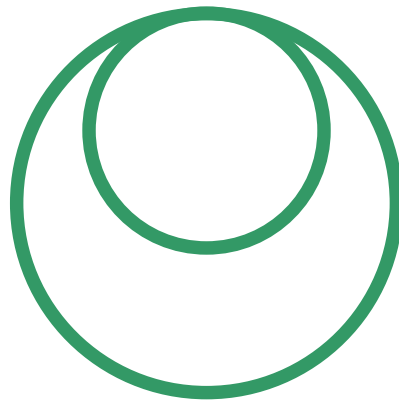


Commentary on Dr Rudolf Steiner's Agriculture Course

By Enzo Nastati



EUREKA

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Enzo Nastati

A revised transcript of 30 meetings lead by Enzo Nastati
between January 2001 and May 2005.

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COMMENTARY ON RUDOLF STEINER'S AGRICULTURE COURSE

Led by Enzo Nastati

First introductory meeting (January 13, 2001)

In this series of meetings we will consider ecological agriculture from a new angle. Both biodynamic and modern organic farming spring from a series of 8 lectures that Rudolf Steiner gave in 1924 at Koberwitz, in Count Keyserlingk's mansion. This lecture series was published as: '*Spiritual-Scientific Foundations for the Renewal of Agriculture*', but is widely known as the 'Agriculture Course'. It contains directions that are essential for those who want to practice agriculture in harmony with the laws of the Earth and the cosmos.

It is clear to anybody who has read even one of Steiner's many publications (which cover virtually all fields of knowledge) that his books and lectures penetrate to the deepest truths and that, precisely because of the intricate and profound nature of the things that he says, his works do not yield their fruits to a person who is not motivated by a genuine and resolute desire for knowledge. Therefore one should not lose heart the first time one does not immediately understand something he says. We are convinced, however, that it can be productive to strive to understand the precise messages in these lectures.

Steiner based the course on very clear concepts, the first of which understands *nature* to be a threefold reality composed of body, soul and spirit: in addition to the sense-apparent aspect of nature there is a soul aspect that might be described as the *feeling sense of the world*, as well as a spiritual reality consisting of beings that are more evolved than humans. These three aspects, along with their activity and impulses, will determine how we seek to grasp the forces, laws and meaning of nature. Out of this interpretation an approach to agriculture can arise which is responsive to the reality of creation.

Dr Rudolf Steiner had a highly prepared audience. They were all students of his spiritual science or *anthroposophy*. Most modern people have not studied this discipline sufficiently to grasp Steiner's thoughts right away. So we will begin our work by clarifying some basic concepts that form the foundation for what we will build later.

First, one should know that Steiner was often asked to give a course on agriculture and that he had declined to do so because he considered that, with a bit of goodwill, his students could find enough guidance from his fundamental works, such as 'Esoteric Science', to develop a revitalised agriculture based on sound spiritual-scientific principles. Only in 1924, thanks to the insistence and hospitality of Count Keyserlingk, did Dr Steiner decide to offer the cycle of lectures to which we now refer.

Dr Steiner died in March 1925. This series of lectures was one of the last he presented during Pentecost when the forces of the Holy Spirit powerfully affect the world and people. All of Steiner's pentecost lecture cycles are of a special hue, but the 'agriculture course' is even more important since it represents the last time that Divine Wisdom, an attribute of the Holy Spirit, found voice and expression through this great man.

The stated primary aim of the course was to address three problems that had often been brought to Rudolf Steiner's attention:

- the degeneration of plants,
- the diminishing nutritional value of food,
- the lowering fertility of farm animals.

One can experience a certain wry amusement to think that these were pressing concerns in the 1920s when we would now be happy to have those plants and their nutritional value. Evidently, however, there were already early signs of a situation that was destined to worsen dramatically to the point that, in our opinion, it is now no longer remediable with the methods of organic farming alone.

Although we shouldn't expect to find explicit answers to these three questions the answers are *implicit* in the complex mosaic that Steiner composed.

Moreover, we have noted many times that Steiner often veiled the truths which he shared, not to guard the secrets out of jealousy nor for the pleasure of increasing the effort required by those who desire to learn, but mainly because the laws of nature which he exposed could be interpreted awry and used inappropriately. For example, during the course he was asked what one could do against pests, weeds and parasites. The response, that we can all read, essentially suggests that it is adequate to incinerate a sample of the creature in question when certain planets are in front of a particular constellation and later to sprinkle the ashes on the soil. A positive result is not always evoked in the first instance, and it is one of those practices that is easily mocked as witchcraft by those unfamiliar with the concepts.

In fact, whoever knows that each living being is connected to a spiritual archetype also knows that destroying the form of a being causes an equally violent separation from its substance, and a message is sent opposing the incarnation of the spiritual entity which had manifested in that being. This is especially powerful if at that moment the corresponding constellation is 'active'. In practice the umbilical cord through which the creature draws spiritual sustenance and strength is severed between the incarnated being and its 'mother', so the ashes scattered on the ground make that field uncongenial.

Not everyone knows that Hitler decided to incinerate the Jews after forcing his 'best' scientists to study the works of Steiner. Evidently he hoped to make Europe unfit for Jewish people. In this light we can also gauge the gravity of the continuous burning of the victims of foot and mouth disease in England. At some point or other the incineration would have to coincide with the constellation that corresponds to the cow and this would be experienced by the archetype of the cow as a gesture of rejection.

Be that as it may, a long time has passed since Rudolf Steiner delivered these agriculture lectures and it is time to lift the veils, at least as far as we are able, so that the truths can be available to those seriously committed to help nature find a new equilibrium. This will be the guiding theme of the course we are about to begin. It won't be a purely technical course but will give us a way to familiarise ourselves with the laws of nature. From there it is hoped that concrete initiatives may come forth: if knowledge remains at the level of thought and is not carried to the field of action it is worse than useless.

Before we begin reading the text of Steiner's lectures it is worth studying the architecture of the course itself because the sequence in which the concepts were placed already presents a profound riddle, the resolution of which adds meaning and perspective to each part.

If we had a musical score in front of us we could dwell on the individual notes and we would see that the first, for example, is a 'do', the second one was a 'fa'. If we could also contemplate the score as a whole then we can find the melody of the piece that transcends the individual notes. Anyone who has some familiarity with Steiner's books and transcripts knows that one can derive satisfaction from the details. Perhaps though we might also see that the most profound truths are uncovered when seen within their overall context. Then details that may otherwise seem trivial are revealed in their fundamental relevance. We are convinced that there is a very important message even in this course outline so we will begin with an examination of it.

First, the Course is divided into 8 lectures and we should try to understand why there are just so many by building a table that we will follow together. This will also bring some knowledge into focus that can bring us to a deeper understanding of Dr Steiner's message. We can sketch a table with 8 columns and 11 rows (see below).

The first header row outlines the evolution of our planetary system so it is labeled: *phase of evolution*. In Rosicrucian-Anthroposophical esoteric schooling the first manifestation of the Earth is called 'Old Saturn'. This was a huge sphere of differentiated warmth filling the orbit of the current planet Saturn – its remnant. Time first appeared in this phase.

This sphere of warmth condensed to form the 'Old Sun', a reality consisting of gas whose existing remains are the planet Jupiter. During the old Sun, light manifested in the universe and space was born.

The second row of the table is dedicated to the etheric forces. We have put warmth and light corresponding to old Saturn and old Sun respectively. For a deeper grasp of these concepts please refer to "Esoteric Science" by Rudolf Steiner or the publications "The Quality of life", or "Nutritional Quality" available to members of l'Albero della Vita.

The third phase of the Earth's evolution is the 'Old Moon' which consisted of liquid which has left the planet Mars as a kind of memory. Finally, we have the solid manifestation that is called Earth.

Up to this point, evolution had been an ongoing and phased condensation with a continual reduction of the volume occupied. The point of greatest condensation was reached approximately 2000 years ago when the entire process began to reverse its course, and this will eventually completely re-enliven or 'etherise' the Earth. The turning point was the 'event of Golgotha' when Christ introduced an impetus of resurrection into the evolution of the Earth. This opposed the process of death represented by continuous and progressive hardening. (We can add that radioactivity first emerged when the event of Golgotha occurred, which reveals the natural process through which matter 'becomes'.)

We consider the process of condensation to be a result of the 'fall' precipitated by Lucifer. But then came the moment when another spiritual entity, the Son or the second person of the Holy Trinity, entered Earth's events and activated the process of resurrection.

The current Earth, before starting on the ascending path, briefly retraced the steps above as indicated on the third row of our scheme. The repetition of the warmth being, ancient Saturn, has been called the *Polarian* epoch, the repetition of the Sun is the *Hyperborean* epoch. Then the repetition of the old Moon was *Lemuria* followed by the *Atlantean* epoch in which the Earth experienced a condensation close to the current one.

PHASE OF EVOLUTION	OLD SATURN	OLD SUN	OLD MOON	EARTH	FUTURE JUPITER	FUTURE VENUS	FUTURE VULCAN
Body	Physical body	Etheric body	Astral body	Preparation of the 'I'	Spiritual self	Life Spirit	Spirit Man
Ether	Warmth	Light	Chemical	Life	First new ether	Second new ether	Third new ether
'Repetition' on the Earth	Polarian epoch	Hyperborean epoch	Lemurian epoch	Atlantean epoch	Post Atlantean Epoch	Seven seals	Seven Trumpets
Approx start	- 67,000 B.C.	-52,000 B.C.	- 37,000 B.C.	- 22,000 B.C.	- 7,000 A.D.	+ 8,000 A.D.	+ 23,000 A.D.
'Repetition' in post-Atlantean cultures	Old Indian - 7,200	Old Persian - 5,067	Egypto - Chaldean - 2,907	Greco-Roman - 747	Germanic + 1,413	Slavic + 3,600	American + 5,787
Sign of the Zodiac	Cancer	Gemini	Taurus	Aries	Pisces	Aquarius	Capricorn
Spiritual leadership	7 Holy Rishis	Zarathustra	Hermes Trismegistos	Aristotle	Jesus Christ	Jesus Christ	Jesus Christ
Type of therapy	Spiritual	Polarity of good - evil	Alchemical	4 humours	Spiritual Scientific	Spiritual Scientific	Spiritual Scientific
Type of Agriculture	Nature	Light and Dark	3 processes	4 elements	New synthesis	New synthesis	New synthesis
Lecture		First	Second	Third	Fourth and fifth	Sixth	Seventh and eighth
Content		Plants, silica and calcium	13 nights, clay (+ calcium and silica)	Zodiac, Protein Cosmic nutrition Philosophers stone	Field sprays and compost preparations	Overcoming diseases	Agricultural organism (New Jerusalem)

During the repetition of these previous phases, the Sun, then the planets Mercury and Venus, and finally the Moon departed from the single mass that had initially encompassed them, leaving behind our Earth.

The first row has three remaining boxes to fill that allow us to cast our gaze towards the future of our planet. The next phase of the process will be the *Future Jupiter* in which there will be no more physical manifestations and in which everything will be raised up a plane. The *Future Venus* will follow and the seventh and final phase will be *Vulcan* where even the ethereal and astral planes will have been abandoned to be replaced by higher levels.

In this scheme, the Earth is central to the whole developmental process, but since everyone once was and everything must return again to being 'one', we can consider the later stages again as a kind of repetition of the three previous phases. In this way but at a higher level, the future Jupiter will repeat the stage of the Moon, the future Venus will be a repetition of the Sun and so on.

It can be enlightening to note that if each earlier stage of the Earth is joined with its repetition by an arc, we get the picture of the Hebrew calendar - an old image of the cosmos. This immediately suggests that what we are showing is not just dreamt up by Rudolf Steiner but belongs to an ancient body of knowledge that is all but lost.

The second line of the table shows the four etheric forces that have characterised the stages of evolution until now. Although we will not discuss much about this topic because it is largely handled elsewhere¹, we would like to point out that the ether linked to the Moon is preferably called the '*alchemical ether*' or the '*ether of chemism*', instead of the more familiar '*chemical*' ether. This is because it is an expression of a broader concept than orthodox chemistry that studies the interactions of chemical elements through the exchange of electrons. Material alchemical interactions are a profound interpenetration that allows the exchange of neutrons that are part of the atomic nucleus and not the 'suburban' electrons. It is clear that such a transformation requires much more powerful forces of combination and dissociation.

The four etheric forces emerge from successive transformations of the Earth. Each emerging new ether has retained the characteristics of the ethers that have preceded it whilst adding its own specific qualities. Therefore the Life ether, which is the youngest, contains the characteristics of all three other ethers. In other words the ethers have succeeded on the phylogenetic principle (the latter is the offspring of the former), but also the ontogenetic principle (the child retains the characteristics of the parent). We will not now discuss the new ethers and those acting upon future manifestations of the Earth because we will discuss them later.

Our third row tabulates the eras of our Earth which have also retraced the path of creation. It all looks like a set of Russian dolls. First there was the Polarian epoch, then the Hyperborean, then the Lemurian and then the Atlantean - the epoch in which humanity began to take on our current configuration.

The present era is the Post-Atlantean epoch. To suggest names for these future eras one can point to what John wrote in his Revelation and say that the next epoch will be the 'seven seals' and that will be followed by the 'seven trumpets'.

Even within the Post-Atlantean epoch we find a smaller repetition of what was

¹ 'The Etheric' by Ernst Marti, and many other l'Albero della Vita publications

already repeated! On the fourth row of our table we can write the names of the ages of civilisation.

The ancient Indian cultural era is the recapitulation of Old Saturn. The ancient Indian had a unified vision of reality and believed that only the spiritual world was real because it was absolute and unchangeable. The world that could be perceived by the senses was considered an illusion or *maya*. The consequence of this understanding is that the physical world was considered undeserving of our attention and that only the relationship with the spirit was cultivated.

The second period was that of the Assyrian-Babylonian or Persian civilisations, which was followed in turn by that of Egypt, and then the Greco-Roman. The present is the Germanico-Saxon. The Slavic and then the American stages will follow this period.

Each of these past periods of civilisation had a principal spiritual 'guide' as noted in the fifth row of our table. The Indian period was guided by the seven Holy Rishi. The teacher of the seven Rishi was the last of the Atlantean initiates who began and led a huge spiritual culture in Tibet. No one person was able to contain all the wisdom of the previous period so this was divided into seven parts, corresponding to the seven planetary mysteries, one for each Rishi.

The second or Persian era presented a vision of the cosmos as a struggle between Ahriman, lord of darkness, and Ahura Mazda, the Lord of Light and the Sun. This shows a transition to duality from the Old Indian unity. The Persian era had Zarathustra as its spiritual guide.

The third period was led by Hermes Trismegistos whose philosophy was based on three basic principles: *Sal*, *Mercur* and *Sulfur*². This survived in the work of the alchemists until the nineteenth century. The name of Egypt was 'El Kemi, or *the hidden one*. The three processes occur in condensation, exchange and in expansion.

The fourth or Greek period had Aristotle as a guide. He brought the theory of the four elements: Earth, Water, Air and Fire. The memory of this lasted up to 150 years ago when doctors still formed their diagnoses in terms of the famous four humors: blood, phlegm, clear and black bile.

Inevitably, after this fourth era we come to the present where memories of what has been are almost completely lost. But now we must decide whether we shall continue the trend from the Indian unity that has reached the four-fold conception. We could continue the fragmentation and move towards a vision of the world inspired by 5, 6, 7, 8, etc. Perhaps, however, we would prefer to work towards a new synthesis.

We cannot ignore the fact that the Greco-Roman era was not only the era of Aristotle but also the time of Golgotha³. Christ came to bring unity. We must start looking for a new synthesis and work so that the future can lead to unity.

The initial task will be to revive the three-foldness of the Old Moon but, this time, brought to a higher level that we could call the three fruits of a new alchemy. Only then might we go forward to a new duality and then a new one - a new unity with the cosmos.

We can also accelerate this timetable, thanks to the Christ in us all, and bring the evolutionary process described to full expression in our present lives. Remember the parable of the lost sheep but consider the interpretation of Thomas, who says that

² Italics are used for the elements of this 3-fold model. The spelling 'sulphur' is reserved for the chemical element, *sulfur* for the expansive pole of this trinitarian archetype.

³ The four classical elements can be represented by the four arms of the cross. The inscription INRI, made by Pilate and put on the cross, shows the initial letters of the four elements in Aramaic.

when Christ went looking for the wandering sheep he actually went looking for His favorite sheep because it was the only one that had the courage to jump the fence. But who prevents us from jumping the fence during this life rather than waiting for thousands of years? One of the stimuli of the agriculture course is in just this direction.

Let us reconsider the structure of the Agriculture Course and assert, if it is not already clear, that the structure of the course is not arbitrary. If we consider that the human of the Indian era was not a farmer but a gatherer of the fruits that the divine made available, we understand that the first lecture of Rudolf Steiner's agriculture course is not aimed at India since agriculture did not then exist. The first lecture is, however, relevant to the work of Zarathustra, ie when people began to domesticate and breed plants. One can read this lecture as describing the duality between silica and limestone, between light and darkness.

The second lecture speaks of Egypt: we are introduced to the concept of clay as the mediator between silica and limestone, as *Mercur* mediates between *Sulfur* and *Sal*. The third lecture tackles the world of protein and substance; the four elements of the Greeks.

Steiner was not explicit in the various lectures that he was talking about the various agricultural initiatives in successive eras of civilisation, but everything can be argued this way with a careful reading.

This brings us to the point in which Dr Steiner describes the biodynamic preparations, which represent the new synthesis, and which were probably too important to squeeze into one lecture: he dedicates the fourth and fifth lectures to these preparations. The preparations are a synthesis between the various kingdoms - made by humans of materials from the mineral, vegetable and animal kingdoms. These are then buried so that they can be enriched further by contact with the Earth within which the impulse of Golgotha has been active for 2000 years. In this way a process takes place that might be defined as one of *Christianisation*. This allows one to have preparations that bear the first new ether of Christic redemption.

When one understands this new synthesis one can add, on the second line in the sixth column of our table, the first new ether which is arising from the transformation of the Alchemical ether.

Then comes the sixth lecture that corresponds to the evolutionary stage of the future Venus where the Slavic people will champion the highest spiritual development. Because Venus is linked to love, this lecture concerns the application of the forces of love. This is made evident when one considers victory over evil as a vital understanding of new ways of dealing with 'pests'.

In the seventh and eighth lecture the return of unity is envisaged, but at a different level than that of old Saturn. We know that mankind was expelled from an earthly paradise that the Bible describes as a garden, and we must be clear that the goal was not to return but to enter into the New Jerusalem - a city. This means that we must build a social life based on a new model.

Dr Steiner speaks of agriculture here too when he talked about the laws that govern how one plant will collaborate with another plant, one animal with another, how ants work with mushrooms and so on. Finally there is a detailed discussion on cattle that suggests that this animal will become the source of all the new forces of life.

In this way we can grasp Dr Steiner's complex design: presenting the evolution of agriculture in the light of the spiritual evolution of human beings, and understanding why the content of this presentation has been veiled with 'seven times seven seals'.

Under the guidance of Dr Steiner we can grasp the essence of Zarathustran agriculture and understand how this great initiate, whose name means *shining star*, acted to domesticate plants and animals. We can then understand the second phase of development of agriculture that corresponds to the Egyptian period through the meeting with the clay and the subsequent formation of humus (flooding of the Nile), and so on.

But we shouldn't attempt to grasp the laws of life in order to bring back the Zarathustran or Old Greek agriculture, because this wouldn't make any sense today: these laws are always the same and, once understood, they can be carried to a new, contemporary system which is adapted to the present earthly and cosmic conditions.

We must, however, begin from the assumption that our work is useless if its only fruit is the acquisition of a series of notions or points of view, striking as they may be, if it doesn't also provoke a deep transformation in our way of feeling and being. The book that we are going to study together is a book of initiation through work with and upon the Earth. Today farming is considered the most humble work but it was once the discipline that was taught only to the best of the best of Zarathustra's students - precisely because it gives access to the laws of life.

If we consider the whole lecture cycle we could say that the man who lived by gathering the natural fruits of plants and animals preceded it: Abel. The path from the first to the eighth lecture represents the journey of Cain who can redeem himself by following this path.

Cain means '*he who thinks for himself*' and is the free part of humanity that can raise all the kingdoms of nature, including Abel. Abel was not murdered; the murder is only an allegory to describe how Cain has freed himself from a thinking tied in to old relationships and how he begins to use his independent thinking. The same theme is touched upon in the Bhagavad-Gita when Arjuna is forced to fight his own relatives. If we consider that the last chapter of Steiner is mostly dedicated to the cow, we have a clear picture of the fact that at the end of his evolutionary trials Cain (who was a farmer) is able to pay the ransom for Abel. So if we were to look for a suitable title for this course, perhaps it might be: *The redemption of Cain*.

One can understand why we don't consider the term '*organic farming*' to mean non-polluting. The true organic agriculture was that of Zarathustra or Aristotle where '*organic*' (or '*biological*') meant the *logic of life* with its laws and its connections with the cosmos. Unfortunately those who practice organic farming today know practically nothing of this.

To continue our work we must now speak of the kingdoms of nature or, rather, better understand from where the animals, the plants and the minerals have emerged.

One who takes care of animals is called [in Italian] an '*allevatore*'. This word is composed of two parts: the pronoun *al* and the verb *levare*. *Al* is of Arab origin and signifies '*spirit*' while *levare* signifies 'to bring' or 'to raise'. Therefore *allevare* means to bring towards the spirit, or rather to help in its spiritual evolution. It seems, however, that the meaning of this word is not given much consideration in modern animal husbandry. This can also apply to other kingdoms of nature. But to work with these we must first realise the origin of what is around us.

If we now develop another table (below) we can add another set of information. We said that Old Saturn was a sphere of heat, so in the corresponding column we have written *warmth*.

We know that warmth is the only force that cannot be contained because it heats any walls around it which in turn continue to radiate the warmth. This can be confirmed by all of us because, if it were not so, it would be sufficient to heat a room once in winter and it would remain hot until spring if we are only careful not to admit the cold. In that reality consisting of substance in varying degrees of warmth, everything was *one*: us, the animals, the plants and the entire solar system.

We used the word ‘substance’ and not the word ‘matter’ because substance is the essence of matter - and matter did not really exist as such until the phase of manifestation called ‘Earth’.

The second phase, corresponding to the old Sun and to the Persian civilisation, brings a separation of this unity. Therefore we have shown the duality between light and darkness.

In the third phase, corresponding to the Old Moon and the civilisations of old Egypt, Light is sublimated into *Sulfur*, Darkness falls in *Sal* and part of each form *Mercur*, the element of exchange or balance. We arrive at an image of the world as a series of processes.

We get to the fourth stage in which a part of *Sulfur* comes to rest as the *Fire* element, a part of *Sal* falls as an attribute of *Earth*, while combinations of *Sal*, *Sulfur* and *Mercur* form the elements *Water* and *Air*. We link *Earth* with the mineral world, *Water* with the plant world, *Air* with the animal world and *Fire* with man. This last Greco-Roman phase is the one for which the Tetraktys is an image of everything that we have proposed.

In the phase corresponding to the old Moon there was no distinction between humans and animals. These two kingdoms were merged together. It is not a coincidence that in the culture of Egypt, the repetition of Lemuria, there are many depictions of people with animal heads.

In Lemuria the conditions became impossible for human life on Earth, because the Earth still contained the Moon that was the bearer of the forces of death. In these conditions, humans withdrew from the Earth-Moon planet, with the exception of some who became set in a form and are today’s existing animals. When the Moon was ejected⁴ the conditions were mitigated allowing the re-descent and renewed earthly evolution of humans. This makes it clear that the human being is not an evolved animal; rather the animal is a derivative of the human being. One could better say that the animals are *human beings* that have sacrificed themselves by descending early to Earth.

During the Lemurian epoch there was also intermingling between the plant and animal kingdoms, and between the plant and mineral kingdoms. Present-day minerals were derived from this last intermingling as well as a few present-day plants. Therefore, there are existing plants that were derived from an evolution of *Sal* towards the element of Water, and others from the fall of *Mercur* towards the element of Water. The plants that are the result of rising up are the existing grasses, while those who descend from *Mercur* are all the others.

Among those who descended there are some who have stopped their fall at an intermediate level between Water and Air and these are legumes that are more rich in vegetable proteins. Even closer to the element of Air are the plants rich in alkaloids from which we derive drugs.

⁴ This was a result of Mars colliding with our planet, whose evidence today is the Pacific Ocean.

TYPE OF AGRICULTURE	NONE	LIGHT AND DARKNESS	3 PROCESSES	4 ELEMENTS	NEW SYNTHESIS	NEW SYNTHESIS	NEW SYNTHESIS
DESTRUCTION					FRAGMENTATION (CLONING)		
DIVISION OF THE KINGDOMS OF NATURE AND THEIR REUNION AFTER GOLGOTHA				FIRE ELEMENT (HUMAN)			
			SULFUR (ANIMAL- HUMAN)		HORN SILICA (501)		
		LIGHT (DIURNAL BEINGS)		AIR ELEMENT (ANIMAL)		NEW PREP	
	WARMTH (IMMATERIAL PHYSICAL MAN)		MERCUR (VEGETABLE- ANIMAL)		COMPOST PREPS (502 → 507)		NEW (IRON)
		DARKNESS (NOCTURNAL BEINGS)		WATER ELEMENT (VEGETABLE)		NEW PREP	
			SAL (VEGETABLE- MINERAL)		HORN MANURE (500)		
				EARTH ELEMENT (MINERAL)			
DESTRUCTION					FRAGMENTATION (ATOMISAT ^N .)		

Also between the mineral and plant kingdoms there exist intermediary conditions such as the world of *crystals*, which are the only minerals that ‘grow’ by an external accretion process.

Another intermediate sector between the mineral and the vegetable is that of the viruses, which do not have a life of their own, but use the life of the cells that host them to reproduce. In the world between the animals and man are all the monkeys and other animals with semi-erect bearing. It is vital to understand this information about animals and plants with which we must interact in our farming.

Obviously if we shift our attention from the trinitarian Hermes Trismegistos to the dual perspective of Zarathustra which corresponds to Hyperborea, we find more profound intermingling between the mineral, plant and animal kingdoms so the human being is very close to the animal and plant beings. Therefore, during the Zarathustrian times, human beings found it much easier to modify plants.

Having presented these considerations we must take note that modern people have arrived at a pivotal moment in which we have forgotten everything that the knowledge of the previous epochs represents. We can choose to take an ascending path guided by the impulse from the event at Golgotha thus creating a new synthesis, or we are condemned to further fragmentation that would lead to destruction.

This fragmentation (which is already under way today with the hell-bent exploitation of nuclear power as well as the fragmentation of the human being itself, now understood as a set of organs to be transplanted and maybe even cloned in a laboratory) will lead to the disintegration of the world, perhaps beyond a point of no return.

If instead we seek a new cultural synthesis - an operation that would start with a new ‘three-foldness’ – we could do a lot worse than see what is shown in the fourth and fifth lecture. Here is precisely where we are given the biodynamic preparations, where the synthesis of Fire and Air is the horn silica preparation, between the Earth and Water horn-manure, and the synthesis between water and air is shown in the preparations derived from yarrow, chamomile, nettle, oak, dandelion and valerian. In this way human beings can become the means through which a new evolutionary development of the Earth and its kingdoms can take place.

It will then be possible to reach the second and third syntheses depending on the strength we will have.

Mark Moodie Publications

Telephone - UK: 0207 1934697 Email: mark@moodie.biz

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Mark