

## Feature Article:

# Weaving Science and Spirit: In Praise of Goethe's Path to Nature

by Richard Katz

## Personal Background

When I first encountered the flower remedies of Dr. Bach in the mid-seventies, I felt their power to transform my emotional life. Unlike my experience of conventional and humanistic psychological therapy, I discovered that I was not merely becoming a cognitive expert in my problems; I was actually *changing my soul identity*. I wanted to find out everything I could about these amazing substances made from flowering plants.

At the time there were only three books available about flower remedies, and no educational courses. So I began my own investigation. I was struck by two questions, which have stayed with me now for over two decades as a leitmotif in my work with flower essences: 1) What is it about the plant and its flower which can have such a refined, yet powerful effect on the human psyche? and 2) How can we develop the ability to perceive the subtle qualities of plants and recognize their soul-healing properties?

***While we can learn important facts about Dr. Bach's work with people, precious little is recorded about his field work with plants.***

In Nora Weeks' biography, *The Medical Discoveries of Edward Bach, Physician*, we can gain an appreciation for Dr. Bach's astute observational capacities. Many stories are told of his ability to note the precise physical details of each patient's illness, leading to insight about the underlying emotional imbalance. These talents made Dr. Bach a renowned and respected homeopathic doctor even before he discovered his flower remedies. Yet, while we can learn important facts about Dr. Bach's work with *people*, precious little is recorded about his field work with

*plants*. We do not know the process by which Bach came to recognize certain plants for his healing work, or even why he may have chosen certain species over others. Bach's work with plants is officially depicted as a revelation or a mystical attunement, attainable only through his exceptional abilities. We are not asked to *understand* but rather to *believe* in his work. In this respect, I have been very grateful for the pioneering efforts of Julian and Martine Barnard, who have devoted themselves to a first-hand study of the plants in Bach's repertory and have documented their own nature observations in their landmark book, *The Healing Herbs of Edward Bach*.

Bach's psychic abilities are noteworthy, but he also had keen powers of observation and these were surely utilized in his pioneering approach. It appears that Bach stood at a crossroads in human culture. Trained as an outstanding medical scientist, he was able to bring accurate and objective perceptions in his work with people and plants, while also reaching deep into his Celtic heritage, with its great respect and sensitivity for the human soul and the soul of Nature. Bach's seemingly untimely death at the age of 50 years in 1936, did not mark the end of a completed work, but reads rather as a riddle. He had initiated a healing impulse that points to new directions but also leaves many questions unanswered.

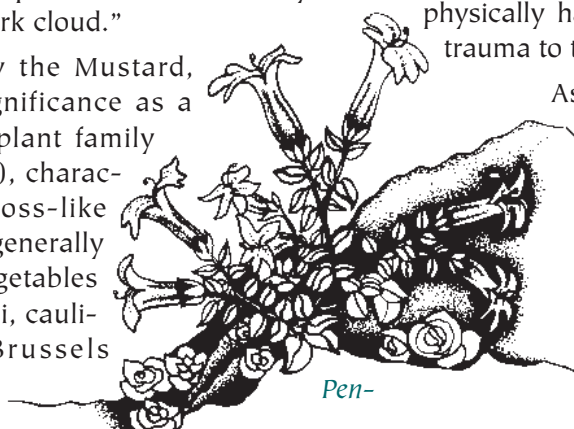
Before encountering the work of Dr. Bach, I had already trained extensively in academic psychology, meditation and other forms of spiritual practice, and herbal studies. In the first year of my work, I especially drew inspiration from Paracelsus, the medieval alchemist-physician who was also an exemplar for Bach. Paracelsus spoke of the "Doctrine of Signatures," by which the shapes, colors, aromas or environment relationships of plants give clues to their inherent healing powers. For example, yellow flowers can be related to the yellowish bile of the liver.

Dandelion (*Taraxacum officinale*) and Oregon Grape (*Berberis aquifolium*), are examples of two yellow-flowered plants which are used as liver tonics. Paracelsus observed that the roots of orchids are testicle-shaped (*orchis* is Latin for testicles). Thus we can understand the herbal use of Lady's Slipper (*Cypripedium* sp.), a terrestrial orchid, for sexual and nervous dysfunction. *The Book of Herbal Wisdom* by Matthew Wood, contains an excellent discussion of many qualities to consider when learning plant signatures, including habitat, color, form, aroma, sound, timing and relationship to animal spirits.

In keeping with the ancient Hermetic dictum, "As Above, So Below," Paracelsus understood that cosmic archetypes express themselves equally in the world of Nature and in the human being. He believed that healers should discover the relationships between plant forms and human beings. In this way, real medicines could be made and wisely used, in harmony with celestial laws. Paracelsus' idea of signatures was most often applied to *physical* healing. I realized that this same principle of signatures could also apply to the "soul structures" of the human being, though here we must begin to imagine the human being and the plant in both physical and supersensible ways.

In 1978 I encountered one of the first plants from the Bach repertory that yielded to my quest for understanding. A naturalized species of Mustard (*Brassica campestris*) grows in profusion along the Pacific coast in early spring. I noted that the bright sulfur-yellow mustard flower was indeed the expression of an uplifting, radiant quality that would be the perfect antidote to dark states of depression. Mustard "springs" quickly in late winter just as gloomy clouds give way to warmer, sunnier days. I came to a deeper appreciation of Dr. Bach's indication that this remedy is for a particular kind of depression that suddenly overtakes a person "like a dark cloud."

As I continued to study the Mustard, I came to recognize its significance as a member of the Cruciferae plant family (revised name: Brassicaceae), characterized by four-petaled cross-like flowers, rapid growth and generally lush foliage. The "Cole" vegetables are all in this family: broccoli, cauliflower, kale, cabbage, Brussels sprouts, radish, bok choy



and other oriental greens, as well as many common weeds. They have the ability to thrive in disturbed and poor soils, and have a reputation as aggressive plants. Cruciferae have a strong relationship to the earth and are among the earliest blooming plants; they are well-rooted, and abundant in mineral salts. Alchemists often represent the earth, with its four directions and four seasons, by an equal-armed cross; and this emblem leads to a deeper understanding of the Cruciferae family. Particularly in Mustard do we see an abundance of sulfur, an element which has a transformative fire-like quality, contributing to the plant's rapid growth and flowering. A field of Mustard, ablaze in the spring with sulfur-yellow blossoms, is truly a mystery of rebirth, in which its "cross" of earthly matter breaks out of winter darkness into resplendent light.

Besides the Mustard, I worked with another eight plants during that first year of research. For example, in the summer I climbed up above the tree-line on Mount Shasta in northern California, and observed stunning displays of Penstemon (*Penstemon davidsonii*) growing in the crevices of the volcanic rock. This small, hardy plant braves nine months of snow and wind, and during the brief summer blooming season is often buffeted with violent thunderstorms. Yet it maintains its quiet, persevering strength in harsh conditions that support few plant species. Receptive, cup-like succulent leaves, and ethereal blue-violet trumpet-shaped flowers embrace the high altitude mountain air and light. As I brought the image of this plant into my being, I felt how it grew strong and radiant amidst such a harsh environment. This Penstemon spoke to me of an inner strength, resilience and courage in the face of trying circumstances. Our case research with this essence has documented its ability to help those facing severe physical challenges which demand stamina, endurance and faith, for example those who are physically handicapped or rehabilitating from major trauma to the body.

As our study of the Penstemon continued, we came to understand its role as a member of the Scrophulariaceae plant family, which also includes Dr. Bach's Mimulus, as well as all the FES Monkeyflowers, Indian Paintbrush, Snapdragon and Mullein. In these flowers we do not find the cosmic star-

like shape of daisies or roses. Rather, the flowers are horizontal, mouth-like with human/animal-like bilateral symmetry, and vibrant colors. These blossoms create an inner space, like human or animal organs, in which astral forces can be contained and experienced. Essences from the Scrophulariaceae family deal with intense, troubling emotions, such as fear or anger, which are registered within the deep recesses of the astral body and corresponding physical organs, what we often refer to as “gut-level feelings.” Like the Mimulus flowers, the Penstemons (Mountain Pride is a related species) deal with profound fear and anxiety; they bring inner strength and courage to the soul to meet severe life challenges.

In the beginning stages of learning to read “the language of flowers in the book of Nature,” many deeply philosophical and moral questions arose for me, and continue to challenge me to this day. How can I distinguish when my perceptions of plant qualities are truly accurate, and not tainted by subjective projections or delusional fantasies? It was important to me that others be able to corroborate my findings, either through their own field study with plants or in their clinical work through using the flower essences. For this important reason, I founded the Flower Essence Society in 1979, as a vehicle for collecting case studies, and collaborating with other researchers in plant studies.

In 1980 two opposite choices were presented to me about how I could proceed in this research work. First, I was invited to join a group that was meeting with a trance medium who could “channel” information about flower essences from certain discarnate beings. This psychic channel was highly acclaimed in many New Age circles, and it was believed that such an approach would be a much more efficient way to amass information than the slower path of plant observation and case study documentation I had embarked upon. I decided to see what this way had to offer, and joined several of these sessions. I found that this psychic channel provided voluminous information, but there was little interest by the group leader in evaluating the information, either by testing it empirically with flower essence clients, or by our own conscious encounter with the plants described.

Another response came from my new partner in the work at that time, Patricia Kaminski, who introduced me to the works of Rudolf Steiner. I learned that Steiner’s first great scholarly achievement, in his

early twenties, was the editing of the scientific works of Johann Goethe. Steiner recognized that the “Goethean” approach to science represented a genuine alternative to the dominant reductionist and materialistic scientific paradigm. For Goethe, the most important instrument of scientific study is the conscious attentive human being. We are led to value our own sense perception, enlivened by an observation of archetypal forms and laws within nature. Central to this method is the theory of *metamorphosis*, by which we understand the dynamic relationship of forms and forces acting in life. For example, Goethe observed how the spiraling movement of leaves up the stem of a plant come to point of rest and contract into a flower bud, and burst forth again, transformed into a blossom. To study this phenomena means not only to see it as an object belonging to outer reality. We must inwardly construct the same metamorphic processes we observe in nature by using our own faculties of imaging. Goethe referred to the ability to create accurate inner images as “exact imagination.”

When I evaluated the two paths of knowledge available to me, the contrast was striking. In one case, I would be a passive recipient of masses of data “downloaded” from some supersensible data bank, undigested and unevaluated for relevance or accuracy. In the other case, I was challenged to develop my own faculties of inner and outer perception, *to build a path of knowing in which science becomes a form of spiritual practice*. The potential for error was inherent in this path as well, and it was definitely a more arduous path, requiring much patience and perseverance. Yet the choice was clear. The answer to my questions – my quest – would only be found in a path of inner development, one that would build faculties of nature perception that could be used as instruments of scientific investigation.

## What Goethean Science Offers to Flower Essence Therapy

When Dr. Bach left his medical and homeopathic practice to develop his flower remedies, he felt he needed to reject science in order to find an authentic source of healing. In the introduction to *The Twelve Healers*, he wrote, “No science, no knowledge, is necessary, apart from the simple methods described herein; and they who will obtain the greatest benefit from this God-sent Gift will be those who keep it

pure as it is; free from science, free from theories, for everything in Nature is simple." It seemed to Bach that the only alternative to spirit-denying scientific methods was a science-denying spiritual quest. In fact, few cultural options were available to Bach at that time. The resurgence of interest in Goethe's scientific methods, and the English translation of many of Goethe's most important pieces of nature research, occurred only after Bach died in 1936.

In many ways the cultural chasm between science and spirit has only deepened with the scientific advances of this century. Modern science posits a fundamental split between what is considered "objective" — the "hard facts of the real world" — and what is "subjective" — our inner reality. Yet scientists working with the realm of physics throughout this century — from Heisenberg to Bohm — have demonstrated that this is a false dichotomy. Human consciousness is an active participant in scientific discovery, and not a mere passive onlooker. Nevertheless, a belief in the subject/object split remains rigidly in place as the prevailing scientific view. Ironically this is especially true in the life sciences, even though one would expect these disciplines to be particularly dedicated to understanding the dynamic life principles of Nature. Instead, genetic engineering and pharmacological psychiatry are the leading trends of our time, promoting a picture of the human being and all living creation as mere objects to be manipulated, totally determined by genetic and biochemical mechanisms.

Goethean Science offers another path of knowledge. It is scientific in its discipline, with a goal of understanding the lawfulness of nature. It is also holistic and ecological in its ethic, employing a methodology that sees each part of an organism or entity in relation to the whole. This applies not only to structure and form in space, but also to processes in time, such as growth, metamorphosis and decay. By joining enlivened, imaginative thinking with acute and disciplined observation, the Goethean scientist can "see" the archetypal laws of Nature within the actual phenomena. As Paracelsus taught, Nature can then be read as a book, once we understand the language of its forms and processes.

Why should practitioners of flower essence therapy be interested in an alternative approach to science? Is it not sufficient to conclude, like Bach, that "no science...is necessary?" The danger of such an

approach is that we can soar into ungrounded flights of spiritual fantasy that are just as unbalanced as the hard-as-rock dogmatism of reductionist science. Particularly at this millennial threshold, when Pandora's box has been opened and the secrets of the ages are available for all in the marketplace, *we need the spiritual discipline and power of discrimination that true science demands of us.* Such a path requires appropriate humility and sobriety which is all too often absent in the hubris of new age psychism, with claims of instant spiritual "attunement" based on limited personal experience or cognition. True science trains us in objectivity and demands that we be open to the possibility of error. In spiritual science a further step is required: that the researcher take moral responsibility for testing discoveries both inwardly and outwardly.

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Goethean Science is more than a methodology for acquiring knowledge; it is first and foremost a *path of inner development*. Through practicing Goethean Science, we can develop the faculties of perception, consciousness and loving attention which are latent within each of us. Such faculties will give us true insight into the healing forces of nature, and the secrets of the human soul. Without developing these inner faculties, we must rely solely on the undigested information we "download" from other sources, be it printed, electronic or supersensible. This is a very real challenge to the development of flower essences and other vibrational preparations, which are now beginning to proliferate with such speed that conscious understanding and moral responsibility are often bypassed. It can be helpful to share one's feelings or psychic impressions which are evoked by a plant or other substance, but many more steps are required before one can offer it as a medicine to the world with claims for its effects. Such claims require an ethical standard which includes objective study of the plants being used, and the confirmation of claims made for such substances by independent case studies (or at least the research status of such a plant remedy).

There are many avenues of research which utilize conventional scientific methods, such as double-blind placebo studies, clinical trials and other forms of scientific analysis, and they can be helpful for building knowledge about flower essence therapy. But while these approaches can offer some levels of insight, there are also significant limitations in their ability to register the trans-physical nature of flower essences and their effects on the human soul. The holistic approach to science, in the manner of Goethe and the alchemical tradition, offers us an alternative path. It is a scientific path that apparently was not known to Bach when he rejected the mainstream science of his day. Yet, in its spirit as well as its methodology, it is congruent with the soul-healing nature of flower essence therapy.

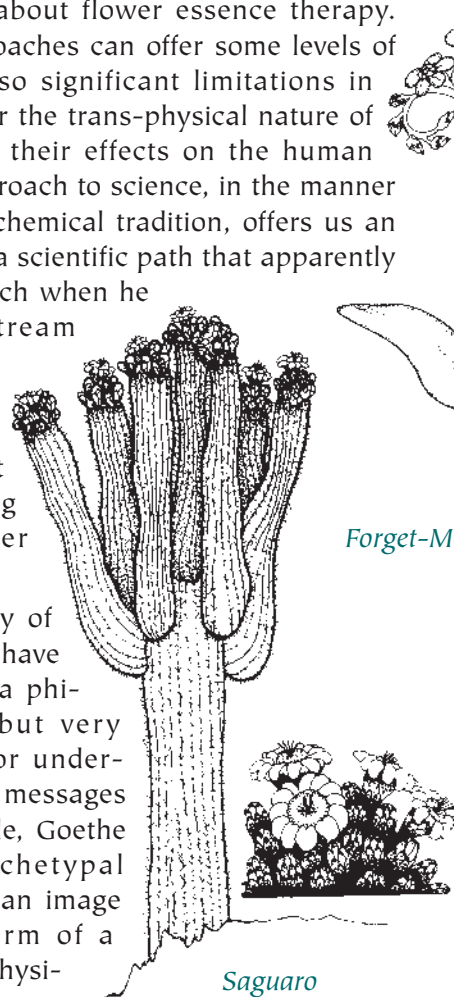
Through our study of Goethean Science we have discovered not only a philosophy of ideas, but very practical methods for understanding the healing messages of plants. For example, Goethe described the "archetypal plant" (*Urpflanze*) as an image of the universal form of a plant. This is a metaphysical idea, but not an abstract one. The archetypal plant is found in every plant species as an individualized expression. It is precisely in these variations from the universal that we find the particular qualities that define a plant or group of plants.

For example, when we observe members of the cactus family, we note that they rarely have true leaves. The cactus is primarily a watery stem, except for its short flowering period. In *Healing Plants, Vol. 1*, Wilhelm Pelikan describes an unusually strong influence of the moon in typical members of the Cactus family, as demonstrated by the experiments of Goethean scientist, Lily Kolisko. As a ruler of water, the moon induces "swelling forms," watery stagnation, and slow growth characterized by little metamorphosis. The Sun forces of light and air create metamorphic conditions only in the upper periphery

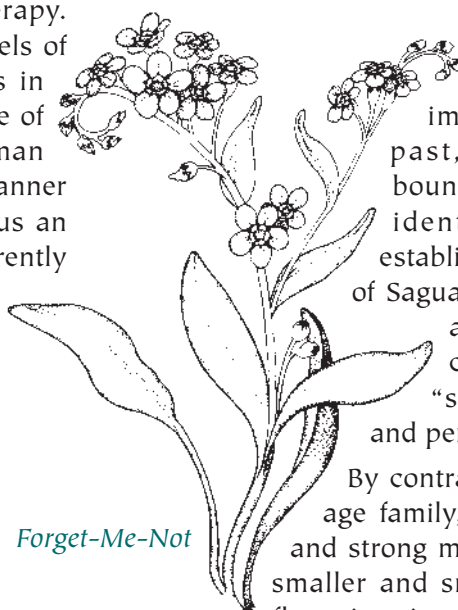
of the cacti when they briefly flower. The giant Saguaro is a striking representative of this family, which stands as an ancient towering sentinel in the desert. Those who are helped with the flower essence of the Saguaro, have a strong lunar influence, in that they are psychically impacted by events from the past, and the need to remain bound to their emotional "moon" identity of family lineage and established authority. With the use of Saguaro essence, such persons are able to make metamorphic changes which free their "sun" forces of individuation and personal destiny.

By contrast, we can consider the Borage family, with its broad basal leaves, and strong metamorphosis. The leaves get smaller and smaller as they approach the flowering tips of each branch, and are covered with fine, light-filled hairs. We see in this family a striking polarity between the forces of gravity and levity. On the one hand we note aggressive and vital root systems, strong re-seeding capacities, and thick, "fleshy" basal leaves. But on the other hand we can observe the beautiful inflorescence that surrounds the blossoming plants, with their silica-rich upper leaves, culminating in heavenly blue flowers. The essences from this family — Hound's Tongue, Borage and Forget-Me-Not — address issues which move the soul beyond material thoughts or oppressive emotions into states of consciousness that are more expressive, uplifting and light-filled.

As shown in these examples, we are applying Goethe's idea of the archetypal plant to a study of botanical archetypes arranged by plant family, drawing inspiration from Goethean scientists such as Gerbert Grohmann and Wilhelm Pelikan (see the book descriptions following). This has allowed us to see how flower essence qualities of botanically-related plants carry similar themes, and also to understand the forms and processes which create individual variations on these themes. As another example, Lily family plants emphasize the feminine, receptive aspects of the soul. This is epitomized by the gentle, lavender-tinged Star Tulip (*Calochortus tolmiei*), which creates an inner space of fine hairs that remind us of the cat's ears. Yet, we also have in that family the



Saguaro



Forget-Me-Not

more “ferocious” Humboldt’s Tiger Lily (*Lilium humboldtii*), with its vibrant orange, prominent spots, outrageously protruding stamens and pistil, and wildly reflexed petals. She is no gentle lily, but a wild lady who helps men and women to integrate a dynamic masculine soul energy into the more receptive, feminine soul.

Goethean approaches can also aid the therapeutic process itself. The Goethean style of perceptive observation cultivates an ability to see archetypes and gestures. These are the very attributes that a flower essence practitioner needs to bring to the sensitive work of guiding soul development and accurately observing the effects of flower essences. Without such inner skills, flower essence selection can become mechanical or chaotic. Any computer can match a list of symptoms with a list of remedies. We can also access information from other realms or through various vibrational testing methods. These approaches can be helpful, but can never replace the inner activity of the compassionate, perceptive and insightful practitioner. It is vital that we behold the essential soul struggle of another human being, learning to anticipate the forms and processes that work within each individual not unlike the seed forces of the plant coming to blossom and fruit.

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In our two decades of collecting case studies, we have discerned the importance of these skills in the quality of the cases presented to the Flower Essence Society. We have consistently observed that without a sensitivity for metamorphic processes within the human soul, flower essence therapy cases have a random, disconnected quality, at best alleviating only superficial symptoms. By contrast, when perceptive and compassionate understanding is applied to flower essence selection, with true metamorphic imagination for the soul structures which needs to be developed within the individual, the end result produces greater depth of change and over-all soul evolution. The results of this research are delineated in our practitioner training programs, and an overview of these metamorphic principles is also presented in Patricia Kaminski’s new book, *Flowers That Heal*.

In summary, it is important that those working as healing practitioners not shun the role of thinking because we have associated it with the “dead thinking” of materialistic science. Goethe and his successors teach us that we can think, not only with the abstract intellect, but also with our eyes, ears, touch, indeed all of our senses, led by our attentive hearts. When our hearts can think, and our thinking can hold feelings, we will have attained the alchemical mastery that is the goal of all true healing. Whatever spiritual path we follow, Goethean science challenges us to make the study of Nature, including our own human nature, a part of our spiritual practice. It gives us clues for deciphering the “Book of Nature” and, most significantly, it shows us a way to develop the inner faculties of perception and understanding necessary to promote flower essence therapy as a genuine soul science for the twenty-first century.

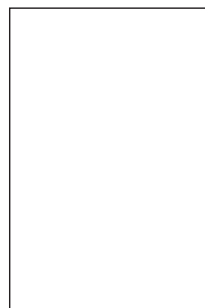
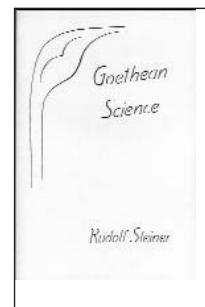
### **A survey of Goethean Science Literature**

A number of excellent books on various aspects of Goethean Science have appeared in recent years, making its ideas more accessible than was the case two decades ago. Most of these books take some effort to read, but for those who are ready to do the inner work, the reward can be great. (*Patricia Kaminski and I are currently at work on a new book which will outline our Goethean approach to flower essence therapy, to be released in 2000.*)

First of all, we should consider the books available in English directly from Goethe. Although written up to two centuries ago, these still speak powerfully to our time.

*Goethe on Science*, edited by Jeremy Naydler (Floris Books, Edinburgh, 1996), is an excellent short anthology of his scientific philosophy and studies, with clear and accessible introductions by the editor.

*Goethe: The Collected Works, Volume 12, Scientific Studies*, edited and translated by Douglas Miller (Princeton University Press, Princeton, NJ, 1995), offers the most comprehensive reading of Goethe’s scientific writings, including major sections on scientific methodology, morphology, botany, zoology, geology, meteorology, physics, color and philosophical reflections.



Then, there are the works of Rudolf Steiner, written at the end of the last century, which awakened modern interest in Goethean science.

**Goethean Science**, (Mercury Press) is a collection of essays originally written as commentaries by Steiner when he edited Goethe's scientific works. It now stands on its own as an in-depth exploration of Goethe's studies of plant and animal metamorphosis, color theory, and geology, as well as the philosophic basis of Goethe's living science.



**Goethe's World View** (Mercury Press, Spring Valley, NY, 1985), is a companion volume emphasizing the philosophical and epistemological basis of Goethe's approach to science.



Next, we have the works of contemporary writers and scientists who are applying Goethean Scientific principles to modern work. These include excellent books by Grohmann and Pelikan on Goethean plant science which are now available in English translation.



**The Plant** (Biodynamic Literature, Kimberton, PA, 1989), a two volume work by Gerbert Grohmann, is an excellent study of plant morphology in relationship to habi-



tat and botanical classification. Volume 2 is particularly helpful in understanding the gestures of major families of flowering plants.

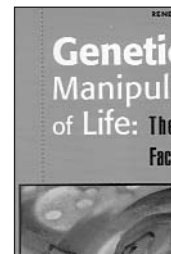
**Healing Plants: Insights through Spiritual Science** (Mercury Press, Spring Valley, NY, 1997) by Wilhelm Pelikan is volume one of a three-volume set original-



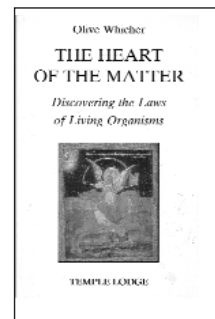
ly published in German, and also available in French. The book is so rich with insights that I've been struggling with the French editions for years, and await with anticipation the publication in English of the other two volumes. *Healing Plants* is a book about medicinal qualities of plants, but it

approaches plants as *etheric beings*, which are permeated with *life forces and processes* that give rise to their healing properties. Each chapter is devoted to the members of a particular plant family, showing the overall healing themes within this family, and then the individual variations on those themes expressed by each plant in its healing properties. Vibrant line drawings by Walter Roggenkamp bring to our vision something of the unique etheric qualities which emanate from each healing plant.

**Genetics And The Manipulation Of Life: The Forgotten Factor of Context** (Lindisfarne Press, Hudson, NY, 1996), by Craig Holdrege, a contemporary biologist and ecologist working out of the inspiration of Goethean Science. For Holdrege the modern fascination with genetics ignores the crucial relationship of living organisms with the environment. Holdrege's thesis is well illustrated with drawings and lively examples. His holistic vision of life provides a basis for a more conscious and responsible relationship to Nature.

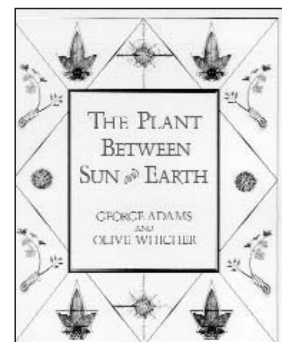


**The Heart of the Matter: Discovering the Laws of Living Organisms**, (Temple Lodge Publishing, London, 1998) by Olive Whicher is a gem of a book, a short but pithy vision of a new science of life. As she finishes her ninth decade of life, Whicher has distilled the essence of Goethean Science, projective geometry and esoteric Christology, inspired by Rudolf Steiner and George Adams.



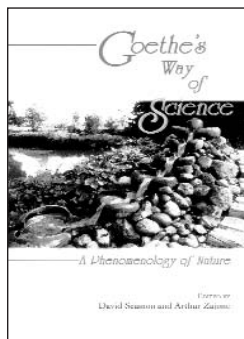
The book is replete with illustrations of geometric and plant forms. For a fuller discussion of the etheric mathematics of projective geometry, see *The Plant Between Sun and Earth*, described below.

**The Plant Between Sun and Earth**, (Shambhala, Boulder, 1982) by George Adams and Olive Whicher is a classic treatise on Goethean Science as applied to plant growth. The unique feature of this book is its mathematical depth, applying the perspective of projective geometry to a study of the growth cycle of the plant. Of particular interest to flower



essence researchers is the description of the unique role of the blossom as the physical manifestation of cosmic astral forces that are otherwise invisible, which the author calls the "star centre." Whicher's thesis lends support to FES research that essences made from flowers have unique soul-healing properties which are not found in vibrational preparations of other substances. The special geometric forms, textures, fragrances and colors of flowers are expressions these soul forces and nature, and this explains the special resonance of flowers for the emotional colors, textures, forms and scents of the human soul.

**Goethe's Way of Science: A Phenomenology of Nature,**

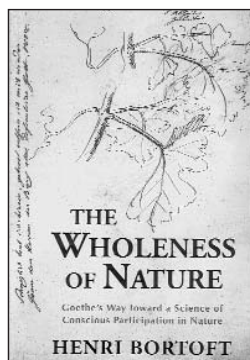


edited by David Seamon and Arthur Zajonc (State University of New York Press, Albany, NY, 1988) is an excellent anthology of writings by leading contemporary scientists who have applied Goethe's holistic approach to such areas of research as plant morphology, architecture, animal development,

water movement, color perception and ecology. The book is divided into three sections: the first gives the foundations of the work – epistemology and methodology; the second describes practical results of Goethean science research – unlike the mostly theoretical books on this subject; and the third section shows a vision of the future and the role of Goethean science in caring for the Earth.

**The Wholeness of Nature, Goethe's Way toward a Science of Conscious Participation in Nature** (Lindisfarne Press, Hudson, NY, 1996), by

Henri Bortoff, who studied quantum physics and paradigms of wholeness with David Bohm. In this work, Bortoff debunks the dogma of absolute truth claimed by reductionist science, showing it to be culturally based. As a scientist himself, Bortoff does not dismiss analytic science. Instead he sees it as one-sided, needing the complementary holistic approach of Goetheanism. Through many specific examples in Goethe's work and that of other classical scientists, Bortoff demonstrates Goethe's greatest contribution to be his *way of knowing*, even more than the content of what he discovered.

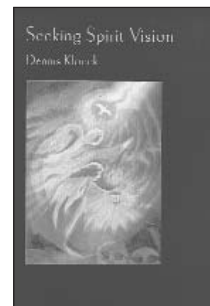


**Catching the Light: The Entwined History of Light and Mind** (Oxford University Press, 1995),

by Arthur Zajonc, a quantum physicist, researcher, college professor, and leader of the Anthroposophical Society. This book is not so much *about* Goethean Science as it is an inspiring *example* of living soul-infused science. Zajonc tells the story of the human encounter with light – metaphysically and physically – culminating in the realization that we see only when we can bring an inner light to meet the outer light. Zajonc's poetic study is an inspiration to anyone who wants to know science with the heart as well as the mind; and it is one of the most readable books written in this genre.



**Seeking Spirit Vision,** (Rudolf Steiner College Press, Fair Oaks, CA, 1998) is by our friend and colleague, Dennis Klocek, director of the Goethean Studies Program at Rudolf Steiner College, gardener, artist, writer, alchemist and weather wizard. This book is a *tour de force*, a weaving together of many themes of metaphysical philosophy, spirituality, alchemy, healing and esoteric anatomy. It is a book which needs to be read several times, coming back to specific parts for study and further work. The purpose of *Seeking Spirit Vision* is not only to impart knowledge, but most importantly to inspire our spiritual activity. Klocek gives many practical suggestions for exercises to develop spiritual faculties of imaginative perception, inspiration and intuition. He invites us on the path of seeking spirit vision, not to escape from our world, but to enliven it. This is a journey well worth taking.



The books mentioned above are available from:

Flower Essence Services, 800-548-0075, fax: 530-265-6467 orders@floweressence.com, www.floweressence.com (all titles reviewed)

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