

The Layers of the Story

Now lets go back and look at all the bits of story, first hand. A starting point is to look at the plant. RS says it can not be seen in isolation. It belongs to the Earth, just as hair belongs to the body of the human. A hair can not be seen in reality without reference to the head, so plants need to be seen as part of the Earth.

"Here we have a plant (see drawing) but this alone is not the plant, for there also belongs to it the soil beneath it spread out on all sides, maybe a very long way. There are some plants which send out little roots a very long way. And when you realise that the small clod of earth containing the plant belongs to a much greater area of soil around it, then you will see how necessary it is to manure the earth in order to promote healthy plant growth. Something else is living besides the actual plant; this part here (below the line in drawing) lives with it and belongs to the plant; the earth lives with the plant.

There are some plants which blossom in the spring, about May or June, and bear fruit in autumn. Then they wither and die and remain in the earth which belongs to them. But there are other plants which take the earth forces out of their environment. If this is the earth, then the root takes into itself the forces which are around it, and because it has done so these forces shoot upwards and a tree is formed.

For what is actually a tree? A tree is a colony of many plants. And it does not matter whether you are considering a hill which has less life in itself but which has many plants growing on it, or a tree trunk where the living earth itself has as it were withdrawn into the tree. Under no circumstances can you understand any plant properly if you examine it by itself.

In order to understand how the earth is really a part of plant life you must find out what kind of soil each plant belongs to; the art of manuring can only be arrived at by considering earth and plant world as a unity, and by looking upon the earth as an organism and the plant as something that grows with this organism."

The Kingdom of Childhood, Lecture 3 14 August 1924

<http://wn.rsarchive.org/Lectures/Dates/19240814w01.html>

1) Direct and Indirect Processes

This is a very 'tricky' subject mostly due to there being three different types of Direct and Indirect Planetary organisations. As part of the basic axiom 'As Above , So Below' RS starts with the polarity of the Cosmos beaming forces from Above, and the Earth receiving these, and then reflecting them back outwards. A simplistic Cosmic and Earthly designation does not allow for the required complexity we have later in the story, so he clarifies **forces from Above as being Direct, and forces coming from the Earth as Indirect**. But exactly when is this clarification applied?

With the Indirect activities there are three variants that he mentions. (A) is where the **Direct Sun or other planetary forces are reflected off the Moon** or other planets before to reach the Earth as **Indirect** forces. Thus we have the Direct Sun and planetary forces and then we have Indirect Sun and planetary forces **via the Moon and other planets**.

(B) Is where **the planetary influence comes into the Earth from the opposite side of the planet** to the plant. So the Direct comes from Above and the Indirect

comes through the Earth. This will occur each day. (C) is when **the planetary influences come directly from above, and are accumulated in the Earth, before being released back upwards**. While this process is a continual process, it also has a seasonal component to it. As part of RS's 'Seasonal' story, the Direct planetary influences are drawn in through the Autumn, 'crystallised' at mid winter, and then released back upwards, as Indirect forces in the Springtime.

During the Agriculture Course RS quickly describes all these planetary processes, A is talked of in Lecture 4, B in Lecture 1 and C in lecture 2 and 6. They are also talked of elsewhere.

(a1)Astronomy Course - lecture 7 - 7th January 1921.

<http://wn.rsarchive.org/Lectures/Dates/19210107p01.html>

(a2)Human Questions Cosmic Answers lecture 4 2 July 1922

<https://wn.rsarchive.org/Lectures/Dates/19220702p01.html>

(b) Agriculture Course lecture 1 — 7 June 1924

<http://wn.rsarchive.org/Lectures/Dates/19240607p02.html>

(c) Agriculture Course lecture 6 — 14 June 1924

<http://wn.rsarchive.org/Lectures/Dates/19240614p02.html>

Summary

(a1) *“Diagrammatically now let this **be the animal form**. If after going into an untold number of intervening links in the investigation, you put the question: ‘What is the characteristic difference of the front and the back, the head and the tail end due to?’, you will reach a very interesting conclusion. Namely you will connect the differentiation of the front end with the influences of the Sun. Here is the Earth (**Fig. 3**). You have an animal on the side of the Earth exposed to the Sun. Now take the side of the Earth that is turned away from the Sun. In one way or another it will come about that the animal is on this other side. Here too the Sun’s rays will be influencing the animal, but the earth is now between. In the one case the rays of the Sun are working on the animal directly; in the other case indirectly, inasmuch as the Earth is between and the Sun’s rays first have to pass through the Earth (**Fig. 3**).*

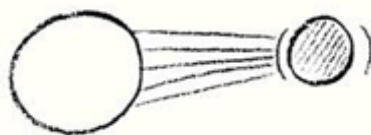


Fig. 3

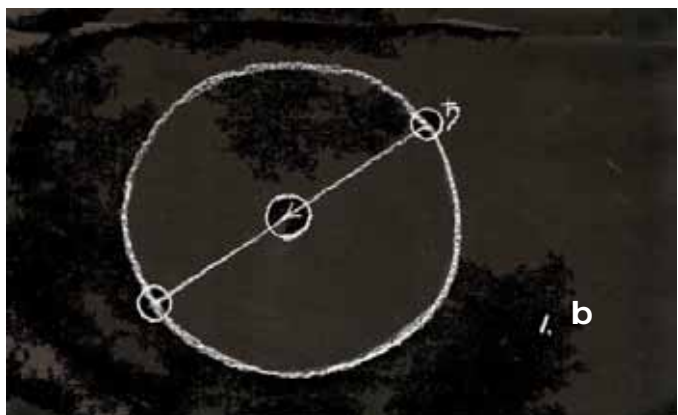
Expose the animal form to the direct influence of the Sun and you get the head. Expose the animal to those rays of the Sun which have first gone through the Earth and you get the opposite pole to the head. Study the skull, so as to recognize in it the direct outcome of the influences of the Sun. Study the forms, the whole morphology of the opposite pole, so as to recognize the working of the Sun’s rays before which the Earth is interposed — the indirect rays of the Sun. Thus the morphology of the animal itself draws our attention to a certain interrelation between Earth and Sun. For a true knowledge of the mutual relations of Earth and Sun we must create the requisite conditions, not by the mere visual appearance (even though the eye be armed with telescopes), but by perceiving also how the animal is formed — how the whole animal form comes into being.”

Now super-sensible observation has revealed that everything that radiates from the light of the moon, **everything that streams as reflected sunlight from the moon on**

to the earth, and also streams into our thought-life as formative force — all this works, too, in the shaping of the animal forms. Essentially, all that is indeterminate, formless will-force in the animal is to be found within the sphere of the direct light from the sun. But all that gives the animal its independent form, which is not adapted to the earthly element, is, in the true sense of the word, woven out of the gleaming moonlight.”
 Human Questions Cosmic Answers— 2 July 1922

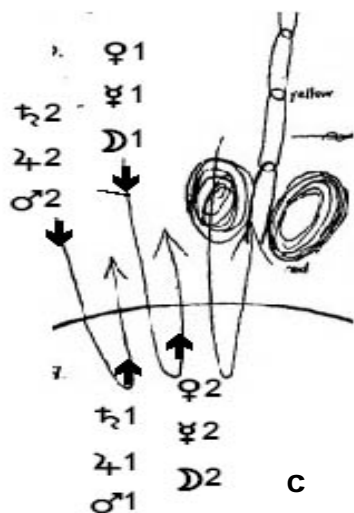
(a2) *“Now super-sensible observation has revealed that everything that radiates from the light of the moon, **everything that streams as reflected sunlight from the moon on to the earth, and also streams into our thought-life as formative force — all this works, too, in the shaping of the animal forms.** Essentially, all that is indeterminate, formless will-force in the animal is to be found within the sphere of the direct light from the sun. But all that gives the animal its independent form, which is not adapted to the earthly element, is, in the true sense of the word, woven out of the gleaming moonlight”*

We need to note here, the **animal Head is influenced by the Direct forces**, while the **metabolism is effected by the Indirect forces**.— Either Sun forces through the Earth or reflected by the Moon. When this relates to the plant though it would seem it is the other way round. The Roots / Head will be influenced by the Indirect forces, and the top of the plant by Direct forces. Nevertheless Enzo is clear that the reflected Moon forces continue to dominant in the influence of plant form. It seems he is saying the Direct Sun forces influence the Roots, while the Indirect Moon forces must influence the metabolic / fertility side of the plant.....so not so clear here.



(b) *“Saturn goes slowly round, in thirty years. Let us draw it thus (Diagram b): here is the course of Saturn. Sometimes it shines directly on to a given spot of the Earth. But it can also work **through the Earth** upon this portion of the Earth's surface. In either case the intensity with which the Saturn-forces are able to approach the plant life of the Earth is dependent on the warmth-conditions of the air. When the air is cold, they cannot approach; when the air is warm, they can.”*

I have seen Enzo use this organisation, however can not quote it, at present. Also Hugh Level refers to this in some of his writings.

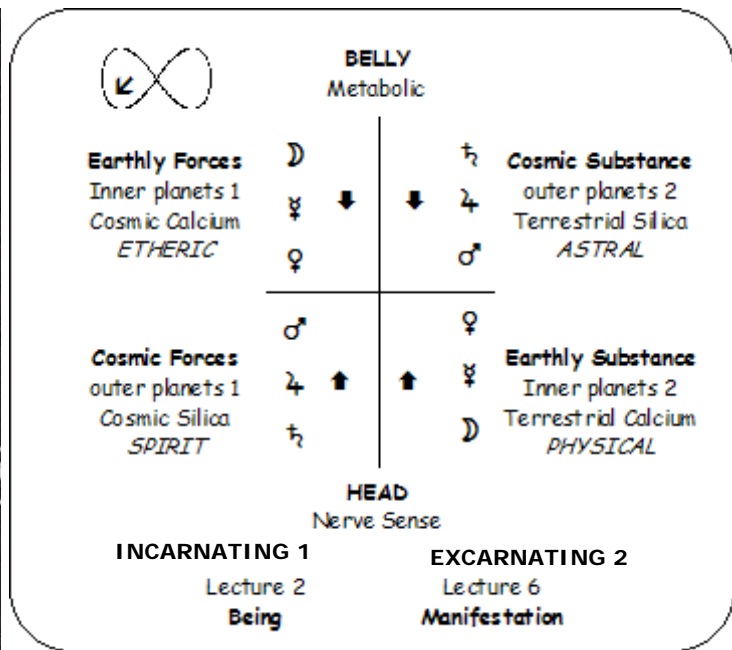


Understanding scenario C takes a bit of following.

(C) In addition to the Lecture 2 story we have *“It was pointed out that we must learn to distinguish those forces which arise in the cosmos but are absorbed by the earth and work upon plant-growth from within the earth. These forces come from Mercury, Venus and Moon and act not directly, but through the mediation of the earth. They must be taken into account if we wish to follow up how the mother-plant gives rise to a daughter-plant, and so on. On the other hand, we have to consider the forces taken by the plant from the outer-earthly, and brought to it by way of the atmosphere from the outer planets.”*

“Now I want you to imagine that Diagram C represents the earth

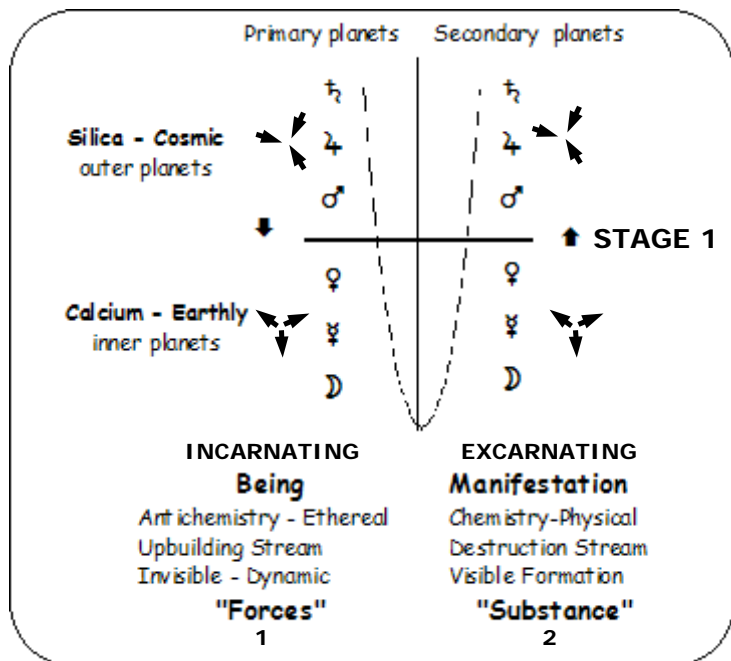
level, where the influences of Venus, Mercury and Moon enter into the earth and stream again from below upwards. These are the forces which cause the plant to grow during the season, later produce the seed, and by means of this seed a new plant', a second plant, then yet a third and so on. (I indicate this schematically). All this goes into the power of reproduction and streams on into the succeeding generations. The forces, however, which take the other path, remaining above the earth level, come from the distant planets. I can draw this schematically in this way. These forces cause the plant either to spread into its surroundings or to become fat and juicy, to build matter into itself such as we can use for food because it is produced again and again in a continuous stream." "From this we are able to see how we must proceed if we are to influence plant-growth in one way or another. **We have to take account of these two sets of forces.**"



Taking our lead from Picture C and the lecture 8 picture we get this arrangement.

This is different to Lievegoed's picture which is best described as Stage 1, and we then need to follow a slightly winding path of how we get to Stage 2 RS talks of in 'Agriculture'.

Given these stories have to be patched together from small pieces, of a few different lectures, it is not surprising very few people have 'got it'. Beyond these references, RS medical lectures gives further details of the arrangement of the planets activities, so in 1951 Dr Lievegoed



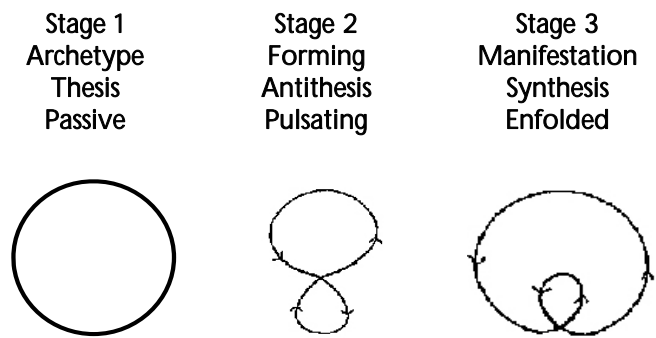
Dr Lievegoed's 'Archetypal' chart.

(BL), a medical doctor, gave lectures to the Experimental circle, with more details of

how story C works in greater detail, and how the preps are related to these activities. - see "The Working of the Planets and the Life Processes in Man and Earth". This is a very dense booklet, and very few BD folk have been able to do much with it. So much qudos to Enzo Nastati for being one of these few, to be doing something with it. During the later 1990s, discussions on the BDNOW email list led Dave Robison of Oregon, to re edit this booklet into a more comprehensible form. This is available at the Oregon BD website. Some years later I added a suggestion of which constellations relate to the planetary processes Dr Lievegoed describes. This can be found at <http://garudabd.org/wp-content/uploads/http://garudabd.org/sites/garudabd.org/files/Energetic-Activities-17-3.pdf> .

One of the **foundational structures** of RS's overall story, is not provided clearly by either RS or BL. In my wanderings I have observed that there are **three stages to achieve manifestation**. They can be seen in cell division, where the cell is carrying out its normal function. It then begins to pulsate, before then splitting in two. This can be expressed as a Circle representing 'The Archetype' / Form; the 'Lemniscate'—representing pulsing, which indicates the laws standing behind manifestation; and then the 'Enfolded' Manifestation of the cell dividing. I first saw this progression by following the 'movement' of the constellations of the zodiac, while following the planets, from the Archetypal order , provided in

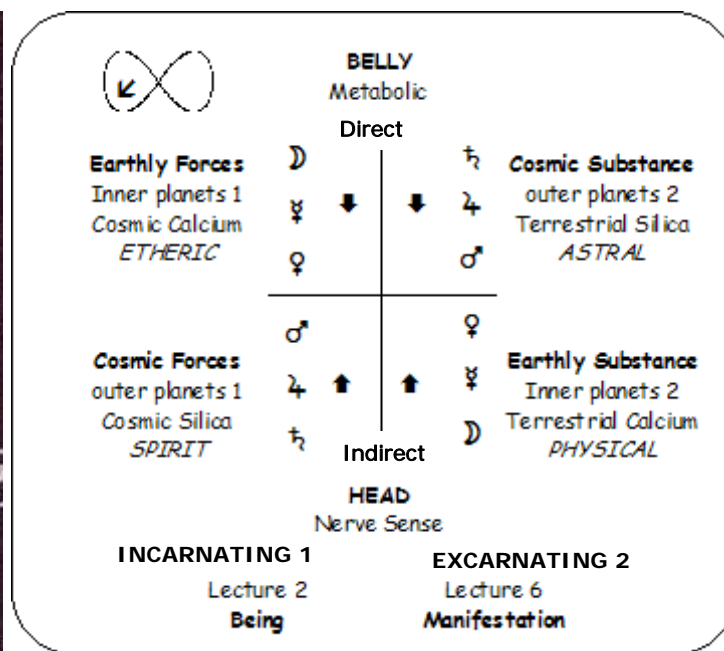
'Biodynamics Decoded' to how the zodiac appears in the sky. (http://old.garudabd.org/books/4_8.html) Then again in the Agriculture course, and then again in my journey through Chemistry. What this understanding does is it provide us with **three different organisational patterns of the same internal parts, for the three stages of Creation**.



So We need to know which stage we are talking about. So **firstly** BL leads off with the STAGE 1 diagram, on the previous page. This is RS basic story of the incarnation journey. After death, we travel out through the planets re-experiencing our past life deeds. Once we get to Saturn we meet Chiron—the guardian of the threshold—who asks us if there is anything there we might like to revisit and resolve. From that point, if we decide to return for another life, we move back through the Incarnating Planets, setting up the events of our next life we wish to experience. This is the **Primary Incarnating Planets (1)**. At the bottom of the curve, we are born and then the outward journey is us living our lives, through the **Secondary Excarnating (2) Planetary Processes**, until at Saturn 2 we again die. This is the 'Archetypal journey' that all things go through in someway to build its energetic form, become manifest, and then live out its life. In Biodynamics this is how we have to view our plants and animals. They go through a 'accumulation of forces' stage before becoming manifest as the plant we see. However with plants we need to see this process through the progression of the seasons. So while the plant is growing through the present season, predominately after mid summer, it is also accumulating the force form for the plant, we will see in the following season. Albeit via the seed in annual plants or via the wood and cambium in perennial plants. So in autumn, both the 'new' Force and the 'old' Substance processes are occurring at the same time. We will look at this more when dealing with the question of 'seed chaos'. So this is **the Archetypal processes of creation**. Forces organise and this 'vortex/sphere'

is then filled with substance. At this stage of the story we are **ONLY** talking of the **Primary / Incarnating** and the **Secondary /Excarnating** planetary processes. At this stage we are at 'What IS'. Next stage is what happens **when things MOVE**, as this is when we have Polarisation and Life Begins.

Stage 2. This next bit is the tricky bit. After this first part of the story, BL moves onto **how the planetary activities polarise** in their activity. Saturn 1 will work with Moon 2 in the formation of the Brain and Skeleton for example. He leaves these activities as opposites, and there is some mental gymnastics needed to align this part of his story with RS lecture 2,4,6,8 stories.



STAGE 2

When RS provides us with the picture, from lecture 8, we have how the basic activities BL outlines, organises **WITHIN** a living entity. We need to follow the threads, of the Cosmic and Earthly, Forces and Substances, and the Planets, through the Agriculture Course, and allowing for the **Lemniscate of Life** movement; **where the Primary Planets flip over**, meaning BL's polarities now stand next to each other, in the Physical Systems; and we come to this diagram of the **Stage 2 'Laws standing behind Manifestation'**. Take a moment to join BL's picture with RS's picture.

RS then talks of how the Star and Planetary influences shine upon the Earth as '**Direct**' Planetary activities, and are received by it, and then reflected back outwards as '**Indirect**' Planetary activities. **This process is different to the Incarnating (1) and Excarnating (2) processes**, we just saw BL outline. Both BL and RS talk of **the Direct and Indirect planetary activities, as 'active' planetary processes, working ONTO the Primary and Secondary planetary activities**. These are two cycles running '**next**' to each other. Hence we have the **Direct** planetary activities being made up of the **Inner Planets 1 / Earthly Forces and the Outer Planets 2 / Cosmic Substance**, while the **Indirect** processes are the **Outer Planets 1 / Cosmic Forces and the Inner Planets 2 / Earthly Substance** activities. Take another moment to clarify this. (Remember this has confused most everyone for 95 years.)

So in RS and BL descriptions of the polaric life processes, they are talking of a structure at the lemniscate phase. **The Laws Behind Manifestation.**

Stage 3 is where we take a further step and the lemniscate enfolds upon itself to give us

the **manifest physical plane**. This is the story told in the 'Sap Stories'. The Direct and Indirect planets stay the same, however a further flip of the Indirect group can be observed. The Cosmic Forces and Earthly Substance change places providing us with the flow of these activities that dominate throughout the seasons. This order is most strongly indicated when we observe the chemical elements 'Metallic and Gaseous States' , and follow the Chemical Elements through RS medical lectures, and onto the Sap Stories. See pg. 6

(2) The polarity between the 'Sal' processes of the Earth and the 'Sulf' processes in the above ground, throughout the seasons.

Cosmic and Earthly , the primary poles of all mythologies. An outward moving Earthly pole, with a inwardly moving Cosmic pole. This is the Lecture 1 story.

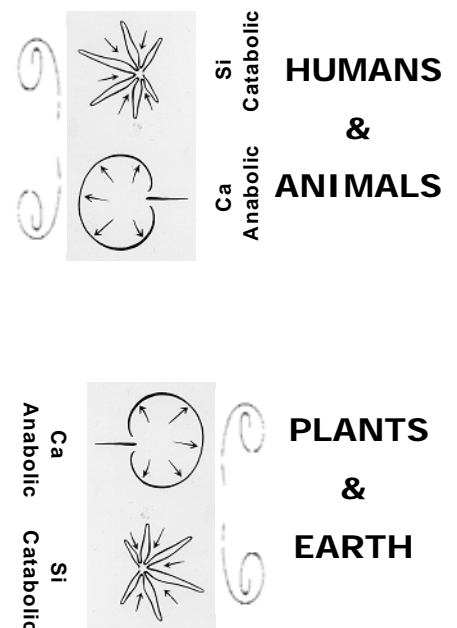
This is talked of in the following references:

- (a) The Group Souls of Animals, Plants and Minerals - 2 feb 1908
<http://wn.rsarchive.org/Lectures/Dates/19080202p01.html>
- (b) The Spirit in the Realm of Plants Berlin, December 8, 1910
<http://wn.rsarchive.org/Lectures/Dates/19101208p01.html>
- (c) Spiritual Science and Medicine, lecture 6, 25 March 1920
<https://wn.rsarchive.org/Lectures/GA312/English/RSP1948/19200326a01.html>
- (d) Spiritual Science and Medicine - Lecture 5, 25 March 1920
<http://wn.rsarchive.org/Lectures/Dates/19200325p01.html>
- (e) Spiritual Science and Medicine Lecture 15, 4th April 1920
<http://wn.rsarchive.org/Lectures/Dates/19200404p01.html>
- (f) Spiritual Science and Medicine lec 18 7 April 1920
<http://wn.rsarchive.org/Lectures/Dates/19200407a01.html>
- (g) Therapeutic Insights: Earthly and Cosmic Laws Lecture I, *Dornach, June 24, 1921*
<http://wn.rsarchive.org/Lectures/Dates/19210624p01.html>

Summary

(a) This lecture provides an image of the Group Spirit / Ego of the plant kingdom lives in the centre of the Earth, and thus it talks of the plant roots as 'the human with its head in the Earth'. He talks of the plants as if they were 'fingernails' coming from the body of the Earth, however the tops of the plants can be harvested without 'hurt' whereas when the roots are pulled the Earth experiences 'pain'.

(b) Apart from talking of the Earth's 'sleep during summer and 'awakeness' during winter, this reference is best summed up with the quote - "When regarded in this way, the plants can be compared with our eyes and ears. What our senses are for us, the plants are for the earth organism. But what perceives, what achieves consciousness, is the spiritual world streaming down from the sun to the earth. This spiritual world would not be able to achieve consciousness if it did not have its sense organs in the plants, mediating a self-consciousness just as our eyes and ears and nerves mediate our self-consciousness. This makes us aware that we speak correctly only if we say that those beings who stream from the sun down to the



earth, unfolding their spiritual activity, encounter from spring through summertime the being that belongs to the earth itself. In this exchange the organs are formed through which the earth perceives those beings, for the plants do not perceive. It is a superstition, shared also by natural science, when it is said that the plant perceives. The spiritual entities that belong to the earth activity and the sun activity perceive through the plant organs, and these entities direct toward the center of the earth all organs they need in order to unite them with the center of the earth. Thus what we have to see behind the plant covering are the spiritual entities that weave around the earth and have their organs in the plants." and this wonderful image "The carbohydrates can arise only if the sun spirit and the earth spirit kiss through the plant being. "

(c) This reference provides an image of the plant caught between forces of gravity and light, pulling it in opposite directions. Interestingly, it echoes lecture 1 of the Ag. Course with reference to the planets, however RS definitely states the inner planets are related to all that occurs in the root region. This adds to the lecture 1 and lecture 6 story, but contradicts lecture 2. Indicating a more complex frame of reference is required.

(d) This talks of plant growth in the alchemical language of Sal and Sulf / phosphorus, within the context of this theme.

(e) This follows the same theme, however talks in the language of the energetic bodies, and how the 'Plant Astrality' forms a circle around the Earth and draws the plant to itself.

(f) Continuing on this theme, RS uses the plant polarity as an example for how certain illnesses arise within the human, when the dominance of either of these poles arises.

(g) This passage talks of the Cosmic and Earthly polarity, however it makes one special comment "Our *plant* world does not grow up out of the earth in the way conceived by a materialistic botany; **rather it is pulled out by cosmic forces.** What is pulled out in this way by cosmic forces in the process of growth is then permeated by the mineral forces that have saturated this cosmic *plant* structure so that it becomes visible to the senses."

(3) The growth processes from the previous year hold over into the following season

This is discussed in the following references

These passages provide an image of the cycle of the year and how the conditions of the previous season work into the Earth, are consolidated through the 'crystallisation period' at mid winter, and then work back upwards again in the following season.

(a) Anthroposophical Approach to Medicine lec 2, 27 October 1922
<http://wn.rsarchive.org/Lectures/Dates/19221027a02.html>

(b) Anthroposophical Approach to Medicine lec 3 27 oct 1922
<http://wn.rsarchive.org/Lectures/Dates/19221027p02.html>

(c) Anthroposophical Approach to Medicine Lec 4, 28 oct 1922
<http://wn.rsarchive.org/Lectures/Dates/19221028p02.html>

(d) Agriculture Course Lecture 2 10 June 1924

Summary

- (a) This lecture talks of how the root stem and seed all are influenced by the activities of the previous season while the leaves and petals are influences from the present season.
- (b) This lecture takes the previous one a step further by linking the previous season to the Salt pole and the present season to the activities of the Sulf / phosphor pole.
- (c) "The vitality is sucked up from what is stored by the earth out of the forces of the sun's warmth and light from the previous year. We find the strongest life force in the root nature, and there is a gradual process of devitalization from below upward."
- (d) Lecture 2 of the Agriculture Course is of particular interest in this story as it tells not only of the cycle leading to the crystallisation period, but also of the four substances that have control over the four parts of this process.

(4) The 'Sap' stories of Wood Sap, Life Sap and Cambium.

- (a) *Man as Symphony of the Creative Word* - Lecture 7, 2nd November, 1923

<http://wn.rsarchive.org/Lectures/Dates/19231102p01.html>

- (b) *Cosmic Workings in Earth and Man* Lecture 5 31 October 1923

<http://wn.rsarchive.org/Lectures/Dates/19231031p01.html>

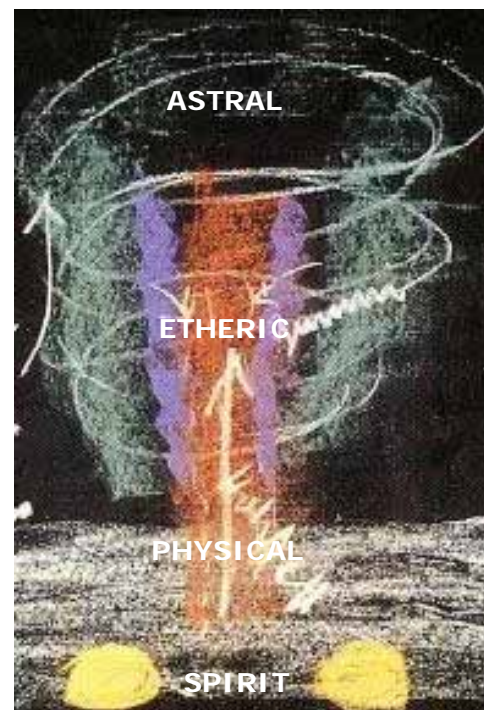
A big thank you to Stewart Lundy for bringing these lectures to my attention.

Summary

- (a) This lecture tells the story of the cycle of the 'growing' year using the language of the elementals rather than 'The Sap', but it is essentially the same story. The Ethers are described as part of it all.

- (b) This lecture is a cornerstone lecture. It provides the clearest version of the Wood Sap, Life Sap and Cambium story that outlines the plant processes throughout the season.

"You see, the wood sap is formed in the earthy-fluidic, the life sap in the fluidic-airy, and the cambium in the warm air, in the warm damp, or the airy-warmth. The plant develops warmth while it takes up life from outside. This warmth goes inward and develops the cambium inside. Or if the cambium does not yet develop, there is first of all developed a thicker substance: the plant gum. Plants form this plant gum in their inner warmth, and this, under certain conditions, is a powerful means of healing. This the plant gives back to the earth: Pitch, Resin, Amber. And if the plant retains it, it becomes cambium. Through the sap the plant is connected with the earth; the life-sap brings the plant into connection with what circulates round the earth — with the airy-moist circumference of the earth. But the cambium brings the plant into connection with the stars, with what is above, and in such a way that within this cambium the form of the next plant develops. This passes over to the seeds and in this way the next plant is born, so that the stars indirectly through the cambium create the next plant! So that the plant is not merely created from the seed — that is to say, naturally it is created from the seed, but the



Sap Story & Bodies

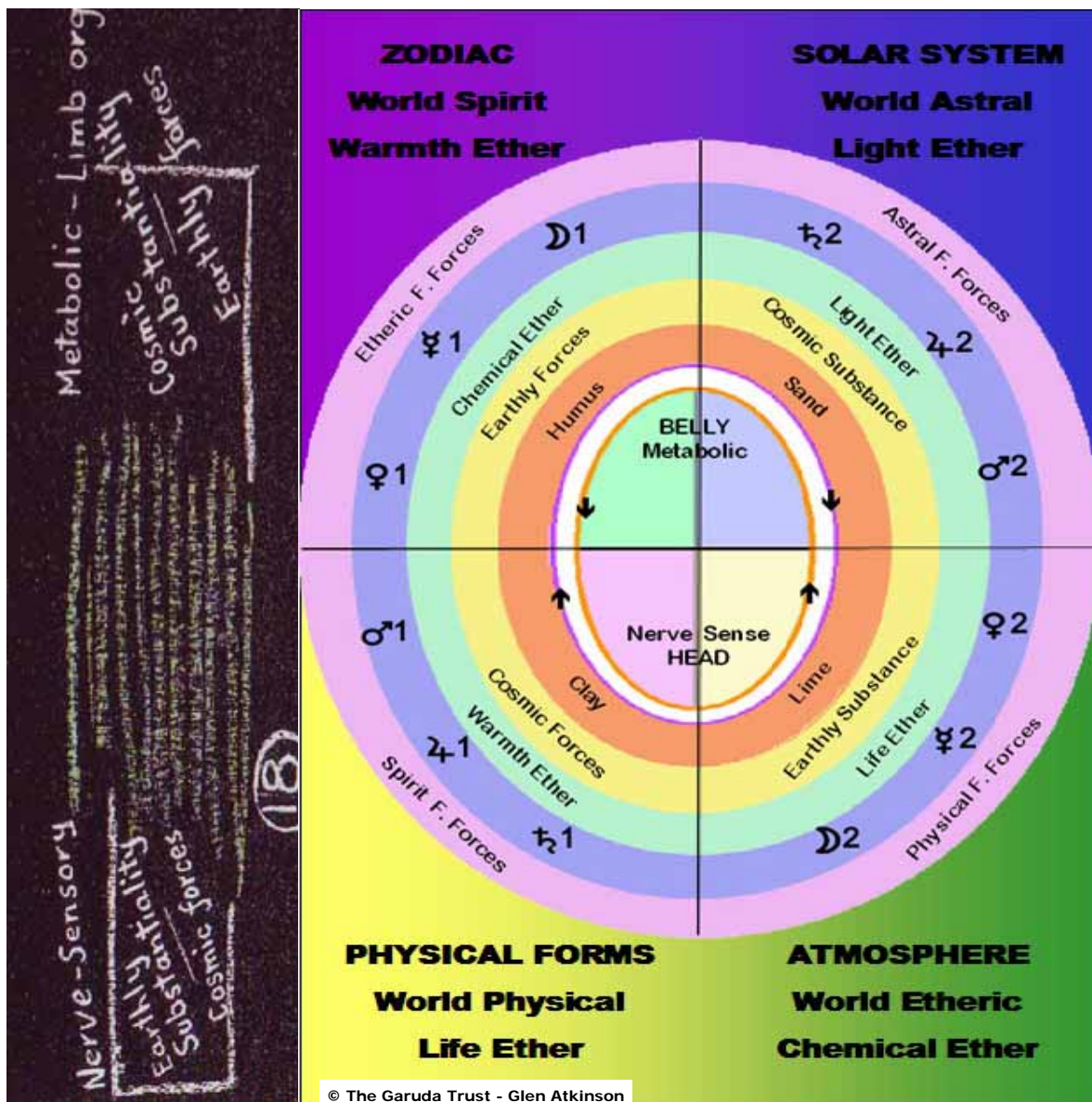
seed must first be worked on by the cambium, that is: by the whole heavens."

We are given the cycle of the year, and this needs to be placed over the top of the other indications. The 'Earthy' comes out of the Earth in Spring, and is met by the Light processes, which coming from this seasons atmospheric conditions. This 'above' activity provides the 'food' for further upward growth. This is followed by an inward moving warmth phase, that brings the cosmic processes to the plant. This pushes inwards all the way to the mid winter crystallisation process.

(5) The Cosmic and Earthly, Forces and Substances

The following references

- (a) Physiology and Therapeutics lecture 3 9 October 1920
<http://wn.rsarchive.org/Lectures/Dates/19201009a01.html>
- (b) Agriculture Course Lecture 2 10 June 1924
<http://wn.rsarchive.org/Lectures/Dates/19240610p01.html>
- (c) Agriculture Course Lecture 8 16 June 1924
<http://wn.rsarchive.org/Lectures/Dates/19240616p02.html>
- (d) Physical Formative Forces in 'Energetic Activities' — G Atkinson
<http://garudabd.org/wp-content/uploads/http://garudabd.org/sites/garudabd.org/files/Energetic-Activities-17-2.pdf>



Summary

(a) This passage broadens the image of the Salt /Root pole, by observing that while there is a tendency for the root to grow towards the Earth, the plant overcomes this and shoots upwards, where it 'wrestles through other forces in order to come to blossom fruit and seed formation' (Cosmic Forces). Here we see the polarity of forces in the root pole, a consolidating /physical activity (Earth Substance) and an upward moving expanding influence. RS goes on to talk of how in the Human this 'Spirit' force works from the Head downwards and drives into the metabolism to direct many of its functions, however if it is process is held up, deposition diseases such as Gout can occur. He makes an intriguing suggestion when he says, the Cosmic Forces stream can be activated by Birch leaves and held back by Birch bark.

(b) The last 2/3 of this lecture talks of the cycle of the year and how the Cosmic Forces are strengthened by Clay, the Cosmic Substance is drawn into the Earth by Sand, The Earthy substance is drawn into the Earth by Calcium and the Earthly Forces , working in the Atmosphere, are held close to the Earth via humus.

(c) Lecture 8 has the clearest expression of the Cosmic and Earthly Forces and Substances. Once this discussion is 'seen', it is talked of throughout much of the course. In the 8th lecture this is talked of mostly about animals. These same principles are expressed in the other references as well. Lecture 2 in particular is an important part of this story.

(d) This link is a collection of all the stories on this subject, in the 'Agriculture Course' , bought together into one place.

(6) The Energetic Bodies role in plant growth

The following references provide this story

(a) Human Questions and Cosmic Answers , Lecture 3 — 1 July 1922

<http://wn.rsarchive.org/Lectures/Dates/19220701p01.html>

(b) Human Questions and Cosmic Answers , Lecture 4 - 2 July 1922

<http://wn.rsarchive.org/Lectures/Dates/19220702p01.html>

(c) The Driving Force of Spiritual Powers in World History Lecture VI *22nd March 1923.*

<http://wn.rsarchive.org/Lectures/Dates/19230322p01.html>

(d) [Agriculture Course Lecture 8 - 16 July 1924](#)

<http://wn.rsarchive.org/Lectures/Dates/19240616p02.html>

(e) Energetic Activities Part 1 - RS Ag Course reorganised

<http://garudabd.org/wp-content/uploads/http://garudabd.org/sites/garudabd.org/files/Energetic-Activities-17-1.pdf>

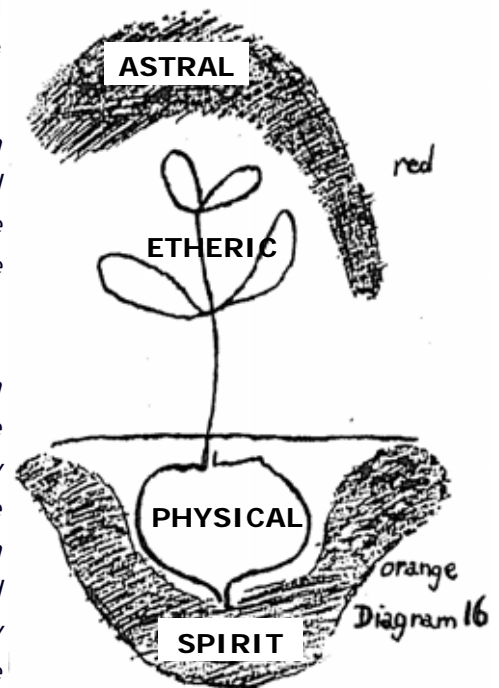
Summary

(a) This passage talks of the processes of slate formation being the same as plant formation. It also provides an image of the plants Astral body being 'an Astral atmosphere that encompasses the Earth' only touching the plant at flowering.

(b) This lecture provides a look at the roles of Silica and Calcium in the plant and animal kingdoms.

(c) RS talks here of the energetic make up of plants and the effect this has upon the digestion and health of the human that eats this food or poisonous plant.

(d) *In animals, the quantity is less. Hence there remain more forces in the intestinal excrement of an animal which we can use for manuring. In animal manure, there is therefore more of the potential ego element, since the animal itself does not reach ego-hood. For this reason, animal dung and human dung are completely different. Animal dung still contains ego-potentiality. In manuring a plant, we bring this ego-potentiality into contact with the plant's root. Let us draw the plant in its entirety (Diagram 16). Down here you have the root? up there the unfolding leaves and blossoms. And just as above, in the leaves and blossoms, the astral element is acquired from contact with the air, so the ego-potentiality develops below in the root through contact with the manure.*



The farm is truly an organism. The astral element is developed above, and the presence of orchard and forest assists in collecting it. If animals feed in the right way on the things that grow above the earth, then they will develop the right ego-potentiality in the manure they produce, and this ego-potentiality, working on the plant from the root, will cause it to grow upwards from the root in the right way according to the forces of gravity. It is a wonderful interplay, but in order to understand it one must proceed step by step."

(e) This reference is an editing and reorganisation of RS comments on this topic from the whole Agriculture Course

(7)Seed Chaos

As part of the cycle of the year the plant moves through, **Seed Chaos** is mentioned as a period when we can influence the 'quality' of the incoming message to the plant, from its parent Star. These are the plans from the architect. So here is a moment in the plants life when we may be able to rewrite the plans, for its growth habits, more in our favor. My reading is that this occurs at Pollination, however there is a whole bunch of folks who believe this takes place at germination, hence feeding the Moon Planting cult. My study of this question took place as a 'side issue' of this overall study, incorporating a lengthy discussion with Stewart Lundy, who was interested in resolving this question, at the same time. His interest lead him to collate the available references into an essay that can be found at '**Bringing Order to Seed Chaos**' available at https://docs.google.com/document/d/1hPurMuiCaBpkFKKo12ITiZHxW8VLbZmk7_nIKcnWqPU/edit?usp=drivesdk.

I discuss this topic in more depth in my 'Response to Enzo' <http://garudabd.org/2018/12/04/rs-plant-growth-story/> My trials, working towards proving my stance, are included in that document. I do need to do more physical trials on this topic. An important aspect of this discussion is that as part of the cycle of the year, this pollination stage is considered the 'male' fertilisation, while the 'female' fertilisation of the seed occurs in late winter, after crystallisation, has imbued the seed with

'Earthly Fertility'. This is referred to as the 'Fructification' stage.

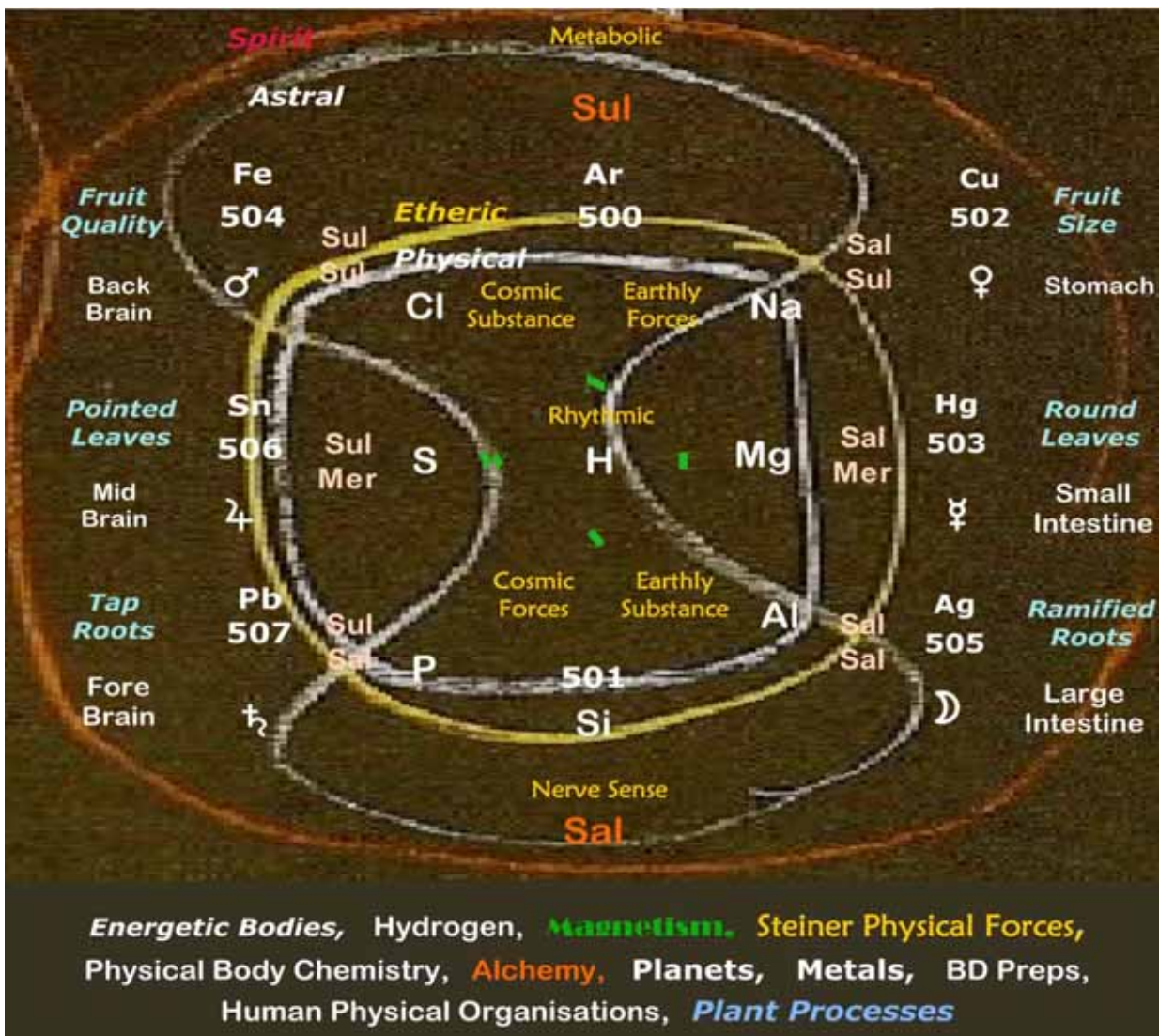
The 'crunch quote' for me is "If there is fertilised seed at all, the chaos is complete." Rudolf Steiner, Agriculture Course, Discussion after Lecture IV, https://wn.rsarchive.org/Lectures/GA327/English/BDA1958/Ag1958_discuss4.html .

(8) Alchemical Chemistry

<http://garudabd.org/wp-content/uploads/http://garudabd.org/sites/garudabd.org/files/GCAlcChem.pdf>

An additional reference that can be added to this schema are the chemical elements as they appear in my 'Alchemical Chemistry' and particularly in 'Glenological Rosetta Stone' (GRS) picture. This work shows the association of chemistry to many of the ideas we are working with here. The natural cycle through the seasons appears to fit with the arrangement of elements. This provides more reference images, but also hints at elements that may be useful in the control of the various activities. The GRS makes all of chemistry available for us to utilise.

This image is orientated for the southern hemisphere, and so is reverse to the 'Seasonal Complex' image provided with this article. (pg 9). That picture is based upon GW Schmidt's similar picture in his 'Seed regeneration' article. A fundamental difference between the two is the placement of the Ether activity. I have based mine upon RS 'Man as Symphony' elementals lecture, while Herr Schmidt's reasonings for



his placements, are not revealed. They are a result of his 'extensive research', and we must accept them or not. and I do not.

Conclusion

My sense, and growing experience, says that if we can foster our lands through the seasons in step with these seasonal rhythms, the plants will be healthier and happier, so the presence of disease and pest attack will be reduced, and the quality and quantity of our produce will increase. This has been my first season of practicalising the overall story presented here, but my 44th as a biodynamic gardener. My experiences over this longish period, now make more sense, with this framework to organise my experiences and now my actions, through the seasons. Over time the spray applications will no doubt become more refined, and able to push the garden in specific directions, but this is for the future. Right now, let us discuss this summary of RS suggestions and compare notes of our understandings and experiences.

I have come to appreciate my conclusions do not agree with G.W. Schmidt's 1971 presentation of some of the same material. My seasonal story varies in my 'placing' of the Life and Chemical ethers. This is as I read and see it. What do you reckon?

References

A 56 page document of RS lectures and paragraphs on Plant Growth
<http://garudabd.org/wp-content/uploads/RS-PLANT-GROWTH-2018.pdf>

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