

# Josef

## *Why is Biodynamic used today for the misery?*

*Some considerations on how Biodynamic is exploited today.*

I do not remember having ever written it, but my first agricultural experience “on my own” was not directly related to Biodynamic, was an experiment of mixed cultivation, mutualistic: in the same field I’ve cultivated corn, pumpkin, pea, I was interested in idea of building a “food forest”. Biodynamic began in 2014, for me.

Today we manage six hectares, of which more than half is vineyard, then polifita meadow and wood. It was immediately clear to me that working with Biodynamic was to share Steinerian anthroposophy. It may seem strange, but the thesis of this article is just this: there is no longer a congruence between Biodynamic and its original meaning. I accept it as a philosophy, its derivation from Christianity, in addition to being akin to it, I think it really goes well with viticulture. The ideal would be the complete management of the supply chain, therefore including also animal breeding. In any case, Biodynamic is to embrace the existence of invisible, immaterial forces, the center of which is man, seen as a psycho-physical-energetic entity.<sup>1</sup>

It is about cultivating oneself: the first job that the farmer will have to do, in this process, is on his own interiority. A form of Internal Agriculture very similar to the meditation, a Western action, so many are the mystics who have traveled the old continent, many of these were religious who worked the ground, San Francis, John of the Cross (carpenter - therefore good connoisseur of trees), Saint Benedict, etc.

*So Biodynamic is not a cultivation regime but a spiritual discipline designed to develop the sensitive part of inanimate elements.<sup>2</sup>*

During Pentecost of 1924 Steiner gave a series of lectures entitled: “*Spiritual and scientific impulses for the progress of agriculture*”.

There is no doubt that the Austro-Hungarian philosopher was distinguished by many oddities, and I for first can not share all (without counting many racist theses - deplorable and absurd - insertable in a dramatic and warlike historical moment). Anyway the merits of his theses in the agricultural field are obvious to everyone, I do not want to go on, this is not what the article is about.

It is well worth understanding why a thought born at the beginning of the century can only be re-found in the last ten or twenty years. In the age when Steiner made the Biodynamic, Europe was devastated by wickedness and nationalism, by racism, by the division of culturally similar peoples.

*The pesticide industry is one of the most striking examples of the positivist thought of that time, shortcomings of certain elements in the soil could (and can) be added externally. Later all this became glyphosate and atrazine, which are, besides being*

harmful, to be rejected as they presuppose one of the most “Positivist” and dramatically totalitarian ideas that I know, that is the suppressive selection of vegetables (on the concept of selection we come back soon).

There is no positive selection, every lack is a disequilibrium.

Recently I came to the awareness of the conversion into Biodynamic of one of the largest Tuscan cellar, almost 160 hectares. Many other impressive companies are doing it, it means that in a few years it will be customary to see the “Demerter” brand on the bottles, at least as it is customary to see the organic one.

How is it possible - you ask - to treat with shoulder pumps, manually, such huge surfaces? How is it distributed the Cornoletame and the Cornosilice, after the dynamization, if the vineyards are almost boundless? How many hands and arms do you need to do all this? Really a good question!

Very simple answer: they are no longer made by hand, but by machine! Of course, today there are mechanical dynamizers, with huge copper basins, heated directly on the wagon: and if you also want, is possible to rent it! Yes, sir, that’s right. Very strange, the good old Steiner, who expressly responds to a specific question: nothing like the infinite vibrations of a human hand is replaceable in the dynamization of 500 and 501, or the pillars of Biodynamic, Cornoletame and Cornosilice.<sup>3</sup>

You see, it will also happen to you to attend a bio supermarket, are supermarket brand where you can find certified food at a good price, not bad, in short. However I wondered, and only now I understand, how it was possible to see in those places, perhaps on shelves not very visible, in the shelves below, some Biodynamic wines really that cost too little! Only now I understand, in short: they are created in companies of important dimensions, supported by mechanization.

I’m not interested in polemizing with the certification concept, it can be a useful tool, especially on foreign markets, I know companies of superb quality in this regard. However, having clarified the meaning of the discourse, I do not find it possible to believe that Biodynamics, as a human, psychic and (above all) spiritual discipline, is practiced by a huge numbers of workers necessary for the manage of the vineyards of such large companies.

Perhaps a cooperative of pruners, part of a branch of the business, can you place your soul on the landscape and on the horizon? Of course, but it would be a curious exception. Perhaps the pruning on the wagon in moving, in the new free cordon plants, really marries the energetic lexicon of which Biodynamic is the bearer? I do not think so, yet in saying it I do not feel myself as polemical. No bitterness, just want to give dignity to simple gestures.

Let’s take a step back and start all over again. Let’s make Biodynamic

return to be an act of the spirit, not an agricultural regime.

From there we can start again. I leave to you every consideration about the reasons that have brought us here.

Shortly before I talked about the positivist attitude connected to the idea of selection (of the species). I know perfectly well that in principle, everyone is positively touched when talking about autochthonous or rare vines and their recovery. The same people appear displeased when they are told wild explants and the loss of ampelographic biodiversity, entire areas have been “glorized”, “nebbiolized”, “verdicchized”, a real disaster for what remains of the “boschera”, “quagliano”, “maceratino” “pre-existing in the respective areas. Yet still today wines are evaluated according to very similar parameters: for example acidity, body or, worse, color. In short - do not smile - a “racist attitude”, nothing more. I think of the fate of our Rossanella (which we are happily reproducing by massal selection), poor in degree, often also in acidity, but rich in what science calls “glutathione”, ie the taste of pepper and spices.

We have lost the food lexicon. Perhaps Michel Rolland is right in saying that the natives should be kept alive only if they produce quality. I think that the natives cepages should be kept alive because they transmit an enriching vocabulary to our spirit, nuances (which can be multiplied by the tens of thousands of vines in the world) “acheropite”, i.e. not created by human hands.

On the contrary, the tannins of merlot, cabernet or shiraz, powerful and well-known, are the parameter in which our taste has been formed, but our brain is potentially ready to know, and perhaps to recognize, tones, flavors and nuances that we did not even think could exist. Comparing different vines and terroirs on the same scales is a positivist gesture,

and an unconscious eugenics act. The human being and his mind, in their immensity, are ready to gather possibilities of taste and knowledge to be explored. Our brain is an amphora whose walls tends to infinity. Therefore in continuous expansion.

If we accept these aspects, here is clear the misery, not only of the positivism, but also of the Darwinist concept of conflict and competition, which - in a few decades - has guided us in the abyss of homologation (of the flavors and not only).

We were created to be much, much bigger than what Science has described to us. Always Steiner, on the basis of the thought of Brentano, comments on the (deterministic) idea of Darwin as: *“Darwinism was a very well established theory in the nineteenth century, but it was an incomplete view of reality. As if observing a carriage pulled by a horse it was thought that the rider is the horse and the coachman was forgotten. The Darwinist doctrine has studied very well how the horse acts to pull the carriage, but has completely prescribed the coachman! Many scientific advances today are very valid but incomplete. Very logical but far from complete reality.”*<sup>4</sup>

In my little way, I look at Biodynamic as a world of great potential to live, to experiment with individuality, but not to make falsities, not labels, but a place of maximum human freedom. And Stefano Bellotti is right in saying that among all the activities, the agricultural one is perhaps the freest one.

There is no enthusiasm if there is no Truth, and that truth can easily be in a glass or in the wonderful salad of your garden, joyful of your joy.

Biodynamic does not consist in replacing some agronomic products with others: this would be not only a poor vision, but also a materialistic vision. Biodynamic is above all spirituality, agriculture is only consequent.

Even today, at the origin of everything is still a man and a piece of land. And our will not to limit ourselves.



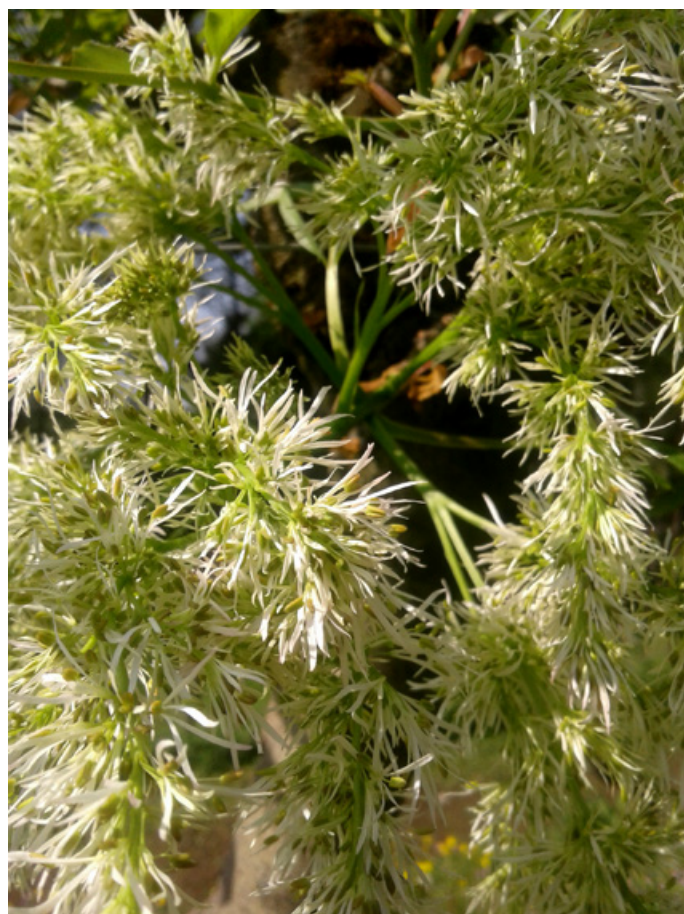
<sup>1</sup> [https://it.wikipedia.org/wiki/Rudolf\\_Steiner](https://it.wikipedia.org/wiki/Rudolf_Steiner)

<sup>2</sup> Quote from wikipedia: *“This more than a method of agricultural production, is therefore a philosophy that believes in the” vital energies “infused in inanimate matter.”*  
[https://it.wikipedia.org/wiki/Agricoltura\\_biodinamica](https://it.wikipedia.org/wiki/Agricoltura_biodinamica)

<sup>3</sup> I quote textually from Rudolf Steiner, *Scientific-Spiritual Impulse for the progress of Agriculture*: *“Question in the room: In case you have to deal with large surfaces it is allowed to mix the 500 with a mechanical stirrer, or is it not good ?. Steiner’s answer:” The problem is if you have to take things with precise severity, or if you can decide to slip a little at a time on the way of surrogates. It is beyond doubt that mixing the solution by hand, is quite different than doing it using a machine. One can imagine, however, what an immense difference there is if the solution is stirred by hand, with the presence of all the subtle movements that the hand generates to dinamize, with everything else that accompanies the process and maybe even with the sensations, or if you simply shake it with the machine. [...] “ “Koberwitz, 12 June 1924. Ed. Antroposofica, Milan, 2014*

<sup>4</sup> [https://it.wikipedia.org/wiki/Rudolf\\_Steiner](https://it.wikipedia.org/wiki/Rudolf_Steiner)





*The wonder of the blossoming of the Orniello Frassino (Fraxinus Ornus) also known as Manna Ash in the JOSEF vineyard called “Monte Scuro - Dark Mount” in Ponti Sul Mincio. One time the vineyard were all with “live support”, or “married wine - vite maritata”. This species of trees is now very rare. In this vineyard are mainly cultivated Negrara Trentina and Rossanella del Garda from which we produce **Senza Titolo** and **Isidro Agricola**.*



