



International Research Association for Organic Food Quality
and Health

Seminar the 19th of June 2026

from 9.00-10.00 am CEST online at Zoom

**BIODYNAMIC AGRICULTURE, NUTRITION AND
HUMAN DEVELOPMENT**

with Speaker Prof. Dr. Andreas Attila de Wolinsk Miklós

You are invited to a Zoom meeting. Join:

<https://ucph-ku.zoom.us/j/62269893982?pwd=EHFmjwOts8x0BdTWIIHTPzfUT3tFev.1>

Meeting-ID: 622 6989 3982

Kenncode: 005258

The workshop is free of charge.

Program:

09.00-09.05 am: Welcome by FQH Carola Strassner

09.05-09.35 am: Seminar presentation by Andreas A la de Wolinsk Miklós

09.35-09.55 am: Discussion in plenum or break-out rooms
(dependent on the number of attendants)

09.55-10.00 am: Wrap up, presentation of the next workshop
and goodbye!

The speaker of this workshop:



Speaker

Andreas A la de Wolinsk Miklós, 65 years old, re red, PhD in Earth Sciences from the University of Paris VI (1992), MSc in Surface Geochemistry from the University of Poitiers, France (1986), and Agronomist from the Faculty of Agronomic Sciences, UNESP, Botucatu, São Paulo (1984). Professor Doctor in the Department of Soil Science at ESALQ, University of São Paulo (1990–1999), where he taught Soil Mineralogy, Pedology, Soil Biology, and Soil Genesis. Professor Doctor in the Department of Geography at the Faculty of Philosophy, Letters and Human Sciences (FFLCH), University of São Paulo (1999–2024), where he taught Pedology and Biodynamic Agriculture, Nutrition, Anthroposophy, and Human Development. He served as Director of the Brazilian Biodynamic Agriculture Association (ABD) and of the Biodynamic Institute for Rural Development. He was a biodynamic producer at the São Francisco da Vereda Farm (2000–2012) and currently works as a consultant in

biodynamic agriculture. He was appointed as a member of the National Technical Biosafety Council (CTNBio – Ministry of Science, Technology and Innovation). He is a member of the Organic Food Systems Program (OFSP) of FAO / UNEP / United Nations. He has served as a member of the Advisory Council of the Anthroposophical Society in Brazil and is currently a member of the Brazilian Biodynamic Agriculture Association (ABD), the Anthroposophical Society in Brazil, the Free School for Spiritual Science at the Goetheanum, Dornach, Switzerland, and the Christian Community of São Paulo.

La es Curriculum (CNPq, MCT): <http://laes.cnpq.br/8111607035359786>

Author's Memorial (FFLCH, USP):

https://www.fflch.usp.br/sites/fflch.usp.br/files/2017-11/Andreas_Ala.pdf

Abstract:

If we look at nature and the social fabric, what can be perceived as a global phenomenon in the present me?

In nature, there is the dismantling of the elements essential to life: fire (heat), air, water, and earth. In the thermal element, global warming and climatic extremes. In the aerial element, the depletion of the ozone layer, air pollution, and the reduction of animal biodiversity. In the water element, reduced access to potable water, the pollution of rivers and oceans, and the reduction of plant biodiversity. In the earthly element, soil erosion.

In the social fabric, within cultural life, the dissociation of thinking (the dissociation between subject and object), the dissociation between science and art, and the dissociation between matter and essence (spirit), and within economic life, the concentration of capital and know how.

How can this current global phenomenon, both natural and social, be diagnosed? In nature, the erosion of nature itself. In the social fabric, within cultural life, illusion in thinking, and within economic life, egoism in willing. The effect is the exclusion of the human being. If this diagnosis is correct, the prognosis will also be so, namely: in cultural life, freedom in thinking, and in economic life, fraternity among bodies.

Materialistic illusion and egoism are the main attributes that hinder human development. According to the Anthroposophy of Rudolf Steiner (1861–1925), this is a nutritional problem: food plants no longer contain the force necessary to unite thinking, willing, and altruistic action, nor do they provide the requirements to weave a neurosensory apparatus capable of free thinking (matter and spirit, human freedom). What does this have to do with biodynamic agriculture? Biodynamic agriculture produces food that carries the archetype of the spiritual world. In digestion, Steiner brings the image of the watchmaker who dismantles the watch in order to grasp its construction. In the disassembly of food during digestion, the human self apprehends its construction and weaves a neurosensory apparatus (brain and nerves) capable of perceiving the surrounding spiritual realm. This makes the human being capable of overcoming the illusion of materialism. This is one side.

The São Francisco da Vereda Farm (250 hectares), my property, became the setting for an expansion of biodynamic agriculture, an expansion of the spiritual foundation for the prosperity of agriculture (Rudolf Steiner's Agricultural Course, 1924). A twelve-year practical experiment (2000–2012) was developed with the objective of demonstrating the economic viability of biodynamic agriculture on a medium scale: 30 hectares of irrigated bananas with a production of 42 to 56 tons of bananas per month. The project achieved great financial success. Demeter bananas became the top-selling product of one of the largest supermarket chains in São Paulo, in financial volume, among more than 500 organic items. This was due to customer

loyalty resulting from their vitality (greater durability, lower losses) and organoleptic performance (color, aroma, flavor). If one were to ask a rural farmer why Demeter bananas lasted longer than conventional ones, he would reply, "because they have more life." Another central objective of the enterprise, an unprecedented initiative of the São Francisco da Vereda Farm, was to introduce into food "the force of fraternity among bodies," a Christ impulse, to be released in etheric digests for a human willing. This is the other side. See, the inseparability between the reality of the material world of facts, forces, and physical, chemical, and biological laws, and the reality of the spiritual world of facts, forces, and spiritual beings. [(Heraclitus, Aristotle, Thomaz de Aquino, Goethe (goethean science), Steiner - (espiritual science, anthroposophy))].

How is this achieved? Let us wait for the lecture. But I can anticipate that it occurs through the modulation of photosynthesis by fertilizing the soil and plants with the biodynamic preparations horn manure and horn silica. Food for the development of the human being.

And lastly, we will show how biodynamic agriculture increases LIFE in food and the ecosystem through the creation of a living organism based on humankind.