

Pacifica Journal

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Looking Back: Three Years of Activity in Asia.

Hans van Florenstein Mulder, New Zealand

Now that the first three years of my function as Representative of the General Anthroposophical Society in Asia have come to an end and I am about to start on the next three years, I would like to give an overview of what has happened in these years and what the direction for the next three years hopefully might be.

It all started when the General Secretaries of Australia, America, Canada and New Zealand discussed how they could focus more on the area round the Pacific and Asia. After having found many

emerging initiatives out of the work of Rudolf Steiner in this region, it was decided to hold an anthroposophical conference with the representatives of these initiatives in Manila in 1996. The next year this conference was held in Mumbai and a Waldorf Round Table conference for teachers was added. Each year the number of people attending the conference grew. Conferences were held in Thailand, Taiwan, Japan for an ever-growing number of participants. Smaller conferences based on Waldorf education were held in Hyderabad and Bangkok. These conferences metamorphosed into the first Waldorf teachers conference in Asia in Taiwan, 2005, and 2007 in Thailand, to serve as an ongoing professional development for teachers in the Asia-Pacific region. At the last conference in the Philippines, 2009, 300 teachers attended. The next conference is planned for Hyderabad in 2011. So along side the anthroposophical



Hans Mulder with members of the Anthroposophical Group in Kathmandu, Nepal.

conferences, held every two years, there is now—at the same time—the Waldorf teacher’s conference, also held every two years. The growing number of the teachers participating and people attending the anthroposophical conferences is a reflection of the very rapid growth of initiatives arising out of the work of Dr. Steiner.

The first activity was seen in the field of education. In various countries the schools have grown into institutions including high schools (India, Manila, Thailand, Taiwan and South Korea). Many teachers from other countries, including New Zealand, have given their support to the teachers of these emerging schools.

Then came the interest to know more about anthroposophical medicine and the International Postgraduate Medical Training (I.P.M.T.) to help doctors gain insight into anthroposophical medicine began. Led by Dr. Michaela Gloeckler, these I.P.M.T. conferences were held in the Philippines, India and Japan and will start in Taiwan in 2010. The interest in education and health came together in a number of Kolisko conferences all over the Asia-Pacific region. Kolisko conferences will be held in Hawai’i and New Zealand this year.

The next question came in the field of agriculture and horticulture. The interest in the biodynamic method of growing food has grown rapidly, particularly in India. After some years of giving introductory seminars in biodynamic agriculture, a three-year course in biodynamics in Taiwan for the Mandarin speaking world has now started. Participants come not only from Taiwan but also from Mainland China, Malaysia and Hong Kong. A similar seminar is planned to start in Mindanao, the Philippines, for the coming year. So we see a healthy development in the initiatives in many areas.

Inroads are also being made with a renewal of the arts through anthroposophy: eurythmy, music, painting, sculpture and art therapy are taking root and trainings are gradually being established.

And what of the interest in anthroposophy itself? The Executive in Dornach created the position of General Secretary for Asia, so that it would be possible to further the understanding of anthroposophy and facilitate the activity of the School of Spiritual Science. Over the last years the wish to know more about Anthroposophy has grown rapidly in many Asian countries. There are now countries where the number of members of the Anthroposophical Society is such that we are looking at the next step: How do we shape the structure of the Anthroposophical Society in these countries. To come to forming a picture how this can be done in the right and appropriate way, national conferences in Taiwan, Thailand and Nepal will be held in this coming year.

All this activity was made possible for the last three years through funds made available to me by the Anthroposophical Society in Holland. For the next three years the funds will come from the German Anthroposophical Society, the Friends of Waldorf Education, the Italian Anthroposophical Society, the Anthroposophical Society in Hawai’i, the Australian Anthroposophical Society, and the New Zealand Anthroposophical Society. I would like to express my deep gratitude to all who have made or will make my work and the work of anthroposophy in Asia possible. Updates on this work will be shared through Pacifica Journal, national Society newsletters, and Anthroposophy Worldwide.

International Kolisko Conference in Hawai’i--2010

Van James, Honolulu, Hawai’i

Hawai’i has an exceptionally healing environment due to its northern Pacific light, sub-tropic warmth, fresh sea air, salty ocean waters, pure artesian drinking water and rich, fertile volcanic soil. The vital life forces of the islands are abundantly supportive and sustaining, providing energetic, good health. In fact, Honolulu is reputed to be America’s healthiest city. The state government even encourages alternative medicine and natural health practices. Yet, there are no medical doctors in Hawai’i working out of anthroposophically extended medicine.



Michaela Gloeckler gave the keynote addresses at the 2010 Kolisko Conference in Hawai’i.

There are three Waldorf schools in the Hawaiian archipelago, and several charter and home-school initiatives inspired by Steiner education. For a state population of 1.3 million that is more Waldorf schools per capita than any other state in the union. And yet the medical equivalent of Waldorf education, Anthroposophic medicine, is not established by the practice of one single doctor.

This is one of the important reasons why an International Kolisko Conference in Hawai’i was so important. Although natural, traditional, eastern and various other kinds of alternative healing, not to mention allopathic medicine, are well assimilated throughout the islands, Anthroposophic medicine only just received its first real spotlight for five days in early 2010, with a gathering of 200 people from the local community together with folks from all over the world.

Eugen Kolisko, an Austrian medical doctor, worked closely with Rudolf Steiner to be the first school physician at



the original Waldorf school in Stuttgart, Germany. He specialized in preventative medicine with an eye for both the spiritual and physical development of the child and consulted regularly with teachers, even attending the faculty meetings. Kolisko conferences, established in his memory in order to continue this work,

bring together teachers, health practitioners and doctors to share concerns, research, and insights from the perspectives of each.

Dr. Michaela Glöckler, champion of Kolisko Conferences around the world and leader of the Medical Section at the Goetheanum in Switzerland, was the keynote speaker at this conference on “Reading the Needs of Children and Understanding the Stages of Human Development--Birth to Age 21.” Workshop leaders from Hawai’i, the US mainland, Philippines, Australia, New Zealand, and Europe joined participants from as far as India, Singapore, Japan, Columbia and South Africa. Everyone gathered at the Honolulu Waldorf High School’s new oceanfront campus and were welcomed by traditional Hawaiian chant, music and hula performance while partaking of a luau (traditional feast), the first of several exceptional Pacific fusion meals.

Each morning Ronald Koetzsch delivered announcements with a humorous slant, followed by Hawaiian singing led by Jocelyn Romero Demirbag. The conference leading thought, an aphorism by Rudolf Steiner, prepared the way for the morning lecture:



“Once in olden times there lived powerfully in the souls of the initiates the thought that by nature every person was ill and education was seen as a healing process that brought to the child as it matured health for becoming a true human being.”

Michaela Glöckler then described in her morning lectures how the latest research in neuroscience confirms much of what Steiner indicated at the beginning of the twentieth century about child development and early learning. This confirmation research has recognized, for example, such realities as emotional intelligence, the importance of relationships and love in education. For research suggests that even genetic substance is changed by means of the “T” activated feeling life. Smiles from a mother for her child and an engaged emotional life in old age can positively alter brain functions and behavior. From various perspectives, Michaela, pointed out how the teacher must become a healer and how the doctor must become a teacher. If one learns what one needs at the appropriate time then illness will not occur, and 75% of all illness is preventable. Each day the insights and wisdom inherent in the human being were described and delineated. A clear construction of the “piano” or instrument into which the child incarnates was articulated, year-by-year. For instance, year one: body control, standing, walking; year two: communication, speech; year three: inner space, thinking “I am I;” and so on, up to age 21. The depth and breadth of material brought by Michaela, the warmth of personal examples, touched everyone in the audience--doctors, therapists, teachers and parents.

Some of the workshop themes included: The Study of Man and the Teachers’ Meditations as a Source of Healing in Education; Understanding Development as the Basis for Helping the Child; Working with the Four Sheathes; Elements of Effective Discipline for Young Children Today; Sex Education in Waldorf Schools, Grades 4-12; The Waldorf Classroom as Therapeuticum: How does the Waldorf Curriculum Address the different Learning Styles of Our Students?; Pre-conception, Gestation & Birth. Artistic workshops included eurythmy, painting, form drawing, pastel drawing, geometric drawing, speech, and stone carving. The days were full and



Workshops at the Hawai'i Kolisko Conference included eurythmy.

even included excursions to local Hawaiian attractions.

In this unique place on earth where six times the number of people who live here pass through each year, a kind of circulatory system is created by means of the tourist trade. Hawai'i is like a heart in the mid-Pacific, pulsing with the influx and outflow of people, products, and services. If Waldorf education is to flourish within this dynamic organism into the future, it will need the benefits of an approach to healing that arises out of an understanding of the human being. What Eugen Kolisko strove to establish in the early twentieth century in Europe, the Kolisko Conference in Hawai'i strove to kindle in the early twenty-first century in the central Pacific. May this impulse increase a thousand-fold!



The Hawai'i Kolisko Conference venue was the new Honolulu Waldorf High School campus on the south shore of O'ahu.

Color at the Honolulu Waldorf High School

Van James, Honolulu, Hawai'i

In old Hawai'i, when a rainbow appeared in the sky, the people declared that a divine presence was near and that it was a sign of "heavenly footsteps" coming to light on the earth. Many cultures, including the Judeo-Christian tradition, see the naturally occurring spectrum of colors as a "token of the covenant between God and man," between the spiritual and the physical. Clearly, color is a bridge between our inner soul life and the outer physical world, for we say we are "feeling blue," "seeing red," behaving cowardly or "yellow," being "green with envy," "in a black mood," or "in the pink."

Rudolf Steiner, the founder of Waldorf education, said: "Color is the soul of nature ... and when we experience color we participate in this soul." Color is the emotional life of the natural world and if we can get beyond just looking at it as though it were mere gradations of gray to truly experience the wonderful visual sensations we call color we would then be intimately engaged with this living being, long referred to as Mother Nature, and more recently as Gaia—the living planet and the cosmos.

If we look into a Waldorf school classroom we see the deliberate and consciously considered use of color. Although not every Waldorf school is exactly the same in its choice of colors there is often a general consistency based on a response to the stages of child development and room function. For instance, in the nursery, kindergarten, and early grades, a soft, warm, pink tone is usually selected for walls and curtains because of

its gently active and supportive quality. Pink is a loving, innocent color, decidedly feminine in character. Therefore, it is a natural color choice for the daily embracing of this age group. The Waldorf classroom colors evolve from this warm, dissolved reddish tone in the early grades, through energetic orange-yellow around third grade, into the middle spectrum greens about fourth and fifth grade. It is here at the half-way-point of childhood that a kind of balance is achieved just at the onset of puberty. Green is the balanced color between light and darkness, and meets this age group in a wonderfully harmonizing way. From sixth grade on into the high school, various shades of blue domi-



Second floor courtyard of the Honolulu Waldorf High School oceanfront campus.

nate, and even lavender, lilac, and violet tones are indicated for the more inwardly active, thoughtful work of the upper school adolescent. However, craft rooms are often appropriately painted with warm colors, and spaces for eating are aided by appetite sympathetic golden-orange tones. The interior colors in a Waldorf school are meant to support the child's general phase of development at the same time as to enhance the educational experience for the particular grade level. Each classroom is a unique space for a specific age group and its activities. Therefore, each classroom wears a color appropriate to that space, the age of the students, and what generally takes place in it.

If one looks around at most state and other independent schools there is often a one-color-fits-all scheme, generally utilizing shades of institutional green. This is simply not the case in a Waldorf school. Another important aspect to the color environment in a Waldorf school is the transparency of color. The color treatment, called lazure, is not a standard industrial, flat paint but a medium and technique that involves several watercolor-like applications veiled over each other to create rather subtle hue variations as well as a translucent effect. The reason for this is that with a lazured room, one does not experience the boundary of the wall as abruptly as with the flat painted surface. It is as though one can "breathe" beyond the surface of the wall and not feel as constrained or bound by the room's walls. Waldorf schools,

hospitals and clinics, retirement homes and therapeutic communities, restaurants and shops, as well as private residences have used this lazure technique for its beneficial quality of making one feel less trapped indoors and giving one a sense of soul space. Here the "soul of Nature" can be more readily experienced, even if unconsciously. Steiner said that transparent color benefits the further evolution of humanity, whereas opaque color treatments do not. Plantcolors, as opposed to mineral and synthetic colors are yet another benefit.

External building colors can vary greatly from school to school and from geographic setting and cultural environment. Building colors also change with fashion or with what commercial paint manufacturers are selectively promoting at any given time. But over and above this the colors for the new Honolulu

Waldorf High School were selected with the following considerations in mind: a building for adolescents to learn and live in, the surrounding natural environment, and a unique aesthetic contribution to the local community. The oceanside campus site in East Honolulu has been renovated and upgraded to serve as the new home for the Honolulu Waldorf School's upper classes. Its exterior is painted in a peach color with accents in a contrasting ultramarine blue. Peach is a warm, nurturing, heart-felt color, inviting and accepting. It is a similar hue to that of the lower school buildings in Niu Valley and is a healthy, natural tone.



Second floor courtyard of the Honolulu Waldorf High School oceanfront campus.



Jake and Bella Tan, of the Philippines, give a seminar on early childhood in the Handwork Room of the Honolulu Waldorf High School.

In nature one sees nuances of this color in flower blossoms, sandy beaches, sunrises and sunsets. It is similar to the color that every newborn child reveals on the palms of their hands and the soles of their feet, no matter what their race. The dark blue trim is almost an exact complementary color to the lighter peach tone. It is a cool, reserved tone that expresses thoughtfulness, deliberation, introspection, and even devotion. It is a color that harkens to the sea and the sky. Although these two colors are strong in contrast, striking and bold, their combination is warm and welcoming, yet alert and wakeful. These are colors we trust will serve the high school students so they can meet their community and protect their environment with strength of heart, intelligence, and courage for the future.

Local and Universal Festivals:

What is Appropriate in Asian Waldorf Schools?

Yoshiko Koketsu, Kyotanabe, Japan

I have been researching the festivals of Waldorf schools and at the last two Asian Waldorf Teachers Conferences, in Taiwan and Thailand, I interviewed numerous teachers from different schools. Here are some of the results and I hope it will be of help in considering what are the appropriate festivals for us in Asian Waldorf Schools.

Festivals in the Waldorf Schools

Festivals have a very important role in Waldorf schools. The annual rhythm calls for our seasonal awareness and makes us feel something spiritual beyond our daily lives. Not only the children but also adults get the seeds of renewal through preparing and joining in the festivals. In the first Waldorf School in Europe there were four major celebrations: Easter in spring, St. John's in summer, Michaelmas in fall, and Advent in winter. These are also celebrated in other parts of the world where the religious and climatic conditions are similar. (These four festivals are referred to below as the original Waldorf festivals).

Questions Arising with the Spread of Steiner Education

These festivals are appropriate for the schools in the temperate zone and in Christian countries. But since 1919 almost 90 years have passed and Waldorf education has spread worldwide, and there are questions with regard to the transplanting of Waldorf practices. For example how do we think



Two exterior murals at the Honolulu Waldorf School were painted by 12th grade students as part of an independent art project.



Asian festivals, like this one at Sloka Waldorf School in Hyderabad, India, can be very colorful and action-filled.

about certain festivals in the southern hemisphere and in non-Christian or mixed-culture countries? Each school also must work with its own regional festivals and celebrations. These questions play into the character of the Waldorf Curriculum. Some fundamental questions relating to the curriculum are as follows:

~How much of the Waldorf curriculum is universally applicable and how much can and should be adapted to local cultural circumstances?

~How much of the Waldorf Curriculum is essentially focused on supporting actual child development and how much is there for external cultural reasons?

~What minimum constitutes the Waldorf Curriculum? What is the bottom line, below which a curriculum cannot in all honesty be considered Waldorf?

~In what specific or general, long or short-term ways, do the subjects and experiences of the curriculum actually support the child's development and how can this be observed and evaluated?

These questions can be translated into questions about festivals:

~How much of the Waldorf school festival content is universally applicable?

~How much can and should be adapted to local cultural

circumstances?

~What minimum constitutes the Waldorf Festivals? What is the bottom line, below which a festival cannot be considered Waldorf?

~What do the children get through the experiences of each festival?

Researching Festivals in Asian Waldorf Schools

Interviews were carried out and questionnaires were circulated between 2005 and 2007 at Waldorf teachers' conferences, and information from 18 schools in 13 countries was collected. Three types of celebrations were recognized:

- A) Celebrating local festivals
- B) Celebrating mainly original Waldorf festivals
- C) Celebrating both local and original Waldorf festivals together

These three types clearly show the questions about festivals in Asian Waldorf schools: to do festivals based on local, original Waldorf as universal, or to create a balance of both.

Some Thoughts About Celebrating Festivals in Japanese Schools

The following observations were gathered from four Japanese Waldorf teachers from different schools in Japan:



Music, speech, dance, drama, visual and performing arts are usually the vehicle for any festival.

a) It is important for us to celebrate the four original Waldorf festivals, even if we do so only on a small scale. We think these festivals touch the universal human soul. We are not dogmatic about these festivals, neither do we wish to easily change them.

b) We have discussed the question of the festivals since we started our school, amongst both teachers and parents. Before each festival we discuss the nature of the festival. What is the meaning of this festival? Is it OK to do it the same way as the year before? Can we change it in such a way? We always try to create the festival anew each time.

c) It is important to have reverence for the sacred, but we do not teach any religion. We try to find the universal meaning in the festivals based on Christianity or on old Japanese tradition. We try to find the essence of the festival.

We have researched and embedded the essence of each festival in Japanese culture. We celebrate each festival from the view point of Steiner, thinking about the connection between the human spirit and the natural world at the foundation of the festival, and it may be a good chance to think about festivals for our children's families.

As the above responses demonstrate, there is a clear striving to find an appropriate form and means of celebrating festivals in Japanese Waldorf schools.

Ryuhan Nishikawa, who is deeply involved in both Anthroposophy and Buddhism, said, "When we try to adopt Steiner education and plant it in Japan, we best try to do it through using the old wisdom that we have cultivated in Japanese culture, and not trying to rearrange the foreign culture according to our own. We need to examine which part is essential and universal

and which part is the Germanic tradition in what we call Waldorf education." (Nishikawa 2007)

In other words, it is important to examine what the essential, universal parts of Waldorf festivals are, and what the European, Judeo-Christian traditions are. When we look for the essential, universal aspect in a festival we do not change its character to suit local conditions but try to find this aspect in the old local wisdom. This means, we do not avoid the celebration of original Waldorf festivals because they are Christian festivals, nor do we automatically do the original Waldorf festivals just because they are done elsewhere, but because they are universal we can search out a third possibility in our own locality and let it bloom.

In the multi-cultural setting of North America schools have already taken this direction. One example is expressed by Nancy Foster, who has taught at Acorn Hill Waldorf Kindergarten in the United States for over thirty years. She says:

At our kindergarten our stated intention is to observe the Christian seasonal festivals in a way that speaks to the universal in the human being. We feel that "universal" doesn't mean to include everything, but reaching deeply to find the essence of the human experience in the cycle of the year. This striving is a process. We hope to create a mood of reverence, which can then be carried into each family's particular celebrations, whatever their religion or culture. (Nancy Foster 2004)

Some Further Thoughts

In Asian countries there are various climates. Within these different climates particular festivals are celebrated. Most Asian countries are non-Christian and culturally very different, even from each other. This requires great sensitivity and consideration when adopting festivals, particularly the original Waldorf festivals. Here are some keys from Martyn Rawson on this subject:

What is actually needed is time for a curriculum to evolve out of the local culture.

These questions are already being worked on to some extent but need to find a broader basis within the work of schools and teacher training.

1. We need documentation of good practice in Waldorf education in different countries.

2. We need to collect and review narrative content, stories,

fables, legends and myths that are typically told to certain age groups in different countries. Comparison would show what they had in common.

3. To find the balance between the culture that arises out of the spirit of the place and that which arises out of the spirit of the time is a challenge for every Waldorf school, no matter where it is.

4. Research is needed into ways in which the teaching approach and different activities within the curriculum actually work on the children's development.

5. Research is needed into the techniques and methods of individual child study.

6. We need to find better ways of bringing all these research questions into school

based study in ways which enhance the on-going process of educational development. (Martyn Rawson, 2001)

There are many ways to think about and create festivals in Asian schools. Let us try to collect the information of the various celebrations of each school, to think about the essence of these festivals or what the educational meaning of it is for our children. We Asian teachers always need to think about each festival and examine the essence of it in order that we may find out the educational meaning of it. Our viewpoints are often inconsistent, so we need to consciously pursue our task to unlock the essence and purpose of festivals in Asia today.

I would very much appreciate that you share new information with me concerning your school festivals. Please contact me with any insights you may have on this theme of local and universal festival celebration in the Asian Waldorf schools.

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Geomancy Around the World

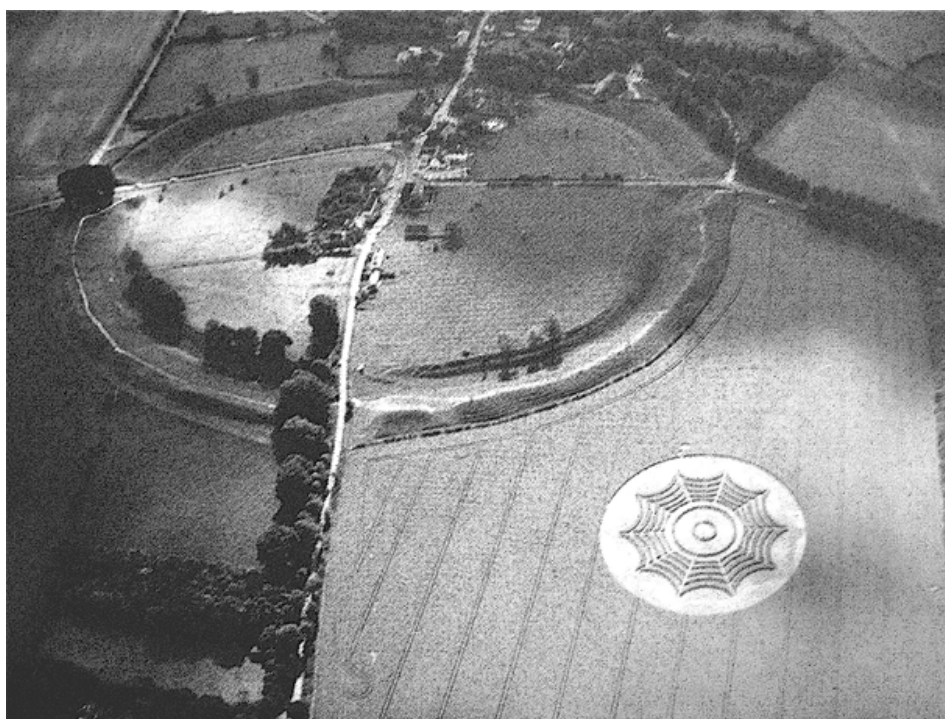
Chartier Emmanuelle, Georgy Aurélie, Metivet Elise and Waliszek Anne Sophie

Geomancy is often misunderstood. The word geomancy comes from the Greek "geo" standing for earth and "manteia" meaning divination. It could be translated as earth divination. Indeed, geomancy is a very old divination method. From here we got two different interpretation of the word. On one hand, we got geomancy as one of the most powerful divination art. An art use to read you future through the casting of stones or sols in the air and the studying of the way they would fall on the ground. As they fall

the element could take 16 different shape. Each of them would be drawn by 4 dotted line, even or uneven. On the other hand, as the word geomancy remained, the practice changed. Nowadays, geomancy is better known as a way to found and harmonize earth inner energy. According to Marko Pogacnik, Earth is a living soul which has its own feelings and thoughts. Our planet is made of many elements such as water, air, plants, stones... Its the earth itself which has place them on its

surface and those elements balance each other. When human being built something, say motorways, artificial lack, rail... this balance is broken and the place is upset. Those upset places release

negative energies called geopathicstress zone. And if a living beings stays to long in a geopathicstress place it can affect its health, causing diseases, sleeping disorders etc... This is where geomancy comes in, as it will be use to heal the earth and through this, heal the living beings living in the upset area.



Crop Circle beside ancient megalithic monument in southern England.

We precisizing that we have focus our work on the second “meaning” of geomancy.

The word geobiology comes form “geo” meaning earth and “bio” standing for life. Geobiology is known as the study of the effect of environment on the human beings. Richard Benishai, is a member of the dowser’s European association (we will talk more about Mr Benishai in the second

part) He is specialised in geophysics and telecommunication. As for Mr Benishai, geomancy could be seen as the ancient term for geobiology. Both of those terms represent more or less the same practice though geobiology seems to comprehend more than geomancy. Mr Benishai explains that when geomancy is focused on the earth healing process, geobiology focuses on the healing process of human through the healing of the earth. Moreover, Geobiology pay attention to the inner earth negative energy as well as the negative energy surrounding us on the surface of the earth. Those energies usually comes from mobile phones, TV, Internet... The aim of the geobiologue is to found the geopathicstress point and

rebalance the energies in order to get back in a balance positive energy. Mr Benishai explain that it is scientifically proves that negatives energies affect the electromagnetic field of our cells, that it devitalize our body while weakening our immune system. According to Dr Hartmann, “ diseases appears according to the place we live in”. So before healing the body you need to heal the place.

Feng Shui stands for Wind and Water. It is the Chinese practice of geomancy and exist for about 6000 years. It’s known in occident for only around 20 years. Since then, it has became really famous all around the world. The aim of Feng Shui is the “well being” of human. It could be define as a “habitat acupuncture”. Its practice is really close to geobiology. Along as seeking for the geopathicstressed zones feng shui has principles of it’s own. Fen Shui is based on the fact that the universe as whole is made of 5

major elements : Fire, Earth, Metal, Water and Wood. Those 5 elements are bound to each other.

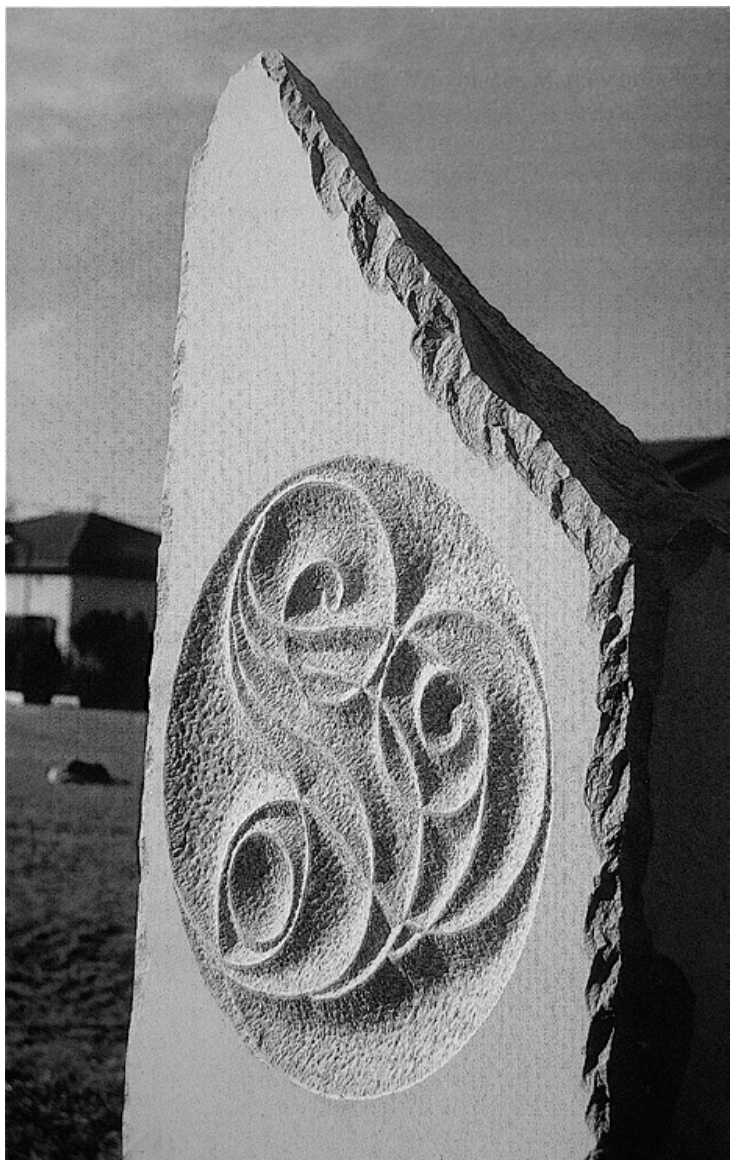
(Source : <http://www.add-fengshui.com/feng-shui/feng-shui-principes.htm>)

An other important principle of Feng Shui is the Ying and Yang. Those two forces complement each other as each of them got its own action. Ying is associate to the moon and the feminine side of nature while yang represent the sun and the masculine side of nature. None can be without the other, they complement each other and balance the energies of the planet. If their is too much of this force it destroy the other one. Fen Shui is about balancing and harmonizing the Ying and Yang. A lot of people use fen shui to build or arrange their home in order to improve their lives.

In order to practice geomancy many different tools are needed. As our work is based on Marko Pogacnik work we are going to present and explain the tools he

uses. But let’s start with a fundamental step that is needed in geomancy, geobiology and Fen Shui.

The basis of any work remotely related to geomancy is Dowsing. Dowsing is fundamental as it is use to identify earth energy. Mostly known as a way to found underground water stream dowsing can help you found an object or a person. It is the energy broadcast by an element that is felt by the dowser. Once you found, say, the negative energy of a place (a geopathicstress point) you can found out about how to rebalance the flow into a positive energy. Dowsing use rods, wood wands or pendulums as tools to connect with the earth energy. But some really sensitive pesos don’t even need tools o feel the energy and some others can even found energy from a distance. Also when seeking for the spot it is important to stay highly focus on the object of the research. We can speak about “defocusing” meaning that your mind is set on only one very thought. In order to rebalance an upset place you can use many means such as Lithopuncture also known as earth



Cosmogram on lithopuncture stone by Marko Pogacnik.

acupuncture. This method involves the positioning of standing stones on the geopathic stress points. If the place does not permit us to place a standing stone then you can place a bronze pavement or wooden poles. For those stones and bronze pavement to have an impact on the earth cosmograms are carved in their surfaces. As for the poles, it is the poles themselves who are placed so as to shape the cosmogram. Cosmograms are drawings that are made to communicate with the

consciousness of the earth and to give a piece of the spirituality of the place to the stone. Also a cosmogram has got a spirit of its own and it has a relatively autonomous activity within a given environment. You can also encounter zoograms, which are cosmograms shaping an animal. Those drawings bring with them the soul and energy of the animal it represents. A visualization work can be used to calm down a place for a while. For visualization work only last till the end of the exercise.

Visualization is based on imagination. You have to visualize the way of healing the place that is upset. For instance, a lighted tube around a motorway. Along with this visualization work you can do holographic exercises which are movement that give more energy and bring a rhythm to the visualization. You can also sing or talk in the same rhythm. Finally, we can add labyrinths. Even if they are more about a meditation work and a spiritual journey, they are an interesting tool for people who

wants to calm down and get to focus on their inner feelings. It's also a way to workout your right brain: all your emotions and imagination. Places, Events, personality evolved in geomancy and different points of view.

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- http://www.britishdowsers.org/whats_on/international_dowsing_group.shtml

Official website of the British Society of Dowsers

- <http://web.ukonline.co.uk/ianto/DowsingNews.htm>

Ian Pegler's website

- <http://www.radiesthesiargentina.com>

Official website of the Argentinian Dowsers Association

- <http://www.geomantica.com>

Official website of Alanna Moore

- http://www.geopathic-stress.info/index_files/geostress3.htm

Alanna Moore's website on geopathic stress

- <http://www.markopogacnik.com/life.html>

Marko Pogacnik official website

- ht

[tp://www.steinerbooks.org/n.php?id=242](http://www.steinerbooks.org/n.php?id=242)

Marko and Ana Pogacnick school of geomancy's website

- <http://www.geobiology.co.il/>

Richard Benishai website

- <http://pagesperso-orange.fr/gilbert.christmann/Sourciers%20et%20geobiologues%20references.pdf>

List of the Geobiologists and dowsers in Europe

- <http://www.sgeurope.org/>

Other list of Geobiologists and dowsers in Europe

- <http://www.megalithic.co.uk/>

map showing where the labyrinths, stones circle and erect stones are in Europe

- <http://thegeomancer.net/firms.com/>

Debra Jones's website on Fen Shui

- <http://www.lillian-too.com/>

Official website of Lillian Too

- <http://www.add-fengshui.com/>

Agnès Dumanget's website, She works with Lillian Too and she is a graduate from the Malaysian university of Feng Shui

- <http://www.espacefengshui.com/>



Rangoli is a colorful Indian visual art that acts as a temporary geomantic construction.



ODIN 2009

Michael Burton

(i) The background

The background to all
is this disintegrating earth,
though some there be
who speak of renewal.
Death or renewal -
of which shall I write?
One is in all things;
the other deep-hidden.

For miles I have ridden
and never alone.
Two companions go with me;
each bring me grief.
At my left hand rides one
who mocks the world's wonders;
at my right, dark-shrouded,
the nameless shadow.

I was charged to be strong;
I was charged to be wise.
But dark is my conscience,
leaden-weighted.
Wherever I wander
I see death and forgetfulness.
And in me as well
the shadow sits.

Shall I write of redemption?
Shall I write of love?
What can I say
in my sinful state?
The shadow beside me,
stern Fate, the spoiler,

lies waiting at all times -
a snake in the grass.

(ii) Salt

While still in the High Lands
I was charged to be poet.
They said, "Have no fear
and follow your heart!"
But all has been marred
by meddlers, mischief-makers.
See how I blame them
when I know it's myself!

What shall we do
with salt that's lost flavour?
Useless, good only
to be trampled underfoot.
And the horses' hooves
are hammering upon me,
and the wheels of the wagons
roll me in the dust.

And I have to get up
as if nothing has happened
with pain in my conscience
and pain in my limbs.
Now no more poems
on the death of love.
We will stand again, sing again,
greater than before!

Ah, but where is the singleness
of clear vision?
Nothing is so needed
by the children of earth!
The one on my left
gives a shrug of his shoulders;
the face of the other
is dark as the night.

(iii) Bread and wine

Few there be
who know Love's largesse,
who remember the mystery
of bread and wine.
I, who have sat
at the King's marriage feast,
now spend my time begging
beyond His gates.

My thirst was insatiable;
my hunger gnawed me.
And I took the things

that I could get.
They were not bread;
they were not wine.
They were simply the things
that I could get.

I still had the longing
but I lost discernment.
I both forgot
and did not forget.
The victim of every
crooked salesman -
how many there must be,
just like myself!

Salvation to the earth
shall be through beauty.
For this to take place
she must be discerned.
Every advertisement
shows only her double.
Every base urge
is done in her name.
See through the mist
the reddening dawn.
See in the dewdrop,
entire, the world.
In the heart is a place
where Nature speaks softly.
If this has been lost
you must find it again.

(iv) On the day I set forth...

My uncle the baker
and my uncle the wine-maker -
both gave their blessings
on the day I set forth.
I rode all that night;
I crossed the dark river.
I handed my fee
to the one on the shore.

And I drank the draught
of deep forgetfulness.
For only so
can we bear to be here.
But slowly the memories
of my homeland awaken;
slowly my mind
and my heart become one.

Riding, riding,
weary and wounded -
never weakening,

ever strong.
I cannot keep doing this -
but I keep doing this.
All you can do
is do what you must.

And closer I come
to the place that awaits me.
I share sweet bread.
I drink new wine.
My bones are old
but my heart is lightening.
A time will come
when it will know peace.

And these companions of mine
are grafted to me.
I do not fight
against them now.
In fact I am learning
to work alongside them,
for each of them
is a piece of myself.
Yes, each of them -
a piece of myself!

(v) The future

What will happen
when the oil runs out
and the scale of the bank fraud
at last is revealed?
What will happen
when the winds of heaven
blow down the towers
we've so proudly up-reared?

Some say salvation
is from flying saucers.
Some say salvation
does not exist.
I say it is we
who create all that happens.
May more of us waken
to sail God's ship.

And whatever will happen,
this soul will be faithful.
There will be much woe
but it won't be the end.
We endure, we grow,
we become creators.
To our hands is charged
the healing of earth.



NEWS

Nicanor Perlas Runs for Philippines Presidency

Cultural and social activist, hands-on threefolding expert, former biodynamic farmer, anthroposophist and winner of the “Right Livelihood” award Nicanor Perlas has announced himself as a candidate for president of the Philippines, the East Asian republic formerly colonized by Spain, and, from 1899 to 1946, by the United States. A nation of 90 million people living on three island groups, with millions more overseas, the Philippine people have been known for a special spirituality, but their society has been plagued in recent decades by political cronyism.

Exiled to the USA under the Marcos dictatorship, Perlas has worked with the Rudolf Steiner Institute, Think OutWord, and many other groups around the world.

He is known for his insightful activism, and during the 1990s he led the successful effort to have a threefold or tri-sectoral view of society embedded in the Philippine national plan for the 21st century. In recent years he has worked on the regional level in the Philippines encouraging partnerships of activists, business people and government officials, and most recently he has turned attention to the renewal of cultural and spiritual values in the Philippines. In announcing his candidacy he took note of the need for non-traditional candidates to enter the political arena and bring with them the best standards of the whole society and a commitment to real change. His campaign website includes a video speaking to youth about creating peace. (ASA Newsletter)

Up Coming

April 9th -17th, 2010 *Painting with Plant Colours*

Painting Week for English Speakers at the Goetheanum Painting School

Theme: A way of approaching Rudolf Steiner’s Training Sketches for Painters inspired by Gerard Wagner’s Colour and Painting Research

Details: www.paintingschool-goetheanum.ch

Contact: Caroline Chanter, Malschule am Goetheanum, Brosiweg 41, CH-4143 Dornach, Switzerland.

E-mail: c.chanter@bluewin.ch

May 14th -16th Meditation Workshop

With Arthur Zajonc and Carina Schmid

Exact venue in New Zealand to be announced

Contact : suesimpson@clear.net.nz

July 2nd - 6th Anthroposophical Society Conferences

Taikura Rudolf Steiner School, Hastings, New Zealand

Contact : suesimpson@clear.net.nz

July 10th – 14th International Kolisko Conference

St Peter’s School, Cambridge, New Zealand

Contact: waldorf@clear.net.nz

Hans Florenstein van Mulder, General Secretary for the Asian Region of the Anthroposophical Society will be in Singapore and Indonesia in March, followed by Switzerland, for meetings at the Goetheanum. After Switzerland, the Philippines, Taiwan, Hong Kong and Nepal will be visited before returning home to New Zealand in mid May. Emphasis in the coming three years will be on facilitating country anthroposophical conferences in Asia. This was a decision made at the delegates meeting in Manila. The following conferences are in the planning for this year 2010: Kathmadu, Nepal, May 1-2, 2010.

Taiwan, July 23-26, 2010

Bangkok, Thailand, in August.

International Postgraduate Medical Training / IPMT

for Doctors and Medical Students:

April 21st – 28th, 2010 Nan Tou / Taiwan

April 29th – May 05th, 2010 Nagano / Japan

May 07th – 14th, 2010 San Francisco Area / USA

July 14th – 20th, 2010 Brisbane / Australia

July 23rd – 30th, 2010 Lima / Peru

August 01st – 08th, 2010 Odessa / Ukraine

August 08th – 15th, 2010 Dornach / Switzerland

August 15th – 22nd, 2010 St. Petersburg / Russia

August 22nd – 29th, 2010 Krummau / Tschechien

October 05th – 12th, 2010 Havana / Cuba

December 12th – 19th, 2010 Bangalore / India

Connecting with Today's Children

Healing body, soul & spirit

INTERNATIONAL Kolisko Conference



An International Kolisko Conference for teachers, medical practitioners, health professionals and parents.

10 – 14 July 2010
St Peter's School,
Cambridge, New
Zealand

Presenters

Dr Michaela Glöckler (Swiss)
Florian Oswald (Swiss)
John Cunningham (USA)
Annette Brian (Australia)
John Angus
Dr David Ritchie
Sue Simpson
Dr Michael Sargent
Dr Ruth Baker
Joce Freeman
Mary Willow
Robyn Ritchie

This conference is about
understanding the OTHER

- inter-recognition,
- inter-acceptance
- inter-dependence
- empathic relationships.

We will explore

- anxiety,
- social withdrawal
- hyperactivity

in children, with lectures, art
work, discussion and work-
shops that are practical on
how to help.

Conference Information

Artistic experience (9.15-10.30am)

These facilitated groups give the opportunity to experience the day's theme through art.

Workshops (2-3.30pm)

In the workshops the theme of each day will be explored and addressed. Allocation will be in order of registration.

Conference fee

NZD\$50 inclusive of all meals (breakfast, morning & afternoon teas, lunch and dinner) as on the programme and accommodation.

Registrations

Every participant must fill out a registration form by 1st May 2010 to be eligible for a \$50 discount.

Accommodation

This is in students' rooms and ranges from single bedrooms to double and single cubicles within a dormitory - all within large boarding houses with shared bathrooms.

There are only 300 beds so a reduced fee without accommodation and breakfast will be available once the accommodation is filled. Please select this option on your registration form if you wish to take advantage of this. Once accommodation is full you will be notified and will need to find own accommodation.

Transport

To get to St Peter's College you will need to provide your own transport or travel by airport shuttle from Hamilton airport to get to the site.

Class lessons

Attendance only for those who are a member of the First Class of the

School of Spiritual Science. Please bring blue card.

Flights

Direct connections to Sydney and Brisbane; Auckland, Wellington, Christchurch and Palmerston North.

Dr Eugene Kolisko (1893-1939)

The first Waldorf School
Doctor.

Eugene Kolisko worked closely with Rudolf Steiner extending health practices consistent with the soul-spiritual nature of the human being for school age children. He wanted to work in close contact with teachers and truly understand the learning processes of children. He settled in England in 1936. He left an important legacy for the school and the medical movement which Kolisko conferences seek to explore. Kolisko conferences throughout the world are for Doctors, Nurses, Therapists, Teachers, Educators and Parents.

St Peter's School

The venue St Peter's School is one of the leading independent, co-educational boarding secondary schools in New Zealand. Situated on 100 acres of park-like grounds



near Cambridge (15 minutes' drive from Hamilton City), St Peter's has a 'smoke free' policy. Therefore, smoking is not permitted on the School campus. Accommodation ranges from single bedrooms to double and single cubicles within a dormitory - all within large boarding houses.



Each boarding house is self-contained with shower/bathroom areas and a common room - furnished with television, DVD/video and couches for leisure. Common rooms also contain a fridge, microwave, toaster and tea/coffee making facilities.

Registrations to:

Kolisko Conference
c/o Edith van der Meer
130 Priestley Tce
Napier 4110

Sponsored by:
Weleda Charitable Trust

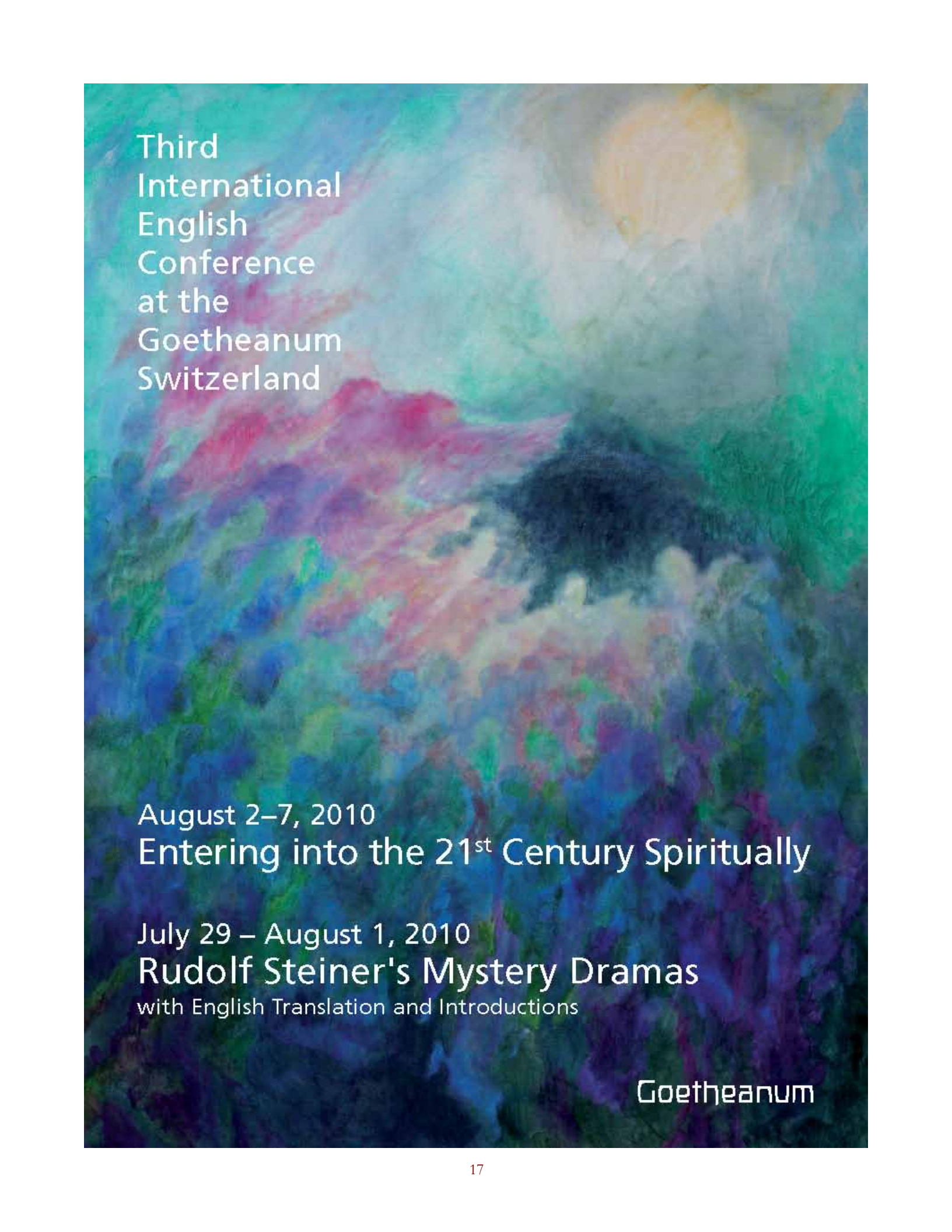


Conference Organised by

Medical Section in NZ

Federation of Steiner
Schools in New Zealand

Pedagogical Section in NZ



Third
International
English
Conference
at the
Goetheanum
Switzerland

August 2–7, 2010
Entering into the 21st Century Spiritually

July 29 – August 1, 2010
Rudolf Steiner's Mystery Dramas
with English Translation and Introductions

Goetheanum

Rudolf Steiner's Mystery Dramas

July 29 – August 1, 2010

"There is no such thing as development in general; there is only the development of the one or other or third or fourth or thousandth person. There have to be as many developmental processes as there human beings on the earth."

Rudolf Steiner, 31 October 1910

Thursday July 29	Friday July 30	Saturday July 31	Sunday August 1
10:00 – 11:00 Introduction to the Mystery Dramas by Herbert Hagens			
14:00 – 22:30 The Portal of Initiation Die Pforte der Einweihung	14:00 – 22:00 The Soul's Probation Die Prüfung der Seele	14:00 – 21:30 The Guardian of the Threshold Der Hüter der Schwelle	14:00 – 23:00 The Soul's Awakening Der Seelen Erwachen

A century after the premiere of the first Mystery Drama in Munich, Germany, and one year prior to the 150th anniversary of Rudolf Steiner's birth, all four Mystery Dramas are being performed in an entirely new production by the Goetheanum Stage. A simultaneous reading of the plays in English will be provided during the July 29 – August 1, 2010. Herbert Hagens will give daily lectures about the plays for participants of the International English Conference.

A Special Invitation to Members of the Anthroposophical Society

The Goetheanum is now offering members of the Anthroposophical Society tickets at special reduced rates (approx. 30% reduction).

Early-Bird Discount

Non-members of the Anthroposophical Society who book tickets before March 31, 2010 can purchase them at the early-bird discount rate. (25% reduction).

Tickets and Information:

Website: www.goetheanum-buehne.ch/3366.html

Phone: +41(0)61-706 44 44

Fax: +41(0)61-706 44 46

Email: tickets@goetheanum.org



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Indian festivals often include the creation of elaborate form drawings called Rangoli. This one was done in celebration of Diwali, a festival of light, at the Sloka Waldorf School in Hyderabad.



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"All knowledge pursued for growth and ripeness within the process of human ennoblement and cosmic development brings one a step forward."

--RUDOLF STEINER