

L'ALBERO DELLA VITA

HOMEODYNAMIC  
CULTIVATION  
HANDBOOK



**EUREKA**

**Via Villaorba, 19  
33033 Beano di Codroipo (Ud)  
Italy**

# HOMEODYNAMIC CULTIVATION HANDBOOK

## L'albero della Vita

### International association for Research, Experimentation and Education in Eco-compatible Disciplines

The association 'L'Albero della Vita' was formed in Trieste in April 1991 as an autonomous structure within the 'Group for Regeneration of Seeds' that had operated since 1987 within the 'Association for Biodynamic agriculture' in Milan, Italy.

Working on seed regeneration has given the association a chance to study the intimate laws of plant development. Thanks to the study of the planetary and zodiacal laws that regulate the development of the plant kingdom, we have been able to strengthen varieties of plants. A thorough study of the biodynamic preparations and their use has been extremely useful to achieve this goal.

In this research we found ourselves facing two necessities. First we had to find ways to focus the action of the preparations and, secondly, ways to set the farmer free from an over-rigid connection with the above-mentioned macrocosmic laws that can arise when using the Agricultural Calendar. This is how the application of homeopathy to the plant kingdom began.

At this point the Association was founded and, because the path it had started to follow was making possible ever-broader developments, it became fully autonomous.

In these years of study, research and experimentation, the fields of interest have gradually increased (see the list of potentised products available). These now include products for purification of plants and soils, repellents for parasites and weeds, stimulators of the principal functions of the plant, 'seed baths' that stimulate particular impulses in the plants, and microclimatic products that help the plants suffering from meteorological stress, etc.

The Association has gradually expanded its efforts abroad and we currently have active collaboration in Slovenia, Croatia, Spain, Greece, Switzerland and the UK.

The Association also organizes courses and seminars to teach the homeodynamic method of agriculture and offers its members services such as advice on garden or farm planning.

**Ass. L'Albero della Vita**  
**Via Villaorba, 19 33033 Beano di Codroipo (Ud) Italy**  
**e-mail omeodin@spin.it**

# Contents

HOMEODYNAMIC CULTIVATION HANDBOOK	2
FOREWORD	6
<b>PART ONE - UNDERSTANDING AND SUPPORTING THE LIFE OF PLANTS AND SOIL</b>	
A) GENERAL INDICATIONS	
1) HOMEOPATHY AND HOMEODYNAMIC AGRICULTURE	8
2) WHAT IS HOMEODYNAMIC AGRICULTURE	8
B) THE SOIL AND THE “AGRICULTURAL ORGANISM”	
1) THE “AGRICULTURAL ORGANISM”	10
2) THE ORIGIN OF LIFE AND THE ASTRONOMIC AGRICULTURAL CALENDAR	10
3) PLANT LIFE	11
4) LIFE IN THE SOIL	12
5) MANURING	13
6) USE OF THE COMPOST	16
7) BASIC HOMEODYNAMIC TREATMENTS AND FERTILIZING AIDS	16
8) HOW TO STIMULATE THE SOIL TO PRODUCE SUBSTANCES	17
9) IRRIGATION	19
a) Water’s quantitative aspects.	19
b) Water’s qualitative aspects	20
10) TILLAGE	21
Pros and cons of ploughing.	22
11) PROPAGATION BY SEEDS	22
12) ASEXUAL PROPAGATION	23
13) THE PLANT HELPERS	24
14) HOW TO MAKE CROPS SENSITIVE TO HOMEODYNAMIC TREATMENTS	25
15) ADVERSITIES	26
a) Fundamental premise	26
b) Electromagnetic pollution	27
c) Pest and disease control	27
d) Microclimatic products	28
e) Rhythm in treatments	29
f) Weeds	30
16) THE ROLE OF ANIMALS AND BEES IN THE FARM ORGANISM	30

## PART TWO: FRUIT GROWING

A) GENERAL INDICATIONS	32
B) TREE PASTE	34
C) APPLE AND PEAR TREES	
1) HOMEODYNAMIC TREATMENTS TO SUPPORT THE VEGETATIVE CYCLE	39
2) MAIN APPLE AND PEAR TREE DISEASES	39
a) San Josè scale	40
b) Apple scab and Mildew	40
c) Carpocapsa (apple worm)	40
d) Aphids	41
e) Viruses	41
3) Methods to improve the fruit's storage life	41
D) THE VINEYARD	
1) SPECIFIC FEATURES OF THE GRAPEVINE	42
2) HOMEODYNAMIC TREATMENTS TO SUPPORT THE VEGETATIVE CYCLE	42
3) MAIN DISEASES	43
a) Grape downy mildew ( <i>plasmopara viticola</i> )	43
b) GRAPE POWDERY MILDEW	44
c) Grape fruit Moth and Grape Berry Moth	44
d) Grapevine leafhopper	44
e) Botritis Cinerea	44
f) Virus-golden Flavescenza	44
4) WINE'S QUALITY	45
D) THE OLIVE TREE	
1) INTRODUCTION	45
2) ORGANIZATION OF THE OLIVE GROVE	45
3) MANURING	46
a) Use of organic matter	47
b) Homeodynamic manuring	47
4) THE QUALITY OF OLIVES (OIL YIELD INCREASE)	47
5) ALTERNATE BEARING	47
6) MAIN TREATMENTS	48
7) DISEASE AND PEST CONTROL	48
a) Olive Fly ( <i>Dacus oleae</i> ):	48
b) Olive moth ( <i>Prays oleellus</i> )	49
c) Olive scale	49
d) Fungi and Olive Knot	49
8) SOWING, PROPAGATION AND VARIETAL IMPROVEMENT	49
9) SEEDBED AND NURSERY BED CARE	50
10) GENERAL CONSIDERATIONS	50
11) THE OIL'S ACIDITY	50

### **PART THREE: OPEN FIELD CROPS**

A) ARABLE CROPS	
1) ROTATION	51
2) WHEAT, BARLEY, RYE, OATS	52
3) MAIZE	54
4) SOYBEANS	55
5) FODDER CROPS	55
B) HORTICULTURE	
1) GARDEN PLANNING	56
2) CROP GROWING TECHNIQUES	57
3) HOMEODYNAMIC PRODUCTS FOR THE GARDEN	57
4) THE CULTIVATOR	59
5) HOW TO EXTEND THE GROWING SEASON	61
6) SUGGESTIONS ON HOW TO GROW PARTICULAR PLANTS	61
a) Leeks and fennel	61
b) Carrots	61
c) Beets	62
d) Chards and lettuce	62
C) CULTIVATING IN A PROTECTED ENVIRONMENT	
1) CULTIVATION IN A PROTECTED ENVIRONMENT	62
2) CONTINUOUS CROPS AND CROP ASSOCIATION/COMPANION PLANTING	63
3) THE HOMEODYNAMIC TREATMENTS	63
4) MANURING	64
5) GREENHOUSE UNCOVERING	64
6) THE BLOOMING PROCESS	64
7) HOW TO EXTEND THE LIFE OF CUT FLOWERS	64
8) PHYTOSANITARY CONTROL	65
D) FLORICULTURE: INDOOR AND GARDEN PLANTS	
1) FLORICULTURE	65
2) INDOOR AND GARDEN PLANTS	66

### **PART FOUR; SPECIFIC ASPECTS OF THE HOMEODYNAMIC AGRICULTURE**

A) THE IMPORTANCE OF THE 13 HOLY NIGHTS IN AGRICULTURE	
1) FOREWORD	67
2) THE DESCENT OF THE ARCHETYPICAL FORCES	68
3) THE 13 HOLY NIGHTS	69
4) TREATMENTS DURING THE 13 HOLY NIGHTS	69
5) WHAT CAN BE ACCOMPLISHED DURING THE REST OF THE YEAR	70
B) HOW TO USE HOMEODYNAMIC PRODUCTS	71
C) HOW TO RECEIVE THE PRODUCTS	72
D) PRODUCT CODES	75

## **FOREWORD**

Agriculture is not just an economic activity like industrial production. From a utilitarian point of view we can see that agriculture (in which we also include animal husbandry) is the basic condition for the subsistence of humanity, one of the principal sources of raw materials and nourishment. However, agriculture should also deal wisely with the maintenance of the environment. But we still consider extremely reductive, or better, “selfish”, this merely “economic” characterization of agriculture.

The farmer deals directly with the laws of Life. He doesn't have any assurance that all the seeds that he has sown will germinate, or that the climate won't hinder his fatiguing job, because Life is not an insignificant or predictable variable. Perhaps this is the reason why in ancient Persia (the civilization which gave birth to agriculture in the history of humanity) agriculture was taught to the highest initiates. The correct way to interpret the laws of Life and, therefore, cultivate were taught only to those people who could comprehend and engage with them with extreme respect.

We don't normally consider the laws of celestial Life but only those of the terrestrial existence, or rather those of the Life confined in matter. A new type of farmer is needed to understand and deal with Life: a person that can discern with conscience and therefore not just consider their immediate interests (and consequently the exploitation of the Earth), but also the good of the Earth and all her children, from the cosmic Life point of view.

The Earth must be considered to be much more than a base on which to grow crops, a substratum that often hinders our work, hosting various weeds and pests. The Earth is a living being, a mother that fondly and generously grants us her fruits, a creature that must maintain a proper equilibrium in order to survive - one that we are destabilising through chemical agriculture and pollution.

### Natural order and moral order

The Earth and the plants are intimately linked to us, more than we can imagine. When we look around we may quickly discover in Nature the presence of an order that expresses itself with Wisdom, Economy, and Life. We take this ‘natural’ order for granted, but when we pass from the role of “observers” of Nature to the role of “collaborators” with Nature, (in other words, when we become farmers), we necessarily begin to wonder about the origin of this natural order, because we would like to collaborate with its materials and processes in a correct manner.

For a person who has a spiritual vision of life the answer regarding the origin of this natural order, necessarily brings us back to God, to the Supreme Being that has generated, created and formed everything. If we look even deeper into our thought, it should be clear to us that we were also inserted in the primitive order, but we turned away when we “ate” from the Tree of the Knowledge of Good and Evil in the process known as “the fall from the earthly Paradise”. Both the book of Genesis and the spiritual science elaborated by Rudolf Steiner deal with these events: the first in a more imaginative way, the latter with scientific method. Before the Fall, man was inserted in an order that we may characterize as “moral”: in fact man obeyed God's will, didn't have a material physical body (his thicker substance was a set of vital currents) and had access to the fruits of the Tree of Life, so, therefore, he and Nature were immortal.

In the Book of Genesis, God gave man the assignment and the responsibility of “naming” plants and animals. With this action, the Creator has given humans the faculty to recognize the spiritual reality present in every creature and by “naming” them, the creatures are “taken inside” man, to help them in their spiritual evolution. With the luciferic ‘Fall’, or in other words, with the entrance of ego forces inside him, man has separated himself from the moral order, from the divine gift of cosmic Life that the Greeks called Zoe, and has fallen to the level of a physical-material existence (that the Greek called Bios) on Earth, therefore experiencing death. All the plants, the animals and the beings that gave them substance had complete trust in man, who had “named” them, and therefore, without guilt, have followed him in his process of descent to the physical-material level and, therefore, they too experience death.

Two facts should emerge from what has been said so far: first of all, man’s responsibility towards Nature, responsibility caused by human selfishness, and secondly, the sorrow of Nature that is expecting from man redemption, liberation from death, and help for it’s spiritual evolution.

To give an analogy we might imagine that a group of exhausted people is in a desert. There is an oasis ten kilometres away and consequently the possibility of getting some help. What will they do? They pick out the strongest person of the group and give him part of their food and water reserves so that he may reach the oasis and return with what may be necessary to save all the others. Here, the natural Kingdoms represent the group, and mankind represents the strongest one who, having reached the oasis, has “forgotten” about his companions (thanks to whose provisions he has reached the oasis) who still await their salvation through him.

Trying to take action to bring this salvation is the commitment of homeodynamic agriculture.

# **PART ONE - UNDERSTANDING AND SUPPORTING THE LIFE OF PLANTS AND SOIL**

## **A) GENERAL INDICATIONS**

### **1) HOMEOPATHY AND HOMEODYNAMIC AGRICULTURE**

Homeopathy is a therapeutic practice already known by the Greeks and the Egyptians, which bases itself on the principle “let like be cured by like”. Basically, it uses one substance - that can be of mineral, vegetable or animal origin - which, administered in a certain dose to a healthy organism, induces definite disease symptoms. Consequently, when this substance is administered in special doses to one who has similar symptoms, it will stimulate the process of recovery.

Homeopathy was “rediscovered” around 200 years ago by Dr. Samuel Hahnemann, and since then its fields of application and its diffusion have greatly expanded. However, it had never been systematically applied in agriculture. Our work has the tendency to cover this gap so that we can offer to the farmer –and to those who enjoy agricultural produce - a healthy, vital, harmonic and nourishing product.

To achieve this goal, we based our work on the most complete eco-compatible agricultural method known: the bio-dynamic method, whose fundamentals were given by Rudolf Steiner in 1924. This secure foundation awaits the necessary elaboration in order to cope with today’s agricultural and environmental problems.

### **2) WHAT IS HOMEODYNAMIC AGRICULTURE**

As mentioned, homeodynamic agriculture began by developing the impulses given by the Austrian spiritual scientist Rudolf Steiner (1861-1925) for a new agriculture, now known worldwide as biological-dynamic or biodynamic agriculture.

Biodynamic agriculture is based on three fundamental principles.

- Soil fertility enhancement, which can be achieved by fertilizing the fields with organic matter that has been suitably composted;
- the organization of the farm seen as a real “living organism” in which the various organs (soil, waters, arable land crops, garden, orchard, wood, pasture, animals, etc.), interact together harmonically under the supervision of the farmer, who represents the head, the organizing conscience;
- man: it is man himself, and this is the third aspect, who takes care of the relationship between the plant and the cosmos, choosing with discernment the right time for each farming operation (sowing, pruning, harvesting, spraying, ploughing, etc. ( see our “Astronomic Agricultural Calendar”). More indications regarding biodynamic agriculture can also be found in our books “ Nine Meetings with Biodynamic Agriculture” and “Four Aspects of the Agricultural Organism” which constitute the basic texts of our approach to agriculture.

To realize this, biodynamic agriculture uses, for instance, the 'biodynamic preparations'. They are composed of natural substances such as minerals, herbs and cow manure, which are inserted in particular animal organs and placed underground in the right seasons for a certain period of time to mature.

These preparations act as 'organic stimulators', so that new cosmic forces may flow on earth to bring life in the farm, the plants and in the farm produce.

The homeodynamic method treasures these indications. Thanks to its uniqueness, we may enhance the preparations with the homeopathic dynamization and achieve a much greater degree of effectiveness and precision.

For example, it's as if we could connect a turbine to a pipe in which water is running; due to the increased pressure the water flow would increase and so would its range, permitting an overall greater accuracy of use.

Moreover, this new method presents three indisputable advantages due to:

- the absolute absence of residues in both soil and plants;
- the small cost, since the initial substance is very highly diluted;
- its practicality

Agriculture may in this way make a step forward in terms of quality (enhanced flavour, increased storage life and nutritional value) and of quantity (increased yields thanks, for one example, to a better adaptation of plants to unfavourable climatic conditions). But above all, this method improves the harmony and health of plants, granting them greater vitality and vigour to better withstand parasites and diseases, so that they may give mankind a product which is as complete as it can be, suitable for the nourishment of a man's entire being.

For more indications about the homeodynamic method, see our book "The basis of a new Homeopathy".

## **B) THE SOIL AND THE “AGRICULTURAL ORGANISM”**

### **1) THE “AGRICULTURAL ORGANISM”**

Our view of agriculture considers of fundamental importance the art of planning the farm according to the laws that rule the life of natural organisms. In our case, all the situations that tend towards mono-crop farming should be avoided: one should try to give the farm various productive directions.

In a farm organized in this manner there should be place for an orchard, fields for sowing crops, a barn, hedges, wood, a pond, bee hives, etc., and all this should be in proportion and organized (crop rotation, manuring, tillage, etc.) by the farmer according to the specific features of the location where the farm lies: the type of soil, its humus content, crop needs, precipitation and market demands must be taken into consideration. In this way our plants will grow healthier and become more productive. Diversifying the crops will enable us to limit the risks concerning extreme weather conditions (frost, drought, etc.), since not all crops will be affected in the same way.

In this handbook we cannot give a detailed description of how to create an agricultural organism. For more information regarding this topic see our books: “Four Aspects of the Agricultural Organism”, “Crop Associations (Companion Plants) on a Zodiacal Basis”, “Principles of Fruit-growing According to the Homeodynamic Method”, “How to Grow Cereals with the Homeodynamic Method”, “Grapevine Management with the Homeodynamic Method” and “How to Grow Medicinal Plants with the Homeodynamic Method”.

### **2) THE ORIGIN OF LIFE AND THE ASTRONOMIC AGRICULTURAL CALENDAR**

The unitary vision that we have of the Earth (with all its natural kingdoms), of Man and of the Cosmos, holds that life has its source in life itself and certainly does not derive from the dead mineral (or from a bag of chemical fertilizer).

Searching for an origin of life, we can suppose it being where “all originates”, in other terms, God. We will find in the planets and in the stars intermediate levels between the conditions of terrestrial existence and the macrocosmic (spiritual) Life.

The study of the actual position in the sky of the stars and planets, and the effect they have on living organisms (mainly plants), emerges from this point of view. This is not and does not intend to be a form of astrology applied to plants, but a precise knowledge of the real astronomical situations and of their numerous effects on living organisms. Farmers may find this knowledge in our “Astronomic Agricultural Calendar” which is detailed every year.

All farming operations (sowing, transplanting, tillage, pruning, irrigation, harvesting, grafting, treatments, etc.), are intimately linked to this flow of life forces, whose observance is essential for a completely successful operations and treatments.

Seventy years of studies and experimental tests, combined with the pluri-millenary agricultural experience, have proven its importance.

As we shall see later, the use of Seed Baths with homeodynamic products that focus these macrocosmic forces, allows us to introduce a degree of freedom in the rigid schema of the Calendar.

## Mark Moodie Publications

Telephone - UK: 0207 1934697 Email: mark@moodie.biz

This is a taster of one of our publications that was originally downloaded from <http://www.moodie.biz>

Please visit us now and again to see if there are more available.

Thanks

Mark