



EMBRACING INTEGRATIVE  
MEDICINE & THERAPIES

NEWSLETTER  
Issue 38 Summer 2023



### Welcome to our Summer edition

In this issue we include the final part of Melanie Taylor’s journey of finding meaning in serious illness.

Melanie’s journey has touched many of our members hearts. I think her experiences perhaps give us the impetus to take up our own destiny challenges with a deeper confidence.

I come bearing glad tidings, although Claire Hattersley has now retired from Weleda U.K., she has agreed to become an independent writer for the PAFAM newsletters which is a true blessing. Welcome to Claire whose article appears on page 8.

Our warm and strong connection to Weleda U.K. continues and in this issue 5 fortunate readers have the opportunity to win the latest book published by Weleda called “Natural Wellness Everyday” (see page 8).

On September 23rd we are holding a PAFAM One Day Workshop at the Elysia Therapeutic Centre in Stourbridge: the theme is ‘The Gifts and Trials of the Ageing Process’

We look forward to some of you joining us. To book for this innovative workshop please see details inside this issue on page 12.

Back by popular demand is our poetry book ‘In the Sun Born Over and Over’ this time in an A5 (size) format. See how to order your copy on page 12.

I am exceptionally pleased to announce the initiation of a Patients Association for Anthroposophic Medicine in Ireland. This new initiative was launched on March 4th of this year. We wish this new association the very best and are on hand if they would like our support.

PAFAM attended this year’s Medical Section Conference in May (of this year), held at the Glasshouse College in Stourbridge.

Cathie Green (On behalf of PAFAM)

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## PART 2

# The Archetype of the Journey in Relation to giving Meaning to a Serious Illness or Crisis

Following on from Part 1 of the Archetype of the Journey in the Winter edition of PAFAM, the story unfolds here. Melanie Taylor explores **7 Life - Learning Processes**, and how they helped her make sense of her journey through an illness in the light of its spiritual picture.

### ***Life - Learning Process 2 - Warming/Relating (assimilating and adapting oneself to the new information, adjustment)***

*"I decided to retrain as a teacher of dyslexic children... I remember driving... (to the school) in my newly adapted car for the first time."*

I adjusted to the new physical situation over time. After permanently losing the use of both my legs, I learnt to drive an adapted car and retrained as a teacher of dyslexic children, something possible on a one-to-one level. Teaching was something I had originally resisted yet found I loved. I was also struggling with a moral question, should I blame the overdose of radiotherapy for the loss of the use of my legs or should I consider that it had saved my life? Projecting my thoughts ahead, I made a conscious decision to opt for the latter knowing that by adopting the former attitude, a negative environment for myself and my family would be created. This seemed crazy when we were constructively engaged with designing a beautiful extension to the house, fully equipped for my physical needs.

The teaching helped me adjust psychologically too and the training was excellent. I also gained through it a positive sense of purpose outside of my family life. The new work and my positive attitude are congruent with the second Life-Learning Process, i.e., Warming and Relating. My impulse was to fulfil my part of the 'bargain' with God, who represented the Spirit to me. Like a breath breathed in from outside to inside and then out again, this process appeared in my

consciousness spatially. It involved 'warming' towards the situation inwardly. The 'spectator', in Step One, becomes a 'participant' in their own life's script in Step Two. The spatial was now linked in my consciousness with the temporal - 'this is me; I am present now and a co-contributor to this situation'.

### ***Life - Learning Process 3 - Nourishing/ Digesting. (analysing or breaking down the information into constituent parts to fully penetrate the possible implications of the impact)***

*"I noticed that when I was working my pain subsided, it was quite extraordinary..."*

*I also noticed that my ability to listen to others had become a therapeutic gift... yet I was still frequently depressed; something had not quite clicked."*

To truly listen with genuine interest is a selfless act. The healing I experienced as my pain subsided, struck me in relation to the tremendous potential socially interactive work has as an alternative to painkilling drugs. I began to identify specific and unexpected 'gifts' gained from my crisis, namely the curative effects of empathic listening, my wonder at seeing a synchronicity of events unfold. What previously had appeared to be 'hieroglyphs' began to reveal a new alphabet of understanding. Additionally, by taking these spiritual experiences in creatively, I was being deeply nourished.

*"Digestion transforms the substances we eat into something that can be incorporated into our organism as nourishment and thus made human. The same applies to our psychological learning processes. "Our*

*destiny nourishes us only if we digest it properly; if we do not it creates psychological hindrances”.*

However, despite these insights, my struggle with depression also became a feature of this period and indicated the extent of the inner crisis preceding the catharsis. *“The built-in tendency to recover links depression also, with the maturational process of the individual’s infancy and childhood, a process which leads on to personal maturity, as health.”* This illustrates a stage of inner development. When the caterpillar enters the chrysalis before it turns into a butterfly, it completely liquefies before the new form emerges. This image has been used in counselling to describe the potential for transformation that lives in the depressive state. I understood my own depression, in retrospect, to be of this nature. The seed of my own healing was present here in my depressive state. If this were true for me, it could potentially be true for others. However, an inner ‘change’ needed to come about. *“Depression has within itself the germ of recovery”.* A facilitating environment is necessary for the maturational or recovery process to become active. Maybe this was why, on my own, I felt that ‘something had not quite clicked’. The ‘strong sense of urgency’ led to a ‘desire’ to revisit the Clinic. Did this signify my readiness for emergence from the depressive state, unconsciously sought in a ‘facilitating environment?’

#### ***Life - Learning Process 4 – Sorting Out / Individuation - (accepting and owning the information and fully assimilating its consequences i.e., changing oneself)***

*“A life changing encounter... ‘I want to be well! ... My ‘will’ to heal myself, newly awakened... I was finding my spiritual legs at last!”*

*‘This is the critical turning point that incorporates the element of struggle as part of the catharsis, from which arises decision’.* My ‘will to be healed’ had been met by an equal and equivalent ‘will towards healing’ in my anthroposophical doctor. This fusion generated an inner response that found its expression through my sense of ‘questing’. My image of the warrior on the horse transformed itself in my mind into the purpose of ‘spiritual legs’. It meant that I was on a mystery trail in full apparel, despite the fact it had taken me over two years from hearing about the spiritual legs to discovering their use.

By consciously experiencing the depression, I felt

liberated me from its grip. This enabled my ‘pre-pupa state in my chrysalis to receive its new form, I felt ‘knighted’, worthy of my suffering and courageous. I had found meaning through an ‘aesthetic experience of tragedy’ and was inwardly enlivened by this experience. A sense of catharsis pervaded me. The encounter enabled me to reflect and gaze beyond what I had previously perceived in the first three steps. This was something to do with my destiny as a future task as I was only too aware, given the power of the meeting that had engaged my thoughts, feelings and actions in a transformational way.

Finding out what that task was leads me into the second cycle of research, in which I chart the emergence of the workshops. This new departure signified Learning Processes becoming active within my psyche.

The process of transformation which I experienced now became ‘individuated’. I separated out the essential message from the non-essential. It became a question. *How might I put my experiential knowledge into a form that was both helpful to myself as a creative project and helpful to others experiencing similar crises?*

There appear two principal action research results that arose. The first result was an article in which I wrote about my experiences, with a view to inviting others on a similar journey of discovery. The article charts the full history of the coming into being of the workshops, how the impulse was born from a period of reflection on this critical life event, in collaboration with colleagues. It was publicly communicated in the form of an article, to which people were invited to respond. It contains four principal points:

- 1) Receiving support from others.***
- 2) The inner journey or road of discovery.***
- 3) Deciphering the alphabet / finding meaning.***
- 4) Recognising others on the journey, mutual help and support.***

The second result was the coming into being of the workshops called ‘Building Bridges’, to which those who heard the invitation came. The workshops were inspired by the principles of the Seven Life - Learning Processes. These principles took shape in creating the possibility for others to be guided into the Life - Learning Processes, as I had myself.

***Life - Learning Process 1. Breathing / Observing:*** Helping others to learn about spiritual legs and inviting

them on a journey of discovery.

**Life - Learning Process 2. Warming / Relating:**

Adaptation to the new situation, empathic listening to each other's stories and developing coping strategies.

**Life - Learning Process 3. Nourishing / Digesting:**

Reading the signs for creative potential within us and attempting to incorporate them in our lives, building confidence.

**Life-Learning Process 4. Sorting Out / Individuation:**

Enabling potentially 'life changing encounters' to come about through experiential research, with meaningful themes and questions.

**Further Action**

In the year following our stay at Park Attwood Clinic in 1997, my friend Valerie and I stayed in close touch. A letter written to staff at the Clinic was followed by a preparatory retreat with some former, interested patients, therapists and doctors in May 1998. The date for the first workshop for patients was then scheduled for May 1999.

Year by year we added themes to our workshops, such as 'the inner and outer journey', 'encounter,' 'thresholds,' 'the spiritual significance of illness,' 'healing – the individual and the community,' sometimes having one per year, others two or three, travelling to many different parts of the country and eventually to Ireland. Participants came from all over the country; some recovering from serious illnesses, some with unresolved medical conditions, others were seeking a way out of depression or trying to find meaning in other kinds of life-crises such as redundancy, bereavement, or divorce. Many people felt they were deeply affirmed in their personal journeys and went on to lead more fulfilling and creative lives. Others came back for further workshops as a boost to their own development and a sense of continuity with fellow travellers. It was a rare thing if people left disappointed, we always gave space for feedback on the last morning and encouraged constructive criticism as well as positive comments.

In 2002, the Clinic that had provided the space for Building Bridges inception, hit a crisis more profound than any in its twenty-one-year history. The same year I separated from my husband of twenty-eight years and my relationship to Building Bridges changed. I no longer felt able to carry the work forward primarily on my own and put out a call to extend the carrying group membership. In November 2002, I also put in a funding proposal to a sympathetic charity and was successful in

obtaining a substantial sum, which yet again confirmed and validated the work. However, the transition was not easy and a carrying group retreat in 2003 confirmed that I was still necessary in the steering seat.

There was an eighteen-month pause in our work followed by more workshops, all of which have been slightly different in character to the previous ten. The first of these addressed more specifically a conscious decision to embark on a path of self-development with the theme 'invitation to the inner journey.'

In October 2005, a request came from 'The Patients & Friends of Anthroposophic Medicine' (PAFAM). This was our first 'task' oriented group, i.e., a group already working together regularly and seeking ways to understand their task in the world more fully. They wished to develop a better understanding of group dynamics to serve the association's needs. As a committee member of this association, I was requested to be a participant and not a facilitator for the first time on any of my own workshops. I saw this as a tremendous compliment to the validity of the work of Building Bridges and a personal success in enabling the 'child' to come into its own as an adult and not be dependent on me as the 'mother.' I was excited to see my fellow carrying-group members managing well without me and I could relax in my new role as a participant.

Another new request was designed as a festival workshop and given back to the Clinic, as a gift, in which Building Bridges had found its inception. The theme was 'Christmas as the Festival of Wisdom and Love,' (December 2005). This was a unique event in many ways.

There also came a 'child' of the Building Bridges initiative, called 'Oasis.' This project is currently situated in different medical centres and runs three pathways of twelve weeks each.

Each Oasis pathway corresponds consecutively to each of the three days of a Building Bridges Workshop, developing more slowly and fully the considerations of biographical development. 'Remembering' for the first pathway, (*Spirit Recollection*) 'self-management' and 'self-management' strategies for the second pathway (*Spirit Awareness*) and 'confidence building and finding our creativity' for the third pathway. (*Spirit Beholding*). It draws its ethos from The Foundation Stone Meditation given by Rudolf Steiner to the members of the Anthroposophical Society.

## **Further Reflections**

***Life - Learning Process 5. Maintaining / Exercising – a systematic repetition of all preceding processes until they become habitual.***

*“Year by year we added themes to our workshops... Many people felt they were deeply affirmed in their personal journeys and went on to lead more fulfilling and creative lives.”*

On many occasions, I was inwardly in agony. I had said ‘yes’ to a process of change, within myself, that required an almost unbelievable degree of courage, especially because I was, in many ways, still timid, shy, not self-confident. The courage I had needed to exercise earlier on, in relation to going under the radiotherapy machine and driving to school to teach, was called upon repeatedly in initiating the workshops and carrying responsibility for them. I would lie on the bed shaking and in a cold sweat for several hours before giving a talk at a workshop. Yet miraculously, once I was in the social space, calmness came over me and no one ever knew the agony I had gone through. I began to recognise this pattern and accept the resistance and its trials, which did get better with time and practice.

Exercising can be likened to ‘practicing’ which means coming to grips with resistances. In meeting these resistances, we develop capacities that appear as new capabilities in the next learning step ‘growing’. However, the dynamic process interacting between ‘individuating’, ‘exercising’ and ‘growing’ needs to be continually practiced. I consider the ‘practice’ of running different workshops contributed to my own learning of what worked and what did not work in diverse groups of participants. Through this activity, I ‘grew’ new capacities and skills as a facilitator, learning about my own strengths and weaknesses in the process. The following two stages will be summarised as I believe the reader has now gained an insight into the research process and can begin to explore and cognitively elaborate the methodology themselves, in relation to my narrative.

***Life - Learning Process 6. Growing – new capabilities (extending one’s scope and possibilities for effective action through the foregoing, effecting change into the world)***

*“There have been three more workshops... the first addressed more specifically towards a conscious decision to embark on a path of self-development...the*

*second... our first ‘task’ oriented group...The third was designed as a festival workshop.”*

Out of the learning received from the previous step I developed more self-confidence to embark on new ways of meeting my own creative needs and interest in trying different types of workshops and similarly, positively responding to the tangentially new requests that were coming towards ‘Building Bridges’. I was finding an *“ability to act freely and creatively in the destiny situations life presents us with.*

***Life - Learning Process 7. Reproducing - Generating - (the changes of 6, assume independent life in the outer world)***

*“Enabling the ‘child’ to come into its own as an adult and not be dependent on me, the ‘mother’, as it were... There is also a ‘child’ of the Building Bridges initiative which is a project called ‘Oasis’.”*

Reproducing can be seen in what emerges from these two statements. In the first, the original impulse becomes independent of its ‘mother’ and therefore is ‘reproducible’ as it reaches another level of maturity. Secondly, in its fecundity, it is fertile as a progenitor of new growth and generative vis Oasis.

## **Discussion**

As part of the research process, I sought the opinion of others, to develop my peripheral vision, raise consciousness, question my assumptions and identify my standpoint. To this end I talked to several colleagues who had gone on personal pilgrimages by foot to assess the resonance the inner journey might have with the outer one, also seeking their opinion of my research process and dissertation methodology.

They were unanimously moved by my story and the workshops that had arisen from it. However, during supervision it became obvious that the wide scope of my research made it difficult to bring the different qualitative elements together and I had to re-start my dissertation from the beginning, just at the point when I had provisionally completed it. This was a difficult experience; the potential for using the results in my professional work were exciting.

My research process entered a pralaya; a depressive mood overtook me and other life events pertaining to my family and my health also enforced this rest. However, on reflection this period proved to be a valuable time of gestation, of gathering new insights and developing

a personal maturity which had not previously been available to me. I focussed more specifically on my own story as the point of departure for re-commencing the new dissertation. This then provided the required container for the piece to unfold.

*“He that be a pilgrim”, declared the London preacher Richard Alkerton, in 1406, “oweth, first to pay his debts, next to set his house in governance, and afterwards to array himself and take leave of his neighbours, and so go forth.”* Identification with our context, is crucial to taking up the invitation to the journey. From this step a ‘dis-identification’ can occur which brings about a freer relationship to certain attachments and personality structures, or ‘sub-personalities’ which we need to recognise in order to move forward.

Journeying is not only about ‘what’ we meet but ‘how’ we meet it. We meet ‘time’ in the experience of our biography through the events that befall us. We meet ‘space’ in our innermost being as we internalise these events as processes of transformation. It has become much more difficult in our high-speed, modern age to consciously engage in these processes. It is precisely this that inspires people to go on old pilgrim routes, by foot to experience time and space differently and the catharsis that journeying brings.

*‘Traditionally a journey was a rhythm of three forces: time, self, and space. Now the digital virus has truncated time and space. Marooned on each instant, we have forfeited the practice of patience, the emergence and delight in the Eros of discovery.*

I found the discovery of the inner journey an exciting process. The sense of adventure is great, the trials terrible and the rewards delightful. I identified twelve rites of passage the traveller must go through: 1) Invitation/Call. 2) Meeting Resistance. 3) Finding Helpers. 4) Being Given the Instrument of Power. 5) Threshold. 6) Meeting the Guardian. 7) Confrontation. 8) Resolution. 9) Supreme Ordeal. 10) Reward. 11) Threshold Back Again, and 12) Return Home.

Many of these stages correspond to the ones I heard about in my conversations with modern day pilgrims and the responses these called up as they encountered inner trials of doubt, fear, grief, loss, acute feelings of homelessness, so to develop the courage needed to continue their journey. More pertinently I hear their resonance in the journey through an illness. In the recognition of inner disharmony, a self-knowledge is

called up that leads to something like an awakening of the will to find healing. *“A little bit of healing must happen first to wake up to the possibility of a journey and to the taking of initiative... There is a mystery in finding the right pace and when you have found it you must honour it, because it connects you to the earth in a way that increases your knowledge of what you owe to it for your existence. Not only are you connecting to your own will, but you are connecting to the will of the earth, in effect to your destiny with it.”*

We are born into a social context as human beings, part of a family or tribe, a culture, and a society. We have an individual identity within this and our interaction with others enables us to fulfil our creative potential, whether we are artists, musicians, scientists, parents, politicians, road sweepers or criminals. We become more fully operative when we can engage with our fellow-human beings. Our freedom to engage in this drama of life is dependent upon many factors, our social and cultural context, our sociological conditioning, our personality, our health and most importantly our self-knowledge.

In finding an ‘inner compass’ with which to orientate myself on my own journey, I realised that developing interest in, and care for other people, their lives, their suffering, their trials and achievements, was essential to finding my own meaning, purpose and value. I had taken on a commitment to go on a pilgrimage that was more than my inner journey.

***“My commitment was to help other people find their own right to journey.”***

This identification of a goal or destination to my own pilgrimage was resonant with the ideology that lay behind the therapeutic endeavour of Park Attwood Clinic, where I had found healing and meaning. ***Their premise was that there was a spiritual significance to illness and that the potential for health could be found through anthroposophical medicine and therapy in a community setting.*** It was through a combination of these factors that I was inspired to co-found the Building Bridges workshops, originally for patients of the Clinic and by looking at the ***spiritual significance of illness.***

The idea was that inner nourishment and healing could begin to take place outside the clinic in these workshops. People could thereby meet, engage in meaningful encounters, and bring their own experience

and spiritual research questions together, supported by artistic activities and lectures through the inner and outer journey. Thus, could seminal experiences gained in Park Attwood, flower from the same tree in other places, nurturing the patients and supporting the spirit of the Clinic at the same time. Through an encounter we experience another person; they experience us and through this exchange we begin to know ourselves. *“It seems clear that when we are seen, understood, and respected, our sense of being expands as the riches of human development unfold...in effect, the empathy of the other allows us to develop self-empathy.”*

The value of group work in this respect, is indisputable for the management of health issues, including the potential to support longevity. It can be particularly helpful for cancer patients.

Developing an understanding of the Life-Learning processes, particularly in relation to the way I managed the emergence through my illness, has engaged me throughout the research. Our senses act as portals through which we meet the outer world and our environment. These become internalised and processed through our personality and psyche in the life processes and subsequently contribute to our developing maturity. Through our biographical relationship to the environment (nature), we internalise these experiences (nurture) and finally own them at the deepest level

of our being (individuation). On the assumption that spirit exists in higher forms of self-awareness, the symbiosis of outer and inner, as it meets the Self, or ego, thereby reveals itself as the pathway to finding the spiritual imprint of the human being within the physical organism. If humanity is to become aware of its spiritual origin and destination, which as I believe, is one of the most important pathways to health, we need an understanding of the body as temple of the spirit. My personal philosophy defines developing maturity in terms of an accompanying spiritual and psychological self-awareness.

Reviewing one’s biography out of an acknowledgement that we are body, soul and spirit can assist us in this process. Thus, the inner and outer journey, come together in our life experience, through the Seven Life and Seven Learning Processes. As we take hold of these Life Processes physiologically then through the activity of our ego or Self, the accompanying Learning Processes can follow. ***This learning is also about the recognition that we have a spiritual human being within us who is the wise guide to our destiny calling.***

To request a copy of Melanie Taylor’s full thesis, including references, please contact her at [Bridges2Oasis@gmail.com](mailto:Bridges2Oasis@gmail.com) and to register your interest in her new book.

## PAFAM Home Treatment Guide

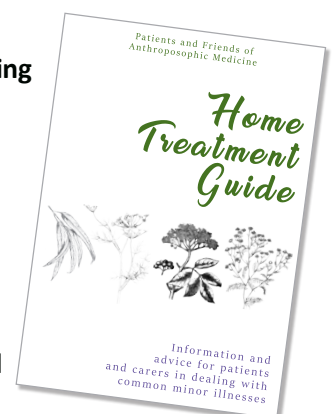
Our newly designed and medically updated 48 page Home Treatment Guide providing information and advice for parents/patients and carers in dealing with common minor illnesses is now available. This book is full of helpful First Aid solutions and belongs in everyone’s medicine cabinet/box or drawer.

It is a “must” for new parents and all parents who do not want to use allopathic medicines unless necessary.

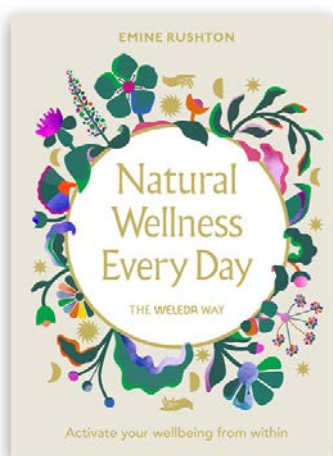
**The cost is only £5.50 including p&p.**

Advice on what to do when there are:

- Minor Ailments
- Minor Injuries
- Infectious Illness in Children
- Compresses, Poultices and Inhalations



# Natural Wellness Every Day - the Weleda Way



Natural Wellness Every Day – the Weleda Way, was written to celebrate 100 years of Weleda.

The book shares concepts of working **with** nature and how this influences our very being, because we are nature. What happens in our environment, our outside world is reflected on the inside, within us and where the outside meets the inside, at our skin boundary.

Arranged seasonally, guided by the experts at Weleda, the book shares both practical and pleasurable wellness advice for yourself, your garden, and your skin. Natural Wellness Every Day guides the reader towards routines that will encourage your wellness from within and care for the planet at the same time.

***“For the first time here is a book to share the fruits of Weleda’s 100 years of pioneering vision and natural wisdom in a way that sees and supports the whole human being. In harmony with nature, always; empowering you, in all areas of your life, to activate your own wellness from within, every single day.”*** Emine Rushton

**Natural Wellness Every Day**  
**Activate your wellbeing from within**  
Emine Rushton

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N.B. The first 5 people to email me ([cathiegreen@outlook.com](mailto:cathiegreen@outlook.com)) will receive a **FREE COPY OF THIS BOOK**

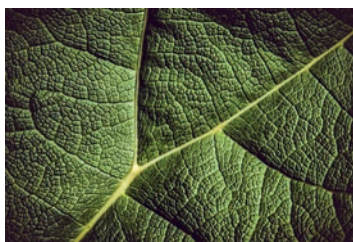
## The Four-Fold Plant

by Claire Hattersley

When I was studying horticulture (many moons ago now!) I was taught that a plant ‘manufactures’ food by taking in minerals, sunlight, and water from the ‘outside’ which then transforms into sugars for growth on the ‘inside’, creating food for the plant itself and for animals - including us. It’s this reductionist view of the plant as no more than the sum of its inputs and outputs that has created the mess that modern agriculture now finds itself in. Since the widescale use of mineral fertilizers, the agronomist’s narrative has been: “If you add more fertilizer to the soil the plants will grow bigger, and then you’ll get more money for your crops.”

Luckily, I found biodynamics, (or maybe biodynamics found me...) which has provided me with a much more satisfying and holistic perspective of the plant world, whilst also leaving room for the scientific facts.





Science currently explains the material world through the periodic table of chemical elements, a complex classification system of all the elements that have been discovered so far. Before this rather fragmented view of substance took hold in the 1800's, the world was still explained through the four elements, as introduced by the Greeks, and consolidated through the work of the alchemists. Although modern atomic theory has shifted our understanding of the world considerably, the four elements of earth, water, air, and fire can still help us to come to an understanding and experience of the living world around us, including that of the plants.

Let's do a quick recap on the four elements; how they relate to the four kingdoms of nature, how they can be linked to the four parts of a plant and how they relate to Steiner's fourfold picture of the human being.

First, we have the element of **Earth** which describes the physical, solid matter of the world, including the mineral realm, which of course has a close relationship to the roots of the plant. Earth is also represented in Steiner's four-fold man by our physical body.

Next, we have the element of **Water**, which represents not just all the water on our planet, but all that's fluid too. Water relates to the leaves and stem of the plant - its fluid management system. Our own etheric body lives in the fluid element too and it's

in the etheric realm that we can meet and commune with the plant kingdom.

The element of **Air** includes everything that's in a gaseous state. In plants Air relates to the flowers, and it also relates to our astral body which is in turn what connects us to the animal kingdom. And finally, we have the element of **Fire** which in the plant relates to seed/fruit formation and relates to the spirit or 'I' in the human being.

The four elements	The four kingdoms of nature	The four parts of a plant	Steiner's four-fold man
Earth	Mineral kingdom	Roots	Physical body
Water	Plant kingdom	Leaves and stem	Etheric body
Air	Animal kingdom	Flowers	Astral body
Fire	Human being	Fruit/seeds	Spirit body ('I')

What is it that animates these four elements? What brings them into movement and metamorphosis? It's in the etheric realm that we find the elemental beings, for it is they who animate this material world into life.

The origins of the etheric realm are cosmic, coming from the stars and the planets. These cosmic forming forces can't be measured or seen, but their effects can be perceived. The elemental beings (and other nature spirits) exist in this cosmic dimension and resonate at a frequency that is outside the 'bandwidth' of normal human vision.

The four elements	The plant	The etheric realm	Elemental beings
Earth	Roots	Life ether	Gnomes
Water	Leaves	Chemical ether	Undines
Air	Flowers	Light ether	Sylphs
Fire	Fruit/seeds	Warmth ether	Salamanders

**Gnomes** are the spirits of Earth and Steiner described them as being the Earth's intelligence within physical matter. They are constantly enlivening the realm of the plant's roots:

*"...no root could develop, in fact, if it were not for what is mediated between the root and the earth by these remarkable beings, which bring the mineral element of the earth into flux in order to conduct it to the roots of plants."* R. Steiner

**Undines** are the spirits of Water and Steiner described them as the Universal chemists, binding, and separating substances; wishing to stay in a constant state of change and metamorphosis. In the plant the undines are most active in the sap filled leaves and stem. *“Undines work in the watery element in the cells, where together with sylphs and fire spirits they become enchanted in the carbohydrates they create”* E. Hagemann

**Sylphs** are the spirits of Air and, according to Steiner, they experience themselves most fully when they're amongst flocks of flying birds.

*“Sylphs take care of the light ether, and their task is to lovingly convey light to the plant. In fact, they permeate plants with light ether. Out of light they weave the archetype of species in the plant.”* R. Steiner

**Salamanders** are the spirits of Fire, and they preserve all germs and seeds in the kingdom of nature. These fire spirits collect the warmth ether and carry it into the blossoms of plants, to the pollen and stigma.

*“The fire spirits take the utmost delight in following the tracks of the insects flight so that they convey warmth to the carpel...the bee is continually accompanied by a fire spirit”* R. Steiner

The biodynamic horn manure and horn silica can be seen as gifts for these elemental beings, facilitating harmonious interactions between them all. The horn manure works through the earth and water elements (gnomes and undines) and the horn silica works through the air and fire elements (sylphs and salamanders). Whenever I use these 'BD preps', I also use my imagination to connect with the realm of the elemental beings and cultivate a spirit of harmonious co-creation with them in my garden.

*If you would like to read more about the elemental kingdom I can thoroughly recommend 'Nature Spirits: The Remembrance' by Susan Raven.*

## PAFAM Compress Pack - £8.50

The **PAFAM Compress Pack** contains everything you need to make a compress:

- Wooden spatula to apply ointment
- Cotton cloth to apply ointment/oil to
- Wadding which goes underneath the cotton cloth
- Outer flannelette piece of cloth
- 4 x safety pins for holding the corners of the compress in place



### Instructions

1. Dab the inner cotton cloth well with oil or spread the ointment evenly.
2. Fold the whole compress with the cloth in the

centre of it in half and place inside plastic bag, warm thoroughly with a hot water bottle.

3. When thoroughly warm, remove from the plastic bag, unfold the compress, and cover the area to be treated.
4. Wrap a large scarf or towel over and leave in place on the body for as long as possible.
5. These cloths are best applied at night and left in place.
6. The inner cloth can be repeatedly used with the same oil/ointment only.
7. Wash the cloth if you choose to use a different oil/ointment.

**£8.50**

(including postage & packing)

To purchase your Compress Pack please contact Cathie Green - see contact details on page 11.

# Friends of Anthroposophic Medicine Ireland

It is with great pleasure that I write to you after the inaugural meeting and founding of the Friends of Anthroposophic Medicine Ireland on Saturday 4th March 2023 (the 80th anniversary of Ita Wegman's death) in the Brigidine Centre called Solas Bhríde in County Kildare. Solas Bhríde means the "light or torch of Brigid" - the early Irish Christian Saint.

As well as presentations by the doctors, Maria van den Berg, Marek Lorenc and Martin Lane on various aspects of Anthroposophic medicine there were practical and artistic workshops with therapists Jose van der Donk and Daniel Grcevic. A shared lunch was followed by a process where people put themselves forward to form the Coordinating Group or Council for the Friends of Anthroposophic Medicine Ireland.

I am delighted to say that 8 people took on this task from that day and we have since had our first meeting as this group on 30th March - Rudolf Steiner's 98th death day. Our members are Louise Halpenny, Doris Potter, Martin Lane, Kazu Kimura,

Maria Luisa Zahonero, Mark Reid, Senija Topcic and Joe Prendergast. We nominated the roles of Chairperson - to myself, Mark Reid, and secretary, to Louise Halpenny at our first meeting where there was lots of enthusiasm and ideas for our future mission.

On behalf of this group and on behalf of all who attended the inaugural meeting and who stood behind this impulse I want to express our heartfelt thanks to you for your good wishes we received on that day.

We have adopted the email address [medfriends@anthroposophy.ie](mailto:medfriends@anthroposophy.ie) as our contact email address.

Warm regards,

Mark Reid

## PAFAM

(Patients & Friends of Anthroposophic Medicine)

PAFAM is a Patient Group specifically orientated towards promoting the use of Anthroposophic Medicines and Therapies in the UK.

It aims to support and promote legislation at a national level to achieve this, at the same time as offering a member service that includes information about the availability of doctors, therapists and healthcare in general. PAFAM also provides workshops and retreats, a biannual Newsletter as well as its distinctive 'Living Will' within the context of its belief in the freedom of choice and access to medication, medical treatments and therapies.

For more comprehensive information or to become a member of PAFAM please visit: [www.pafam.org.uk](http://www.pafam.org.uk)

Email: [cathiegreen@outlook.com](mailto:cathiegreen@outlook.com) Mobile: 07974 390197 Landline: 01584 881197  
2, Woodston Oast House, Woodston, Tenbury Wells WR15 8JG

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**At The Elysia Therapeutic Centre**

**52 Bowling Green Road Stourbridge DY8 3RZ**

- Arrival 9.30 am for a 10 am start
  - A cooked two course lunch
- Refreshments throughout the day
  - Close of day 5 pm

**To Register and Book your place**

**either email: [cathiegreen@outlook.com](mailto:cathiegreen@outlook.com)**

**or phone: 01584 881197 or 07974390197**