

**THE REGENERATION
OF SEEDS AND NEW
PLANTS**



In the light of spiritual Science

by
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AND NEW PLANTS
IN THE LIGHT OF SPIRITUAL SCIENCE**

*I dedicate this work to the Group I's of the plants,
underappreciated Spiritual Beings
Who have offered us their children - harmonious and beautiful -
to be our food,
and are now experiencing the most difficult time of their
evolution.*

*I thank all those whose cooperation led to the creation of this work,
especially Lorenzo and Michele Mattarello, Nadia, Silvano Parisen.*

FORCES AND BEINGS ACTING ON THE PLANT KINGDOM

1) REVITALISATION AND REGENERATION

Before one can explore the regeneration of seeds we must agree a definition of 'regeneration'. Regeneration means to "generate anew" and this is now a deeply-felt requirement, because observation of Nature makes us aware that Nature Herself is increasingly losing Her vitality.

*significance of
Regeneration*

All of you know that a modern seed of wheat retains its viability for no more than four or five years at best, and everyone knows that was not always so. In fact, wheat has been found in tombs in Egypt that retained the ability to germinate for about 5000 years. The vitality has declined a thousand-fold.

*the decay
of wheat
and alfalfa*

Without looking quite so far back, those who have attained gray hair know that in the time of their youth alfalfa would last ten years, and more. Today alfalfa lasts three to four years at the most.

The reduced vitality is due in part to errors in cultivation, but is also the consequence of the fact that our planet has now passed the halfway mark of its life and is heading towards old age. It is therefore only natural that the Earth and her kingdoms are gradually losing their vitality.

If we consider the life of a man, nobody is surprised that a fifty year old no longer has the strength that he had thirty years before. But in the meantime the man has given life to a child who, with his youthful power, is able to take over the father's heavy labours. Thus the man can reduce his physical load and engage in others work that require the use of the discernment and wisdom that have matured in him over the years.

aging of the earth

So a question arises: where in the life of the earth, is this transmission of vitality that we saw in case of man? To find the answer we will try to approach this in a new way.

*honour your Mother
and Father*

To arrive at this answer, we must revisit the old way and bring to mind the commandment “Honor your Father and Mother”, ie understand the inner laws, and use them on the road to a new vitality.

*revitalisation and
regeneration*

If we want to improve the world of seeds, we can choose between two different approaches that can be defined as *revitalisation* and *regeneration*.

revitalisation

If we wish to revitalise we must reconnect the seed to the forces from which it arose, and to this we should find ways to restore the umbilical cord and enable a new influx of forces along it.

If a man were to revitalise himself, we would suggest rest, avoiding stress, eating well, perhaps cleansing the liver so it can return to its best. In this way we regain vitality and are revitalised through a process of purification.

This is the typical process in organic farming which develops humus to repair the soil. It does not use poisons or herbicides and might even follow the lunar phases. Within 5 or 10 years of this type of agriculture one can purify the soil and produce healthy food.

regeneration

To regenerate we must activate profoundly different processes. We have to go through a kind of death whilst preserving the strength of the I.

*the group I
and the
planetary sphere*

Anthroposophy says the plants have a group I or self, a spiritual being that governs all plants belonging to the same family, such as grasses; regeneration means to reconnect the plant to it's group I, that in turn, we know to be intimately connected with the planetary sphere.

Remember to omit the letter “e” from the word “planet” to get the word “plant”.

*the biodynamic
preparations
as a bridge to the
planets and the
Zodiac*

In other studies we have seen how the biodynamic preparations connect the plant with the planetary sphere and the zodiac. But if you consider that the process of plant reproduction is not a true death, because the life of the seed that you burying in the soil is something that must continue to live while maintaining more or less the same morphological characteristics of

the parent plant - ideally even improved; we can consider it a kind of “transition.”

Our work will consist in introducing changes during this process of transition between one life and another, an intervention that could be defined as a “resurrection”.

SUMMARY:

The vitality of the plant world is rapidly decaying partly due to mistakes made by man and partly due to aging of the earth. To overcome this we can choose the path of revitalisation and/or that of regeneration. Revitalisation puts the plant in connection with the forces from which it emerged; regeneration consists of introducing new forces during the process of death and rebirth, and this is a resurrection.

2) CREATION AND CHRISTIANISATION OF NATURE

Let's leave purification and resurrection for a moment, and direct our attention to the process that allowed the plants to emerge.

The wheat, peach or beet, like any other plant, are the fruits of an immaterial process that has resulted in the manifestation of material: a process that is called 'creation'. We must be aware that nothing new can become if not through this process. With his own forces alone man is incapable of creating anything, so we need maturity in the conviction, in all humility, that all one can do is put oneself at the service of creation so that what comes from it can bring new qualities to manifestation. Our input must be based on the recognition that the current of the unmanifest flows into the manifest.

We have said that life is withdrawing from nature and thus the process of creation is no longer the major force, and that now something new has to enter into nature. Now there is room for what we have called 'resurrection'.

If we return to the example of the father who leaves the care of the fields to his young and vigorous son, well, the child begins to make a personal contribution to the care of the fields, not only repeating what his father did in his time. It is similar in Nature. The new Nature must make a new impression and not simply repeat the original creation.

Thus we can hypothesise that the plant, for example wheat, will be a bearer of a new life, that will develop and sustain new life processes in Man.

In the absence of this process that we are seeking, a space is left free in Nature from the withdrawal of the creative forces and this will be occupied by "someone else". This will not bring new impulse to life, but a further impoverishment of vitality through influences which are, for example, increasingly adapted to chemicals and the adoption of techniques of genetic manipulation. Nature will no longer be nourished by the Father's loving influence, but will be subservient to the purposes of pure economic interest.

The agriculture that we want to implement is a type of Christic agriculture, that allows the Son to be effective through the work of man

the new nature

*he forces contrary
to life*

We shall now return to our plants and remember that the earth had to pass from a immaterial phase to an material phase. The various plants appeared wild: in the beginning wheat certainly didn't exist but there was couch grass.

*from the immaterial
to the material*

The grasses were wild until the intervention of one of the greatest men who ever lived, a man who was aware of both the earthly plane and the planetary and zodiac planes, that is the plane from which the immaterial influences flow upon plants. This man's name was Zarathustra ('*shining star*') and thanks to his knowledge of the laws by which the universe works upon the Earth, he refined the wild plants and made possible, for example, the development of wheat from couch grass.

*the work of
Zarathustra
on plants*

Couch grass is a plant that has a tremendous energy in its roots. It reproduces almost exclusively through its spreading roots and does not need to produce seed. It has a very small seed head and the seeds are barely viable. Zarathustra brought the force in the couch grass' roots up through the stem to the spike, and in this way obtained a new and marvelous plant which is none other than wheat. The old plant acts in wheat like a memory and is expressed in its tillering.

*from couch grass
to wheat*

We have often mentioned the fact that pupils at the school of Zarathustra came to understand the laws of nature. Those who were given instructions for their application in agriculture were the disciples with the highest abilities and were the agronomists of the time. The peasant is the descendant of those instructed in the highest laws of initiation, but now they are considered to be on the lowest rung of the social scale.

It is no coincidence that the words "*coltura*" [cultivation] and "*cultura*" [culture or knowledge] differ only by a vowel, and we believe that those who are the guardians of our "culture" should be in full possession of "culture" - the finest knowledge that man can have, namely initiation knowledge.

We'll now look at the process of domestication from another point of view: that of the plant. Whilst the domestication of wild species allows man to obtain food that is more adapted to his evolution, it is simultaneously an opportunity for the group I of the species to refine and evolve. We think of couch grass and its negligible nutritional value (having at most a diuretic

*refinement and
evolution of
the Group I*

effect) while wheat has a high nutritional value, to the extent that a man could live well with good bread and water alone.

*from wolf
to dog*

We could also take an example from the animal kingdom and think of some domesticated species such as the dog or the cow in comparison with their wild ancestors. It is apparent that the animal has lost some of its specific features by becoming more versatile (the dog can be a companion to humans but can also play with the cat), it is more beneficial to man (the dog can guard or lead a blind person, the cow gives milk, etc. ...), and the group I of the wolf, the unmanifest supersensible part, was able to take a step forward along its evolutionary path.

*purification to
resurrection*

If our primary purpose was the preservation of Nature as we find her, we would not want the wolf to turn into the dog . We would only be concerned with what we have already defined as purification, which is indeed the intention of some environmentalists today. From our point of view, purification serves only as a starting point towards resurrection: it is the search for the best of the old in order to progress to the new.

If man strives for this greater target, because we eat something that has evolved, this food has in it the forces that in turn help us to evolve.

*the expiry of the
work of
Zarathustra*

We know that Zarathustra completed his work of domestication 7000 years ago. It is therefore questionable whether the evolutionary impulse then imprinted in the plant kingdom is still valid or whether this has been exhausted over time. And from this emerges another question, namely: “Is the quality of what is produced still adapted to man given that a new evolutionary impulse entered two thousand years”?

*initiate
consciousness*

People of the last few centuries have made a big leap in consciousness, but this continuous inner process cannot remain confined in him; parallel to this developing state of consciousness must be a qualitatively different influence upon the outside world.

The gradual fading of Nature’s vitality can be interpreted as a warning of the need for a different attitude towards creation, in a corresponding manner to the overall evolutionary forces in our time. It is a pressing invitation to pass from the simple enjoyment (often utilitarian) of the gifts of God to an attitude of cooperation for the realisation of that new impulse brought by the Son, an impulse that must lead to the resurrection of Nature.

At this point, we can define what we first called “regeneration” as the “Christianisation of nature.”

On the other hand, the plants were domesticated by Zarathustra in times when there were none of the active forces of sub-nature (electricity, magnetism and radioactivity) that surround us today, nor were there the pollutants that we use, so they cannot have received the necessary impetus for overcoming these impulses. In light of this - even leaving aside the earlier considerations - the need to bring new impulses into nature is evident by the gradual extinction of life in the world. The plants that are no longer adapted to current conditions of life are experiencing a gradual withdrawal of the group I and the symptoms of this “withdrawal” are fungi and insects.

*fungi and insects
as sweepers of
nature*

This is one of the reasons for the increasing attacks of pests against which we increasingly fail to defend our plants. But the right way to overcome this emergency cannot be the search for a new fungicide or a new insecticide, but to enable a flow of new life forces in nature.

The initial mainstream response to this state of affairs was the creation of hybrids, which are already outside the evolutionary stream, and then genetic manipulation, which is really tampering with creation. The world reacts to these problems according to its knowledge, and we did not have the right either to condemn or criticise it because we were not able to offer a viable alternative. We should stay silent until we have achieved a viable and benign alternative that overcomes the many and varied problems which beset the plant world. We must do this at lower cost so that there is no excuse to justify the use of genetic engineering.

*hybrids and
genetic
manipulation*

We can now try to see things from another point of view, namely the view from the spiritual plane.

SUMMARY:

To bring in new natural forces in step with the evolution of our times, we must work with the process of creation, the grounding of the new impulse of the “Son”. Only the “Son” who has conquered death can bring the forces of resurrection into Nature.

*the spiritual
point of view*

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