

Biodynamics – any old story will do.

Glen Atkinson

I have just read Dennis Klocek's 'Sacred Agriculture', and while I applaud many aspects of his efforts here – his emphasis on Dr Steiner's meditative approach, his scientific application of Biodynamic concepts, and his willingness to address the reality of our 'electronic' creation – I am ultimately left wondering if we read the same 'Agriculture Course'.

All was mostly well until he presented the cow horn as an antenna. This is a long time, well chewed and long acknowledged 'error' in BD understanding, and while I see how someone can come to this conclusion, there are some very specific passages in the course that makes it very clear, they are not. Dennis does not reference these passages, thus show how he explains them away. Which leaves me wondering about the inherent subjective dangers of his meditative path. This points a finger at a more general 'problem' within Biodynamics.

In a community that openly acknowledges it does not understand or comprehend Dr Steiner's offerings for Agriculture, the field is open for anyone to make up whatever story they like, and it is impossible to find an 'official' avenue of resolve. Given Biodynamics is growing rapidly around the fringes of global agriculture, with few educational possibilities, and being drenched in alcohol, we really are in a wild frontier situation. Anyone can say anything in the name of Biodynamics, even when it completely contradicts what is said in the central document – The 1924 Agriculture lectures.

Dennis is seen by many, especially in the USA, as 'The Man', and for very good reason. His intricate study and long term experience does appear to place him at the head of the table of modern Biodynamic understanding.

HOWEVER.....this does not mean that everything that issues forth from his prodigious output should be taken as gospel. But how many people have the background knowledge and reference to challenge him?

I have to admit that I have not read all his books or listened to all his lectures, however I have read his latest offering, 'Sacred Agriculture', because of recommendations from others who are very impressed by it. In this presentation there are a few 'trends' that I do wish to 'question'.

In keeping with modern Biodynamic habit Dennis' story is framed within the basic reference of the Ethers and the Elements. Everything is as a result of the Ethers working down through the physical elements and into physical substance. This approach is not uncommon and is seen by many 'students' as THE Biodynamic worldview. Hugh Lovel tells the same story. Richard Thornton Smith presents it as the theological basis of Biodynamics in his book 'Cosmos, Earth and Nutrition'. When asked why he did this, he replied " from his interviewing of many of the prominent people of European Biodynamics, this is the story they told him. So he repeated it." So, Dennis is not alone, and seemingly quite justified in carrying on this 'habit'.

This is all very well, until we come to actually reading the Agriculture Course, and remember that these same 'Ethers' people acknowledge, the Agriculture course does not make complete sense to them?

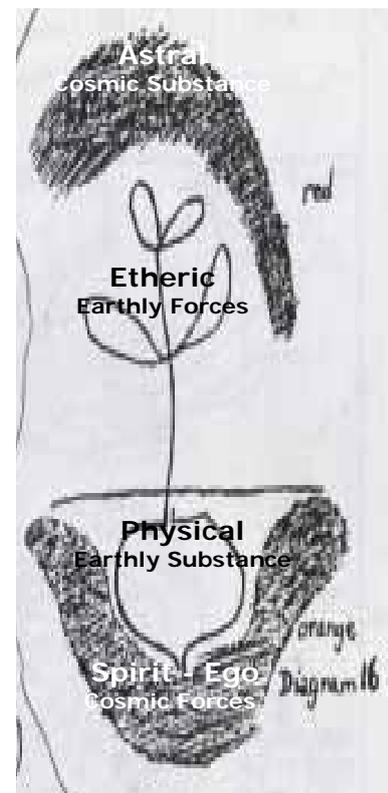
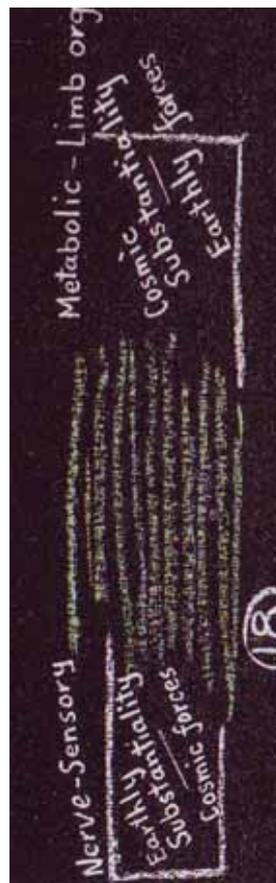
The first thing that strikes me about the Course, is that the Ethers are mentioned three times and each time as a side reference of a few words. At no time are they used as a primary reference for the manifestation of the life processes Dr Steiner is outlining. The primary references are the four primary energetic activities of Spirit, Astral, Etheric and Physical activities which accounts for about 1/3 of the text, while the second most referenced language are the Physical Formative Forces (PFF), expressed through the terms, Cosmic Forces, Cosmic Substance, Earthly Forces and Earthly Substance. This accounts for a further 1/3 of the text, and these terms are used mostly when RS describes the solutions for pest and disease, along with animal husbandry.

So somewhere along the road of the last 90 years, Biodynamic educators, have lost contact with the actual story of the Agriculture course, and headed off into 'something other' based solely upon the Etheric Formative Forces, (EFF) coming from the periphery. Exactly of what nature these things are is generally left very undefined and most often explained in religious terminology. What most people are sure about though is that they are not electro magnetic, yet like Dennis, they use electro magnetic (EM) phenomena, such as Cymatics, chromatography and crystallization, to describe them. To Dennis' credit he does not state they are not EM, given all of his references are. He leaves this hanging.

The story RS tells in the Agriculture course, when entered into fully, does make sense. It does however take one into studying the many medical lectures he left us, to provide a very thorough image of how the four main energetic activities manifest throughout life, expressed through the dozen or so layers of energetic activity that make up creation as we know it. The cornerstone image is that these four 'cosmic' activities are **always** present as the motivating influences at every level. There are thousands of Steiner medical practitioners throughout the world, who all agree on the basic worldview of the four energetic activities active throughout the several layers of manifestation. Within this greater and acknowledged framework, the Agriculture course and its unique language does make perfect sense. Somewhere the Biodynamic movement has 'missed the memo' and collectively wandered off into some odd paradigm of their own, stuck at the polarity stage of manifestation. Even though RS specifically told them to talk to the doctors.

Within the overall Steiner story, the present BD consensus, based upon the Ethers, is not wrong, however it is very incomplete. This 'Ethers only' approach provides a worldview based upon the fact that the plant kingdom is a manifestation of a physical body with an internalised 'living' etheric body. The Astral and Spirit activities are external and may or may not work from outside onto the plant, which appears to mean to some that they do not work at all. However this 'divorce' can not be fully realised as both are mentioned often as influences on plant growth in the course. The Astrality at least is given lip service by some 'moderns', when they change the story to the Astral being the Cosmic pole and the Etheric becomes the Earthly pole. The Spirit is completely lost in both versions.

This 'thought' - that because of the plants energetic configuration, we only have to deal with the Ethers down — provides the basis by which the Ethers become seen as THE 'driving force' in manifestation. Whereas in the medical view the Etheric is a simple expanding growth force, (as seen in tumor formation) with the direction of the species (the architects plan) comes from the Star based Spirit. All the information about the 4 Ethers is valid but only as expression of the higher activities. Many wonderful explorations of the Ethers and the Elements have been carried out over the years, so there is great detail about their workings, which appears to provide a meaningful theology, until it comes to practical applications. RS did not speak in this 'Ethers' language, in the Agriculture Course, and so any cross referencing of this language back to his practical suggestions, has to be 'assumed' and is highly speculative at best. The Ethers theory has to remain as a twofold story of Above and Below, Cosmic and Earthly, Expansion and Contraction, Calcium and Silica, as anything RS says about the Ethers in the course always has the Warmth and Light coming from above, and the Life and Chemical activities coming from below. Thus the polarised fourfold images used to describe 'the Agricultural Individuality' and diagrammatically presented in the 8th lecture in these two diagrams, where Cosmic and Earthly activities are fourfold and polarised, presents a massive problem, to the point where all the Ethers folk can do is 'set them aside', as stated by Thornton Smith.



I have gone into this 'Ethers' issue in my article 'The Etheric Formative Force Problem' and showed how 'the problem' stems back to Guenther Wachsmuth and Dr Steiner himself. Wachsmuth because of his still influential book "The Etheric Formative Forces in Cosmos, Earth and Man", where he put forward this Astral and Spirit less worldview. Dr Steiner did not help as he often talked of the 'Cosmic Ether' that comes from above, without any direct definition of what he means by this. Further reading provides the answer, that the Cosmic Ether is everything that comes from above. Meaning all the forces that come from the Stars, Solar

System and Earth Atmosphere, are a compound of External Spirit, Astral and Etheric activities, which then differentiate into their separate internal activities, when they come into physical manifestations. The Cosmic Ether therefore can not be translated directly into the Etheric. Yes the Ethers are secondary manifestations of these primary activities, but they are not THE source formative influences, the Stars and then the Planets are. The Ethers folk completely lose this part of the story.

One key part of this discussion is that many authors since 1924, (Poppelbaum, Lievegoed, Marti, Bochenmuhl and the Schiller papers) have made direct statements about the 'error' of seeing life as a simple expression of the 'Above' Ethers and the 'Below Elements'. Dr Steiner's story is much more complex. Yes it is a twofold story of 'As above So below' but it quickly becomes a fourfold story of four activities outside us, which manifests as the four activities inside us, at several different levels. The four external 'cosmic' activities stand behind all subsequent manifestations. So 'the Ethers folk' are not wrong when they outline how these primary activities, manifest within the Etheric body as the Ethers or in the Physical body as the Elements, just that it is a very incomplete representation of what Dr Steiner presented. This limitation then limits their ability to comprehend what he is saying, to the point where New Zealand's 'premier' BD education course does not study the Agriculture Course.

Which brings me back to Dennis Klocek. His book talks exclusively in the language of the Ethers, while using quotes usually ascribed to the PFF in a manner that suggests he has no inkling of their existence or relevance to Dr Steiner's story.

The part of his book that motivated me to writing though, is his description of the cow horn as an antenna.

So here is what Dr Steiner says, and then what Dennis says,

This quote is from the 1938 version of the course, as it is most easily accessed and out of copyright. The words in italics are my 'clarifications', remembering that we need to read this description as an expression of the lecture 8 diagrams of the internal organisation of the animal. His manner of talking about the role of the Astral and Etheric within the digestive processes, is very common in the medical lectures and forms the basis of several RS descriptions of illness, especially his comments on the working of Equisetum in remedying kidney problems, which relates to RS fungal solutions.

"Now following this trend, we can take a further step. Have you ever wondered why it is that cows have horns, while certain other animals have antlers? It is a very important question. Yet what science has to say about it is quite one-sided and based on externals. Let us consider why cows have horns. I said that the forces within a living organism need not always be directed outwards, but can also be directed inwards. Now imagine an organic entity possessing these two sets of forces, but which is unformed and lumpish in build. The result would be an irregular, ungainly being. We should have curious looking cows if this were the case. They would all be lumpish and unformed, with rudimentary limbs as at an early embryonic stage. But this is not how a cow is constructed. A cow has horns and hoofs. Now what happens at the points where horns and hoofs grow? At these points an area is formed from which the organic formative forces, *moving outwards from the metabolism*, are reflected inwards in a particularly powerful way. **There is no communication with the outside as in the case of the skin or hair; the horny substance blocks the way for these forces to the outside.** This is why the growth of horns and claws has such a bearing upon the whole form of the animal.

Things are quite different in the case of antlers. Here the streams of forces, *coming from the metabolism* are not led back into the organism, but certain of them are guided for a short distance out of the organism; there must be valves, as it were, through which the streams localised in the antlers (we can speak of streams of 'force', just as we can speak of streams of air or liquid) can be discharged. A stag is beautiful because it stands in intense communication with its environment by reason of its sending outwards streams of *metabolic forces*; by this it lives within its environment and takes up from it everything which works organically in its nerves and senses. Hence the nervous nature of the stag. In a certain respect all animals which have antlers are suffused with a gentle nervousness. This is clearly to be seen in their eyes.

The cow has horns in order to reflect inwards the astral *inspired Cosmic Substance* and etheric *inspired Earthly Force*, formative forces, which then penetrate right into the metabolic system, so that *a* activity in the digestive organism arises by reason of this radiation from horns and hoofs. In the horn, therefore, we have something which by its inherent nature is fitted to reflect *back* the living Etheric and Astral streams into the inner life organs. The horn is something which radiates etheric life and even the astral element. Indeed, if you were able to enter into the cow's belly, you would smell the current of Etheric-Astral life which streams inwards from the horns: and the same thing is true of the hoofs.

Now this gives us a hint as to the measures we may recommend for increasing the effectiveness of ordinary stable manure. What is ordinary stable manure really? It is foodstuff which the animal has taken in and which up to a certain point has been assimilated by its organism, thereby stirring into activity certain dynamic forces in the organism. Its main use has not been to increase the amount of substance in the organism, for after having had its effect, it is excreted. It has become permeated with Astral / *Cosmic Substance* and Etheric / *Earthly Force* elements.

The Astral / *Cosmic Substance* element has filled it with nitrogen-bearing forces and the Etheric / *Earthly Forces* element with oxygen-bearing forces. The substance which emerges as dung is permeated with these forces. Imagine now: We take this substance and pass it into the soil in some form or other. Thus we add to the soil an etheric-astral element whose proper place is in the belly of the animal, where it produces forces of a plant-like nature. For the forces which we produce in our digestive tract are of a plant-like nature. We should be extremely thankful that we get such a residue as dung, for it carries etheric and astral forces from the interior of the organism out into the open. These forces remain with it, and it is for us to keep them there. In this way the dung will act in a life-giving and also astralising way on the soil, not only on the water element in it, but especially on the solid (*earthly*) element. It has the power to overcome what is inorganic in the earthly element. Now what is passed over to the soil will necessarily, of course, lose the form it originally had when taken in as food, for it has to go through an inner organic process in the metabolic system. There it enters upon a phase of decomposition and dissolution. But it is at its best just at the point where it begins to dissolve through the workings of its own astral and etheric elements. It is then that the parasites, the micro-organisms make their appearance. They find a good feeding-ground in which to develop. This is why the theory arose that these parasites are themselves responsible for the virtues in the manure. But they are only indications of the condition of the manure. If we think that by inoculating the manure with these bacteria we shall radically improve its quality, we are making a complete mistake. Externally there may seem at first to be an improvement, but in reality there is none. I shall deal with this point later. For the moment, let us continue with the matter in hand.

Let us put manure just as it comes to hand into a cow-horn, pressing it full, and bury it at a certain depth - say 1 to 2 feet deep according to the soil which should not be too sandy or clayey. We can choose any spot where the soil is in good heart. Now by thus burying it with its filling of manure, we preserve in the horn that function which it would normally exercise in the cow's body, that is the reflecting of the *internal* life-giving and astral elements. Through the fact of its being surrounded with earth, all the currents of Etheric and Astral forces stream into its interior. These forces attract all the Astral and Etheric elements from the surrounding soil, and the manure contained in the horn becomes inwardly quickened with these forces in the course of the winter season when the earth itself is most alive. For the earth is most inwardly alive during the winter. All these living forces are preserved in the manure and thus there is a highly concentrated, life-giving manuring force in the contents of the horn. Then (in spring) the horn can be dug up and its contents removed. Those of you who were present at Dornach when last we made this experiment will remember that you were able to convince yourselves of the fact that when the manure was removed it was completely odorless. It was quite striking. The manure no longer smelt at all, though naturally it began to do so a little when it was mixed with water. This shows that all its odour had been concentrated and worked up within it. You have here a tremendous astral and etheric power which you can utilise by taking the content of the cow-horn after its period of hibernation and diluting it with water which perhaps should be slightly warmed. As regards quantities and dilution, I have ascertained by repeated observation that an area of about 1500 square yards (near one-third of an acre) can be served with the contents of such a cow-horn, diluted in about half a bucket full of water. The whole of the contents of the horn must be thoroughly united with the water. You must begin to stir it briskly round the edge of the bucket until a crater is formed in the middle reaching almost down to the bottom. At this point, suddenly reverse the movement thus causing the liquid to swirl round in the opposite direction. If you do this for an hour, the ingredients will become thoroughly mixed. "

Now Dennis' story—

Now we can return to the cow horn. There is a principle in electrostatics. Metal plates conduct charges, so I obtain two metal plates and hook the to a battery, a source of stored charges. Once the plates are hooked up to the battery, the stored charge flows from the battery to the metal plates and cites a charge on the metal plates. As long as I keep the battery connected to the metal plates, the charge will flow from the battery to the plates. The plates absorb and conduct the charge until they are charged, or saturated, so to speak, with the charge. Once they are charged, the plates create a field, or potential, between them. That field will register the amount of charge from the battery that the plates are able to hold. However, if I were to take the wire off the battery, the charge would flow back off the plates trying to go back to the battery. The plates will hold a charge while I have a constant power source going into them. This is what we do when we charge a battery in a car or tractor. When I take the charge away, however, the power wants to flow back out. To understand this, visualize blowing up a balloon. If you blow up a balloon, you get a charge, a potential or a force in the balloon that wants to flow back out when you stop blowing into it. If you open the end of the balloon the charge runs back out into the room. This is a useful picture for understanding capacitance.

Now, if I put something between the two plates to resist that flow, it is called a dielectric. Silica is a good dielectric. Then, when I put a charge into the capacitor again, the dielectric allows a greater charge to build between the plates (this happens for technical reasons that do not concern us here. The resistance of the dielectric has changed the capacity of the two plates to hold a charge. Now when I take the battery off of the capacitor, the charge will start to come off the plates, but the dielectric has caused a field to grow between the two plates that stores a greater charge. Therefore, if I take a plate and dielectric, multiply them, and pile them together, I get a device called a capacitor. A capacitor allows me to put a certain amount of current into it, but it'll hold a larger amount of current. If I make a capacitor with very thin plates of metal and very thin insulators, I can stack them uh get a strong potential field.

The thinner I make the plates, the more capacity the capacitor will have to hold a charge after I shut off the battery. It forms a capacity to store charge. A battery is fairly weak, but if I connect it to a capacitor, the battery creates in the capacitor a much higher capacity to develop power. The key here is that a capacitor is made of inner surfaces layered to accept and repel, accept and repel charges entering from the outside. Thus it builds up stronger charges from weak charges.

As an analog we can consider the protein structure of a cow horn. It has structure similar to silica, which is a dielectric. The protein layers in the horn continually receive very weak charges from the sunlight. Moreover, there are metals within the protein structure that strengthen the capacitance. When the cow walks out to pasture in the sunlight, her horn acts, in effect, as a capacitor on her head, building fields of energies that flow into her body.

This may seem farfetched, but the principle of the how all these charges are formed and built into our devices is also active in the organic world. Again, we get back to surfaces. In figure 6, we have a diagram of mineral mica. Mica is structured so that it is composed of silica plates with very fine metals dissolved in them. Mica, a natural capacitor, is composed of huge amounts of inner surfaces; dielectrics and conductors are sandwiched together in a pile. If I take that pile of surfaces and place it in sunlight, the light creates charges in the mica. When the light and warmth hit the rock face, a change takes place in the way the charges operate in that substance.

In a piece of mica, the actual energy is not in the device but in a field around it. That is where the capacitor stores the extra charge that is created.

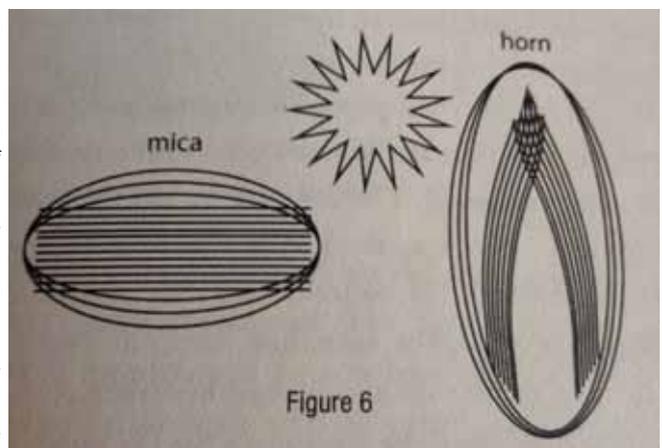
This is the principle behind many devices used in the world today. In the beginning, when people did not know how to manufacture capacitors for radio parts, they used mica as a capacitor. They needed ways of controlling and regulating electrical flows, and they turned to mica to do that.

Figure 6 shows a mica capacitor made of layers of mineral (potassium, iron, and silica) receiving light from the Sun, reacting, and creating a field around it. Now we come back to the cowhorn which forms as a result of skin processes in the cow that form sheaths of keratin as proteinaceous substance. The substance of keratin is similar to hair and fingernails. It gets compressed around a bony core, making layer upon layer after of proteinaceous crystalline structure that resembles the helical structure of a silicate. It has a very smooth round form, and the good ones take the form of a helix, or vortex.

The horn's form uses materials from the periphery, the tip of the horn, and moves them toward the animal. The form itself is an amplifier and a capacitor (see field properties of the cow horn on the right in figure 6) This means that charges can be built up within the layered structure of the horn. However, the form of the horn directs the charges one way, toward the cow. In terms of electricity, such an arrangement would be called a diode, which allows a charge to pass in one direction but not in the opposite direction. Such a device is used in a trickle charger, which can charge a car battery might without allowing the charge leak back out. The device that does this is called a diode. A diode is a very special kind of capacitor. It allows the charge to flow in only one direction.

Returning to the cow, her antenna is made of keratin, which is a helical siliceous-like material that receives sunlight and transmits it into the skin of the cow. The energy moves into layer after layer of tissues and is transmitted through the organism down toward the sea of blood in the digestive area. If we look at the structure of the intestines, we see they are layers of skin inside skin. The digestive apparatus of a cow is a big, organic capacitor that receives a "trickle charge" from the cosmos and streams it into the mass of organic, enzymatic food moving through the layers of the cow's digestive capacitor.

What happens to the cattle whose horns have been cut off? Here we can talk about fevers and infections. Typically, cows do not have the calcium forces that they need in their bodies. Those forces are used up in the formation of a fetus; we can see



this in the rings around the horn. When cows lack horns, the forces they need to regenerate tissues are not available. In such a case, when the muscles of the uterus expand, the calcium that cows need to give birth is compromised in her immune system. Then the cow can get an infection and die when she starts to give milk to her calf. This was rare in the past, but now you call a veterinarian, who gives the cow a calcium injection.

There are great mysteries here. As I understand it, the cow's horns are not for fighting but for sustaining life energies. Their purpose is to induce and transmit life and light into the mass of the cow through the membranes of the inner skin, down into the endodermal area so that the blood can receive light. Basically, cow stomachs are tremendous capacitors, constantly fed by forces from the periphery.

At the other end of the cow, you have another set of capacitors in the hoofs, which lock the energy of the cow in at that end. Between these two, you have a thermal nuclear chamber called a cow stomach, which is a fountain of life. A cow takes in grass, by volume some of the least nutritious food on Earth, runs it through the mill, and charges it with life. The microorganisms living in the cow's gut bathe in those life forces, and proliferate on the fermenting grass. The microorganisms change the fodder and permeate it with their own life forces. Then the cow siphons off those microorganisms, which are a rich source of protein for building the cow's body. Basically, the digestive juice of a cow is like the plankton that whales feed on.

Cows do not take the forces of life from the manure, because the so much life that they give to their food. We take that sacred cow patty and put it into the capacitor, the cow horn, and we do what alchemy would call a spagyric process. the joining of alpha and omega. That horn capacitor still works because it has the correct form. It is tuned to that product because together they are part of the whole process of the blood sandwiched between the digestive system and the nerve-sensory system. Manure is permeated with life. Then we put it back into the very organ that drew in life from the periphery. That is synergy, and that is then preparation 500.

The key quote that Dennis needs to address is - **There is no communication with the outside as in the case of the skin or hair; the horny substance blocks the way for these forces to the outside.**

It appears Dennis conjecture is a good description of the functioning of skin and hair, but not the function of the horn, as clearly stated here. There are four other points I have problems with (a) is that he presents the completely opposite conclusions to that presented by RS, suggesting the cow horn is a antenna radiating Silica forces back into the cow from outside (b) is his conclusion about calcium being connected to this (c) is that the digestive weakness is due to a lack of this activity from the front of the cow (d) is his comments about the hoof.

(a) appears fairly clear (b) RS connects calcium to the activity of the rear end of the cow, and the metabolic process in general. Thus Dennis' outlining of a nerve sense based silica process, as the reason for a metabolic calcium deficiency needs further explanation. (c) this 'issue' ties in with (b) as once cowhorns are removed, the process of 'raying back' the metabolic processes to itself, and thus compounding the power of the metabolism we find in the cow, is 'cut off'. The metabolic processes 'leak out' the front of the cow. Hence the diminishing of the calcium processes and the weaknesses Dennis describes. (d) "At the other end of the cow, you have another set of capacitors in the hoofs, which lock the energy of the cow in at that end. " RS indicates, and many trials have shown, that hooves can be used for making 500 ,as successfully as the horns, because they do the same thing. I take that Dennis is suggesting that because there is an inward process from the hooves and the horns, that there is a compression process occurring in between the two. Yet he is also suggesting the hooves have a 'blocking' function, while he does not suggest the same for the horns?

One can only surmise that Dennis's conclusion are a result of the meditative perceptive process he outlines throughout his book, which he does acknowledge is very prone to delusionary perception, if it were not for the help of the angels one contacts in ones sleep. They are drawn to oneself through ones questioning activity, and they will provide confirming truth to you the following day via something someone will say to you. I can only wonder what went wrong here?

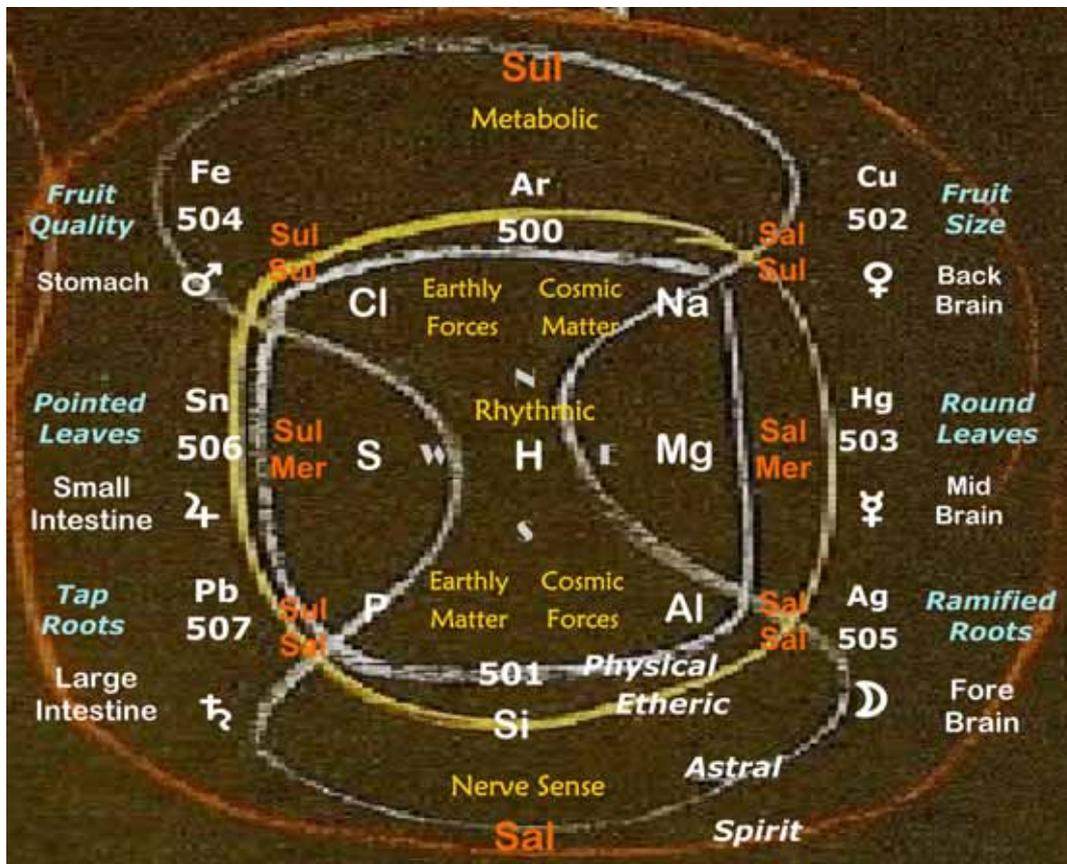
While this process is not unknown to me as a realistic experience, I like to keep RS texts close by, as a guiding reference to my 'awakenings', and in this case I can not see any correlations between Dennis's conclusion and Dr Steiner's description.

Dennis does provide a very rational and sequential argument, however it appears from RS statement that this is for the role of skin and hair. This is what makes his conclusion so 'dangerous' , for all the newbie

BDers looking for a coherent 'hero' , in the chaotic sea of present day BD theology. He is a very credible teacher, however his habit of not addressing what is said in the course, and why he sees the opposite, seems very strange, and hopefully, very confusing for his followers. Sadly I suspect this will become one more example of 'RS got it wrong', and why the course should be 'set aside'.

RS gave many lectures about the details of manifestation and the 'laws' that stand behind his insights. He called this 'Spiritual Scientific' knowledge and in the medical lectures he makes the comment that we must understand the right conceptual basis of the unseen realms, (occultism) so that we have an anchored base of understandings we can rely upon, when we venture into the world of the unseen (mysticism). Or we will be easily lead astray. Why else would he have bothered giving such detailed explanations, in his thousands of lectures, if he did not want us to use this conceptual framework. This framework was clearly outlined by Dr Lievegoed in 1951, and enlarged upon in my 'Biodynamics Decoded' and other efforts. Dennis uses Alchemy (along with Anthroposophy) as his constant reference. This is a reasonable thing to do, as RS's first medical lectures were given within the framework of Alchemical language, however he moved the basic threefold alchemical image into a further threefolding, which allows for referencing to the planets, metals, organ systems and biodynamic preparations. Dennis appears to have become somewhat 'limited' by the traditional 3 fold Alchemy image, while RS presents something much larger.

Dennis's emphasis on the meditative process is a cornerstone of Anthroposophy, and his efforts to bring these processes into Biodynamics are very valid, however surely his findings must be referenced back to what RS actually says, which I would have thought meant he, and all other BD commentators would talk in the language RS used in the Agriculture course. While there are many fine things about 'Sacred Agriculture' it is also a testament to the dangers of what has become of 'Anthroposophical Agriculture'. Without the coherent story, accepted by the whole of the Steiner medical movement, Biodynamics is presently a 'rudderless ship' where anything can be presented in its name. I see this as the source of its current reputation as a movement of 'faith and fairies', and a huge disservice to Dr Steiner's massive efforts to bring a conscious energetic science of Agriculture to the world.

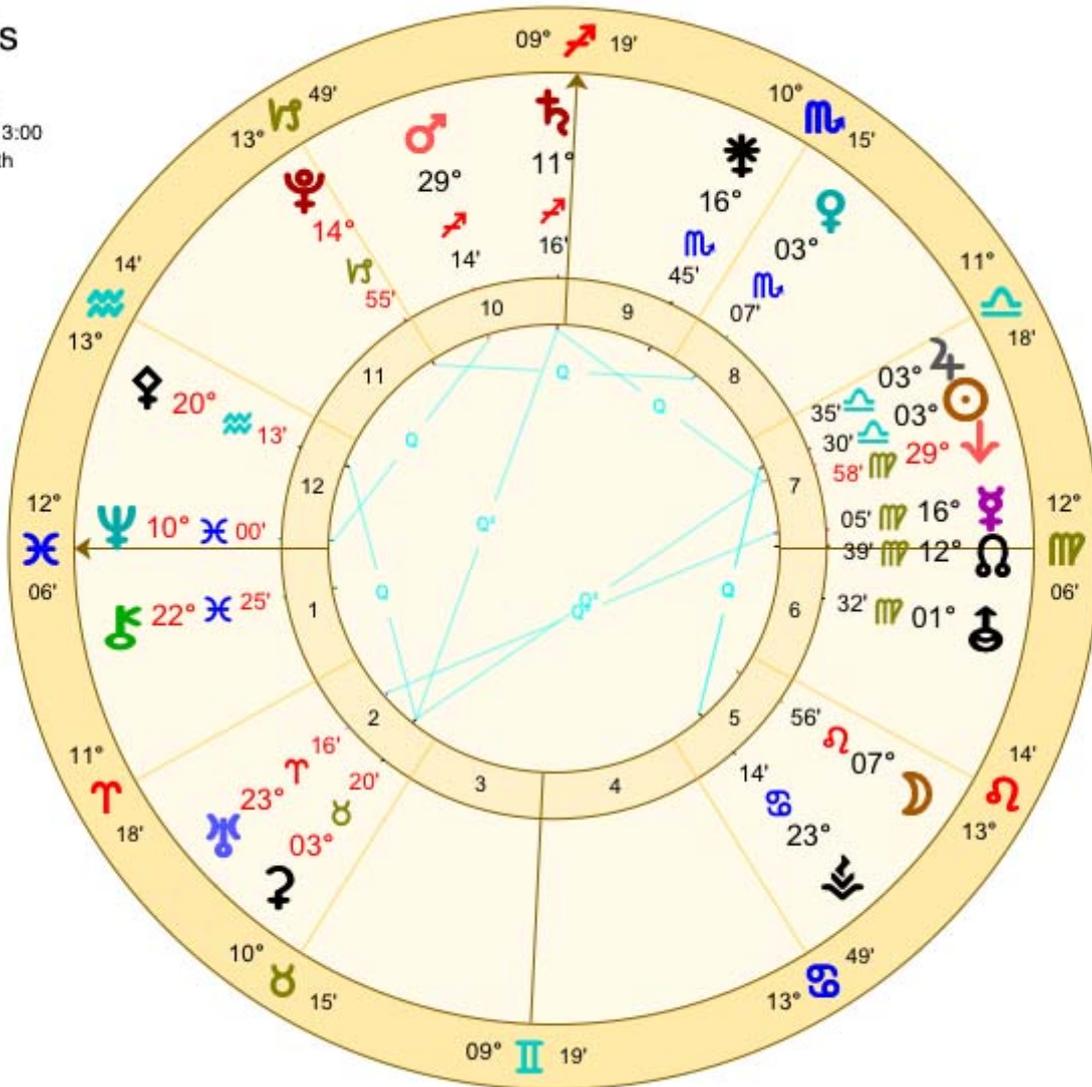


The Glenological Rosetta Stone

Based upon Dr Steiner's medical lectures

Transits

Event
 26 Sep 2016
 5:21:25 PM -13:00
 Havelock North
 Tropical
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This article is offered in the spirit of the time in which it was written.

The chart above shows a quintile - 5th harmonic / angelic influence — (1) Sun Jupiter, Saturn, Ceres, Pallas Athene, Vesta, along with quintiles between (2) Mercury Uranus, and (3) Mars Neptune and (4) Venus Pluto.

- (1) talks of a conscious common sense, very dedicated and leading approach to Agriculture and Earth sciences
- (2) talks of a sharp innovative fearless intelligence
- (3) Talks of acting for the higher 'idealistic' good
- (4) Talks of open hearted friendship based on trust in the good of all concerned