

## NATURAL ORDER AND MORAL ORDER

The Earth and the plants are intimately connected to man, more than we can even imagine. When man looks around himself, he will soon discover the weaving of an order in the whole of nature, an order that expresses itself through wisdom, economy, and life. This order, which we can call the “natural order,” is a fact for us, but when man goes from being an “observer” of nature to a “collaborator” with nature, then he should ask himself the origin of this natural order. This is the case when one becomes a farmer or a grower of plants. To become a collaborator with nature means that man can correctly collaborate with its being and with its evolutionary becoming.

For those who have a spiritual view of life, to find the origin of this natural order brings us back to God, the supreme entity who generated, created, and formed everything. If we go deeper into these thoughts, we can clearly see that man has also been placed in the primogenial order, but he went away from it. Man strayed from divine order, separating himself from it. This separation happened through the process known as the “Fall from the terrestrial Paradise,” in the episode described in the Bible as the eating of the fruit of the Tree of the Knowledge of Good and Evil. Both Genesis and Anthroposophy’s Science of the Spirit, elaborated by Rudolf Steiner, talk about this event. The Bible speaks about it in a more imaginative form, and Rudolf Steiner speaks about it in a scientific manner. Before the Fall, man was inserted in an order that we can characterize as “moral”: man obeyed the will of God, and he had access to the fruit of the Tree of Life (cosmic), and therefore, he and nature were immortal.

In Genesis, it is written that God also gave to man the task and the responsibility to “name” the plants and the animals. Through this, the Creator recognized within man the capability to recognize the spiritual reality present in each and every creature and, through “naming it,” he also recognized man’s capability of “taking it on” to help them in their spiritual evolution. With the Fall, which means the entering of the egotistical forces within himself, man separated himself from the moral order, from the cosmic Life known as the divine gift (which the Greeks called *Zoe*), and he fell on the physical plane of existence, the material existence (which the Greeks called *Bios*). Man thus incarnated in a physical body on the Earth, and therefore experienced death.

All of the plants, the animals and the beings that are part of it, had full trust in man, in the man who “named” them, and therefore, without fault, they followed the man in this process of descent onto the physical-material plane. Therefore, they also experienced death.

From what we just said, we can see two different things: the first one is the responsibility of man towards nature, a responsibility caused by human egoism; the second one is the pain caused to nature as she awaits man's action for redemption. Nature awaits being set free from death. She is waiting for the help for her spiritual evolution.

Acting to try to bring this salvation is the task of the agricultural method elaborated by EUREKA with the "Trinium" method.