese knowledge, can be seen as a new expression of it, as it is of many ancient cultures and religions.

A key for understanding this is the concept of metamorphosis. One can ask: If Confucius is on the earth today, is he just repeating what he did two and a half millenia ago or is what he carries showing itself in a new form appropriate to this age and to the soul development he himself has gone through since ancient times?

Cultures come to birth, flourish and eventually decline, like everything else that has life. In the conference we were given an example of this in one of the presentations about Chinese culture over the past two centuries. Just as in Europe the mayhem of the First World War was the precursor for the birthing of the first Waldorf School, so in China the cultural desecration of the past centuries has cleared a space in which something new, which at the same time resonates with the essence of the old wisdom and now can be born.

In subtle ways perhaps such thoughts became woven into the tapestry of the Chengdu event.

As teachers we learn to internalize the research we make for our lessons and it was suggested that a similar process is needed to bridge the divide between the ancient and the new. First one must get to know both elements as richly as one can and make them a part of one's life, so that little by little, out of their meeting within the soul, we can give birth to something fresh and new. It is not a question simply of cutting and pasting, of deleting one part of the curriculum and substituting another, but of the mysterious process of metamorphosis that happens when we take different elements into our own depths.

What matters then is who one is as a modern striving human being. Seeing so many glowing faces at the conference, one could easily wonder who these people are, many of them in their twenties and thirties or just entering their forties, who carry the Waldorf impulse in China with such courage and freshness. What has been their preparation in the spiritual world before they entered this life? Many of course have found their way to Waldorf education as parents and one can wonder too what is germinating for the future within the souls of the children.

Clearly present in the conference was the thought that there is a spirit of this education, a world spirit, which belongs to the time in which we are living now. In each part of the world it has to find an appropriate home in which to live and grow. Through our meeting a process has been initiated, which hopefully will continue in diverse ways in the coming years, of getting to know that world spirit, along with the soul and body of the Middle Kingdom, into which it is little by little being received.

Behind the huge events that have shaken China over the past century has been a longing for community. It was this longing that drew many of the volunteers from different parts of the country to the Chengdu Waldorf School at its beginning and a similar impulse draws groups together in other places too. Now a new community of small but vibrant schools is taking its first steps and it will be the task of all of us who are involved to help it grow healthily.

Fifteen years ago, even ten - even five, maybe - it could not have happened. A door into the second seven-year chapter has been opened, one through which the social networking between the various initiatives will be as important perhaps as what prevails between colleagues in each school.

One of the most moving events for me personally came right at the end of the conference, after the review, the future planning and the expressions of thanks had been completed, when Claus-Peter Roeh read out a text from Dzi Si, a grandson of Confucius, which had been spoken by different people in Chinese and English each afternoon:

What Heaven confers is called Nature.

Accordance with this Nature is called the Way (Tao).

Cultivating the Way is called Education.

That which is called Way cannot be separated from for an instant.

What can be separated from is not the Way.

Therefore the superior man is cautious in the place where he is not seen;

And apprehensive in the place where he is not heard.

Nothing is more visible than the hidden;

And nothing is more apparent than the subtle.

Therefore the superior man is cautious when he is alone.

Could anyone have envisaged even ten years ago that a leader of the Pedagogical Section from Dornach would presently read out in English an ancient Chinese text such as this, to conclude an anthroposophical conference in far-away

China? And if, instead of the traditional translation of the Chinese word 'junzi' as 'the superior man', one uses the more humble anthroposophical expression, 'the ethical individual', is there not a wealth of content here in these pithy oriental sentences that go back nearly two and a half thousand years, for a modern Western anthroposophist?

China Training Centers: 2011

1. Chengdu

Oct. 3 – Oct 20 3-year School Teacher Training (2nd Round, Module 4)

Oct. 16 – Oct 27 3-year Kindergarten Training (2nd Round, Module 2)

Nov. 28 – Dec 2 Kolisko Conference (Michaela Gloeckler)

2. Guangzhou

July 31-Aug.19 South China 3-year School Teacher Training (1st Round, Module 2)

Sept. 17 Workshop on Rhythmic Massage by Tim Young

Sept. 24-25 Workshop on Music by Elisabeth Swisher

Oct. 1-13 South China 3-year Kindergarten Training (1st Round, Module 2)

Nov. 1-6 Anthroposophy Conference

Nov. 19-20,26-27 Workshop on Biography by Evelyne Lang

3. Beijing

A) Spring Valley Beijing:

July 30–Aug. 9 3-year Teacher Training (1st Round, Module 4): Christopher Schaefer: Foundation Stone, inner development of teachers, arts and education theory

B) Nan Shan School:

Aug. 6-7 Waldorf Music workshop

Aug. 13-14 Waldorf Music workshop for parents and children

Sept. Eurythmy workshop by Eva Bergvall

Late Sept. Teaching Mathematics 3-day workshop by Robin Bacchus

Oct. 2- 14 3-year School Teacher Training (1st Round, Module 3)

Nov. Drama workshop by Peter Schmidt

Dec. 3 Curative Education workshop by Michaela Gloeckler

Dec. 20 2-day Eurythmy workshop by
Eva Bergvall

4. Xi'an

No further workshop or training until 2012

5. Regional Groups:

Shenzhen Pine Tree (Li Bo)

Oct. The Art of Education
by Robin Bacchus

Shanghai Fu Yuan

Aug. 5-7 Harry Wong, Li Hong Yu:
Introduction to Waldorf Education

Oct. Barbara Baldwin: The 12 Senses

Dec. Catherine Van Alphen: 1-3 Grades Educa-
tion and Arts

Hang Zhou (Man Long Gui Yu)

Nov. 10-14 Benno Nijhuis: Personal Growth

Hang Cheng (Si Ying Chun)

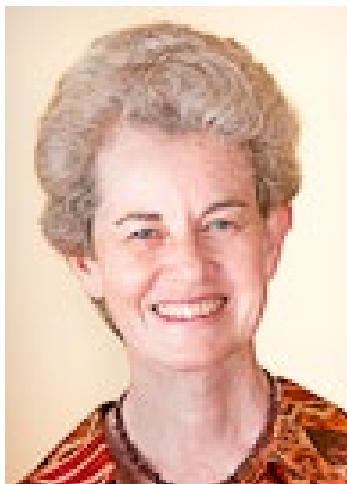
Oct. Benno Nijhuis : Personal Growth

Are We Ready to Be Discovered?

Dorit Winter, Sausalito, California,

(First published in Golden Gate, no. 10, 2011, Newsletter of the Bay Area Center for Waldorf Teacher Training)

Imagine a Budweiser commercial on TV actually that showed scenes of drunkenness; or a BP ad that brought us graphic scenes of polluted coastline. This is exactly what Microsoft did with its smart phone commercials during the recent World Series. Even a baseball ignoramus like myself had to be affected by Giants' Fever, and so, along



Dorit Winter

with millions of others, I got to see not only the "triumph of the beards," but the Windows Phone 7 commercial which gave us scene after scene of people falling over objects, ignoring their loved ones, tumbling down steps, literally spellbound by their smart phones.

The commercial depicted well-dressed, civilized people ignoring their family and friends, utterly focused on the device in their hand. "Really?"

yells the little leaguer whose father is mesmerized by the screen in his hand until his exasperated son chucks a ball at his head. Clunk! "Really?," asks the bridegroom to his distracted bride as they proceed down the aisle. "Really?" "Really?" "Really?" exclaim humiliated, ignored, and frustrated people as their talking partners disappear into palm-sized screens.

Ten years ago such public self-parody, by any manufacturer, let alone Microsoft, would have been unthinkable. But the extent to which our technological appendages have us in their thrall has intensified to such a pitch that they can be mocked by their own creators.

Even an online trade magazine, *Advertising Age* [<https://adage.com/login.php>], can make the point: "the campaign aims a barbed jab at today's leading smartphones -- BlackBerry, iPhone and Android -- that render us heads-down slaves to our devices. Repeatedly asking 'Really?' the Windows Phone video finds people stuck to their devices in scenes where they should actually be, well, living."

"Living!" Instead of "slaves to our devices." Really!

For those of us laboring in the largely undiscovered world of Waldorf education on this continent, these examples of self-deprecation represent a significant turn of events. On all sides people are waking up to the toxic effects of our civilization, especially on the young. A constant flow of articles, blogs, and publications tell us that contemporary values need rethinking. Some core values of Waldorf education are now being "discovered" by experts in various fields of research: nutrition, medicine, psychiatry, sociology.... So popular has this line of thought become that it can even be commercially exploited by the "Greenwashers."

Waldorf education needs no greenwashing; neither does it need any whitewashing. It stands on its own merit. Waldorf education was "green" before there was such a term. For over nine decades it has set a pace so far in advance of conventional thinking about education that it has been misunderstood, mislabeled, even abjured. But, if Microsoft recognizes itself as being a threat in need of a remedy, we in the Waldorf World better take heed. For it could happen any minute that we are discovered by a broad spectrum of people who yearn for a lifestyle—including, therefore, a form of education—built upon human values. The big question, then, for the next decade is: **Are we ready to be discovered?**

During these past 10 years, the endeavor of the Bay Area Center for Waldorf Education has been to strengthen our students so that they can swim up stream against the current of the times. The challenge for the coming decade may well be different. We are no longer swimming up stream. The stream is changing direction because more and more people already unwittingly espouse our values.

One such unknowing discoverer is the Pulitzer Prize winning journalist, Matt Richtel. During an interview on

“Fresh Air” on August 24, 2010 (the entire interview is highly recommended: <http://www.npr.org/templates/story/story.php?storyId=129384107>), Richtel spoke movingly about his research into the effect on our own brains of “smart” technology. Richtel tries to describe the problem by way of analogy:

Just as food nourishes us and we need it for life, so too in the 21st century, you cannot survive without the communications tools. And yet, food has pros and cons to it. We know that some food is Twinkies and some is Brussels sprouts. And we know that if we overeat, it causes problems.

Similarly, after, say, 20 years of glorifying all technology as if all computers were good and all use of it was good, I think science is beginning to embrace the idea that some technology is Twinkies, and some technology is Brussels sprouts.

And if we consume too much technology, just like if we consume too much food, it can have ill effects. And that is the moment in time we find ourselves in with this series and with the way we are digesting, if you will, technology all over the place, everywhere today.

The question is: What is the line right now when we go from a kind of technology nourishment to a kind of obesity, to a kind of stepping backwards, to a kind of distraction that rather than informing us or making us more productive, distracts us, impedes our relationships, impedes our productivity?

And there’s ample evidence, or rather, let’s say, growing evidence that that line is closer than we’ve imagined or that we’ve acknowledged.

The remainder of the interview provides what Richtel calls “clear evidence” that constant interruptions such as emails and text messages and phone calls stimulate in us a steady stream of stress hormones—specifically cortisol—that can have lingering effects on our powers of long-term memory and the effectiveness of higher cortical functions:

.As of say, 20 years ago, scientists began to realize that the brain is what they call plastic. It bends and it evolves and it changes throughout a lifetime, whereas opposed to years ago, they used to think, well, your brain basically formed when you were a kid and then it was static, it was done.

The recognition, the revelation that the brain changes over time means that what happens in our environment effectively acts as a molding experience for our brains. And so when we get into a place like this, where there is such a fundamental change to our environment through the use of handheld devices, ubiquitous information, media everywhere, we can now expect that that changes our brains. Whereas, two decades ago, we might not have thought it had any effect internally. We might have thought it was just

some external thing we experience.

At this point, the interviewer asks about the effect of all this on children. And Richtel explains

The frontal lobe of the brain tends to develop last. It is the thing scientist say makes us most human. It is the part of the brain that sets priorities.. It helps us balance between and make choices. It essentially says, here’s where I’m going to direct my attention at any given time. And it’s kind of long-term thinking, long-term goal-setting.

But it is constantly, if you will, in a simplistic sense, under bombardment from other parts of the brain. The sensory parts that like, you know, we see something and we send a message to the frontal lobe that says, should I pay attention and how much? When we have an onslaught of data coming in, the sensory cortices of the brain are now constantly bombarding the frontal lobe, saying, what should I pay attention to?

Richtel is not an anthroposophist and presumably knows nothing about Waldorf education. Instead common sense and logic have led him to insights which constitute one of the essential elements of Waldorf education: the uninterrupted two-hour main lesson which every Waldorf child world wide experiences every day from grades 1 through the end of high school. It is not a uniform experience for the child. The main lesson breathes, it modulates, it arcs from major to minor and back. Its composition is not prescribed. Each teacher each morning must create its form anew. But it provides for an uninterrupted flow of attentiveness. It strengthens the memory. It strengthens the thinking. It provides an antidote to the technologically induced brain stress our era has unleashed.

In his book, *The Spiritual Guidance of Man and Mankind*, which First Year students in our teacher training study, Rudolf Steiner describes the brain from a spiritual scientific perspective:

When [man] is born, his physical brain, for instance, is but a very imperfect instrument. The soul has to work a finer organization into that instrument, in order to make it the agent of everything that the soul is capable of performing.

The elaboration of the brain is undertaken because the brain is the instrument of thought. At the beginning of life, this organ is still malleable, because the individual has to form it for himself as an instrument of thought.... The brain immediately after birth is, as it was bound to be, in consonance with the forces inherited from parents and other ancestors. But the individual has to express in his thought what he is as an individual being.... Therefore he must re-model the inherited peculiarities of his brain, after birth, when he has become physically independent



Students in the Bay Area Center for Waldorf Teacher Training.

of his parents and other ancestors.

All the more reason to avoid brain stress, most especially in young children.

The uninterrupted main lesson has been part of Waldorf education since its inception in 1919. And like so many other details of our approach to the growing child, its value is being validated by neurologists, artists, and educators beyond our own circles.

Rudolf Steiner ends his lecture cycle, *Man As Symphony of the Creative Word*, which Second Year students in our teacher training study, with the following clarion call:

It is very evident that mankind today [1923] again needs something from civilization which stands close to the human heart and the human soul, which springs directly from the human heart and the human soul. If a child, on entering primary school, is introduced to a highly sophisticated system of letter-forms which he has to learn as a ... b ... c etc., this has nothing whatever to do with his heart and soul. It has no relation to them at all. [...]

We must, therefore, develop an art of education which works creatively from the child's soul. We must let the child bring color into form; and the color-forms, which have arisen out of joy, out of enthusiasm, out of sadness, out of every possible feeling, these he can paint on to the paper. When a child puts on to the paper what arises out of his soul, this develops his humanity. [...] This is something which grows out of man like his fingers or his nose! — whereas, when the child has forced on him the conventional forms of the letters, which are the result of a high degree of civilization, this does engender what is parasitic.

Immediately the art of education lies close to the human heart, to the human soul, the spiritual approaches man without becoming poison. First you have the diagnosis, which finds that our age is infested with carcinomas, and then you have the therapy — yes, it is Waldorf School education.

Waldorf School education is founded upon nothing other than this, my dear friends. Its way of thinking in the cultural sphere is the same as that in the field of therapy. [...] One must regard education as medicine transposed into the spiritual. This strikes us with particular clarity when we wish to find a therapy for civilization, for we can only conceive this therapy as being Waldorf School education.

Many in the culture at large are already seeking us.

When they find us, will we be ready?

Will our own brains have become calcified by constant interruptions and the “onslaught of information,” or will our anthroposophical studies and meditative life strengthen our thinking so that—whether on YouTube or in the New York Times -- we can articulate in contemporary language how Waldorf education serves as a potent antidote to the illnesses of our times?



John Wilkes

In Memory of John Wilkes, 1930 - 2011

Nick Thomas, England

Anthony John Wilkes crossed the threshold on 27th March 2011, after an operation on his heart in Switzerland. He had suffered with heart problems for some years. He is well known for his invention of the Flowform as well as being a highly accomplished sculptor who will be very much missed by many people. He had wide interests in both the arts and sciences, and great technical skill.

John was born on 5th July 1930 in Wolverhampton, England, three and a half years after his sister Gwyneth. The family lived on an estate in Tettenhall, and his father James Henry Wilkes was a cashier working for Mander Brothers in Wolverhampton. John started school in 1937, and then in 1939 was accepted at Tettenhall College, a small public boarding school. He joined the Cubs and later the Boy Scouts and, as with everything he did, he excelled with many proficiency badges! He involved himself in games and athletics as well as playing football and hockey, and became the games secretary. He struggled academically because he was too young for his ‘year’, and benefitted from having to stay down in a previous year when he was twelve, which proved a blessing. After that, he was top of his class, later became a prefect, and did very well. Besides setting up his own chemistry lab, he started learning the ‘cello and played for a time in the orchestra. He was interested in science, but a change came in 1946 when a new specialist art teacher in the school set him on the road to his eventual profession. In the upper school, he joined the RAF Cadets and studied navigation and morse code, and was promoted to sergeant as an instructor. He was lucky enough to fly in Tiger Moths! He finished his school career taking Chemistry, Physics, French and Art for his Higher Certificate, achieving a distinction. In 1948, he received a grant directly into the second year of the Tettenhall Art College to study sculpture (he did not fancy the smell of oils in painting; he was always a fastidious person!). This stood him in good stead later as he learned a great deal about anatomy. He abandoned his earlier idea of

studying architecture.

Through other students he met the 'Oxford Group' which he experienced as having strong Christian principles, and became involved with Moral Rearmament. In 1950, he applied for entry to the Royal College of Art in London, and was one of only six accepted out of eighty applicants. National Service intervened, however, which took him to Austria. Just before that, he had his first contact with Anthroposophy when he attended a course at Attingham Park and met Sir George Trevelyan and Dr. Ernst Lehms. He went away with the books *Occult Science* and *From Jesus to Christ*. In September 1951, his National Service began in the Tank Corps, but due to his flat feet, he was mercifully transferred to the Royal Signals Corps. He spent his service time in Austria where he met other anthroposophists, notably Wilhelm Rath and Rex Raab, and eventually returned slightly before the end of his two years service to begin his studies at the Royal College of Art. He then followed parallel studies: that of the College and also of Anthroposophy, attending lectures by Walter Johannes Stein and others at Rudolf Steiner House. He heard George Adams for the first time on 1st December 1953, and also met other notables such as Kenneth Bayes for whom he then worked on architectural projects making models. He saw Rex Raab again in 1954, who became a close friend and support from then on. He met Francis Edmunds at Michael Hall School summer festivals, and was commissioned by Joan and Siegfried Rudel to create a portrait of Rudolf Steiner, which took many months. Thus he immersed himself deeply in Anthroposophy while still at college. At the College, he studied under Prof. John Skeaping who had been married to Barbara Hepworth. Jacob Epstein and Henry Moore were also visiting tutors. He graduated with an A.R.C.A. Hons. degree and was immediately asked to join Bromley College of Art to teach stone carving two days a week.

John met the eurythmist Alfhild Hammerstaedt in 1958 and offered - as a hopeful young man - to make a portrait of her! They got married in 1962 and had two children, Johanna and Thomas. Alfhild was a great support to him when he spent all hours on his work. In 1961, he helped with the Rudolf Steiner Centenary Exhibition in London, and then after a visit to Dornach, he was asked to take over the collection of material all over the continent, and so met Arne Klingborg with whom he had a close connection for many years, visiting Jarna to give courses. That year, George Adams asked John to join the Institute for Flow Research in Germany to make apparatus for water research, which he accepted and resigned from Bromley College. Alongside all this, he collaborated with Rex Raab and Arne Klingborg on completing the west entrance to the Goetheanum, and, in particular, modelled the large bronze door handles. Another very important project in 1965 was the renovation of the models made by Edith Maryon and Rudolf Steiner (for the creation of the wooden sculptural group) which had fallen into bad repair. In the same year, he received a request from Francis Edmunds to teach sculpture at Emerson College. Both projects began in 1966, and John and Alfhild began their

move to Emerson College in 1968.

It was when in Germany on the invitation of Theodor Schwenk in 1970 to do research on water that he made his pivotal discovery. He observed oscillating processes in a simple channel which led to the invention of the Flowform. As he said to me years later, he was looking for an organ for water to express itself. Research on this at Emerson College was encouraged by Francis Edmunds and continued to the end of John's life. He was always disappointed that little real interest was shown in the phenomenon by other anthroposophical scientists, and by then George Adams had passed away.

I was fortunate to collaborate with John intensively for a while when we designed mathematically based Flowforms and measured the rhythms involved and derived a simple mathematical model of the overall form. Interesting scientific research was, however, done at Warmonderhof in Holland by Prof. Jan Diek van Mansfelt. Christopher Mann was greatly supportive and took out a patent on the Flowform. John was greatly concerned about water quality in our day, when water will become an increasingly scarce resource, and sought means to demonstrate that the rhythmic treatment of water enhances its ability to support life.

John had many collaborators and it is not possible to mention them all here, and the list would certainly be incomplete. However, Nigel Wells and Nick Weidmann must be mentioned as they worked on the practical construction of John's designs. Many people were inspired by his lectures and demonstrations, and were fired to take up the work in many other countries. People also 'stole' his idea, and Flowforms making no reference to the inventor could be seen for example in Dornach. As the years passed by, his work at Emerson College concentrated ever more on water projects and research, and he ceased taking primary responsibility for the sculpture courses. The Flow Design Research Group was founded, and later, his dream of a proper building to house the work was finally realised in 2002, after years of work in a temporary hut. Many often large projects were undertaken and he was overburdened by the extensive correspondence he had to deal with. To visit him at Emerson College was to sit in a small space surrounded by papers, photographs, sculptures, models and optimistic project plans, supported by a warm welcome from Alfhild!

Special mathematical curves called 'path curves' were used in some designs, and we found that purely artistically designed Flowforms also involved path curves. This was an aspect of great interest to George Adams in the water research he had conducted. It led to a special design for biodynamic preparations, and Flowforms have been used for making such preparations, notably in New Zealand. Apart from artistic installations all over the world, one of the first practical applications was for sewage treatment at Jarna in Sweden at the request of Arne Klingborg, which also has been repeated elsewhere. Now it is scarcely possible to visit an anthroposophical institution without seeing Flowforms! The very extensive work done by John is described in his book *Flowforms: The Rhythmic Power of*

Water. A recent new book has come out called *Energising Water: Flowform Technology and the Power of Nature* written by him, Jochen Schwuchow and Iain Trousdell.

John, we salute you, we will miss you, and we wish you well on your further journey.

TO JOHN WILKES

You traced the movement of that most humble of all elements,
your life a mirror to its welling up of power.
Water sustained you and inspired you.
You surrendered to it and let it lead your life.

And so you were the one who heard its gentle word,
interpreting anew the blessing that it offers those who thirst.
The selfless force within the movement of pure, life-filled water
you imbued into the solid forms of earth.

Now, in a world made ugly by the drying up of thought,
new life is watering the ancient roots.

What you achieved in quiet study of the ways of love
is poured in blessing on the thirsting earth.

--Michael Burton

News

Taiwan

The new Leichuan Waldorf School kindergarten building with eight classrooms has recently been completed in Taichung, Taiwan. The striking exterior mural painting and color design was done by John Stolfo, an American living in Hong Kong.

Nepal

The first conference for members of the General Anthroposophical Society in Nepal took place in Kathmandu on November 20, of last year. In a venue overlooking the Boudha Stupa-- a very sacred place in Kathmandu-- the conference included thirty members of the General Anthroposophical Society in Nepal and was held with its theme "Rudolf Steiner and the Anthroposophical Society." In November 2011 it is intended to hold the next conference celebrating Rudolf Steiner's 150th birthday.



Participants of Anthroposophical conference in Nepal.



New Leichuan Waldorf School kindergarten building in Taichung, Taiwan.

October 20-21

Raising a Healthy Generation: Adult Health begins in Childhood
with Bella and Jake Tan
Prado Siongco, Lubao, Pamanga, Philippines
Contact: ISIP.Philippines@gmail.com

2012

February 18-20

Imagination
With Dennis Klocek
Honolulu Waldorf School, Honolulu, Hawai'i
Contact: www.honoluluwaldorf.org

April 1 – 5

World Kindergarten Conference
Goetheanum, Dornach, Switzerland
Contact: paed.sektion@goetheanum.ch

April 9 – 14

World Waldorf/Steiner Teachers' Conference
Goetheanum, Dornach, Switzerland
Contact: paed.sektion@goetheanum.ch
Homepage: www.paedagogik-goetheanum.ch

Calendar

2011

October 12-16

New Zealand Rudolf Steiner/Waldorf Early Childhood Conference
Tauhara, Taupo, New Zealand
Contact: k8ymacfarlane@gmail.com

October 13

Practical Abundance: Introduction to Bio-Dynamic Farming
With Greg Kitma
Prado Siongco, Lubao, Pamanga, Philippines
Contact: ISIP.Philippines@gmail.com

October 14-19

The Transformative Power of Art
with Van James
Prado Siongco, Lubao, Pamanga, Philippines
Contact: ISIP.Philippines@gmail.com



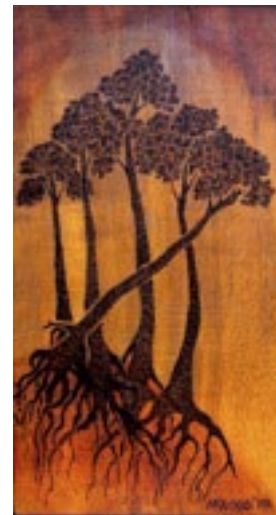
Student hula performers at the Hawai'i-Southern California Waldorf Teachers Conference on Maui, February 2011.



Journal for Waldorf/Rudolf Steiner Education

Orders- please email Neil Carter: waldorf@clear.net.nz to receive back copies or to become a subscriber. Cost: NZ\$10.00 each plus postage and packing. Discounts for bulk orders. Invoice sent with the delivery.

Featured woodburned art by Chester Campo of the Philippines.



**Freunde der
Erziehungskunst
Rudolf Steiners**

致華語世界所有 關心華德福教育學及人智學發展的朋友們

**To everyone involved in the development of anthroposophy and Waldorf education
in the Chinese speaking world**

各位親愛的朋友：

「魯道夫·施泰納華文編輯小組」很榮幸宣告魯道夫·施泰納的《神智學》(全集版編號9) 經逐譯為中文，並已和正式的人智學詞彙表一同付梓(參見附錄)。

Dear All,
the Working Group for the Translation of the Written and Spoken Work of Rudolf Steiner into Chinese is pleased to announce that the book "Theosophie" by Rudolf Steiner (No. 9 in the series of complete works) has been translated into Chinese and has now been published together with the official glossary of anthroposophical terms.



欲訂購本書，請洽賴奕綾女士：

To place your order for the book, please contact Ms. Lai Yilin at:

Email: phobelai77@gmail.com

Fax: +886-(0)3-9595-913

Phone: +886-(0)3-9596-222#216

譯本經由台灣宜蘭的慈心華德福學校所屬的人智學教育基金會之協助方得以出版。一本書之成本為人民幣六十七元，新台幣三百元或港幣八十元。經由您購買本書之所得將以非個人、透明化經營方式，全數由人智學教育基金會運用於進一步出版與支付專業譯校成本之用。

我們希望您享受這本新書閱讀之樂，並因此寬慰您引頸以待許久之情。

The translation is available through the Anthroposophy Education Foundation of Ci-Xin Waldorf School, Yi-Lan, Taiwan. The costs are CNY 67 or NT\$ 300 or HK\$ 80. We would like to inform you that any income through your purchase of the book is transparently managed on a non-individual basis and will 100% stay with the Anthroposophy Education Foundation to enable further project development and the payment of the professional translators.

We wish you to enjoy the new book and hope that you will not regret to have waited for it so long!



ISIP PHILIPPINES CONTINUES THE CELEBRATION! *Package rates available if you attend all three workshops!*

Learn about the Living Legacy of Rudolf Steiner as ISIP Philippines commemorates the 150th birth anniversary of one of the world's most influential thinkers in modern human history. Back to-back with Van James' retreat-workshop in October will be two workshops conducted by the Philippines' pioneers in applied anthroposophy.

PRACTICAL ABUNDANCE *An Introduction to Bio-Dynamic Farming* with **Greg Kitma**

OCTOBER 13, 2011 Prado Center for Renewal and Development
(Prado Siongco, Lubao, Pampanga, Philippines)

Before the retreat-workshop, join Greg Kitma for a one-day lecture-demonstration on bio-dynamic farming. In the morning, you will learn why bio-dynamic farming is one of the most earth-friendly and ecologically sound agricultural methods, resulting in vegetables bursting with vitality and living nutrients. In the afternoon, you will visit an actual, viable bio-dynamic farm, and see how bio-dynamic compost is made, and how the stirring and spraying is done.

RAISING A HEALTHY GENERATION *Adult Health begins in Childhood* with **Bella and Jake Tan**

OCTOBER 20-21, 2011 Prado Center for Renewal and Development
(Prado Siongco, Lubao, Pampanga, Philippines)

Right after the retreat-workshop, you have the opportunity to meet the pioneers of Waldorf early childhood education in the Philippines, Bella and Jake Tan. In this one-and-a-half day workshop, Bella and Jake will talk about the stages of the child's development from the anthroposophic perspective. They will discuss the physical, emotional, mental and spiritual aspects of the child, and how the quality of nutrition, the type of education, medical interventions, the nature of habits, family issues, and other factors directly impact the health of the child, which in turn influence the health of the adult. Practical tips and suggestions will also be given to address current health and lifestyle issues.

For more info, contact ISIP:

Phone: +63 2 899 4675 Mobile: +63 920 983 1329 Email: ISIP.Philippines@gmail.com



Institute for Steiner's Ideas in Practice (ISIP) Philippines
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& creative
people
of all
kinds.

THE TRANSFORMATIVE POWER OF ART

Drawing the Evolution of Consciousness

A retreat-workshop with **Van James**



Join renowned teaching artist **Van James**, author of *Spirit and Art*, and *The Secret Language of Form*, on a visual arts retreat workshop. He will explore with you some of the historical developments in art from the point of view of the evolution of consciousness, and through an anthroposophical understanding of the human being. Over a period of five-and-a-half days, the course will be approached by way of practical studio sessions complemented by illustrated lecture-demonstrations. All art work will be done in pastels on paper.

OCTOBER 14-19, 2011

Prado Center for Renewal and Development
(Prado Siongco, Lubao, Pampanga, Philippines)

For information on fees, accommodations, and full schedule, contact **ISIP Center** at
Phone: +63 2 899 4675 Mobile: +63 920 983 1329
Email: ISIP.Philippines@gmail.com

TOPICS

- The Origins of Art and Humanity
 - Images from the Cave
- The Secret Language of Form
- Mandala: The Universal Self

- Graeco-Roman Aesthetic and the Renaissance
 - Impressionism and Expressionism
- Modern and Contemporary Art
- Anthroposophical Art



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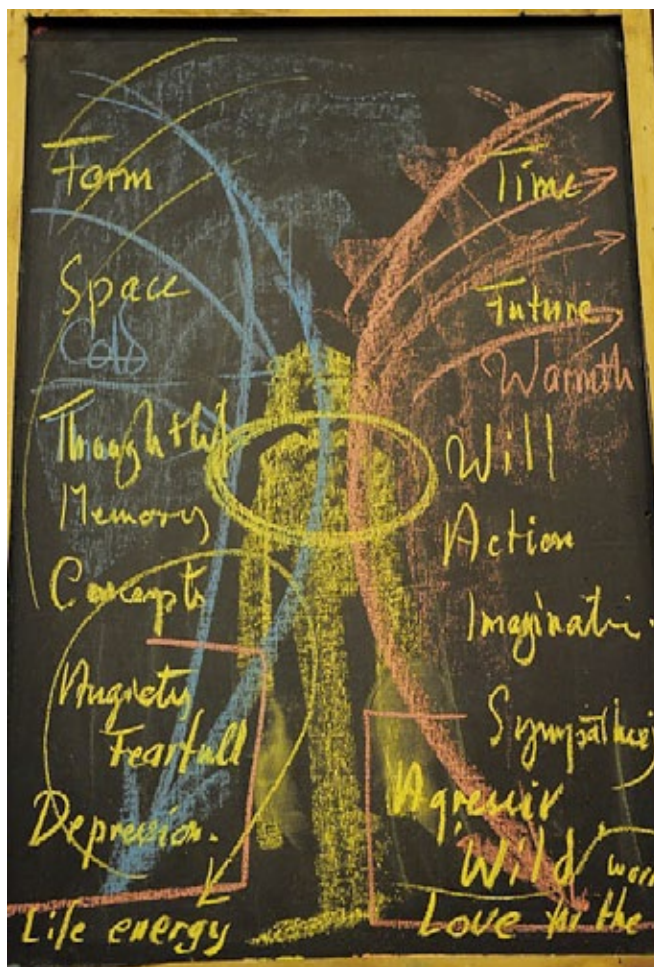
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Blackboard drawing by Christof Wiechert, from a lecture he gave as the keynote speaker at the Asia Waldorf Teachers Conference in Hyderabad, India.



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“Imbue yourself with the power of imagination, have courage for the truth, sharpen your feeling for responsibility of soul.”

--RUDOLF STEINER