



The Solari Report

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Solari Food Series With Harry Blazer & Chris Mann



Part Two



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Harry Blazer: Too many people ridiculed the movement because of that split that took place in 1936.

Chris Mann: I think so, but that is my opinion. I've noticed how gradually, gradually people are beginning to come together in a different way so that they can actually stay together and understand.

Harry Blazer: Do you think there was an intentional sabotage of that movement?

Chris Mann: Not from anybody in their normal consciousness. I was too young still to have that kind of experience where I would be able to say, "So-and-so might have had the intention to cause the split."

Harry Blazer: But now that you look back, is it possible that there were some bad agents within that group?



Chris Mann: I can imagine that there were some destructive elements, knowing the world a bit better nowadays. The other destructive elements that people do in secret are incredible in their destruction sometimes.

Harry Blazer: One of the statements that I've made is unless you realize evil exists, they have an interest in controlling you, and they have a plan that you never understand a lot of what is happening.

I just described evil – not so much metaphysically, but as those people who are interested in reducing your freedom and preventing you from being as good as you can be.

Chris Mann: That's right.

Harry Blazer: Do you share that view?

Chris Mann: 100%, most definitely. It happens in all dimensions, unfortunately, from the smallest to the largest. That is part of the reason for a moral education.

We have three elements from which we learn: Art, science, and religion. Science you are born wanting to investigate the world. You want to know what is going on, and you want to know how it works. With art, you attempt and practice different ways of coming to solutions. Then comes the religious diversion to a particular task that one takes on.



Without those three elements of science, art, and religion, we wouldn't be able to learn. I've discovered that through the years of my battles. And lack of self-esteem is the worst. That causes a lot of problems.

Harry Blazer: I've seen that as a major hurdle for a lot of people to overcome. I know that in my own family, I've seen it.

Chris Mann: When you suggest that they overcome it themselves, they're very offended. "How could you say such a thing?"

To arrange things in an artistic format on this limited platform, we've got to put all this on an angle.

Harry Blazer: I just want to follow up on the last comment that you made because from my perspective, a lot of what ails us is people's unwillingness and inability in some cases to take responsibility for their lives and take responsibility in general for their behavior. Do you agree?

Chris Mann: Absolutely. That is very, very true.

Harry Blazer: Unless humanity overcomes this 'victim' mentality, we are stuck in a bad place where we are constantly being victimized because we attract what we put out there.

Chris Mann: That is a good way to put it. That's right. And if there is nothing that you can do about it anyway, you don't even try.

Harry Blazer: So you are a firm believer in choice.

Chris Mann: Absolutely.



Harry Blazer: But yet you also understand the forces that are pushing against us?

Chris Mann: Temptations and egotism and generosity and all these different things can be very misleading.

Harry Blazer: Do you feel that there are a lot of other planets in this universe where a different kind of learning is happening or is this a unique place for a special kind of learning for conscious beings?

Chris Mann: If you look at the nine hierarchies as a range of spiritual entities that have certain tasks, like Steiner spoke about and described, then you can see the human being is part of a 10th hierarchy that is in becoming.

Harry Blazer: That supersedes all the others potentially?

Chris Mann: In a way, yes, for us anyway. So we have got to learn what it means to be human. There are no other hierarchical beings that have the freedom that we have to do the wrong thing.

When you're a child, you recognize what you are allowed to do and what you are not allowed to do. There is a certain moment when you break out of that. If that transition isn't conscious enough, it can't be dealt with as an adult. That is why Waldorf education is so successful.

Harry Blazer: To make the choice to be free.

Chris Mann: Yes.



Harry Blazer: And the responsibility that goes with it, and to accept that.

Chris Mann: Yes.

Harry Blazer: So what do you think about this cosmology – that the Creator, in wanting to turbocharge the creative effort, created other conscious beings to basically now have a distributed network of creativity that could be going on in all kinds of dimensions and all kinds of ways?

Chris Mann: I think it is a possibility to think about it because it leads you to other thoughts as well.

Harry Blazer: As conscious beings, we have not only responsibility, but you also might say that we have a mission or a journey to get to that higher level of consciousness that allows us to be truly free.

Chris Mann: Right.

Harry Blazer: And at its core, biodynamics and the Waldorf School are about that?

Chris Mann: Yes, in different disciplines – in education and production.



Harry Blazer: So you come to the United States in the 1970s, and you have an interest that your wife shares – and even had before you – about bringing good food through biodynamics to the United States. You settle in Wisconsin, the first biodynamic farm that is also probably the best example of it going on attracts you.

Chris Mann: At that time, yes. They practiced it with sufficient length of time in great dedication. We expected the young people who were our ag students who joined us to accept our advice, but that, of course, didn't naturally happen.

Harry Blazer: So did you work on that farm in East Troy, or did you start your own farm?

Chris Mann: We started a new enterprise.

Harry Blazer: Where was that located?

Chris Mann: Next door.

Harry Blazer: Did that become the Michael Fields Institute? Or was that a separate effort also?

Chris Mann: That was a separate effort that came later, but also on the edge of the farm.

Harry Blazer: Here are three of the leading proponents of biodynamics basically next to each other. That must have been exciting.



Chris Mann: It was. The potential was considerable. We also started the Waldorf School, and I got the opportunity to start a Waldorf-style kindergarten/daycare because of one of our associate's wives who called her mission 'LifeWays'. So the LifeWays movement is private education and also children in Waldorf education.

Harry Blazer: Did you start the first Waldorf School in the United States?

Chris Mann: No. That was started by Henry Barnes, who lived next door to me in London where the Michael Hall School was. He was there to participate as a very young man.

Harry Blazer: So he started the first Waldorf School in the United States.

Chris Mann: Yes, in New York.

Harry Blazer: So was yours the second?

Chris Mann: No, ours was more like the 45th or something.

Harry Blazer: However, you wanted to introduce it, and it was probably the first in Wisconsin.

Chris Mann: Yes, and they wanted it. These young people wanted it. When people see something that is healthy, they want to create it right away themselves or find others to create it for them.



Harry Blazer: So is the foundation of biodynamics – from a practical perspective – all about the health of the soil? Is that a foundational element or one of them?

Chris Mann: That is one of them most certainly, but I would say that it's the connection between the planets and the Earth to bring that more immediate qualitative influence in purity to a particular crop. It needs that connection with that particular element because basically when we talk about food, we talk about different qualities that are good for different reasons and us. Now where these new allergies are showing up, it's a problem to find what is the real essence of this or that plant that can totally take care of that.

I have another theme that I'm starting to use that I want to know more about, and that is invasives, garlic mustard, for instance. I have a woodlot, and garlic mustard is starting to invade that woodlot. Garlic mustard may be a European plant, but it's called an invasive species.

It's a delicious spinach substitute. So are we being introduced to what will nourish us in the future, and is it bringing us capabilities that we're not aware of that we will need in the future?

Harry Blazer: I've come up with this idea, and I want you to tell me what you think of it. It's like we need the equivalent of a horse whisperer to be a weed whisperer. These so-called weeds are actually teaching us a lot about what the land needs and also conditions of soil and so on. What do you think about that idea?



Chris Mann: Great! I really agree.

Harry Blazer: So we are looking at destroying these weeds as if these are pests or problems. No. We need to learn what they are trying to tell us.

Chris Mann: Exactly, and tolerate them with more of an inquiring mind.

Harry Blazer: I asked a guy who knows a fair amount about plants up in Montana. I said, “Look at these invasive species that we have here on my property. Should we just go and yank them out?”

He said, “No. These are actually serving a very interesting function; they are helping to aerate the land,” and there were several different functions that these plants were doing.

Chris Mann: Excellent.

Harry Blazer: I said, “That makes sense to me. Otherwise, why would they be there?”

Chris Mann: Right. Why do we regard everything from the point of view of war? We don’t need to do that, but it doesn’t spread the right attitude.

Harry Blazer: Those weeds probably have a better understanding than we do of what that soil needs to get back to a place that is a higher level of health.



Chris Mann: I agree. That's why they have to make it in this impenetrable world. Otherwise, we go in and destroy it, but if we can't even get into it – except at a non-commercial cost – it's beyond our care.

Harry Blazer: We seem to do a lot more damage sometimes than we do good in our effort to do good based on poor understanding and poor intentionality, too.

Chris Mann: Right.

Harry Blazer: Tell me more about the techniques of biodynamics. How would you go about it, or does it happen naturally? Do you have to create the state that allows it to happen, or are we active participants in helping the soil, and a particular plant get this alignment with these external forces?

Chris Mann: The biodynamic preparations are given certain energy by stirring. So if you create a vortex, you get something in which connects to the substance. Then you have to go from the vortex into chaos and turn the cycle around in the other direction so that another vortex is created.

You create these vortices one after the other to a mixture of whatever it is to create some substance that later in the mixture, and the compost produces a certain possibility of an energy that seems to stimulate growth. That's why you see these blossoms that were just brought in from one of our students.

Harry Blazer: There is a vibrancy to it that is quite remarkable.



Chris Mann: I bumped into her sometime. She is a local girl from here. We started talking, and she was interested.

Harry Blazer: This is remarkable. So there are certain protocols that you would follow all the time to create these conditions?

Chris Mann: Yes, but then you might be inspired to try another protocol. I think it's important that we try when we have the necessary sensitivity to see what the difference is, and then do trials. And then there is the typographical possibility of taking substances and letting them expand in a drying process. Afterwards, you get an image called a chromatogram. From that, you can read different qualities and see from the pictures how harmonious or not it is.

I was working in the Black Forest for a while in Switzerland. We had a timetable of all the planet risings and settings and all the other events that we had in a chart. As we passed through the times of the day, we could see where the caps are to take our reading because we didn't want to be influenced by the planetary affairs in our observation of a drop of water on the surface of water.

When you have a substance, and you drop a little water into it, then you can see different patterns, depending on what the substance is. However, that shape is interfered with because these caps with their influences change the nature of the picture. So we had to avoid all the changes to get the substance itself.

Harry Blazer: To get more of the essence of the substance itself.



Chris Mann: That's right. There is a book by Theodor Schwenk called *Sensitive Chaos*, and it describes his work.

Do you know Schauberger? Have you heard of him?

Harry Blazer: Yes.

Chris Mann: Schauberger was supposed to work for Hans Poet and Poet Company, and Schwenk was working in the company at that time. They were friends and colleagues. Schauberger, the forester in the Black Forest, arranged

Harry Blazer: Yes, and he came up with a whole different way of doing it that reduced the friction and allowed for these logs to flow much more efficiently. People were amazed.

Chris Mann: That's right. The scientists were upset. That's when Theodor Schwenk got a call from Schauberger from Frankfurt airport. He told him, "I'm sorry. I'm not coming. I'm offered a job in America."

When he went to America, he was hoisted as a hero, then taken out to some ranch somewhere in the desert. The cans were placed on top of the other cans, they shot them - he was told, "See what we did with these cans? That's going to happen to you if you divulge any of your work."

They threatened him to be silent.



Chris Mann: He came back a broken person and died soon after.

Harry Blazer: He didn't understand the real deal, did he?

Chris Mann: No. You can say that again.

Harry Blazer: To what extent is suppression or efforts to suppress understanding like that connected with secret societies or the occult or something? Have you ever figured that out? Do you think there is a connection?

Chris Mann: I'm afraid there is, but I don't know it.

Harry Blazer: You know that there is, or do you suspect that there is?

Chris Mann: The difference between knowing and sensing. When you discover a reality of something, you see how it is real.

Harry Blazer: So when you take a look at GMOs, genetically modified technologies, in the use in agriculture, to me this is the ultimate example of folks wanting to control things, and it has devastating consequences. Would you agree with that?

Chris Mann: Yes I would.



Harry Blazer: It's so obvious that it can't possibly be right. How the hell can we be happy about a technology that allows an astonishingly devastating chemical like RoundUp to be able to be tolerated by the plant more so that we can get more RoundUp in ecological systems, including our own bodies? How can that possibly make sense?

Chris Mann: It doesn't. It doesn't make sense in the first place, but there are some who would like to convince us that it is. I don't know those people.

Harry Blazer: How would it make sense to create a plant that creates its own insecticide, that by eating it, you get more of that insecticide-type substance in your body? These are basically two GMO technologies that have been developed.

Chris Mann: As long as you can sell something in its worthwhile setting, you can produce it as something of latitude.

Harry Blazer: That is exactly right. The other thing that I say is that just because we can make it doesn't mean that we should. However, that seems to be the mantras of technology, "If you can do it, do it."

Chris Mann: Of course. The technology should reflect the truth. So when we see how devastating it is, it has produced the truth. Maybe we have to wait a long time for that to happen.

Nevertheless, if enough people knew enough about their own feelings, I wouldn't think that they would do it. For instance, my father taught to garden. He put in the seeds in this rich, wonderful soil in his biodynamic garden during the war.



We strung a black thread over it to prevent the birds from picking the seeds. Experiencing that soil as a child would never allow me to put any poison into the soil ever.

In fact, if some others had the same experience, they would not put any poison in the soil. You can't. It scares against the feelings so strongly.

Harry Blazer: One of the saddest moments in my life was there was this tree on a road near my house in Montana. It was a magnificent tree, and it was by itself with farmland around it. It was right on the edge of the road.

One day, I was riding my bicycle in the snow, and somebody took a picture. That person turned out to be from the newspaper, and I was actually on the front page in the snow on my mountain bike riding down this road with this magnificent tree in the background.

Chris Mann: Lovely.

Harry Blazer: One day, I came down the road, and the tree was gone. I found out that the roads department came and removed it so that it wouldn't damage the plow when it came through to plow the road.

I wondered: Was there anybody in that moment who felt anything for that tree – that magnificent tree? How could you go and cut it down? How could you do that?



So when you talk about experiencing the magnificent, profound beauty of this soil and how never in your mind could you ever imagine doing anything to damage it but only to help it in any way that you could once you had the understanding as much of what not to do as what to do, I understand. I wept for that tree.

Chris Mann: Of course. I believe it.

Harry Blazer: So you wonder what it is that has happened to people that they can't connect with the things that are the basis of life, with soil being one of the primary ones. Why can't you see what is being done? Why can't you sense it or smell it or taste it or feel it in some way? Why is that? Why are we so insensitive to these things?

Chris Mann: If you think of some sorts of religion, you can also think of thinking, feeling, and action for a desire to do something. Thinking that isn't supported by the feeling can go morally astray.

The instruction from the schooling system from the first teaches morality of the art because that has to do with having the right environment and the right act.

Harry Blazer: And for the right ideas to win, also.

Chris Mann: Steiner had a wife, Marie, and together with Rudolf Steiner, they developed eurythmy, which is an art of movement taught in Waldorf schools. My mother became an eurythmist later in life and taught other people.



What I have in here are the eurythmy figures, which are basic vowels and consonants to language, which you have to learn if you learn eurythmy – all from Steiner. There is music eurythmy too, which is a song made visible or music made visible.

Because I was an educator, I felt that eurythmy has to become more known in America. So I spent some years touring the United States to set up a tour for an international group of eurythmists. In my mind's eye, this was 1990 in San Francisco. I was at the airport, and I thought, "Who can do this? Who can I do it with?"

Then I realized that there was only one group that I could do this with, and that was the Stuttgart Eurythmy School. So we arranged a program and got an orchestra from Romania and did it. It turned into several thousand in attendance through Canada and the United States together.

Let me show you those (eurythmy) figures.

Harry Blazer: Isn't it interesting that (in the 30's and 40's) while fascism is growing and becoming a bigger cancer in Germany that you have a lot of these what you might call 'pro-life' movements going on at the same time? And yet fascism won.

Chris Mann: Right.

Harry Blazer: It's somewhat of a mirror of what is going on in the United States today.



Chris Mann: It's incredible.

Harry Blazer: I've described fascism as a drive away from diversity and towards homogenization of thoughts and behavior.

Chris Mann: Yes. Then nobody has a clue; it's just a mixture. That's taking the mixture too far, and it becomes soup.

Harry Blazer: We're looking at something outside now. So these are representations of the movements?

Chris Mann: Yes.

Harry Blazer: I just want to understand the basic concept. There are movements that are associated with sounds and are associated with symbols that tie into these energetic fields. So what we're seeing is a multi-dimensional interdependency of these energetic forces that can be represented and harmonized, but can also be even made more powerful if we understand these different modalities, and we are able to participate in these different modalities.

Chris Mann: Yes. That's why there is a discipline called *Curative Eurythmy* (in German it is spelled *Eurythmie*).

Harry Blazer: Who invented it?

Chris Mann: It was invented by Steiner also, and his wife, Marie.



Harry Blazer: In a lot of ways, you are very tied to science. You are very tied to figuring out how people do things in a very practical way, but to optimize that, there needs to be an understanding of the energetics. Otherwise, it's like a barren exercise, or it's not as powerful as it could be.

Chris Mann: True

Harry Blazer: Do you feel that energetics is a much more important and much more pervasive and much more powerful part of our life than almost anything else?

Chris Mann: Certainly, it has everything to do with health.

Harry Blazer: Health of our society, the planet, and also ourselves?

Chris Mann: I guess you could say that, yes. Ask the question again because I don't think that I understood it.

Harry Blazer: It was more of a statement to see if you agreed with it: There are these multilayers of interdependent energies that can be harnessed and basically amplified if you understand those connections and also are able to participate. Is that a good summary?

Chris Mann: I would think so because it makes it more integrated and connected with the world as a whole. Yes. It's one planet that we live on, influenced by others, but we don't live on any other planet than this one. This is our world. This is where home is.

Harry Blazer: Right – our home and our homework.



So there is energetics or biodynamics to understand in terms of growing and soil and farming. There are ones to understand in terms of movement and sound. They are all related to health.

What other major forms of energetics are there besides these movements, these sounds, and farming that you have been involved in?

Chris Mann: Research to get the drop-picture methods Schwenk developed out of his drop-picture method that led to John Wilkes.

Harry Blazer: So it's a book by John Wilkes called *Flowforms: The Rhythmic Power of Water*.

Is this about creating vortexes?

Chris Mann: Yes.

Harry Blazer: I've heard this word used in the power of vortexes, and it's a key enabler in nature.

Chris Mann: Yes because it unlocks the quality of the substance and makes it visible so you can see what your methods tend towards and the quality of their movements if you want to use it for that.

Harry Blazer: So vortex is a way of revealing the essence?

Chris Mann: Yes, the quality of the essence.



Harry Blazer: And that allows you to read it, and then it allows you to understand how to use it or enhance it?

Chris Mann: Yes, both, depending on where you are on the scale of expertise.

Harry Blazer: I will get this book. Wow!

Chris Mann: It's all about qualities that have been neglected. This is all coming to life now; I think.

Harry Blazer: So one of the statements you made was that we have neglected, or we have lost an ability which is being regained now to see these essences, to see these energy fields and so on or these energetic characteristics. What was it about Steiner? What was so unique about him that he could see this stuff?

Chris Mann: Well, he was genuinely clairvoyant, and he could predict a lot of things. He could recognize tendencies better than most of us. I think he was given a mission to unite varying streams in humanity development being carried on for centuries and helping them to come together again after going their separate ways after so many hundred years. So I think he had a mission.

He was very modest about it. Because of his modesty, he was taken advantage of in some cases.



You know best how hard it is to get something through the block, and the noise where people are united to destroy you or whatever because they think you're a threat to their freedom to misuse an aspect of life. I mean, in the end, he was poisoned.

Harry Blazer: He was poisoned in what way and by whom? Do you know?

Chris Mann: It's gradually coming out now. At a particular event, someone gave him something, which was poisonous.

Harry Blazer: What kind of poison was it? Do you remember?

Chris Mann: It slowly killed him.

Harry Blazer: Was it arsenic or was it something else?

Chris Mann: I don't know what the material is. These things are known nowadays. You come across them at a certain point.

Life is full of hazards, but I am particularly grateful for your interest. There are some people who still ridicule me in my interest in Steiner. They don't recognize things that are not normally done. I feel I have a responsibility to my mother's medicinal help. It was Rudolf Steiner (who helped her).

Harry Blazer: The point is that you've seen what people would describe as 'miraculous results' that can't be explained.



Harry Blazer: For him to look at a person's skin and say, "You need to eat bread and an onion on a daily basis," how bazaar is that? It worked, and it worked quickly. She must have been surprised that it worked also.

Chris Mann: Oh Yes. Anyway, we can look at (the video) "*The Message of the Vortex*" (see link).

Harry Blazer: So basically the way that we handle water irrigation – putting them through pumps and these other things – destroys the vitality of the water?

Chris Mann: Yes. You can see that if you make the chromatograms.

Harry Blazer: You're talking about those chromatic pictures?

Chris Mann: Yes, Angie is coming sometime, and I'm sure that she has some that she can show you. Angie Curtis was with me the last time that you were here, and the other guy who was here with her was Bruno. You were upset by his arrogance.

Harry Blazer: You say that you don't remember stuff, so how do you remember that? That's pretty amazing.

Chris Mann: I experienced your power. No wisdom was necessary to have that power. "Send me somebody. I can't ignore them."

So you gave me a puzzle. It was great. I didn't sort it out until yesterday. I was thinking about other things.



Harry Blazer: What was the puzzle that I gave you, and what was the solution that you figured out? This is deep.

Chris Mann: The puzzle that you gave me was, “Why is this man so aggressive and crude in his aggression that it really affects one?”

Harry Blazer: Are you referring to me?

Chris Mann: Yes, I’m sorry and I put it aside. I guess I felt it was something important, but having learned what this young Bruno is like since, and what Angie is like since, everybody has things to deal with of their own.

I realized, “Wait a minute. That part of me, which I hadn’t handled that long, but I managed at the end, which required somebody to be like that. He wouldn’t have that power otherwise. He wouldn’t have had success.” (Chris is saying that Harry, because of his personality and also perceptiveness was able to reveal some things that otherwise Chris might not have been able to recognize and that he ultimately came to realize had validity.)

Harry Blazer: Me?

Chris Mann: Yes. You had to fight some pretty heavy battles.

Harry Blazer: But you’ve noticed a change in me also, right?



Chris Mann: Oh yes. Already the bonds we've shared with (each other) is (shows) a different Harry Blazer.

Harry Blazer: And what is that change that you see?

Chris Mann: Interest, tremendous interest in life.

Harry Blazer: I certainly was interested before. Do you think that I have a different capacity now to understand?

Chris Mann: I think so. Yes. And you understand immediately anything that I seem to say which I'm not used to. You have to realize that we had a German name, and we were in England. The war had broken out, and my father knew that if we had the same name in World War II, which his sister had in World War I, people spat on the pavement in front of her because she had that German name. She was a community nurse going from house to house.

Harry Blazer: Was her name 'Mann' or was it a different name?

Chris Mann: It was von Kaufmann.

Harry Blazer: So you changed your name?

Chris Mann: He changed our name to Mann.

Harry Blazer: From what?



Chris Mann: From von Kaufmann. He cut off the ‘von Kauf’.

Harry Blazer: So you take off the ‘von Kauf’ and you have Mann, and that’s it.

Chris Mann: Yes. So we had to be careful that we didn’t speak German in their presence. My sister doesn’t know as much as I do in German. In those wars, life was tough.

Harry Blazer: And the Swiss Germans didn’t like you because you were too much into the English. So you came to the country where there are all these mongrels to the United States, right?

Chris Mann: It was a strange situation. Then I was careful in the Waldorf School because I was outside. I’ve always been an outsider.

Harry Blazer: I wish we had 20 more years together. I could learn a lot more from you.

Chris Mann: Oh we will have some more time together on another occasion. No problem.

Recording (From “Message From The Vortex” – see link in notes):

It’s from the alpha to the omega. Always to get harmonic flow and rhythm is always the opposites. The end is what nature does. Between one curve in the river, it then spreads out in a ripple where the energies are dissipated and come into another curve in the river on the other side. It picks up speed, and loses the energy in another ripple.



The first experiment that we did – and this is something I’d like to show Chris Mann – you can see a lot of it on the web if you look up Lord Kelvin. This is Lord Kelvin’s thunderstorm and this is an old one.

Water comes in here, it splits, and it flows to either side. There are really small holes here and small holes here. These pockets are insulated with copper down the side and the bottom so that when the water falls with gravity, it falls straight down. As it picks up the field, it begins to spread.

Water trickles down, and you can hear it, then suddenly, it spreads. You know at that time you bring these two wires together, and you get a spark.

I measured the spark from here. It is 6,000 volts from water falling this much. So this is known as Lord Kelvin’s thunderstorm because it is how water is always charged and separated in the fourth phase.

The criticism I get from my friends and other conventional farmers, is that they say biodynamics is just muck and magic. Then I explain to them that it is the new science of water. By the time I’m finished with them, they understand. I say to them, “It’s not muck and magic; it’s actually quantum agriculture.”

We are trying to make them have a shift in their minds so that it’s not the chemical composition of water that is important, but it is the structure of water. The structure is more important than the composition.



With conventional farmers, everything is chemistry. It's the physical body and the chemical body, and everything else is a machine. For us in biodynamics, it's understanding the structure. The structure, in the case of liquid crystal and water in the fourth phase, is bringing in the cosmic moment.

Chris Mann: Science, art and religion gave us facts, experience from practices and unlock a will to work this way. Now *he* was talking about the etheric, and the etheric is Steiner's name for the life capacities and their movement qualities and their shaping abilities. That is why there is an etheric body – not only a physical body – but a life force body and the soul body, astral and the ego. Human direction.

So when (Bernard) Lievegoed consulted with us – and I had this experience with the Chalice - he asked me, “Who are the ego carriers of Michael Hall?” (the oldest Steiner school in the UK) which meant those people that have sufficient connection to the formative force of the school as a whole - who could recognize it.

Then you start seeing, “Well he is taking the responsibility fully. This one, well, not quite,” and so on. You suddenly see who your colleagues are from a totally different perspective. You see the ones who are trying to help direct the school and the ones who are simply wise but not connected, etc.

So you have a different view of your colleagues. Are they smart, capable of accuracy and observation? - because you see how they integrate with their work.



I've been trying to shape that ever since with other organizations. Chris Tebbutt, is the best possible trustee of this land that I've bought that I could imagine. The blueberries are his work. (Chris Tebbutt is from Filigreen Farm in the Anderson Valley Booneville, CA – see link “Message from the Vortex”)

Harry Blazer: Yes, the blueberries.

Chris Mann: So now I'm wondering, “How can I create the right organism for my wood lot here, to continue in perpetuity to be non-company owned but more of a trust nature?”

We have the national trust in Britain that is connected to trust there. What's its name?

Harry Blazer: Do you mean a conservation trust?

Chris Mann: Yes.

Harry Blazer: There are a lot of them in this country.

Chris Mann: The Nature Conservancy is the one. I just bought some land from them. They needed to get rid of it after they conserved the hillside.

Harry Blazer: That's nice, but I hope you're not putting something in the Nature Conservancy (“No” Chris answers) because, in my opinion, those guys can't be trusted.



Harry Blazer: When you have Monsanto on your Board of Advisors, and you represent yourself as the Nature Conservancy, which is a problem to me.

Chris Mann: Yes, it is.

Harry Blazer: That is good that you rescued some land from them, so we can have the right intentionality.

Chris Mann: True. I hope so.

Harry Blazer: This is land that you owned that you have left to this gentleman to take care of?

Chris Mann: No. I entrusted him to take care of it. I left it in a trust.

Harry Blazer: However, it's a trust that you started to keep this available for him to continue his work.

Chris Mann: Right. I put other lands in it, also.

Harry Blazer: This guy is the real deal, and his intentionality is right. He really cares, and he is smart. He is also a hard worker.

Recording continues (from "Message From The Vortex": What I was trying to show you were some of my experiments. I believe that the material conception of the universe is a prism. I love the fact that there is some science now that has opened the door to the fact that there is a lot more to life than the physical and the chemical and the mechanical.



Harry Blazer: I'm going to stop here for a second. This is a very important question that I want to ask. If science is done right, it can actually enlighten you about these things. But if you're stuck in the materialistic, reductionistic paradigm where you have to break everything down and you think you can control everything if you understand all the components as opposed to a systems orientation, that is a destructive use of science it seems. Would you agree?

Chris Mann: Yes, but you need that in order to come to a point where you can free yourself of any influence so that you're really out on your own in the desert. You need to go through the desert. You need the experience of it.

Harry Blazer: The dead-end streets.

Chris Mann: Yes. You have got to experience your freedom to decide what to do next. Then you realize that karma gets involved and everything gets involved, and you're not free until you actually recognize that you can do this if you want to or that if you want to, and then you do it – of course. And not be tied to any philosophy or anything like that, but to your own ethics. I think that is what we are asked – to become free of our own habits (constraints) and even experiences and learnings – to really look at something totally fresh.

Recording continues: Water is a very, very high being. I put structured water on my plants. People say, "What is the difference?"



What I have to do is I have to have a parallel irrigation system. One is structured, and one is not structured, and I have to see the difference. I think it's definitely reflected in flavor and quality.

Harry Blazer: If he can do that experiment – one that is structured and one that is not – that would be very informative. What is interesting is when you are truly connected with how much more meaning is possible in all of these different domains. If you get yourself somewhat clean, you are able not to abandon your ego, but not be dominated by it. So you can still have your individuality in experiencing this stuff. You can get to the point where you can really listen and see. It's a fascinating place, isn't it?

Chris Mann: It's wonderful.

Harry Blazer: I've got to find a way to get back here and spend some more time with you.

Chris Mann: I would enjoy that. Your interest allows me to say things that I've long held inside – for obvious reasons. Well, obvious reasons from one point of view. That is from being German in Britain when I was a boy and not being accepted as Swiss when I was in Switzerland, and recognizing that if I stick to my nationality, that is not good enough either.

Chris Mann: It's wonderful.

Harry Blazer: I've got to find a way to get back here and spend some more time with you.



Chris Mann: I would enjoy that. Your interest allows me to say things that I've long held inside. These are all my reasons from one point of view. That is from being German in Britain when I was a boy and not being accepted as Swiss when I was in Switzerland, and recognizing that if I stuck to my nationality, that is not good enough either.

Harry Blazer: When did you stop worrying about pleasing other people and try to please yourself?

Chris Mann: Probably too late in life. So my wife decided it was the time that I was forced into it by leaving me. She went upstairs. We had a wonderful relationship. I said to her when I was visiting her in Switzerland, "Maybe we can spend our old age together."

She said, "Well, I don't think I want to wait that long."

Harry Blazer: What was her maiden name?

Chris Mann: Martina Voith.

Harry Blazer: Voith is also German. So is your heritage 100% German?

Chris Mann: Well, my mother was German. My father was registered as a Brit at birth. I was in the Carpathian Mountains where his father was drilling for oil. My father had a healthy background. He had lots of energy and was an entrepreneur. He went bankrupt three times.

Harry Blazer: Did he finally get it right?



Chris Mann: Oh, yes. He delivered oil for the Vacuum Oil Company. He delivered oil from his borings and drillings to the Vacuum Oil Company, which is Mobil nowadays (https://en.wikipedia.org/wiki/Vacuum_Oil_Company). So he was successful. We benefitted from that because as a church mouse as a teacher, we didn't have a penny. You gave what you could.

So I have both ethics in me, so to speak. It was a good lesson.

So you've got the etheric body, the physical body, which we can see as substance. It is shaped by the etheric body, which is a form of the structural body influenced by a lot of different things. Then we have rocks and minerals don't change. They don't live in the ordinary sense. Then you add the etheric body, which can grow and duplicate.

Then comes the next kingdom, which is animal. Animals have their emotions and we have our emotions – in control or out of control. Then comes, how would I like to say, 'the Baron by the roadside'. My dog isn't going to walk up and raise his nose and say someday, "I'd better not touch that." Right. Animals are not going to do that.

Then comes the human being who makes decisions. So that is the forefront nature of the human being, not to mention all the variations beyond. Physical, etheric, astral, and ego principles – all mixed in our organism.

Harry Blazer: Is that Rudolf Steiner's philosophy?



Chris Mann: That's right. Most people just go read whatever. He was clairvoyant enough to see the auras, etc.

Harry Blazer: What is fascinating to me is in his – as well as your own – cosmology is this Christian hierarchy. That is a surprise to me. It's very interesting that you also say that one of the goals is to transcend that whole hierarchy - transcend that whole mediation of the relationships with the universe. I've never respected authority just for the sake of authority.

In other words, just because an authority said something (Right), that doesn't make it so. (Right) Even at an early age, I just had no tolerance for that. (Right) I wanted to know what was real.

To me, the whole process of science is about making refutable claims – claims that are subject to refutation, as opposed to religion, which I define as being fine with making non-refutable claims. It's more of a belief system. You don't try to prove it; you state it.

But he (Chris Tebutt) is making a refutable claim that water has these characteristics, it's able to do this, and vortexes are able to do this. That is what science is all about. Then you go test it, and you see.

So science is based on the fact that almost all knowledge is opinion subject to refutation. So, for example, if you say, "God exists," and you say, "Well how can you prove that?" (and they answer) "I'm not interested in proving it; I'm not presenting it as a claim that is subject to refutation. God exists, has always existed, and there is nothing that you can do to disprove that." That is not science; it's not a claim that could be refuted.



Chris Mann: Everybody is free to refute it or refuse it.

Harry Blazer: That is right, but the refutation has to make sense. It's not just standing there saying, "No." You use a process – logic, deduction, experiments, and so on – to show whether it is valid or not. Yet even the claim that it is valid is subject to refutation.

So falsification of a claim is the main thrust of science, but you have to make claims that are falsifiable. That is the importance of science in terms of its contribution to increase in knowledge and understanding.

Now the problem is that if you have a paradigm that says that the world is mechanistic, which is a non-refutable claim, it's a religious claim about how science works and needs to deal with it, you'll never get to where you need to.

So even the foundations of science need to be refutable. But the scientists don't treat it that way. They treat it as though they are an authority on how science works.

Chris Mann: That's their problem basically.

Harry Blazer: That's right. So he (Chris Tebbutt) is doing good science, but he is doing it in subjects that science wouldn't even consider are worthy of a scientific investigation because of their paradigm about how the world works.

That is often how we get stuck. We get stuck before we even get started.

Chris Mann: That's right.



Harry Blazer: I've been able to figure that out fairly early on. I spent quite a bit of time thinking about it, and that has allowed me to not be stuck.

Also, when you see what certain capabilities in people are – for example the clairvoyance of Rudolf Steiner – you think, “Something else is working here than what the common idea is about how it works.”

Chris Mann: Yes. It takes it to another level.

Harry Blazer: But there are other things involved that we don't even know about. There is other energetics. There are other spiritual things – however you want to describe them. We use those words to describe those things which we oftentimes don't have a good understanding of. (Right)

So what I've always thought is, “Why wouldn't people have the ability to be able to see things and imagine things and be connected with things and have premonitions about things and be able to predict?”

Because what that goes back to is a very poor understanding of how time might work.

Chris Mann: Right. I just heard this morning from Cindy (his assistant) that one of her friends has a friend that is going through trouble. They got into a conversation with somebody who does recall.

Harry Blazer: Yes. I think what you are thinking about is past life therapy.



Chris Mann: That's right. It's interesting how strongly that worked.

Harry Blazer: I want to give you an example of it. It's interesting that we are talking about this.

I had a friend who practiced Rolfing that Ida Rolf invented who was very prominent in New York and also did psychoanalysis. He said that his cure rate using traditional Freudian-type psychoanalysis was about 20%. When he started to use past life therapy, it was 80%.

He said, "I didn't really ever necessarily believe in it, but after using it and it was that successful, you have to think that there is something going on here."

Now whether it is the technique itself or the paradigm that says that it's possible that it allows you to get the result, or whether there are actual past lives that we experience, is maybe an open question. But it sure is interesting, isn't it?

Chris Mann: Yes.

Harry Blazer: Despite the Parkinson's that you have and despite the effect on portions of your memory, you still are very sharp.

Chris Mann: Thank you.

Harry Blazer: You have a very good understanding about things.



Chris Mann: It's great to be able to have somebody to be able to talk with me about these things.

Harry Blazer: Oh it's fascinating to me, and I feel like I'm just at the surface of this - just beginning to get an understanding.

Chris Mann: It was like that for me when I started, after the age of 28, to become interested.

MODIFICATION

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