

# ORCHARDS

## ACCORDING TO HOMEODYNAMIC AGRICULTURE



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# PRINCIPLES OF FRUIT TREE CULTURE

## ACCORDING TO THE HOMEODYNAMIC METHOD

### 1. INTRODUCTION

The world of the trees is the bearer of principles, forces, processes and laws that differ from those of annual plants. At first all this is apparent only through the aspect of longevity and of the wooden form that characterizes it. But these are only the macroscopic aspects with a difference that is much more subtle. We will see how the laws of growth for the fruit tree are partly different from those that regulate the growth of annual plants. For example the first fruit on the horizontal branch and the vertical ones produce wood, while the annuals fruits on the vertical and manifests the leaf on the horizontality.

*about the tree*

With this work we cover this “secret” world of which the tree is the manifestation, hoping thereby to contribute to its understanding and improve our ability to grow and heal it.

### 2. TO KNOW THE TREE

#### 2.1 Specificity of the trunk

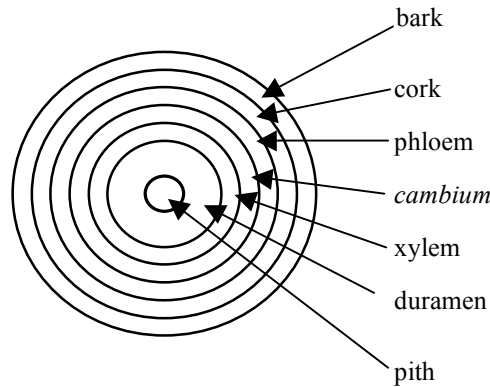
In his “Agriculture Course” Rudolf Steiner<sup>1</sup> in 1924 tells us that the trunk of the tree is similar to a compost of the soil raised up bearing in the higher part a “bush” that forms the crown: it is soil raised and vitalized. As all plants it produces oxygen and also does not pollute because it carries its “waste”: the bark. It lives long and mineralizes the vegetable substance, having thus little vitality in the trunk.

*vitality of the  
compost*

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<sup>1</sup> Rudolf Steiner (1861 - 1925) is the founder of Anthroposophy or Science of the Spirit, which has resulted in a renewal in the spiritual key of all the arts and sciences, including agriculture.

The flat terrain is less rich in the life processes than in the hills or mountains. We can therefore say that as the land rises vitality increases. The trunk is thus a little bit like the compost heap: an organ capable of transforming coarse life into life elaborated for the plants.



*tree as a planetary system*

From the schematic representation of the tree trunk, we can see how it is composed of 7 layers, as is also our skin, and this reminds us of the planetary system. In fact, each layer corresponds to a planet, as shown in the table below:

<i>POSITION IN THE TRUNK</i>	<i>LAYER OF THE TREE</i>	<i>FUNCTIONAL CORRESPONDENCE</i>	<i>PLANETARY CORRESPONDENCE</i>
outside	Bark	crust of the soil, excreta of the tree	Saturn
	Cork	more or less developed, protection	Jupiter
	Phloem	descending sap	Mars
median	Cambium	graft zone, humus	Sun
inside	Xylem	ascending sap, reserve of water from the soil	Venus
	Durame	mother rock	Mercury
	Pith	center	Moon

If we compare the type of bark with the soil where the tree naturally grows, we will notice that to a smooth bark corresponds a smooth soil and rich in humus, while a rough bark corresponds to a poor and dry soil.

The cambium is the heart of the plant and therefore must be well cared for and stimulated. The tree grows from the cambium, inwards and outwards with a horizontal growth.

The cambium corresponds to what in the annual plants are the roots of sprouting seeds, it is a single root and the tree buds are like aerial seeds. In the tree are also buds vegetative buds which are circulating with sap and “rooted” in the cambium which is compromised when the life of the plant has weather related stress.

*function of the cambium in the tree*

The cambium represents a “hidden” Sun, “nocturnal”, and it is fueled by the rays of the nocturnal Sun which are passing through the earthly sphere. The diurnal Sun burns and kills the cambium. The leaf, flower and fruit are linked to the diurnal Sun and therefore are not burnt by the Sun.

*diurnal Sun and nocturnal Sun*

In the tree trunk has a threefolded nature composed of: inside part, cambium, and the outside part. If the interior part dominates, the trunk will be hard, mineralized, and within this we will say that it is linked to the inner planets<sup>2</sup>, while if the outer part is dominating, it will be harder externally and this will be indicating that it is linked to the external planets<sup>3</sup>. The elderberry, as we shall see, is related to the planet Mars, the outer planet which becomes internal when it is retrograde<sup>4</sup>. The elderberry will grow as a tree if sown at a time when Mars is “normal”, and tends to be bushy if sown in retrograde Mars.

*threefoldness of the tree and planetary influence*

*the Elderberry and Mars*

The trees connected to the internal planets are faster in growth, while those in which the outer planets dominate grow more slowly and have more longevity.

## **2.2 Relationship with the Group I**

Every living being is linked to a spiritual force that tends to its characterization, and individualizes it. This force we can connect to the I. The I is manifested in the verticality, therefore it will be important, in choosing the bearing of the tree, to keep the leader, as it allows the plant to connect to its I.

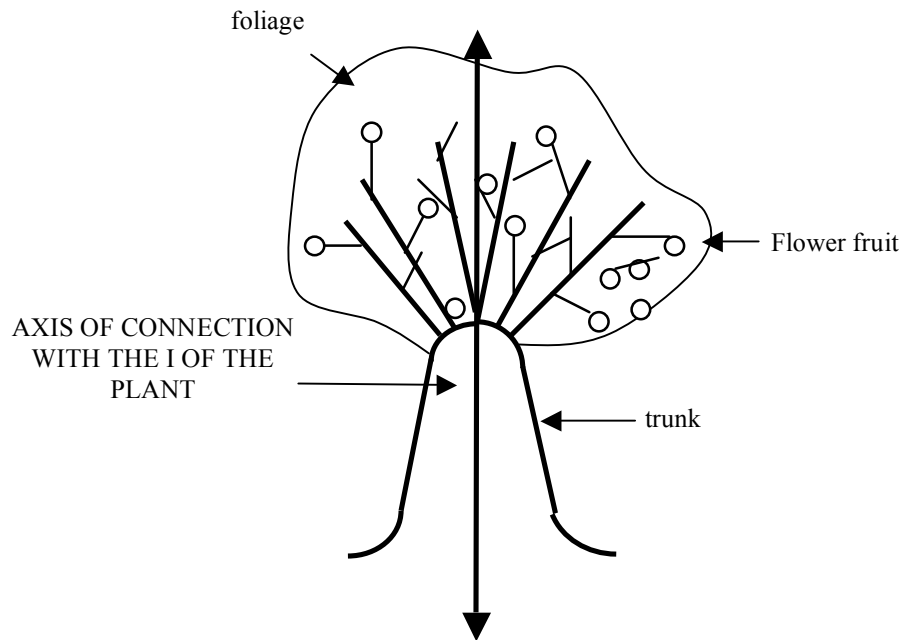
The plant, of course, is not a bearer of an individualized I, or rather it does not have in itself the principle of self-awareness, a principle through which the individual I is expressed.

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<sup>2</sup> The inner planets are those with a sub-solar orbit: Mercury, Venus and Moon.

<sup>3</sup> The outer planets are those with a super-solar orbit: Mars, Jupiter and Saturn.

<sup>4</sup> The apparent motion of the planets in the sky means that they will appear, under certain conditions, retrograde, that is proceeding in the opposite of the usual direction.



*the Group I or Individual Principal of the Species*

But the plant has an I we might define by “Species” or “Group”. This “Group I” or “Individual Principal of the Species” characterizing all the plants belongs to the same species, it dictates the laws of development, of flowering, the pedological and climatic needs, the relationship with other plants from which arise the laws of associations.

This Individual Principal of the Species governs all plants, past, present and future that belong to that species and its action covers, beyond that time, also space, that is it governs the entire existence on Earth.

The I is the spiritual component of every being and is characterized by the fact it evolves. It is the spirit in us which evolves and thus also in the vegetable kingdom there is evolution: evolution of Species and not of the individual plant.

As the vegetable kingdom is supported and governed by the I of the individual Species, like what happens for animal species and for minerals and metals. In creation all evolve and the laws that govern these relationships are spiritual laws.

*the I and the consciousness of the I*

The I of man evolves when we are confronted with another I, while the Group I of the plant to evolve it must compare with the I of the Earth and from this “dialogue” comes the awareness of the specific relationship of the plant with that particular environment.

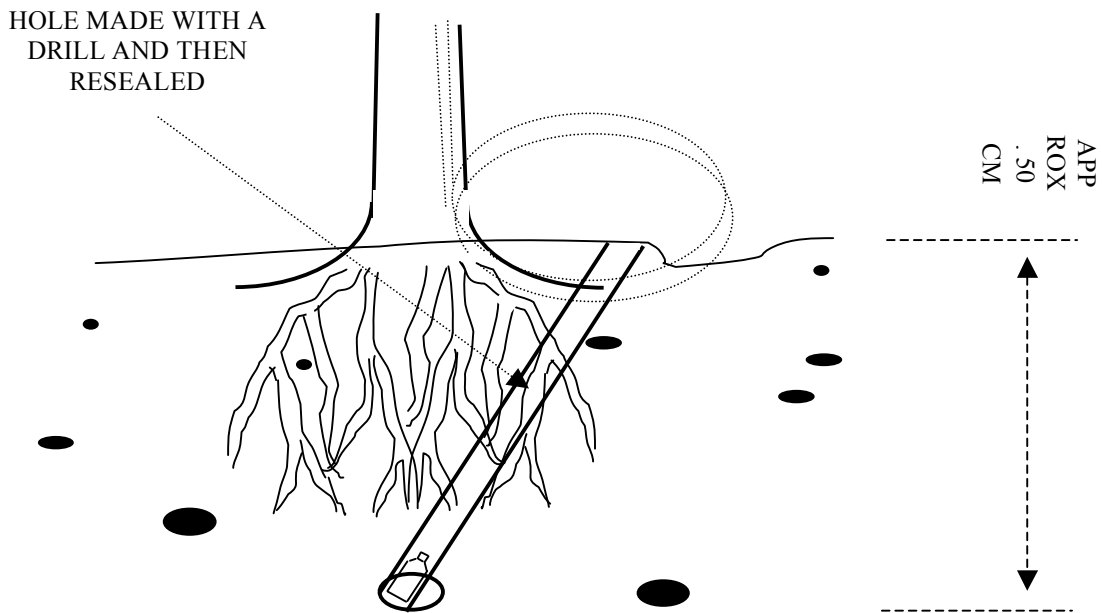
The forces of the planets that are linked to the plants descend on Earth and talk with her I and from this dialogue the consciousness of the I of the plant

which is found under the roots of the plant. Obviously we are talking about very low levels of consciousness, the vegetative type.

From the above it follows that the plants developed from cuttings, not properly developing the taproot, cannot adequately connect with the consciousness of its Group I.

From the above we can say it is essential to strengthen the connection of the plant with its Group I, especially where disadvantaged like when the plant is developed from cuttings. As we shall see, a great system is placing under the tree a 10 ml bottle containing a combination of homeopathic products that call on the Group I and at the same time protect the plant from pests, drought, cold, etc. This bottle is placed about 50 cm below the center line of the tree, that is, in the root zone where in winter the life retires and from where the Group 'I' acts as consciousness. The action of the product irradiates through the micro-porosity of the glass for a theoretical duration of 30 years.

*connection  
with the  
consciousness  
of the I*



In this way we can practice a permanent treatment that can protect plants from pests up to 80%.

Experience shows that the effect begins to occur 8-12 months after the placement of the bottle.

As mentioned, the tree is connected with the diurnal Sun through the descending lymphatic stream rich in sugars, in hydrogen, and through the

*ascending sap and  
descending sap*

lymphatic ascending stream, rich in minerals, the nocturnal Sun. The ascending stream brings to the tree, in addition to minerals, the consciousness of the Group I, the principle of form and the force to adapt to the environment. The descending sap brings the principle of nutrition and maturation. Between the flow of the two saps is the cambium. There is therefore an aspect of the cambium that “looks inward” and one that “looks outward”, thus as the Sun divides and harmonizes the external planets from the inner ones it creates a harmonious and dynamic synthesis .

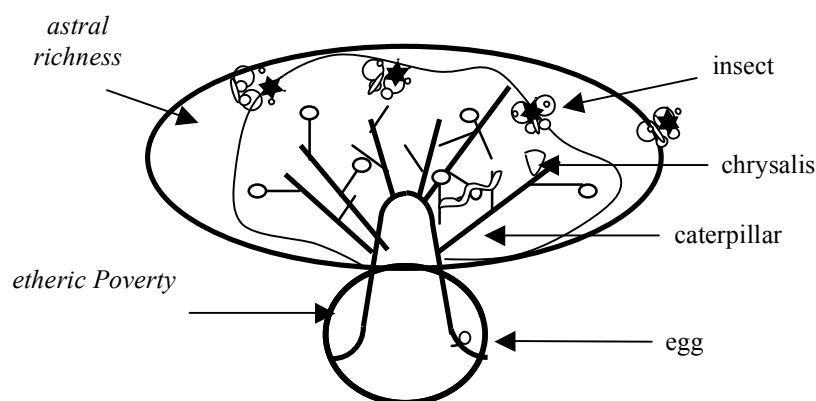
## 2.2 Astral richness and etheric poverty

*astral richness and etheric poverty*

It was said how the trunk is less vital in the crown, while the trunk and has an *etheric poverty*<sup>5</sup>.

In the crown we find the world of flowers, of color, which attracts the world of insects, so the crown is characterized as having a richness of animal life.

The animal world, like the word itself is a bearer of the *soul* [*soul = anima in Italian*]. The soul is connected to the sphere of the planets from which his divided into seven regions (for more on this see “Theosophy” by R. Steiner), but the seven planets are called “mobile stars” from the word “astral” [*stars = astri in Italian*].



We can therefore say that the animal kingdom is the bearer of the soul, of the astral body.

The annual plant is indeed a carrier of characteristics opposite to those of the tree, being rich in ethericity and poor in astrality.

<sup>5</sup> The etheric is an immaterial and supersensible substance that permeates the bodies allowing them to deploy vital functions.

The annual plant in fact has very fast cycles, not lignifying, often presents the phenomenon of basal regrowth, characteristic typical of the living world, of vigor of ethericity. In contrast, in the apical part, it develops the flower-fruit or only after it has fully expressed the principle of the leaves (a few exceptions, typical of plants that contain alkaloids). The fruit tree instead first manifests the flower and then the leaf.

It follows that the annual plants and trees are between them opposites and complementaries, and from what we understand the importance of associating the orchard with crops grown for seed.

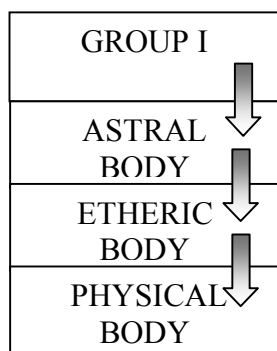
*ground cover  
of the orchard*

The insect has developed in four phases consisting of egg, larva, chrysalis and adult insect. These phases are parallel to those of the development of annual plant, which are: seed, leaf, flower, fruit. The egg is less vital and is deposited on the trunk, the larva is more vital and moves up to the leaf and the adult insect unites with the flower. The orchard cannot live without insects, because insect sustains the tree, living in symbiosis, is one of its partners.

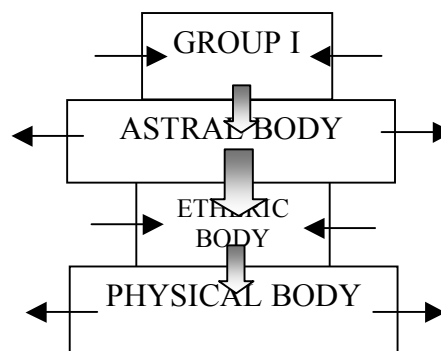
*insects as partners  
of the trees*

In the orchard there must be a variety of insects and to create the variety that orchard shall provide a diversity of Species.

*BALANCED SITUATION*



*UNBALANCED SITUATION*



If the connection the plant with its I is weak, its astral body will tend to become excessive as it is no longer adequately controlled by the action of the I, so consequently there will be a attack of insects or fungi. The excessive astral also inhibits the etheric and the plant suffers, is weakened until its death on the physical plane. From this we can realize the importance of producing fruit plants from seed, so that the I can act through the taproot and the leader.

*origin of the  
diseases in plants*



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