

INTRODUCTION

This book contains the results of research carried out using the means of suprasensible observation. Its aim is to show what can be revealed about the nature of honeybees by this kind of research, which takes into account the realms of life not able to be perceived by the senses. This research is based on a view of the world and its appearance that assumes every sensory phenomenon is an indication of hidden, suprasensible events. The world of the senses is a world that simultaneously conceals and reveals. The spiritual weaving within all manifestations is hidden, but simultaneously reveals itself, because the spiritual world uses the world of the senses to come into appearance. In fact, the physical and spiritual worlds are not separate. Limiting oneself to the facts that can be perceived by the senses therefore means ignoring a substantial portion of reality.

This book is for all people who care about bees, meaning both beekeepers and non-beekeepers. Short explanations are given for non-beekeepers as needed, so that it won't be necessary to consult a manual on beekeeping. I would also like to mention that this book does not discuss any topics related to beekeeping practices. That will hopefully be the subject of a subsequent publication.

Bees are in great danger. Discussions with beekeepers have made this very clear over and over again. There is a lot of research and speculation about the reasons why bees are dying. The causes are very varied, but there is no doubt

that it ultimately leads back to humans. They are the actual cause of bees dying. Technical and economic development that began in the nineteenth century has increasingly led to dealing with the beings of nature disrespectfully and in a way that is destructive to life on Earth. This book is strictly the opposite of such an approach. The spiritual beings that are connected with the life of bees, and whose messages are shared in this book, all unequivocally voice that the plight of bees is actually the plight of human beings. In the torments that humans inflict on the creatures of the Earth, a hardship is expressed that can only be our own. The being of the bees provides perspectives that show how the relationship between humankind and the beings of Earth can be understood, and what the tasks of human beings can be to maintain a responsible relationship with the Earth.

When studying honeybees, one will find that they are creatures whose secrets are not easily elicited. A bee colony is an extremely complex entity. It consists of many thousands of individuals who have the ability to respond wisely to a wide variety of circumstances. To this day, it is not clear how they achieve this. In fact, one could say that a bee colony is imbued with an incomprehensible wisdom that encompasses each individual bee and ensures that the colony remains viable despite ever-changing living conditions.

Anyone observing the life of bees encounters a seemingly inextricable multitude of manifestations of life. In a sense, the study of bees is infinite. The many details to be observed make it difficult to read the basic gestures that would enable one to approach the actual nature of honeybees and bee colonies. Bees elude the observer who tries to make their manifestations of life manageable. Nevertheless, certain regularly repeating phases can be distinguished in the development of a bee colony throughout the year. Each one is a grand image that deeply impresses observers and repeatedly confronts them with a great mystery.

This great mystery of the honeybees has lead humankind throughout the ages to regard them with a deep reverence. Bees have always been considered special, sacred animals. This unspoken knowledge that bees are special beings lies in sharp contrast to the shameful realities of today. What has already come to pass for many animals, that it was impossible for them to continue an existence on Earth, is now also threatening bees. The reason that the plight of bees has received so much public attention is not only due to the concrete physical consequences that the extinction of bees would have on humankind. There is something else behind it based on a deeply rooted feeling in the human soul. The soul senses the meaningful connection between itself and bees. Such forebodings find expression in the fairy tale of “The Queen Bee” by the Brothers Grimm. In the story, Simpleton prevented his two brothers from setting a fire under a wild bees’ nest in order to get to the honey by saying: “Leave these animals in peace! I cannot allow you to burn them.” Later, the honeybee queen that he saved helps him free a castle that was turned to stone by a spell. Today, we are in the position of Simpleton’s two brothers, and it would be wise to heed Simpleton’s call.

When we study the nature of bees we recognize the need to approach the phenomena of perception in a meditative manner. By doing so, we notice how impressions that we receive through external perception begin to change. They transform into inner images. Eventually we arrive at attributing no less truth to these soul images than to the insights we gain through the external senses. It is clear that in addition to the “language” of the bees revealed through sensory phenomena, there is also an inner “bee language.” The bees don’t just want to reach people through our outer senses, they want to speak to us through our inner senses as well.

I have done my best to describe the results of this supra-sensory research as clearly and comprehensibly as possible.

This is not an easy task. Time and again, I have discovered that common terminology is inadequately suited to depict suprasensible events. Therefore, I advise you to read slowly and carefully. In many cases, it is only through inner activity that the deeper meaning of certain words and sentences will be revealed. This applies above all to the description of the winter path of the honeybee queen, the question of the archetype of the bee colony, and the indications of the transformative work of bees.

Due to the nature of suprasensory research results, the researcher clearly does not expect them to be blindly accepted. Rather, they can be seen as suggestions for one's own reflections and research. The results of suprasensible research ought to have a practical effect. But, this doesn't mean they must be treated as absolute truths. They can only be proven practically if they are tested by those who want to understand them.

Here, I would like to say something about the methods underlying this discussion of the spiritual nature of bees. Looking at phenomena of the sensory world only reveals a partial reality of life to the observer. A significant part of reality remains hidden from sensory perception. When encountering sensory facts, observers reach a boundary. They experience that the things they perceive become silent at a certain point in the encounter. They feel unable to hold themselves back, to take themselves out of the game, so to speak, in such a way that things and beings can begin to speak. They experience themselves as the greatest obstacle to gaining understanding. Once one has reached and experienced this stage, one now has the opportunity to move forward in a meaningful way. What can be surprising is that what is essential is actually not at all hidden behind appearances. Rather, it reveals itself through what our senses convey to us. By closely observing what is experienced through the senses, one realizes that what is perceived through them becomes a whole field of revelations. One only has to observe things

earnestly and patiently. Precise consideration of sensory facts that reveal themselves in plants, animals, and minerals, but also in landscapes and even people, is a first and crucial step towards becoming aware of the manifestations of beings. Colors, shapes, movements, and gestures are letters of a language of the things we observe. The meaning of these letters can be surmised, if one transfers individual observations to one's own soul with an inner movement or gesture. The human soul can read phenomena. It is possible for the soul to have a presentiment and finally recognize the context of meaning, of which individual observations are only partial aspects. Contemplating sensory phenomena with patience and perseverance, and letting them resound in the soul, will in time reveal the existence of spiritual mysteries and lead to an understanding of them.

One can learn to become so deeply involved in observation with one's soul and one's thinking that things begin to speak. However, it is necessary to accompany these perceptions intensively with one's consciousness. The foundation of suprasensory observation described in this book is a path of knowledge that leads to revelations of suprasensible phenomena through the refinement of one's capacities of sense perception. Walking this path, one first acquires the ability to perceive those spiritual beings that we call the beings of the elemental world. They live in direct connection with the sensory realm. They are enchanted in this world.

The further path in the development of suprasensory abilities ultimately leads to the perception of spiritual beings that do not directly reveal themselves in the physical world like the elemental beings. These beings are of a higher nature and are superior to the elementals. In order to perceive them, higher soul capacities are required. They are referred to as beings belonging to the astral realm, while elementals reside in the etheric realm. Entering the realm of astral beings, one becomes aware of the group souls of animals. These reside in

the astral world, just as we human beings live with our I in the physical world.

Between 2017 and 2019, I visited the United States three times. During these travels, each lasting many weeks, I experienced the wonderful hospitality of Americans. I met people I feel deeply connected to today, friends that created living memories. I am deeply grateful for the happy hours, days, and weeks. During two of these trips, I was accompanied by my friend, a beekeeper and teacher, Ines Kinchen. I would like to thank her for translating this book from German. I would also like to thank SteinerBooks, for publishing this English translation, and all those who made it possible.