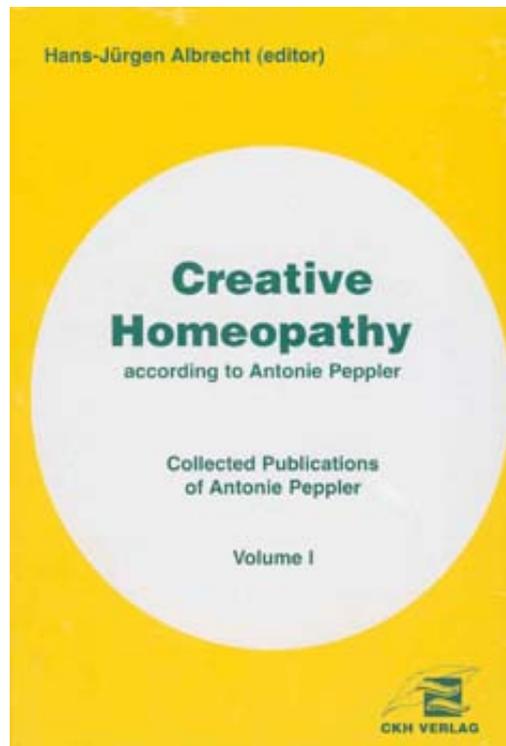


# Hans-Jürgen Albrecht

## Creative Homeopathy-Volume I

Reading excerpt  
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## Anthroposophical Medicine and Homeopathy

Already in his early years *Rudolf Steiner* (1861-1925), the spiritual father of anthroposophical medicine, permitted his striving mind to be shaped by his teacher *Emil Schlegel*. *Emil Schlegel* was on his part a Student of Samuel Hahnemann, the founder of homeopathy. In sequence, I would like to say of myself that I, and my life, have been greatly influenced by the teachings of these great men.

Our education gives our life a dominant direction, either towards a freedom in deciding to do that which is in accordance with our personality, or towards integration in a fixed structure however defiant we may be.



Due to my own anthroposophical education it was easy for me, both in a rational and an emotional sense, to think and feel my way into the homeopathy of Samuel Hahnemann in the form in which he taught it in his own day. Shaped by this, my own background, I have taken the dynamic of Hahnemann's work into my own research and developed it further in a consequential way. Certainly, there are some people who may call this a "falsifying of the pure teachings." Where, however, would we be today without the continual further evolution of great ideas? The new millennium is an opportunity to take up the genial thoughts incorporated in anthroposophical and homeopathic medicine in the spirit of freely and creatively working on the next steps of their development.

In the past decades certain branches of natural science, such as technology, chemistry and physics, have made enormous steps forward. In the implementation of these advances an entirely new form of medicine has come into being, a medicine of specialization. It is through this specialization that outstanding progress in the battle against disease has been won.

Unfortunately, the imbalance in favor of specialization has led to a loss of comprehension for the whole. Today the human being is no longer understood in his ho-

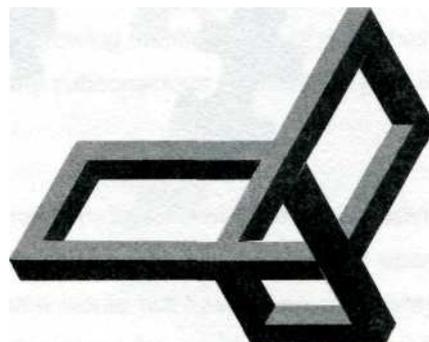
listic nature, embedded in nature and the cosmos. The type of the universal genius, such as *Leibnitz* or *Hahnemann* who had a command of the entire range of Knowledge of their age, has died out.

In the course of this development leading to allopathic medicine as it is practiced today, the patient has often lost touch with himself. He has transferred the responsibility for his wellbeing to the specialist and experiences his illness as a technical dysfunction, an operational disturbance that has nothing to do with his personality.

The ancient wisdom that the priest, the teacher and the physician form a unity seems to have been finally lost forever. Only a few directions in modern medicine even have memory of the fundamental knowledge of alchemy. One of these is the anthroposophical medicine initiated by Rudolf Steiner.

An integrative picture of the world forms the basis of anthroposophical medicine. Man is the mirror of nature and the cosmos; he is embedded in them both. However, man has something special, the possibility of being free. The personal process of becoming an individual is unconditionally tied to this freedom. If the process of individualization leads to egocentricity instead of a healthy sense of self, then man separates himself from the whole and loses his connection to nature and the cosmos. The response to this is that illness develops from out of the subconscious mind.

When personal freedom and the personal process of becoming an individual is understood as a voluntary integration into the whole, then man can live out his special role as a part of the whole. In this way he creates a place for himself in society. He fills a gap with his very own personal potential, out of which emerges his own wellbeing as well as the good of the group. There arises a social give and take and



the creative potential of the individual is used constructively toward the attainment of expanded awareness, not only awareness of himself, but of the whole as well.

A look at the development of the beginning human being, the baby, gives us a particular insight into human freedom. The newly born human being is the only creature that is born unfinished. Most animals, depending on the species, are able to move or swim or crawl immediately after being born - they are, if but still inexperienced, completely ready for life according to the limitations of their type. They come with a clear determination which precludes any exponential development.

The human baby, on the other hand, is helpless. It is endowed with genetics and instincts, but these would never be sufficient for it to survive. With great effort it begins to crawl, to sit and, most importantly, to stand erect. Standing up straight can certainly be seen as the most significant externally visible step towards becoming an individual. It is this unfinished quality in humans that gives permission to a much larger spectrum of development. Special predetermined characteristics are also possible, but man has the choice of deciding whether to accept and build on them or to reject them and let them wither away.

If you compare the development of the animals with the development of the human being, it becomes clear that each animal species is a specialization of one type or another. You can derive every type of animal out of the different abilities of the human. For example, out of the human hand you can design the wing of the bird or the hoof of the horse. Only man, as the unspecialized creature, has the possibility of individual freedom.



If you look at disease in man, as *Rudolf Steiner* did, as his Separation from the whole and illness as the correction of egocentricity, then disease is, in the final analysis, a mental-spiritual problem. If this problem does not rise to full awareness within our consciousness, it manifests as organic dysfunction. Physical illness is thus the clearest sign of Separation from

the whole. It contains, however, a paradox within itself for within illness is contained the call to healing. Pain is a demand for a change in consciousness. Disease is the best teacher of self-awareness. And in this it becomes clear that destiny and illness are closely related to each other. The person who becomes aware of the meaning of his illness suddenly understands his destiny.

In the medicine which utilizes the achievements of modern science we find the goal is not the attaining of awareness. This form of medicine has set as its goal the destruction of suffering and pain and the postponement of death. Physical-chemical processes are what is important - disease becomes an abstraction rather than a realization.

Holistic (holy) medicine goes further and asks for the causes on a psychological level. It sees disease as an imbalance between the conscious and unconscious aspects of our being.

In the homeopathy of Hahnemann we have a genial method of directly confronting the personality with the theme of its imbalance. The homeopath communicates with the subconscious of the patient through the giving of a specific remedy which acts like a mirror reflecting back to him his conflict and the ways through which he can free himself.

The patient treated allopathically loses the understanding of himself. The illness is suppressed, surfaces again in another place and is suppressed once more. The inner process of self-awareness, having been suppressed once, twice and three times, becomes ever more clearly manifest. Modern medicine eventually runs out of research results which can be applied to the ever growing manifestation of that which was not understood and then pushed down into the subconscious realm for its path is quite simply a cul-de-sac.

Modern medicine has lost the connection to religion, to self-awareness, to a spiritual understanding of the whole. And so, the specialization it has embarked upon becomes itself a diseased process. This outcome would not have been necessary had a more spiritual perception of the world been striven for in which all of the par-

ticularities of specialization were integrated again into a whole. Such an integrative picture of the world can be found in Rudolf Steiner's Anthroposophy. Healing is understood here as "bringing oneself into harmony with the divine powers of creation." This is the reason that that person who neglects his spiritual life becomes sick. The unfolding of the spirit brings healing.

In "Hygiene as a Social Issue" *Rudolf Steiner* describes illness as a great teacher in life. Healing is a process of education just as education leads to healing. According to this way of thinking an illness is always connected to the personality of the person himself which means that healing can only come when one is ready for self-awareness.

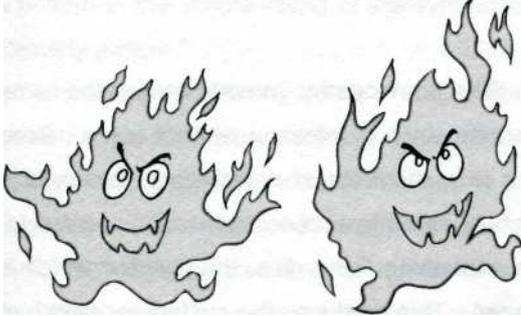
When we look at the so-called incurable diseases, it becomes clear that this process of becoming more aware, the spiritual development of the human being, is one which extends beyond death. Incarnation and reincarnation play an important role here. It is possible to begin a path of spiritual development in this lifetime and to continue it in the next. Given the goal of the modern medicine based on natural science to only prolong this current life instead of focusing on raising the level of consciousness and the quality of the patient's life, it is obvious that spiritual advancement is not furthered here.

To anthroposophical medicine it is evident that the roots of the medical profession lie in religion, in a perception of our connection to the whole, in an understanding of the "religio " or that which is sacred. Anthroposophical medicine requires of us to understand the process of an illness in order to bring about its healing. The development of a disease is observed in detail and then compared to processes taking place in our natural environment. Out of this a therapy concept is formed.

The process of healing is ultimately a creative process for both the doctor and the patient. The patient learns to recreate his individuality in a more social sense. The doctor and the patient must come to know why a bronchitis develops out of a cold, why pneumonia develops out of a bronchitis. When it is understood that a cold means feeling uneasy or frustrated in a particular Situation, then it is not difficult to see that when there is no change in the Situation, a bronchitis develops. The bronchitis indicates that the conflict can no longer be tolerated. And if this Situation is not

cleared up or changed, there comes the resulting pneumonia which signifies that communication with certain people can no longer be endured.

To bring about a healing the therapist will strive to establish a process of regressive metamorphosis. The chronology of the illness is followed in reverse order and



the patient is led to understand that he must make changes in the Situation which created the problem in the first place. The abstraction of our technically oriented medicine dissolves in the face of such direct acts of new awareness. These steps forward in consciousness unite to form a complex of ideas in which alchemists of the stature of *Paracelsus*, *Samuel Hahnemann* and also *Rudolf Steiner* are able to recognize the remedies for specific illnesses.

In anthroposophical medicine (Otto Wolf) quartz or silicic acid, Silica as homeopathic remedy, is understood as a mineral substance which has a particular relationship to the forces of individuality in the human being.

"The entire human organism is permeated by a fine framework of quartz." (Otto Wolf) Whenever we are concerned with form, structure or differentiation, quartz plays an essential role. The hair and nails are especially rich in quartz.

Quartz is also porous - from the anthroposophical point of view, porous to light. It provides the possibility that those forces which bring form and structure to the body are able to penetrate it. Correspondingly, all sense organs, and here the hair and skin are included, can be seen as sensors or antennae, which receive the structuring formative forces and direct them further. It is interesting to note that malignant tumors contain considerably more silicic acid than healthy tissue.

If we look at quartz as a symbol for well-articulated structure, a symbol which has been derived from the physical phenomena Quartz presents to us and from its quality of being open to light - to the forces of thought and awareness, then it becomes ap-

parent that quartz is extremely important for the process of individualization. The quality of a person's thought and perception gives structure to his personality. If this structure becomes too rigid, however, the feeling realm will be excluded. The person who has lost all connection with his feelings is overly structured. He has sacrificed his individuality to a structure which is composed, most of the time, of inflexible patterns of thought.

The antithesis of quartz is Sulphur. (The homeopathic remedy carries the same name.) Sulphur is filled with stored warmth which is released when it burns. Seen anthroposophically (*Otto Wolf*), Sulphur is a mediator of non-distinct, incalculable qualities such as life and warmth. Sulphur, as a physical substance, is oriented towards the non-physical realms. When something living dies, the Sulphur which is bonded organically is immediately released. This produces the customary stench of decaying substances.

Sulphur Stands for the incalculable, the capricious aspects of life whereas quartz is responsible for form and structure.

As illness in the structuring process can be something like a malignant tumor (see above), so we find Sulphur's effect on the life process in the poisoning of the System. Poisoning Stands symbolically for a refusal to take the necessary steps of self-awareness: not wanting to know, not working things through, not wanting to live are all themes for Sulphur.

In the anthroposophical understanding (*Otto Wolf*), quartz and Sulphur work hand in hand. Quartz creates the form and Sulphur fills it with life. Homeopathically, Silica Stands either for a lack of or for too much structure, Sulphur for a lack of vitality caused by not working through the things life brings us.

These two examples illustrate that a truly healing medicine works from external knowledge to a perception of the inner workings of man so that the personality of the patient can move forward in the development of his conscious life which, having fallen out of sync with the whole, can now freely reintegrate itself and return to a more social orientation.

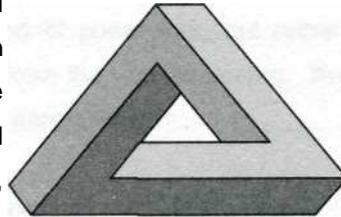
Whereas anthroposophy is a spiritual-scientific endeavor complete in itself, the homeopathy of *Samuel Hahnemann* is quite different. *Hahnemann's* ideas were

conceived through practical experimentation and the concrete observation of patient Symptoms and the Symptoms of remedy provings. An incredible amount of detail is brought together here.

In the first edition of his *Materia Medica Pura*, he lists 112 Symptoms for Sulphur. In his second edition this has already increased to 755. Although it is difficult to see a pattern in the simple listing of the Symptoms, *Hahnemann* calls his observations a "remedy picture."

In the course of many years of experimental scientific research *Hahnemann* recorded more and more of these interrelationships of Symptoms. This process of working from out of the realm of matter into a more spiritual understanding becomes especially clear when one compares the six editions of *Hahnemann's Organon*. From the original focus on the matter-of-fact, practical work with the patient, the "spirit-like" remedy and the spiritual background become more and more important. In many details of his work one begins to have a premonition of *Hahnemann's* quietly developing spiritual picture of the world.

Whereas *Steiner* "perceives" through a consideration of the whole, through looking at the signature of a substance, *Hahnemann* comes to the same conclusion through a synergetic observation of the experienced particulars. *Steiner* and *Hahnemann* have, each in their own way, comprehended the workings of the individualized inner forces which, when reintegrated into the whole in the manner of a priestly medicine, become meaningful and harmonious once again.



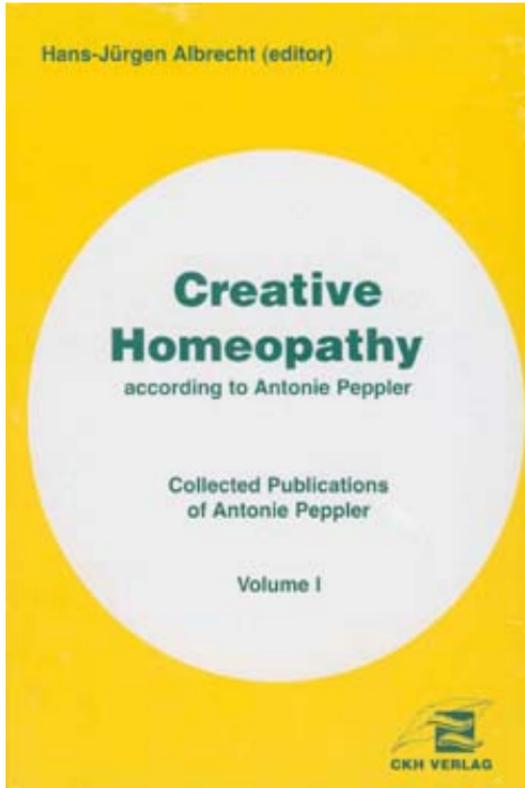
It is in keeping with the mood of our time to find new directions through combining the challenging spiritual-scientific view of *Steiner* with the practical, experimental homeopathy of *Hahnemann*. Approaching nature, cosmos and life itself from a spiritual point of view provides the framework in which homeopathy can act as a resonance and mirror for all levels of being.

In *Creative Homeopathy* a spiritual approach comes to life which builds the foundation for giving form and order to the many details of homeopathy. Here spiritual

science, psychology, homeopathy and an understanding of the language of illness  
Symptoms come together in an integrated new method of medicine.

Sources:

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Hans-Jürgen Albrecht

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