

UNDERSTANDING AND RAISING ANIMALS USING THE HOMEODYNAMIC METHOD



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UNDERSTANDING AND RAISING ANIMALS ACCORDING TO THE HOMEODYNAMIC METHOD

1. FOREWORD

We can start this vast subject by considering the meaning of the word understanding or *comprehension*¹. Comprehension is a word made up of *com* and *prehension*, or to *take with*. Therefore *to comprehend* means *taking within us*, making something our own, intimately uniting with a thing, penetrating and being penetrated by its essence.

The second word to really come to terms with is the verb *to raise*: that is *to – raise up*. In Italian this is ‘*allevare*’ and *al* comes from the Arabic for *divine*, or to *God*, so *allevare – to raise animals* - means raising the animal to a spiritual level from a lower level. It means promoting the animals’ evolution.

The third word to be deepened is *animal*. Animal means *the bearer of the soul*, so the subject of this publication can also be expressed as follows: *uniting intimately with the soul of animals to help them to take a step in their spiritual evolution*.

The term *cultivate*, on the other hand, is related to the word *culture*, which demonstrates that the basis of human culture comes through a relationship with the plant kingdom.

2. THE KINGDOMS OF NATURE

To address our subject we must first bring new thoughts about the natural Kingdoms. In our scheme, the first is the mineral kingdom: it is related to the physical and the impossibility of interpenetration in space. In the physical plane the logic is “one next to another”, so we are bound to three-dimensional space.

The plant kingdom, compared to the mineral kingdom, also has a life ‘body’ (or etheric body), allowing us to absorb and process material substances, and with the help of the Sun, transforming them into fruits.

Kingdom	‘BODIES’			
MINERAL	PHYSICAL			
PLANT	PHYSICAL	ETHERIC		
ANIMAL	PHYSICAL	ETHERIC	ASTRAL	
HUMAN	PHYSICAL	ETHERIC	ASTRAL	I

The plant is connected to the world starting from the root and then spreads the leaves, flowers and fruits. The spatial aspect that is so characteristic of the mineral kingdom is now augmented by a time dimension since the plant grows through its stages of development one after the other. The logic of the plant kingdom - and thus the etheric plane - is “*one after the other*.”

The animal also feeds itself and so it too has an etheric body as well as the physical one, but unlike the plant, which dies after going to seed, an animal retains the option to reproduce more than once and dies only when it loses this ability. It is able to move and moves by following its impulses of sympathy and antipathy. Something is born

¹ It: *comprensione*

within the animal that gives it an inner life, but this is all closed within. The animal internalizes the cosmos in its organs. By contrast the plant has everything orientated towards the outside.

The animal then moves as a result of its hunger or thirst, or because of the climate or fear, or its fertility cycle etc. This goes beyond the evolutionary relationship with time characteristic of the plant, and develops in a logic of *"one in relation to another."* The importance of this situation can be seen between a barn where the farmer enters only to milk the cows, and how different this is to one in which the farmer develops a deep relationship with the animal.

The animal replaces its parts over time (eg teeth or cells). In the animal time is not limited to the present and so we can suggest that it transcends time.

Humans, compared with animals, have the characteristic that after 40 or so years a human loses the ability to reproduce but does not die due to this fact. One can still expect to have another half of ones life.

In Man there is a spiritual part. Man has questions and plans for change. He has moral and social dimensions and can transcend the law of the strongest wins. An evolved man can give something from himself to those who need it most, and this capacity for self-sacrifice is an ability to be interpenetrated by the needs of others.

The human kingdom has all the three logics of the previous planes and is completed with one more suited to his level, *"one within the other."* Thus he may become inwardly free of the restrictions of space and time.

The animal is connected to a Group I, or an Individual Principle for the Species, which governs all the animals of the same species throughout the world. Such "governing" works through the animals' instincts. However, the Group I is always more distanced from the animal than the individual I of a human. This 'distance' increases if the animals are forced to spend their entire lives inside dark sheds and without meaningful contact with a human. This leads to severe problems, such as the fact that cattle no longer recognize which herbs are inappropriate for them and they begin to eat poisonous plants because they were losing touch with the Individual Principle of the Species who would give them the right instincts.

The primary task of animal husbandry is therefore to keep the animals as connected as possible with the Individual Principle of their Species, so as to prevent the occurrence of many diseases. At the same time the stockman will act so as not to favour his own personal interests such as having production pushed to excess, but to help the group-ego of the animals to evolve.

3. TWO DIFFERENT EVOLUTIONARY THEORIES

The theory of evolution developed by Charles Darwin is based on the evolution of man without taking into account the creation by the divine.

The Darwinian Origin of Species sees the man as having evolved from the mineral kingdom via the vegetable and animal kingdoms before reaching the present goal. Nearly 150 years after its formulation, something is beginning to move to overcome what now has become merely a dogma. Several dissenting voices were raised, always scientifically, suggesting that the theory was unsatisfactory from many points of view. Haeckel's 'biogenetic law' states that any animal retraces all its stages of evolution in its foetal development. Man, inexplicably, evades this law: Professor Louis Bolk of Amsterdam noted that a prematurely chimpanzee offspring was surprisingly like a

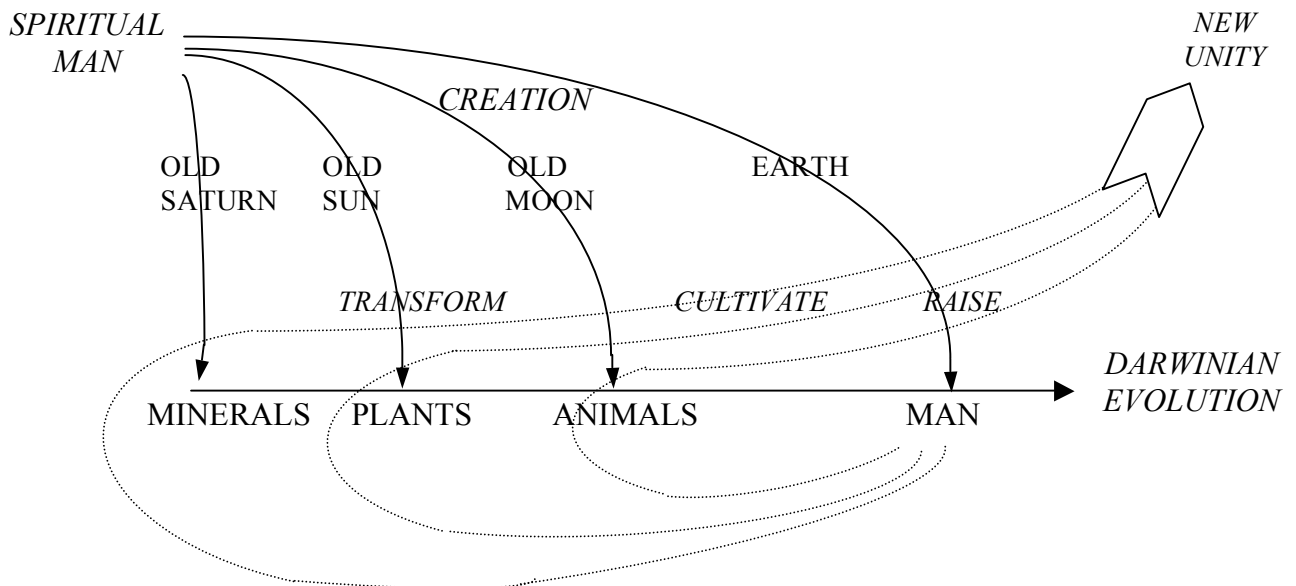
human infant: bare skin and hair on his head, forehead and chin smooth with no prognathism (protrusion of the lower jaw). Haeckel's law would suggest that this would not be possible: the human should have a "monkey" stage during its intrauterine life, and here it was clear that the monkey had a human stage! Could it be that the monkey was an evolution of Man and not vice versa! Prof. Bolk asserted then, enlarging upon this thought, that the entire animal world was descended from man, from a single form.

The Finnish paleontologist B. Kurten confirmed Bolk's intuition in his studies, and in his book "Not From the Apes," says, "Man did not descend from the apes. It would be more correct to say that the apes and monkeys descended from early ancestors of man. The distinction is real: in the traits under consideration, man is primitive, apes and monkeys are specialized."²

Many authors have claimed a recent common ancestry of apes and man, and some consider men, chimpanzees and gorillas as a closely *connected* group, which divided only a few million years ago.

Comparing the blood serum it was discovered that the human genome resembles that of the gorilla and chimpanzee. This implies that there is a corresponding genetic similarity and means a recent common origin.

The Anthroposophical theory of creation takes a completely different point of view that sees Man as a unified and primordial being. During the first of several epochs of evolution called Old Saturn, which occupied all the space within the orbit of the current planet Saturn, the first manifestation of a mineral kingdom developed. During the second epoch, called Old Sun (corresponding to the current planet Jupiter) a plant kingdom emerged, and on Old moon (corresponding to the current Mars) an animal-like kingdom developed. So we arrive at Earth where man has manifested.



² Björn Kurten – ‘Not From the Apes’ No ISBN! Readers Union publication

Man and the animal have come from a common origin but have reacted differently to certain cosmic events. The animal is like a "thrown forward" man, in a state of premature development that has allowed Man to develop self-consciousness. Man was able to wait until the time when he could form a suitable organism not only adapted to harbour his animal nature (the passion, the desires), but also the consciousness of the ego.

Animals are witnesses of a long evolution that preceded the appearance of Man. Humans must gain their freedom by fully developing the power of love. Then he became free to come down to the physical plane, but to do this he had to leave behind or sacrifice a cumbersome part of himself: the animal kingdom. At each developmental stage some qualities were eliminated that then became the various animals.

Each animal can be linked to a peculiar passion or tendency of the soul (classic is the pairing of dogs-loyalty, or mice-stealing). With this elimination, man freed himself of excessive passions and desires which grew due to the luciferic fall that occurred at the time of Eden.

The age of the dinosaurs saw the eruption - through gigantic animals - of enormous passions within the human soul. These were gradually dominated and the process of extinction of these huge animals followed. Another example of evolutionary extinction, in the sense that the extinction of an animal followed the passing of a human soul limit, is that of the lion from Europe. The literature clearly speaks of how lions roamed freely in European forests during the Middle Ages and then disappeared. If we look at this event with different eyes we see that the lion, the epitome of courage, withdraws when the European has internalized such a quality at the end of the Dark Ages. There was no longer the need for an outwardly manifest presence as a 'mirror' for those qualities.

Obviously the extinctions due to the wickedness of man who kills, poisons and destroys millions of animals are of a quite different nature.

To follow the discussion of evolution, we say that the first animals to have manifested are those with the "heavy" soul qualities, then emerging with ever lighter characteristics up to those of the apes. We will notice also that the souls of animals are embedded in increasingly perfect and complex bodies, ever closer to a body which might offer an opportunity to develop an awareness of the ego: that body is Man's, appeared at the beginning Quaternary period, which is approximately half way through the Atlantean period (about 25,000 years ago).

We can say that with each evolutionary step, with each new landscape and set of possibilities in life, some things are left behind due to their imperfections or incompleteness, unable to make use of what the new situation can offer. This was how the three lower realms of Nature were formed. Only the human kingdom has been able to evolve by developing a body suitable to contain an individual I, the spirit in us.

Man is the summation of all the lower animal forms. In the head, above all, *which is the main reference* of the physiognomy, we see how every kind of specialization brings about the forms of the heads of animals. In every man one can find a leaning towards the sheep, horse, fish, the pig, etc. In Humans lie the primordial germ forms of all the animals, not yet fully expressed.

We will now summarize this evolution in a schema, neglecting the elementary forms developed in the azoic era.

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