

Living Communities, Living Earth:

Eduardo Rincón on Biodynamics and the Future of Agriculture

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Just under two years ago, Eduardo Rincón stepped into his role as Co-leader of the Agriculture Section at the Goetheanum in Dornach, Switzerland.

While some in the UK will have met him during last year's Research Conference, this conversation offers a fuller introduction to his work, his journey, and the perspectives he brings to biodynamics at a time of global uncertainty.

As agriculture faces mounting environmental, social, and philosophical challenges, questions of community, ecology, and even the nature of life itself are becoming increasingly urgent. In this wide-ranging interview, Eduardo reflects on his path from Mexico to the international stage, and on the evolving role of biodynamics in a complex and changing world.

Roots in Mexico

Eduardo's story begins in Cuernavaca, south of Mexico City, in a region where landscapes and climates meet with pine and oak forests giving way to subtropical and tropical zones. Though not raised on a farm, he grew up in close relationship to one, spending weekends on a large family-owned cattle ranch.

"It was a semi-desert landscape," he recalls, "but full of life and exploration." Among its most striking features was an ancient, partially buried pyramid. As a child, he and his brother would ride out to it on horseback, climbing what seemed to them a mysterious mound.

"At the time, I didn't understand its cultural meaning," he says.



Credit: XUE Li.

"But later I came to feel a deeper connection with indigenous perspectives and ways of understanding the cosmos." These early experiences - of land, farming, and cultural depth - quietly laid the foundations for his later work.

From Biology to Biodynamics

Eduardo initially pursued a scientific path, studying biology and training as a plant ecologist. Yet he soon found himself questioning the limits of a purely analytical approach. "I wanted to understand what life is," he says. "But I was being taught the names of parts, not the essence of living systems."

A formative moment came when, as a young man, he encountered the skeleton of a whale on a remote island. The experience awakened deeper questions about life and death - questions he felt conventional science could not fully address.

His path toward biodynamics began unexpectedly. While running a small medicinal garden and research initiative, he started supplying produce to a Waldorf school. One day, a teacher handed

him a copy of the Agriculture Course by Rudolf Steiner and asked if he could teach it. "I said yes," he recalls, "and then realised I had no idea what biodynamics was."

That moment marked the beginning of a lifelong engagement. He went on to teach within Waldorf education while deepening his practical and philosophical understanding of biodynamics.

Learning Through Experience

Eduardo's education in biodynamics was shaped as much by travel and encounter as by study. Together with a colleague, he journeyed across North America, visiting farms and learning directly from practitioners. "We drove from San Francisco to Vancouver, stopping at farms along the way," he says. "We met people like Dennis Klocek and others working deeply with biodynamics."

At that time, much of the accessible knowledge came from North America, before his work later expanded into European contexts. These experiences combined with conferences and ongoing study, formed a living foundation for his practice.

Biodynamics in Latin America

While biodynamics is often associated with Europe, its presence in Latin America has both early roots and a distinctive character. Eduardo notes that initiatives in Mexico began as early as the 1920s, following Rudolf Steiner's lectures, though political upheavals - including the Mexican Revolution - slowed their development.

In recent decades, however, the movement has grown significantly. In 2018, Eduardo and a group of farmers founded the Biodynamic Association of Mexico, helping to foster a network grounded in local markets, community engagement, and participatory approaches to certification.

Across the continent, collaboration is increasing through the Biodynamic Council of the Americas, linking practitioners from Canada to South America. "In Latin America," Eduardo observes, "anthroposophy and biodynamics often grow together. They are not separated."

Science, Art, and Perception

A key influence on Eduardo's thinking is Goethean science - a way of knowing that seeks to unite careful observation with artistic and perceptual engagement.

After experiencing what he describes as a "crisis" in conventional science, he found in Goethean methods a way to approach life more fully. "It allowed me to meet nature not only intellectually, but also perceptually and artistically," he explains.

Art plays a vital role in this balance. Coming from a family of artists, Eduardo developed creative practices early on, later rediscovering them as an essential counterpart to scientific thinking. "Art helped me step out of the purely rational mode," he says. "It opened another way of seeing."

Rethinking Community

Also at the heart of Eduardo's work is a re-examination of what we mean by community. While many are drawn to the idea of working with like-minded people, he suggests this impulse can be limiting. "We long for community," he says, "but often we look for those who think as we do. That is comfortable. The real task is to recognise that the community we already have - one that includes difference - is the one we must learn to work within."

This broader understanding of community is inseparable from a deeper recognition: that the Earth itself is a living being. For Eduardo, the evolution of human communities and the perception of life in the world around us belong together.

A Global Perspective

Now based in Dornach, Eduardo brings a truly global perspective to biodynamics, one that challenges its traditionally European centre of gravity. "We need to think beyond northern Europe," he says. "What about the tropics, the deserts, the equatorial regions? How do rhythms and cycles work there?"

This question extends into research, which he sees as central to the future of biodynamics. Recent international gatherings, including the conference in Cirencester, reveal a growing diversity of approaches - from conventional scientific methods to Goethean and artistic research. "That diversity is a strength," he says.

Bridging Worlds

In his role at the Goetheanum, Eduardo works to bridge anthroposophy and practical agriculture, ensuring that biodynamics remains rooted in its spiritual foundations while continuing to evolve. He also emphasises the importance of ongoing education, describing the work of the Agriculture Section as a kind of "postgraduate" path for farmers - deepening their engagement with soil, preparations, and the wider spiritual-scientific context.

Meeting Today's Challenges

In the face of climate change, biodiversity loss, and rapid technological development, Eduardo believes biodynamics has an important role to play - but not as an ideology. "If you want to explain biodynamics," he says, "the best way is to become it."

Rather than persuading through argument, he points toward lived experience. At the same time, he recognises the need to find a language that resonates more widely. "We must speak in a way people can recognise as true," he says. "Something they can feel - not something imposed."

A Quiet Transformation

Ultimately, Eduardo sees biodynamics as part of a wider cultural movement: a gradual reawakening of our relationship to life.

Rather than positioning itself in opposition to other systems, biodynamics can contribute through practice - through the way farms are worked, communities are formed, and the Earth is understood.

"The future," he suggests, "lies in doing the work - quietly, deeply, and together."

To learn more about the work of the Agriculture Section please visit: <https://www.sektion-landwirtschaft.org/en/>



Anima vegetalis 2. 2000. Pigment and acrylic on canvas. By Eduardo Rincón.