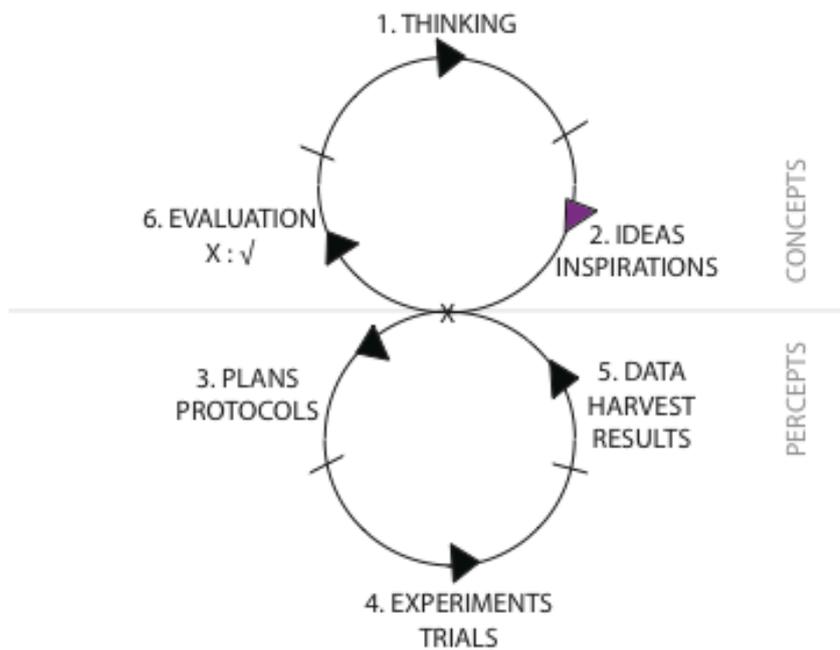
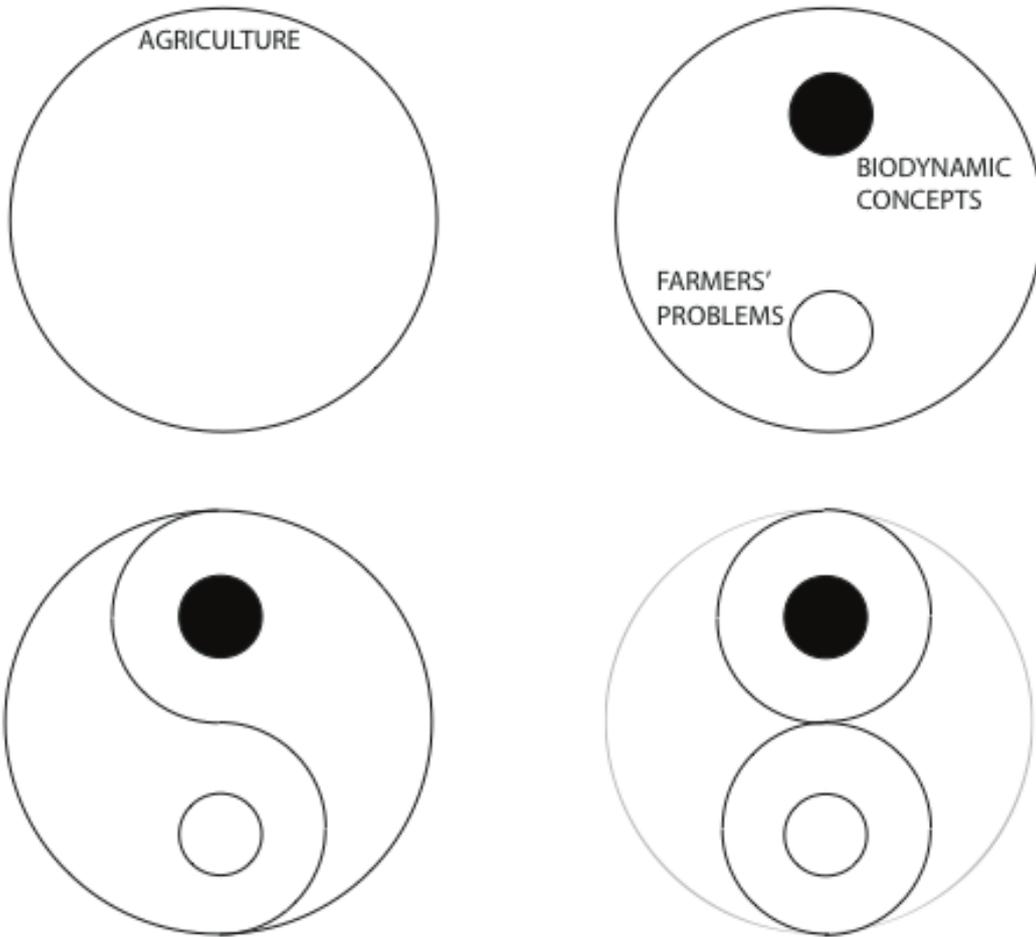


**To the Infinitesimal and Beyond**

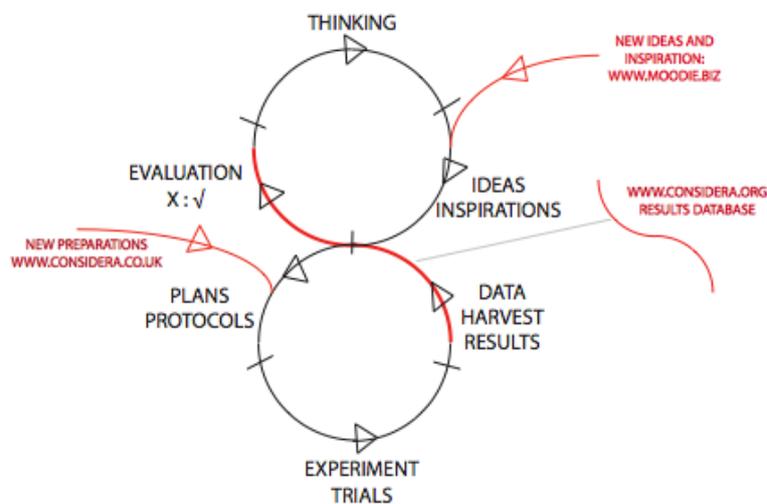


There is so much potential in biodynamics that seems not to have been realised: BD occupies a vanishing fraction of UK land. If we, as the UK BD movement, were asked to address issues like blight, or codling moth, or CCD would we be able to suggest what to use? With confidence? I suggest the answer to the latter two questions is essentially ‘no’ and that this is a large part of the reason that BD has not been seen as a viable option for most farmers.

So I put the BD toolbag and the farmers’ issues together – a cerebral set of lectures and a need for effective and grounded activity - to consider an ideal relationship between what could be complementary opposites. Since we are urged towards unity I considered them as one – the circle of agriculture – and then an old representation of a twofoldness that seeks balance – in the ying and yang – and then into the dynamic threefold lemniscate. This became explicitly animated – turning form to movement as a sevenfoldness: one follows the lemniscate around through six stages and a rhythmic double transition (point X) between inner and outer activity, thinking and perceiving, theory and practice, between mental and physical activity.

Starting somewhere, say at the top with *thinking*, one comes up with *images and ideas* as early hypotheses for addressing the farmers’ problems. To see if these are effective on the ground one has to experiment, to play, and to undertake trials. Thus one has to make the ideas practical in the form of an *experimental protocol*, which needs to wait for the right time of the year to become a *trial*. This then will provide *data at harvest time* and the outcome of this physical activity will then feed back to be *analysed* to see if things went as was hoped - or to learn other lessons. This analysis would be the basis for *rethinking* the problem and for going around the lemniscate again with the intention of improving upon what one has achieved so far. This iterative journey seems to me to be appropriate for realising more of the potential of biodynamics.

This ‘experimental lemniscate’ is not alive in the UK. Growers may use the BD tools but don’t collect data and report it for collaborative evaluation and education. There seems to be little creativity or inspiration coming in - the same old ideas are pursued by rote. It also seemed to me that much of the infrastructure for supporting this process was missing, so I initiated 3 interrelated attempts as shown in red below.



[www.considera.org](http://www.considera.org) collects the raw data from planting by the stars to see what actually worked for people, and the software and interface was then adapted for peppers. Although neither of these has really caught the public imagination, the use of the preparations has. This is a large database of what people have said has worked for them, structured as a *materia medica*.

[www.moodie.biz](http://www.moodie.biz) is a publishing business, primarily for translations. It has published ‘Hugo Erbe’s New Biodynamic Preparations’ and 27 of Enzo Nastati’s publications. This is a gold mine of ideas and experiences that have all been built upon the foundation that Rudolf Steiner gave in his ‘Agriculture’ course and in other works.

[www.considera.co.uk](http://www.considera.co.uk) makes these and other preparations and peppers available for trials.

This is all to introduce the fruits of this process and these initiatives. I would like to describe some of the new preparations, some of the thinking behind them and some of the results we have had.

I think we can classify the preparations like this:

- BD preparations as given and potentised (Kale, 502 for cows, Hahnemann)
- Those that are developments of the BD preparations (Sporangia, all 3 inputs)
- Seemingly unconnected preparations (Harmoniser-Purifier - *sidera*)
- Homeopathic Preparations (Ventage)

### **Potentisation**

I have written about the scientific debate surrounding potentised preparations and refer you to that essay ([‘Homeopathy for plants – yeah, right!’](#)) for the nuts and bolts of the debate, but I will press on as if it is not absolute madness to pursue what remains a heresy against the current orthodoxy.

Taking a different tack for this audience I would like to quote from Count Keyserlingk’s son Adalbert who wrote:

*“The most wonderful occasion was when Rudolf Steiner came into our classroom, his face alight with joy and said: ‘Now at last we are able to demonstrate the etheric, because of Mrs Kolisko’s work with smallest entities, and we can prove to anyone who wants to see that science can be taken further and can find its way out of the dead end of materialism!’ I shall never forget the joy Rudolf Steiner radiated as he said these words.*

*He then told us that from the beginning of the fifteenth century people had tried to enter more and more deeply into the dead matter of both the macrocosm and the microcosm, though they had no real aim in this. This had led to the division between belief and knowledge, with the spirit banished to the realm of belief and all things physical to that of soulless knowledge. It ultimately caused many people to be torn apart at the very core of their humanity.*

*Now, however, a beginning had been made to reconnect things of the spirit - the etheric being the lowest form of the spiritual – with physical matter. The consciousness of the scientist must also be part of the process. We were able to understand this world situation, both from the matter itself, from the method and the goal, and from the sheer joy in Rudolf Steiner’s eyes.*

*These things were to play a major role in many of our lives, for an event had happened in Mrs Kolisko’s institute. And in Rudolf Steiner we had seen an initiator who had had his suggestions understood and brought to realisation. He had shown a new way at a time when science had grown destructive.....”<sup>1</sup>*

And from Steiner’s, 'A Theory of Knowledge Inherent in Goethe's World View:

*“It has been supposed that the methods of inorganic science should simply be transferred to the organic. The methods applied in the former field have simply been considered as the only scientific methods possible, and it has been thought that, if a science of "organics" is possible, it must be so in the same sense as physics. But the possibility has been*

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<sup>1</sup> Adalbert Count Keyserlingk, ‘Developing Biodynamic Agriculture: reflections on early research’ (translation of ‘Erinnerungen an Frühe Forschungsarbeiten’ from verlag der Kooperative, Dürnau) p77-78 of my English edition.

*ignored that the concept of the nature of science might be far broader than the definition "interpretation of the universe according to the laws of the physical world." Even today [1886!] men [!] have not come to recognise this truth. Instead of seeking to learn what constitutes the scientific character of the inorganic sciences, and then seeking for a method which might be applied to the living world without sacrificing the requirements resulting from this inquiry, the laws discovered at those lower stages of existence are simply postulated as universal."*

I take it from these quotations in particular but from the whole body of Steiner's work that it is OK to question the assumption that physics is the fundamental discipline of our (scientific) culture, the final arbiter of reality and truth. And from the following quotations I take it that with Anthroposophy we are dealing with an alchemical world view in which the macrocosm and microcosms reflect each other:

*'It is easy enough to dismiss as nonsense the statement that human life is a microcosm which imitates the macrocosm. If for instance one refers to certain illnesses having a period of fever which lasts seven days it could be objected that whenever the fever corresponding to external phenomena occurred in nature, the fever ought to appear and run a parallel course; but the fever does not do this! Nevertheless it is true that the fever retains the inner rhythm even if its beginning and end do not coincide with those of the external event. This emancipation from cosmic events is almost complete in the case of man; it is less complete in the animal; while plant life is to a high degree immersed in the general cosmic life of Nature and also in its earthly surrounding.'* (Agriculture Course)

*'For every step in spiritual perception, three steps are to be taken in moral development.'*

*'What used to be done with alchemy can now be done with homeopathy'. One cannot transform something outside without making the change inside – be the change you want to see*

*As above so below*

*Know yourself and you shall know the whole world*

*Thy Will be done on Earth as it is in heaven ... forgive us our trespasses as we forgive those who trespass against us*

I would like to propose that there is a spectrum of techniques for potentizing, an idea that comes from Enzo Nastati's 'Foundations for a Development of Potentisation'. Defining one pole is a series of technical protocols which need to be gone through with procedural rigour. At the other pole there are few or no such procedures and the efficacy of the preparation relies solely on the moral development of the person involved. Nastati suggests seven levels of potentisation from electrical/mechanical reverberation of the liquids, through manual Hahnemannian succussion, biodynamic dynamization, and on to a series of other ways to be in harmony with the macrocosm via the mysteries of time and space.

The first pole is almost at home in the standard laboratory relying on sterility in the equipment and exact lab protocols. The other pole is marked by outer simplicity, moral development of the practitioner - inner purification. At this pole the technician approaches the lab bench like a priest to the altar: one must feel that 'not my will but thy will be done'. Here one is not trying to make a better pesticide that will 'make a killing' in the market but one is concerned with the evolutionary development of the kingdoms of Nature for whom we bear responsibility. Here is *moral technique* as one moves from being a creature to a creator.

It would seem wise to be clear with whom we are collaborating, both those 'below' and above us. Here we study pneumatology and then address the elemental beings – the new ones ready to be invited to work with us - and the entities of the plants who are the macrocosmic equivalent of the I for a human – as a real team.

The polar extreme of the sterile automated pharmacy is collaboration with the light of the macrocosm that has now become microcosmic, and this is the way that Enzo is teaching people now. That is why this talk is called 'To the infinitesimal *and beyond*'. I hope that going so far 'off piste' at a science conference - even if anthroposophical - has at least been interesting.