



Long live the Bee

Agriculture Conference 2014

DAS GOETHEANUM

WOCHENSCHRIFT FÜR ANTHROPOSOPHIE
ENGLISH EDITION

HOW DID RUDOLF STEINER WORK?

Is it possible to understand and be inspired by Rudolf Steiner

by looking over his shoulders while he is working?

From the bee lectures of 1923 to the Agriculture Course 1924.

The workers and craftsmen who were building the Goetheanum asked Rudolf Steiner whether he could run the daily education sessions himself. They suggested doing so in the morning because in the evening they were likely to fall asleep. And so it came about. When he came to speak about bees for the first time on 10th November 1923 he addressed the issues which we are so familiar with today. Firstly, that bees are endangered and if we are not careful they will die out in a hundred years. Secondly, bees create relationships and can tell us much about the mysteries of nature. Thirdly, that there is a deep inner connection between human beings and bees. In later lectures it becomes clear that he is referring to a spiritual kinship. Rudolf Steiner refers to them as a ‚sister being‘ of Man. The organism that bees form together is more connected to the sun than the earth. The bee colony is a sun organism and hence a guest on the earth.

Steiner does not speak of bee venom as a ‚weapon‘ in the the Darwinian struggle for existence. He describes how plants and insects share a common origin, are intimately linked with one another and that it is through insect poisons that life is maintained on the earth. „The poisons“ he said „are collectors of spirit“. You can perhaps sense that these poisons have an inflammatory effect and are really working as medicines to counteract the dying processes. The honey bee plays a particularly important role in making sure flowers continue to exist“ (p.137). In reference to the mating flight Rudolf Steiner said that the queen who otherwise spends her entire life within the confines of the hive, leaves it on this one occasion and flies towards the sun. She wants to fly into the sun. She flies as high as she possibly can before being mated by the very few drones with the stamina to accompany her, far from the earthbound hive and as close to the sun as possible. It is an inspiring image.

Steiner explains that bees are considered sacred creatures because they are an image of the way our head is organised. The way in which nerves, blood cells and proteins work together in our head is manifested itself outwardly in the bee colony. Were these various cell types to become independent, the nerve cells would become drones, blood cells the worker bees and protein cells the queen. The comparison is continued: Just as the human being builds the rest of the organism out of the head forces so

too do bees build their waxen structure, the comb, as their body. The comb corresponds to our limbs.

The Agriculture Course in Koberwitz 1924

After a long train journey Rudolf Steiner and his companions arrived in Koberwitz in the evening of June 6th. As Kurt von Wistinghausen described, those awaiting his arrival were shocked at Rudolf Steiner's state of health: „It was already dark when the car finally drove up. Rudolf Steiner stepped out and we were all shocked at his appearance. He wore a thick winter coat despite it being summer time. One of the straps securing the heavy brief case slung over his shoulder cut deep into the dark material of his coat“. The course was to begin the next morning on Whit Saturday. During the night while everyone else was sleeping, Rudolf Steiner continued working in bed. At around 5 am he handed his papers to the postman so they could get away with the first train. The amazing thing was that despite this huge burden of work Rudolf Steiner got steadily better as he delivered the Agriculture lectures over the following days. The days of the course were described – as can be gleaned from reading the lectures – as being like a festival. If we consider how diverse and world encompassing this impulse is, we can appreciate the depth of spiritual substance that was born during those few days at Whitsuntide in 1924. How did Rudolf Steiner work? Is it possible from a historical perspective to enter into Steiner's spiritual creative process? From what current of work did these two lecture cycles arise?

First quality: The human being is the foundation

The first drawing in the Agriculture Course is an image of vast dimensions. It extends out as far as Saturn. It concerns the presentations given by Rudolf Steiner about the spirit in nature during 1923 and 1924. He spoke of how artistic sensitivity can be used as a tool for reaching beyond day to day experiences. This always relates to the human being. The human being appears as the microcosm of the greater macrocosm within the symphony of nature, and for the cultivation of nature man is always the starting point. „The human being becomes the foundation“.



At a constant temperature of between 33 °C and 36 °C the bee colony is an island of natural warmth. Photo: Kerry Jehanne

Second Quality: Flight into the sun

How did these great imaginations lead Rudolf Steiner to suggest specific practices, how could he say? „Take the flowers of yarrow?“ From the perspective of the past, the idea of improving upon such a wonderful creation as yarrow makes no sense. The yarrow is a masterpiece of nature in its own right, it cannot be bettered! The will to go beyond what already exists and to transform it comes from the future though not a future that is simply a continuation of the past (Futurum) but a future which is coming to meet us and which already exists in the present, (Adventus). When the General Anthroposophical Society was founded Rudolf Steiner became its president. Seen from a past perspective this was forbidden: The initiate is not allowed to direct the organisation that provides an earthly vehicle for the current of cultural renewal he seeks to bring. Steiner takes the risk upon himself and leaps into the stream coming from the future. He enters a dimension of self determination that cannot be known but only willed. Rudolf Steiner described what took place at the end of that conference as the beginning of a new world era. Here it is necessary to act with confidence and enter this stream from the future, a future in which the earth itself will become a sun. „Entering the karma that comes towards me from the future“ is what I would like to call this second quality of his work.

Third quality: Sisterliness

The third quality of Steiner's approach is social. Everyone is king on his own farm and woe betide the neighbouring king should he chose the wrong moment to voice his (royal) opinion about the manure or the preparations, for then sparks would fly - and yet: We can work together and are part of the biodynamic movement. The depth and scope of this impulse for a future agriculture is experienced as being far greater than the powers of divergence. This is the case if the king is also a shepherd. We can manage to do this because we are working more than thinking. Despite my best endeavours as a farmer, I experience on a daily basis how small I am in relation to the enormity of nature, the needs of society and my own goals and objectives. Steiner's love of the proletariat was not sentimental but sincere and objective. The worker is a human being who has nothing, is nothing but what

he himself does, feels and thinks. As workers we are all equal, everyone is free within their own individual karmic situation - but we are sisters and brothers in the world and before the world. And this sisterliness and brotherliness (in a spiritual sense) is the modern form of social life expressed in different ways in the cultural, legal and economic spheres.

Three points of orientation

I would like to draw out three aspects from what has already been said and place them before you as orientation points for the next ten years. I would like to describe the first orientation point as: „The human being becomes the foundation.“ The spiritual dimension of nature is greater and more far reaching than we imagine. It is possible to work with this spiritual dimension without tying it into a materialistic strait jacket, if the human being is thought of as a unity, as a microcosm of the whole. I believe that this approach can also be both fruitful and timely in relation to the issues facing the whole earth, such as the dying bees and climate change.

The second orientation point I will call: „The flight into the sun“. Both researchers and practitioners can find new inspiration for their work by diving from the old planet into the new sun, into the stream of light radiating from the future as a point of light. It is the stream of will for both our inner and outer work. It needs caring for! It is quickly submerged beneath the many concepts and clever thoughts. Keeping this impulse alive makes us young and able to remain present and active in our biographies, communities and in the time we live in.

I will call the third orientation point „sisterliness/brotherliness“. It can provide a focus for experiencing ourselves as different and individual but in a spiritual sense as also belonging together especially in connection to the impulse for a future agriculture. We are well on the way towards developing a culture of dialogue, making it a way of life for our Section, developing new ways of certifying our farms and products within Demeter International and most importantly by taking new and urgently needed steps towards an associative economy.

Ueli Hurter is Co-director of the section for agriculture.

LONG LIVE THE BEE!

It is one of the smallest and at the same time the largest living being on a farm.

It is threatened in many ways and in so being poses three questions to us.

They are key questions since the entire ecosystem would seem to depend on how we answer them.

There are only two kinds of honey bee in the world that build comb and make their home in cavities: the eastern and western honey bee, *Apis mellifera* and *Apis cerana*. *Apis cerana* is widely distributed across Asia and has lived since antiquity in equilibrium with the varroa mite. This mite feeds exclusively on the blood of adult bees and their brood. The mite was previously unknown to our bees and they have been unable to develop resistance. Our bees cannot attain equilibrium with them. The consequence is that both they and the mites are destroying themselves as the colonies fall apart.

In Europe there is a close correlation between bee colonies that do not survive the winter and their parasite burden. It is true to say that the primary cause of bee deaths in winter is the varroa mite. Although it is the primary cause, it nonetheless serves as cover for other stress factors. These are the factors connected with the intensification of agriculture. Bee keeping practices and the use of medicines – whether organic or otherwise – are to a greater or lesser extent also part of this development. The way forward, as far as I can see, is to become more aware of which practices are organic and which are mechanistic. Two years ago for example I had to run a practical examination for future bee keepers. The first thing I was asked by the students was: How old is the queen? If she is „too old“ she would need to be changed! In conventional bee keeping the colony has become a system with exchangeable parts. When working with bees, we always address concrete phenomena resulting from the activity of a being. I am convinced that the health of our bees will increasingly depend on our inner attitude to them.

The individual bee

The bee clothed in a fine hair cloth, is threefold in structure with a head, breast and abdomen and four glistening wings which like the six legs grow out from the thorax / breast region. Only her feelers, the antennae, grow out from her head. The body, as with all insects, is held together by an exoskeleton made of chitin. The bee has no central brain but there is a concentration of nerve cells in the head. There is a decentralised nervous system (ganglia) running along the belly, but there is no spinal cord. This reflects a totally different consciousness to that of mammals and humans. There seems to be no centre. And how does the bee

breathe? She is breathed. There are no lungs, no central organs to exchange gases. She simply opens herself to the airy space around her. The outside air enters via openings in a series of air sacks and finely divided tubes – trachea – until it reaches the place where oxygen is required. The antennae are filled with thousands of sense cells for smelling, tasting and touching – bees smell spatially! The compound eyes have no focus but instead are open towards the heavens and the landscape. The entire constitution of the bee demonstrates a peripheral consciousness dedicated to its surroundings. The bee is open to an unparalleled degree.

The bee colony

Something mighty and truly wonderful can be discovered by observing a whole colony. What occurs during the process of creating their order is a quantum leap, a turning inside out of what is individual. A completely different being comes to meet us: One with a powerful centre, filled with soul warmth, containing an inner skeleton, the comb that hangs vertically down as from heaven. A key with which to understand this being is to observe its division into three types of bee: Queen, drones and workers. A bee as such does not exist. The bee being manifests itself in three creatures two of which never approach a flower.

One single queen lives in the centre of the colony in the total darkness of the hive. She creates the individual character of the colony through her scent and through her stream of inheritance. Every individual stems from her. With her enormous metabolic capacity she is able to lay 1500 eggs a day. That is more than her body weight and if the bee keeper allows her to, will live until she is five or six years old. An unbelievable level of vitality! The drones by contrast manifest the nerve-sense pole of the colony through their body and in their behaviour. They cannot feed themselves and are very sensitive, a little bit of cold makes them flop. They have so little vitality that when they release their sperm during mating they die. This low vitality however is compensated by having highly developed sense organs. They bear a multitude of sensing organs on their feelers, and their eyes cover their entire heads. They perceive

How does a bee breathe? She is breathed. There are no lungs, no central organs to exchange gases. She simply opens herself to the airy space around her.



Photo by Vivian-Struve Hauk <Honeybee Sanctuary> Page 10

their surroundings and wander from hive to hive. They connect the colony with the landscape.

The worker bee is somewhere between the two. She may be allowed into other hives but only if she comes with a full honey stomach. Within the rhythm of day and year she connects the bright daytime landscape with the continuous darkness of the hive. She collects the resin from buds, pollen, and nectar and transforms all these substances. From pollen she makes bee bread and from nectar, honey. All this occurs as a great process of intensification, something which can be seen particularly well with honey. To start with it is liquid and is then made thicker until it crystallises. These busy worker bees are organised by the spirit of the colony to perform the most varied tasks within the hive.

Organ processes

The bee colony is an organism that creates many different functional organs. Certain activities are being continually carried out. The individual bees however change the kind of work they do. Part of their work is dependent on the activity of certain glands. Each bee goes through a 'biographical' process towards glandular maturity during which the feeding, wax producing and venom glands etc. successively reach a peak in their activity. Every bee carries out these tasks one after another but which one, for how long and when they do it is decided without any discussion. There is also no fixed genetic plan. What is particularly amazing for me is that even their life span is determined by what is needed! Considering this amazingly productive complexity, it is hardly surprising to discover that no other animal species has been investigated and researched to the same degree as the honey bee. This is where natural scientific knowledge reaches its limits.

There is a spiritual being at work behind this intricate organisation of the colony. It expresses itself in all these things, has created these phenomena and through them has been able to enter this physical world. We call this spiritual being the "Bien" (in German). The word came into common parlance (in German) through Ferdinand Gerstung, one of the master bee keepers of his time through his ground breaking work entitled „Der Bien und seine Zucht (The care and management of Bees)“ published in 1901.

Pollination, bees and landscape

Everyone will have heard how important bees are for pollinating our crops, their great economic value and the key position they hold in terms of biodiversity. The full reality of pollination is only revealed however in the context of what Rudolf Steiner described as cosmic fertilisation: Bees continually help to weave the cosmic archetype of the plants into the processes of fruit and seed formation and so prepare the seed for the earth. They connect heaven and earth in this process and this love shown by bees for the flowers provides a further opportunity for deepening our understanding of bees.

I have a friend who not only has a farm and a colony of bees but also an aeroplane and that is very rare. He once invited me to see and be amazed at the flight radius of his colonies from above. The area is huge, several square kilometres. It is hard to imagine how our colonies are able to fill and penetrate this vast area. This great expansion stands in complete contrast to the concentration of bees when in the hive. By day the colony breathes out its bees and at night draws them together into the darkness of the hive. The bee colony lives in this archetypal polarity through the day-night rhythm and in the high points of the annual cycle, in the winter cluster and the swarm cluster. Bees breathe in harmony with the earth. In winter the colony withdraws quietly into the earth's embrace. At St John's tide it is active within the elements flowing into and through each other in the processes of life. We can experience these great gestures outside and inside and how they offer an ideal way for creating a meditation for bees. We need to understand the farm as an organism and the bees as an organ within it. This living being pours itself out over the farm and takes it into itself – flowers, animals, people. The bees are asking us something today. Their questions sound ever louder: Do you know me? Can you feel me? Do you want me?

If we enjoy the scent and hum of the bees, we will be able to answer the questions in the way the bees intended. And therefore also – how could it be otherwise – in the sense of the whole. And so I would like to conclude with the motto of the Aurelia Foundation which we are just setting up: „Long live the bee!“

Thomas Radetzki is managing director of the bee association «Mellifera»

LEARNING TO THINK IN TERMS OF RELATIONSHIPS

Bees are in danger, but even more in danger are we humans. Understanding and supporting the nature of bee relationships means entering as human beings into the sphere of relationships.

It is not we who rescue the bees but rather the bees who rescue us.

This year the agriculture conference addressed a very specific issue of concern using the now familiar skills of interactive dialogue. The title of the conference „Bees Creators of Relationships“ provided the red thread for the content. A second thread was linked with the chosen method of approach: How can inner certainty be found with regard to concrete agricultural measures rather than by relying on external opinions or authority? Concern for the dire situation facing bees across the world has for many participants, been the catalyst for getting involved with them. This concern has brought increased awareness and raised questions such as: What lies behind the dying of bees? What can we do about it? The aim of the conference was not only to look at outer aspects but also to consider the inner spiritual reasons underlying these disturbing developments.

Interventions geared towards increased production such as artificial queen breeding, the use of pesticides and numerous other negative environmental influences are together causing this catastrophe. The kind of thinking which caused these problems will not provide a solution. We can understand why an animal or plant is sick or under threat when we know more about its particular nature, when we move beyond its outer appearance and behaviour and gain a deeper understanding for its living qualities.

The Gap to Reality

In the Leading Thought „Human Freedom and the Age of Michael“ (GA 26) Rudolf Steiner describes how we form concepts about the world out of our sense perceptions; concepts that enable us to grasp what has come into existence but not what lives as a process: There is a gap separating us from the true reality. Sticking with the sense perception alone means separating the object being observed from its living context. There is nonetheless still an unconscious connection with the being of the world. If for example I decide to focus on the bee as an object, I can sense how in effect I am cognitively ‚killing‘ it.

This leaves me free but also separates me from the world. As long as we felt ourselves connected with the being of the world we felt an intimate understanding for it, but were not free: My actions were determined by it. Today this is very different: I can combine images and concepts of the world randomly. With the help of these concepts I can for instance work out how to encourage bees to produce more honey. Bringing concepts together in this way reflects only one part of reality and can result in unexpected consequences and a reduction in living vitality. If a bee is considered as a thing in itself and no account is taken of the many fine and intimate relationships that exist around it, then it is in effect only a partial reality which can lead only to problems such as we have today.

Having used my intellect to separate bees from their living context, I now need consciously to re-integrate them within it once more.

Learning to See the Invisible

A being is something in the process of becoming. It is not a finished object. How can we know and understand this living, growing quality? To do so, writes Rudolf Steiner, requires the development of an „imaginative“ understanding of the world. This leads into the field of living forces. Having used my intellect to separate bees from their living context, I now need consciously to re-integrate them within it once more. So let us try! Experiencing wonder can be a great help in developing a new approach to the world. Asking questions, observing and being moved with wonder all help to enliven our relationship with the world.

A bee cannot exist by itself. Alone, it would lose all its intelligence and versatility. As part of a colony however it becomes wise and mobile: It can assume various responsibilities and spontaneously undertake new tasks. Does the true nature of the bee rest with the single insect or rather with the whole colony? It seems to be present in the many relationships existing



A bee swarm. Photo by Michael Weiler

between individual bees. This implies that there is an invisible being made up of innumerable single parts that can condense itself into a tight cluster in winter and in summer expand across the landscape for many kilometres – it is a great being with an expansive breath. Already at the beginning of the 20th century the bee keeper Ferdinand Gerstung (1860-1925) emphasised that the true nature of the bee is expressed not in the single insect but in the whole colony.

Every being is in effect invisible: This is particularly noticeable in the case of a bee colony since it possesses no single physical body. This challenges our way of thinking which generally requires a physical object in order to grasp it conceptually. In order to approach the being of the bee, it is necessary to learn to think of the relationships between the many individual insects that make up the bee colony in a living way – it is certainly not possible to see the being of the bee physically. At the same time however we are deeply touched by this 'bee being' and have much in common with it – we share amazingly diverse capacities from the management of warmth to an intricate social life. We can sense warmth and even love as an elemental and often overpowering force. The reality of this being becomes manifest if we become aware of the relationships between the single bee and its colony and between the colony and the world around it.

By becoming aware of these relationships and finding one's own connection to them we can discover their reality and significance. It is worth reflecting on these relationships each day. We will then be able to conceive of this being no longer as something external but as something received into my own inner space. A

sense of inner security begins to grow. I no longer make decisions based on outer considerations alone but through a sense of inner connectedness that in turn contains the seed of responsibility. It is the beginning of a journey that leads to an ever deeper and more intimate understanding of this being.

Discover the Substance of Warmth

'Relationship thinking' is the term used in modern philosophy for this kind of reflection. The philosopher Gilbert Simondon (in „L'individuation psychique et collective“, 1989) describes: „Being is relationship“ and even „every reality is relationship“. He goes on to show that this 'relationship' arises neither before nor after individuation but at the same time. This proposition changes how we can understand many things. The bees help us learn that every being can be understood not only as an individual but simultaneously as a diverse network of relationships in the way suggested by Rudolf Steiner when he spoke of the 'intimate relationships of nature' (GA327, Agriculture Course, lecture 7).

This means in effect that it is not us humans who will save the bees but rather the other way round. The bees can show us how to live in relationships and to realise that relationships create spiritual substance, a substance of warmth and of love that can be discovered as soon as an effort is made to connect consciously with the world.

Jean-Michel Florin is co-director of the Section of Agriculture.

LIFE PROCESSES OF THE BEE

The call by Rudolf Steiner one hundred years ago to
engage with bees has become highly topical.
Engagement begins with being amazed by these creatures.
Michael Weiler invites you to explore.

In the first of the lectures that Rudolf Steiner gave to the workers building the first Goetheanum about bees he said: „Everyone should take the greatest possible interest in bee keeping because human life is far more dependent on it than you might imagine“. As a bee keeper who has occupied himself with this theme and with the bee lectures for over 30 years, I can truly say that bees can be found within the context of all spheres of life if only we seek them out. Bee keeping is culture. Culture is something that comes about when human beings interact with other beings. It is determined by the relationship and the way it is formed and nurtured. The quality of the meeting depends on what those meeting bring towards it. The picture „Der Bienenfreund“ by Hans Thoma expresses a quality that is important when meeting bees because out of it imaginations can arise. The imagination cannot so easily be drawn out of our own ether body because imagination always has something of a cosmic quality. What I can learn is to create a mood in which the imagination can become conscious.

Bee colonies individualise themselves through scent

Bees produce more than honey. The essence of what bees do in this world is that they enliven, activate, ensoul and enthuse. That is the most important thing in relation to all that burdens us today. Much can be said about potential disasters while we forget what bees really mean for us. They create life by devoting themselves to life.

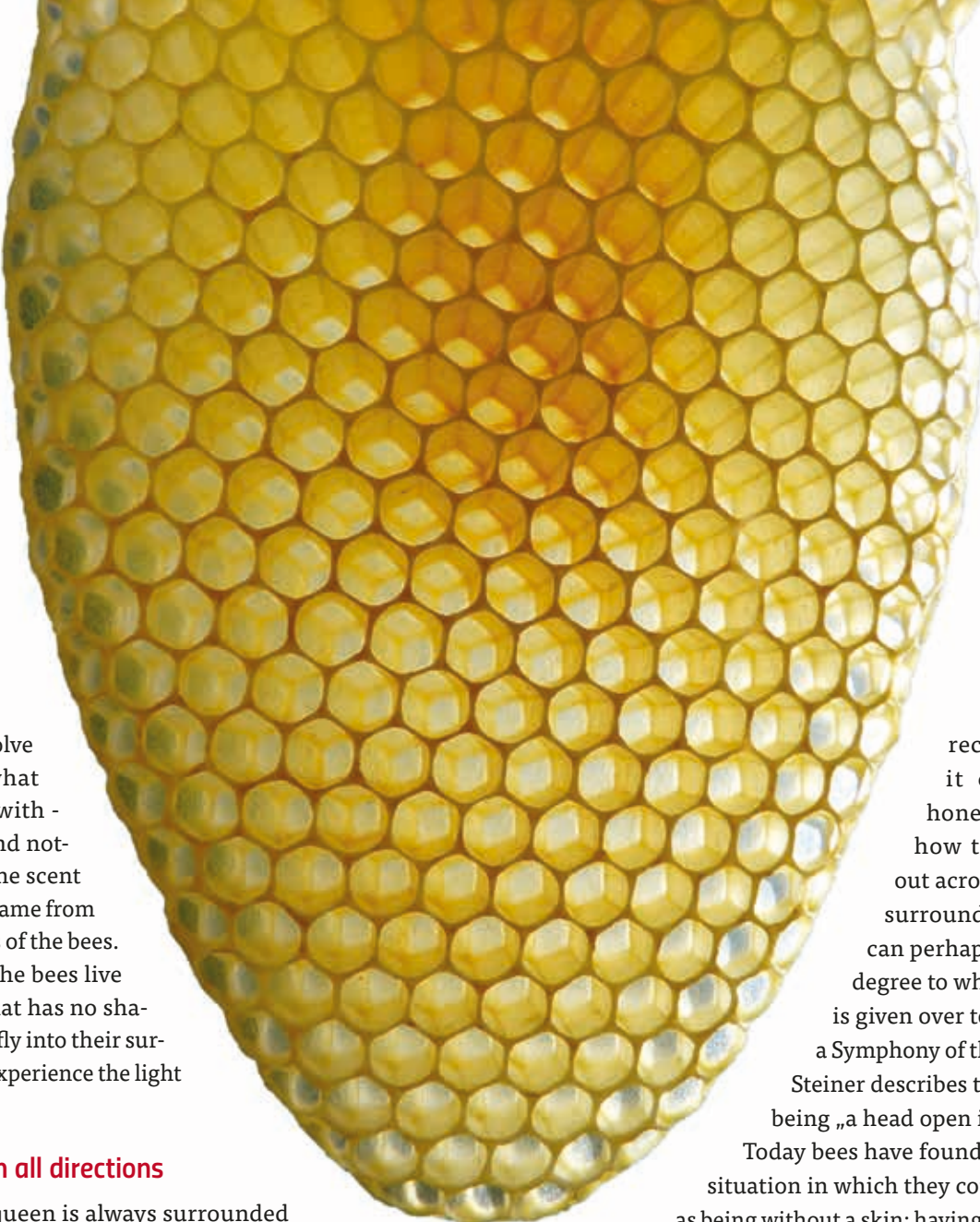
In the beginning was the swarm. A swarm leaving a hive can arouse the idea that „the bees are issuing as a ‚word‘ from the hive“. Everything is renewed through the swarm. It is really moving to realise that bees seek warmth for their living space. This is why according to Steiner „bees are said by occultists to be born out of warmth“. A bee colony creates a sphere of warmth in which to live and be active. If we place a thermometer inside a swarm we will find that the temperature is about 35 °C. The bees that buzz around are points of warmth. It always seems strange to me that a colony cannot provide a skin for itself. It is a being which is always open and cannot protect itself. It needs a cavity.

The cavity however does not belong to it. I think one of the main reasons why we are able to work with bees is because we can offer them shelter. This is where culture in the sense of a meeting or interaction begins: The cavity is for the bees, and the hive is for the bee keeper. It depends on us how we structure this meeting: Whether the bees are given a square and practical box to live in and make it easy for us to harvest honey from or whether we provide them with a cavity that more closely reflects their nature, like the sun hive.

When the swarm has taken up residence in a cavity, we can experience how the warmth densifies. Temperatures rise to between 41°C and 43°C. That only refers however to the physical warmth, inwardly we can have the feeling that the swarm densifies warmth. It is densified to such an extent that it almost becomes substance. It is difficult to think through the process. If we manage to do so however we can gain the impression that the bees are calling upon something in the darkness of their hive which can help them form substance out of warmth. They call upon light. Light is what creates form. They begin to sweat wax and with this wax they start building the structure around which they will be living from then on - the comb. Everything forms and hangs from above down. It is a picture that expresses everything we can experience with bees: Bees come from heaven on to the earth. Every other creature appears on the earth and grows towards heaven. Only after it has moved into a cavity does a swarm become a colony. The bee colonies individualise themselves through scent. Each colony creates its own unique scent that bees can distinguish and identify with. The moment when the swarm enters the hive is one of those rare occasions when the beekeeper is able to perceive this scent.

The smell of wood and other substances

Once the bees are settled in their hive we can smell all kinds of things - propolis, wood and other materials - but not the scent of the colony. Beeswax and the comb built from it is formed from substantiated warmth imbued with a light character. This becomes clear when a candle made from beeswax is lit. The cand-



A cosmic
order, that
becomes
reality on
earth - this
is what
bee combs
seem to be

(Photo by V.
Struve-Hauk)

le begins to dissolve
and becomes what
it was to begin with -
warmth, light and not-
hing else. The fine scent
we experienced came from
the life processes of the bees.
Inside the hive the bees live
within a light that has no sha-
dow. When they fly into their sur-
roundings they experience the light
with shadows.

A head, open in all directions

In the hive the queen is always surrounded
by courtiers. The court is formed whenever and
wherever the queen appears and with any bees which
happen to be nearby. This is another example of organs being
formed when they are needed by the colony. If the stream of
substances flowing out with the bees into the surroundings
is followed along with those streaming inwards, the focus of
activity is always the queen. If we look at the life streaming
from the hive it has its origin with the queen. She is the central
organ. Not in a directive sense but by giving rhythm to the whole
life of the hive. The eggs laid by the queen enter into the entire
rhythmic life of the hive. Everything comes from the queen and
everything returns to her. This is reminiscent of a saying by
Angelus Silesius „God is like a fountain - from which all things
arise and to which all return. An ocean is he therefore too“

The pollen gathered by the bees is made into bee bread. Digested
by the worker bees and by the brood it serves to form their bodily
nature. The bees are able with this pollen to build up their bodies.
Honey which is also derived from the physical world gives the
bees energy to be active. Bees take in and perceive a great deal
when they collect nectar, when they transform the nectar into
honey they go through a deep inner experience involving the
entire colony. Honey in the comb is for the bee like a memory

recalled whenever
it consumes the
honey. If we observe
how the bees spread
out across the landscape
surrounding the hive we
can perhaps appreciate the
degree to which a bee colony
is given over to life. In ‚Man as
a Symphony of the Creative Word‘
Steiner describes the bee colony as
being „a head open in all directions“.

Today bees have found themselves in a
situation in which they could be described
as being without a skin; having lost the power to
hold themselves together. It is due to us that this has
come about. We are called upon to act and do something
about it. The more people there are with warm interest in the
true nature of bees, the more will bees thrive. The better it is
for bees the better it is for us humans.

Michael Weiler runs courses on bee keeping and has been engaged
in the development of the Demeter bee keeping standards.

The bee colonies individualise themselves through scent.

The moment when the swarm
enters the hive is one of those rare
occasions when the beekeeper
is able to perceive this scent.

EXPERIENTIAL SKETCHES

From a project in Uganda to a conversation with a French queen:
Many paths lead to bees

The Bee Revolution

GÜNTHER HAUKE

In 2006 my wife and I founded „The Spikenard“, a biodynamic farm for bees. We planted the 25 hectares of land in the Blue Ridge mountains of Virginia with a diverse range of bee plants to provide for our 35 honey bee colonies. We are exploring the relative health benefits of different kinds of hive structure as well as the biodynamic ashing

method to control varroa. We are now in the second year of this four year project. Our workshops are attended by interested people from the surrounding states - Tennessee, Maryland, North Carolina. Some have to travel as much as five hours to get there. In 2012 we started a

two year training course in anthroposophical studies. Around 30 people come together four times a year from as far away as California and Canada. In 2002 I published the book „Towards Saving the Honey Bee“. I have been giving workshops on the principles of biodynamic bee keeping for the last 18 years in both the USA and Canada. For much of that time there was very little awareness of the stress that bees are under. Honey bee colonies are being destroyed by the many pesticides, fungicides and herbicides that are being used quite apart from the fact that in the United States 99% of all queen bees are artificially bred and their combs are frequently built on artificial frames. And then there are the long road journeys that bees are forced to endure. All these factors encouraged the development of a grass roots movement for natural bee keeping with all its varied and diverse approaches. In our workshops we have to explain why scent is so important for the health of a bee hive. We want to deepen our work in such a way that we do not simply pass on recipes but provide the means for finding one's own way.



The hexagon of the bee

BINITA SHAH

I used to begin the day with a drink of honey and lime water. In doing so I discovered that it dissolved some of my body fat. I also remember once mixing honey and milk together and observing a very rare phenomenon which I have never seen since - as I poured milk over the honey, vivid hexagons appeared. The picture of these hexagons remained with me for many years. Some eight years later when reading Steiner's lectures on bees I was able to make the connection and asked myself whether the fat in my own body had been transformed into hexagons too. It was even more intriguing to discover that the crumb structure of good topsoil also has a hexagonal tendency.

In the case of bees the hexagonal form is geometrically complete. This led me to realise that bees are a near perfect reflection of cosmic energies and that their hexagonal quality is also expressed in the sound of their humming. This sound is similar to the Anahata Naad (the unstruck melody of the cosmos) described in Vedic literature. It can be created in our bodies through a specific yoga called the brahmari prarayam.

Brahmari is the Hindu goddess of bees. Anahata also represents the 12 petalled lotus flower. Inside are two intersecting triangles - a hexagon. From the great movements of Saturn down to the tiniest molecule this hexagonal quality can be found. Bees can be seen as a manifestation of these processes.



Bees in Uganda

ALBERT MULLER

I work in a school with young people aged between 12 and 17. About eight years ago I started a project with 16 pupils to combat HIV in Uganda called „Dance for Life“. Our

pupils visited the schools in Uganda in order to discuss the problem with others of their own age. This approach is known as peer coaching in the Netherlands. Instead of one single visit the aim of our project is to develop a long term connection with the 15 schools involved over a period of 15 years. There are cooperatively run organic coffee plantations. The supply and treatment of water, vegetable growing, the rearing of small livestock and bee keeping are the main interests and concerns.

In order to encourage bee keeping our pupils are introduced to bees from class 2 onwards both practically and theoretically. Classes are led by bee keepers from the local bee keeping association. It means that this year 200 pupils have been looking into a bee hive. In class 3 they can participate in a bee keeping course and get to know the English bee keeping concepts. In class 4 I teach them ‚bee keeping in the tropics‘ and then they go to spend three weeks in Uganda. Last year the bee keeping course also took place there. We visited many different local bee keeping projects and I purchased some 34 colonies there. There are ‚green teams‘ in each of the schools that focus on learning about water, livestock, plants and bees. This year our pupils will follow the same course as those in Uganda. In October they will come together and share their understanding of bees. What more could one wish for?



The language of bees

MICHAEL THIELE

Sometimes I visit bees that I have not seen for a long time. I know well that in our time we can no longer take it for granted that our ‚friends‘ are still alive when we do return to them. So when I go and look I have an inner picture of a world hanging by a thread. What a relief when I find that they



Photo by Vivian Struve-Hauk from Spikenard Farm Honeybee Sanctuary

are still alive. Perhaps that is the reason we have come together here today. The phenomenon of bees can be found everywhere, also in our language. Steiner puts it beautifully when he says that if we want to study bees we need to approach them on a soul level. If we cannot appreciate them with our soul, we will be unable to know them. An anthropologist once journeyed to Ethiopia in order to learn about an indigenous culture, the Demen. This is a tribe that is living as it has done for millennia, a oneness between animal and human. The researcher showed a paper with the picture of an antelope on it. The tribesman did not recognise it. I can feel my way into this kind of consciousness. I do not see 'bees', nor do I hear as it says in the Michael Letter, if I do not extend myself and widen my awareness. I cannot hear if I do not understand the language of the bees. It is difficult to not only see with



our eyes and to hear with our ears but to smell, touch and hear using our hearts.

I ask myself whether we are truly prepared to take this leap into the unknown that Rudolf Steiner refers to in the Michael letter. It is a step into an insecure state similar to that which is experienced by the swarming bees. It is good to picture this to oneself: We are at home within our own four walls and suddenly there is an impulse to leave everything we know and own, to leave it all behind and entrust oneself to the unknown. It is a crossing of the abyss. For bees this expresses itself as a mighty yes, courageous and full of trust. It brings me to the question, what can I do, what is my promise to the bees? The promise of the feminine bee is to gain happiness for both itself and other beings. Becoming aware of my own promise means stepping into the unknown. I would now like to invite you all to close your eyes, sense who and where you are

and explore the connection you have to your surroundings and what makes you receptive to the motherly language of bees.

Emissaries of the Gods

THIERRY BORDAGE

I came into contact with bees when I was four years old. It was in a mountain valley and I recall the light and warmth. A smell of hay pervaded the air which was filled with the sound of humming bees. Today bees are part of my life. They are teaching me to become more and more human. The bees have domesticated me. When I open up a beehive, time stands still for me. I feel joy, gratitude and a deep sense of peace. Swarming is a rare opportunity for a bee colony to leave a hive or a tree in which it has been living for two or three years. Into that world of harmony, order and wisdom an element of chaos now enters and the old queen



We can communicate and work with bees through prayer and meditation. They invite us to develop wisdom and humility and listen to our heart before acting.

together with half the bees in the colony, departs into the unknown. After a time of uncertainty the swarm gathers on a branch and becomes still, expectant. I feel how a door is opened or a veil has been lifted for it is possible to form a relationship with bee colonies. The bee colony is an organism led by its queen. In swarming out the soul of the bee colony leaves its body and departs on a journey through planetary spheres. Soundless and almost asleep on its branch we can experience the wisdom living within it. The moment is sacred. We must wait until this free soul has visited the planets and zodiac in spirit and is ready to enter into a new body. She is guided by the queen who appeared to me in a vision like an ancient sage. I was once called to a house where bees had settled in a chimney. I suggested to the queen that she gather her bees together and fly to the hive which had been prepared for them. In the evening I learnt that the bees really had flown to the hive. Out of the corner of my eye I saw a branch and thought to myself, if I were a swarm, that is where I would settle'.

Some time later I was called out again and found that a swarm had gathered exactly on that branch. These experiences totally transformed my relationship to bees. We can communicate and work with bees through prayer and meditation. They invite us to develop wisdom and humility and listen to our heart before acting. The Gods will then be with us.



Destroying the wonder

THOMAS VAN ELSSEN

25 years ago in the north Eifel region I undertook research in the context of my studies: I mapped out the wild plants that grew

along the boundaries of unsprayed arable fields. The verges of these fields had plants growing on them that used to populate corn fields but have now become endangered species. Every second arable 'weed' that provides vital insect habitat, is now under threat as a result of herbicide use or the abandonment of agriculture. Conservationists have therefore developed a programme in which farmers are paid to leave headlands unsprayed to protect rare species.

I had just finished mapping the many rare species growing on the edge of a field with shallow soil and was comparing its diversity with that in the middle of the field. On the edge there are as many as 40 different species while in the centre there are but a few that have survived the shower of herbicides. I then noticed a tractor stopping. The farmer got out and began taking a critical look at his field. I addressed him still concerned by the assessment I had just made of the wild plants growing there. „I contracted my neighbour to spray for me and I wanted to see whether everything had been properly destroyed“. I introduced myself and sought assurance that his neighbour had left the conservation strip unsprayed. The farmer confirmed this. He became interested: „Show me what is growing there“. I enthusiastically showed him various speedwell plants in full flower including a speedwell variety with deep blue flowers which is on the endangered list. Larkspur, pheasant's eye and the campanulas were not so striking and will only flower later. He was clearly impressed but soon had enough of the many plant names. „You know“ he said „Every plant is a wonder!“ then he got on his tractor and drove off.

Offering something to the bees

THEA CLOSTERMANN

We live as fruit growers close to the Dutch border. In the time of the world economic crisis it became hard to make a living of agriculture and my husband's grandfather went to England and learnt about fruit tree plantations. The trees were all in rows like soldiers. We inherited 20 ha of that.



In the 1980s my husband and I took on the farm and started growing biodynamic fruit. To begin with we only had two permanent beehives on 20 ha. Bees were brought in during blossom time to secure a good pollination. It did not feel right to us however. Because we were so busy we asked bee keepers to support us. We wanted to have forty hives on our 20 ha. This meant taking responsibility for the bees once the apple and cherry blossoms had finished. We planted roses and sowed bee flowers in certain areas. We knew that we had to do something with the landscape for the sake of our bees.

Honey is something special but it is even more special coming from bees which have spent the entire year on the farm. The project is supported by our work with children. School classes visit us several times a year with a group of parents to care for these bee pastures. Patients from a therapy centre are also involved.

L'espace sacré

PETER BROWN

I became very interested in bees when I met Heidi Herrmann three years ago and wanted to find out as much as I could about biodynamic bee keeping. And so I became a bee keeper. I began with one hive. I saw



The bee-friendly sunhive, high above the heads (Photo by H. Herrmann).

a Youtube video of Michael Thiele and was very impressed with the straw structure he used to house his bees. It was not the usual 'filing cabinet' shape but was bell-shaped and hanging high up in a tree. There was the unity of a colony expressed in all its integrity. Michael wore no protective clothing, a reflection of the close relationship he had to his bees. Heidi and I went to Weissenseifen in Germany to experience these hives for ourselves. We became so enthusiastic about them that it was not long before we began offering courses about them. A straw hive of this kind can be hung or set up in even the smallest garden.



There are some amazing stories about the relationship which can develop between a bee keeper and his bees. Walter Rudert a previous farmer at Tablehurst, once heard a tapping on the window. Bees were repeatedly flying against it. When he went outside he saw that a hive had fallen over. Bees are in far greater danger today. Last winter a third of all colonies were lost. There are many reasons for this - landscape impoverishment, the use of pesticides. Bee populations have declined strongly in the countryside and less so in towns. This is due to the way farming is practised. English people love their gardens and their animals which is why fewer poisons are used. In agriculture it is very different. The rape flowers for a very brief period and when

clover is grown it is usually cut before it comes into bloom. There is a bee keeping association in Britain. They teach how money can be made by keeping bees rather than how to work with them. This is shocking. The wings of the queen bee are clipped so that she can't fly away with a swarm. The strange thing is that the bee keeper loves his bees despite treating them in such an inappropriate way. It is a real riddle.

It is similar with the intensive rearing of chickens. They love their animals but economic criteria predominate. There is a split awareness.

Bees are like the proverbial canary in the mine which draws attention to a danger before it becomes acute. They show us how far we have isolated ourselves from nature, from our fellow human beings and from ourselves. We need the bees in order to rediscover both ourselves and each other. I came to realise through Heidi Herrmann's bee keeping courses how straightforward and natural it is to speak about biodynamic agriculture and the ideal of a landscape. Regardless whether we are new to anthroposophy or not, it is clear that bees live in the landscape with all their heart and soul.

The farmer knows well enough whether there is sufficient fodder and bedding for his cattle or whether the pigs can survive the winter. But does he know whether the bees have enough? When I think back on

my journey with bees, when I remember the expression on the faces of those attending bee courses and the stories they told, I realise that bees possess amazing capacities. They can awaken reverence, amazement and joy. They do not distinguish between cultivated and natural landscapes. They always seek the whole context. This ability of theirs enables us to understand the role we can play within the world as a whole. Being led by the bees means allowing them to help us form relationships.

Those participating in the courses discovered how they could pour their love into the bee hive and how this would then radiate out from it into the garden and spread across the world. A network is created. It sounds ambitious but by developing it this networking idea becomes a real vision. Every tenth town house should have a bee hive in its garden. Public spaces should be planted with flowers. Real transformation can be brought about in this way. The bees respond if we communicate with them.

In his first lecture on bees Rudolf Steiner said that our lives depend on bees and our human interest in them. Our project is to create a centre where thousands of visitors can be received and touched by bees. A place where bees can be provided with food throughout the year. Where people can experience a form of agriculture working in harmony with bees. This is why it is so important that bees are kept on biodynamic farms. A sacred space is created with bees.

THEMATIC WORKSHOPS

What were previously known as thematic working groups are now known as workshops to underline their experimental nature

Flowering cities and bee keeping

BASTIAAN FRICH

In towns far away from monocultures and extensive pesticide use, bee colonies are thriving, with nectar available from spring through to autumn. Nowadays biodiversity in our cities is frequently greater than in the agriculturally productive countryside. Towns have become plant havens and islands of biodiversity. Thanks to increasing urbanisation many warmth loving plants are finding the asphalt and concrete waste lands between buildings a favourable micro-climate in which to thrive, according to Wolf-Dieter Storl in „Wandernde Pflanzen“ (Migrating Plants). Contrary to the widespread opinion that biodiversity is greater out in the country, the land alongside railway lines and the extensively managed green spaces around public buildings, car parks and private gardens are richly endowed with over 80 different species of wild plants per ha. In comparison to agricultural regions where even the roadside verges are sprayed with fungicides, herbicides and pesticides and the habitats of many wild flora and fauna have been destroyed, parts of the urban environment are becoming important oases for wild plants and small animals. Honey produced in town comes from a wide range of nectar sources and this is what makes it particularly valuable. Some 80% of the world's population now live in towns and cities. The hazy atmosphere, areas of heat absorbant tarmac and the many walls providing warmth and shelter against wind, create conditions favouring plant species from warmer climes. In town centres temperatures can be up to ten degrees centigrade warmer than in non-built up areas, with the yearly average being nearly two degrees higher. During the spring of 2012 the Basel city health department took samples of honey produced in the urban area and tested them for heavy metal content. Also included was a sample taken from the town honey project of the Urban Agriculture Network Basel (UANB). The results showed that levels of contamination were no greater than in honey from rural areas. Honey bees in the town are becoming a wonderful inspiration for



Photo by V. Struve Hauck

the development of a new culture based on relationships and a move away from one sided competition to a shared experience of mutual support.

www.urbanagriculturebasel.ch

Beuys and bees

ANITA MARIA KREISL

„Honey pump in the Workplace“ was created by Joseph Beuys in 1977 for the exhibition „Dokumenta 6“ in Kassel. In a bee colony selfless cooperation becomes visible among the bees in a very touching way. One bee works for another in a brotherly-sisterly way. With people however the principle of freedom must operate and not just a pre-determined lawfulness. It is only the individual human being with his ‚I‘ consciousness who can act in a brotherly way. Joseph Beuys arranged for honey to be pumped through the hoses of his honey pump. The flow would sometimes get blocked and then come noisily back into movement. Something similar occurred in the thinking processes that took place alongside it. For a hundred days visitors to „Dokumenta 6“ were engaged in discussions - making the ‚Free University for Creativity and Inter-disciplinary Research‘ a reality. Only human creativity and the learning of skills - that is the honey - can be considered as society's capital. Money can only be a regulator, it must be flowing substance like the circulation of blood that serves the body selflessly. Beuys grew increasingly involved in politics, became a founding member of the Green Party and never tired of pointing out that in being creative the human being is also a

free spirit. In his 65th year, eleven days before his death, Beuys received the (for him very significant) Wilhelm-Lehmbruck Prize. Extracts from his acceptance speech „Protect the Flame“ an almost prophetic legacy, brought this conversation to a conclusion.

The spiritual honey

KARSTEN MASSEI

A precise observation of the facts accessible to our senses is also a means for understanding the spirit that is speaking through them. It equally requires however the development of an awareness of how these sense impressions are answered in the soul. In breathing between the realms of sense and soul a spiritual listening space is created in which deeper insights can be found. We human beings are surrounded in nature by a multitude of living entities eager to teach us something each in its own way. The animals and plants would like to be met and heard by human beings and be able to express themselves in their souls.

There are some very good entry points for understanding bees: Honey, the drones, the swarming process and the winter cluster. This means not only seeing honey as a material substance but also experiencing what is living within it and what may be termed ‚spiritual honey‘. What the substance of honey reveals is the bees' transformative function. There are many ways to approach bees. A Czech legend tells how in their language the words for ‚bee‘ and ‚forehead‘ share the same root. Fear of bees is also a starting point.

OUR ANIMAL BROTHERS

How can we accompany our animals with dignity into the future? The theme for the coming year and the Agriculture Conference of 2015 aims to encourage a new depth of understanding, bring clarity regarding ethical issues and develop creative impulses for our practical work.

How can we accompany our animals with dignity into the future? The theme for the coming year and the Agriculture Conference of 2015 aims to encourage a new depth of understanding, bring clarity regarding ethical issues and develop creative impulses for our practical work.

1. Understanding nature and mission of animals

Understanding the nature of animals means taking a step from the world of life to the world of the soul. This finds expression in the differentiated morphology, physiology and behaviour of each individual animal species. Each species is highly specialised through having the formative power to impress its inner soul quality upon an organ or system of organs. The highly developed capacities that result are pure genius – yet so specialised that they are limiting. The human being by contrast is a universalist. The non-specialised constitution of man – with upright gait and hands free, the faculty of speech and the conscious relationship to himself and the world brought about by thinking – contains the basis for the human element, for humanity. In other words, the individual person is not human, but rather becomes a human being, biographically, culturally and through development. Animals do not have this possibility. Yet, animals and humans belong together. Specialisation is a form of sacrifice by the animals so that human beings may continue to develop. How can we live rightly in this relationship? How should we understand the domestication of animals in this regard? And what does it mean for the animals and our relationship to them, when we use their organs for preparation making?

2. Ethical Orientation

As the years go by it becomes less easy to justify livestock farming in the public mind. More and more people see any form of animal production as exploitation and like to view themselves as guardians of animal welfare. It is especially difficult when it comes to the killing of animals. Nowadays people are increasingly feeding themselves on the products of intensive livestock farming, which are promoted purely on the basis of price and it would seem they try (unconsciously)

to compensate for their bad conscience by developing an over-the-top sentimental relationship to cuddly animals like cats and dogs.

Are we not being faced here with a complete reversal of the ethical picture of 'brother animal', so fundamental to all cultures? The relationship to animals appears to test the vulnerability of our own sense of human dignity. How is any orientation to be found? In our biodynamic approach where animals are seen as organs within the whole organism of the farm, do we not have a practical-ethical starting point for developing the necessary orientation? Is this not an opportunity for us as livestock farmers out of our individual sovereignty to create an agricultural homeland for our animals? How can we make this an authentic reality today? What can we contribute to the current public discourse?

3. Livestock Farming in Practice

A research study currently being undertaken by the Forschungsring (Stockless Agriculture, Meike Oltmanns, 2013) shows that livestock is indispensable for building up long term soil fertility. There are thus no practical-scientific reasons for abandoning the principle of the integration of animals in agriculture. There are however important issues to address in relation to the raising, feeding and housing of all the species of livestock; here are some examples:

Hens: The mobile henhouse has brought definite improvements in the keeping of hens. What about the buying in of feed, especially of internationally traded soya? What progress have we made with regard to the raising of chickens to ensure that unwanted day old chicks (either male or female depending on breed) do not have to be shredded?

Pigs: There is a lot of discussion going on about the fattening of boars.

Small ruminants: The milk of sheep and goats is very much sought after, keeping them will become more common. One problem however is that of parasites.

Cows and cattle: Research and development is in progress in all areas. Loose housing is now in place on most farms, facilities for horned cattle are being continually improved. The practice of raising calves with their

mother is becoming widespread, there is new interest in grassland based feeding systems. Much still needs to be developed with regard to medication, especially the drying off of cows without antibiotics.

Increasingly important demands are being made by society on farm animals: In education, social therapy, therapy and leisure. How can these relationships between man and animal be developed?

The extended social organism of the family farm used to be the basis for looking after the animals. In many places nowadays this no longer works. New solutions need to be found. How can new networks and alliances be developed between farms and other regional players? The stockless wine growers have developed many imaginative ideas for bringing "cows into the vineyard". In the case of predominantly livestock farms this opening out has not progressed so far. Can the care of livestock within an integrated farm organism continue to be the sole reserve and concern of the people who work on the farm? Is there not rather a need for every herd to have a wider circle of people, willing to take responsibility and get involved with it in all kinds of ways?

The Michael letters we propose to work with this year are „Where is Man as a being that thinks and remembers?“ and „Man in his macrocosmic nature“. We want to try and accompany the work on the theme of the year, its culmination in the Agriculture Conference and its subsequent evaluation, in a more focussed way. It is about developing a more participatory learning process for the future biodynamic land culture.

Bibliography: König Karl, Bruder Tier – Mensch und Tier in Mythos Evolution, Verlag Freies Geistesleben-Poppelbaum Herrmann, Tierwesenskunde, Verlag am Goetheanum, Spranger Jörg, Lehrbuch der anthroposophischen Tiermedizin, Haug Verlag, Steiner Rudolf, The Agriculture Course (GA 327), in particular lectures 2, 4 and 8, Rudolf Steiner Verlag, Steiner Rudolf, Spirituelle Ökologie, selected texts, R. Steiner Verlag, Steiner Rudolf, Harmony of the creative Word (GA 230), especially the first three lectures, Steiner Rudolf, Antworten der Geisteswissenschaft auf die grossen Fragen des Daseins (GA 60), Lectures: Menschenseele und Tierseele/Menschengeist und Tiergeist (Human Soul and Animal Soul/Human Spirit and Animal Spirit), not translated!



Cover image by Vivian Struve-Hauk from Spikenard Farm Honeybee Sanctuary

Wolfgang Held

Five bee meditations

There were twenty lectures, presentations and sketches during the conference on bees. A number of things came repeatedly to expression. What was Johannes Wirz then to bring as a concluding lecture? He condensed the whole thematic field into five bee-related meditative processes. Coherence and connectedness - the image for this is the sound of humming. Large bee colonies have a harmonious and quieter sound while smaller ones often come across louder and more fragmented. It is as though some of the sound volume in the larger colony is absorbed into the common activity. Dynamic processes are two sided - plants provide bees with pollen and nectar for honey while the bees pollinate them. The needs of both are fulfilled. Increased value arises through a process of mutual benefit. Bees and plants know what they need and what they can offer one another. This requires amongst human beings working together a quality of what Wirz terms sovereign uncertainty.'

Change in perspective - 160,000 plant species are pollinated by 9 species of bee. Even more important than this function however is the nature of the bee itself. According to Rudolf Steiner „The bringing together of percept and concept, of matter and spirit, is true communion“. What does this mean? Inwardly experiencing the world so that what is invisible and manifests itself only through its effects, becomes visible and that we can understand how without the gentle contact between bee and plant, the world becomes not only poorer but loses the possibility of fulfilling its goal. Wirz is aware that „we must help the bees“. He then goes to his hives and tries to connect inwardly with them. How does the future look for you? he asks: „You don't need to worry about us“ they answer, „we will manage without human beings. We are not sure however whether you people can manage without us“. Just as in any love relationship we need to adjust to one another. I love another being for something it has which I don't have but need. Such a thought already makes things easier to carry. As homework for your return, consider where you have spent these last three days. This is your spiritual flight radius.

DAS GOETHEANUM

€ 3.50 · CHF 4.50

www.dasgoetheanum.ch

How did Rudolf Steiner work

Page 6

The human beeing as the foundation, the flight into the sun and sisterliness are three concepts of Steiner and guiding motives for the future.

By Ueli Hurter

The smallest, biggest animal

Page 8

The bee is highly endangered and asks three ecological key questions to us humans. By Thomas Radetzki

Relationship thinking

Page 10

Understanding the bees requires one to immerse in the world of relationships and wake.

By Jean-Michel Florin

How did Rudolf Steiner work? Ueli Hurter	2
Long live the bee! Thomas Radetzki	4
Learning to think in terms of relationships Jean-Michel Florin	6
Life processes of the bee Michael Weiler	8
Experiential sketches	10
Thematic workshops	14
Our animal brothers	15
Five bee meditations Wolfgang Held	16