



Soluna medicinal gardens

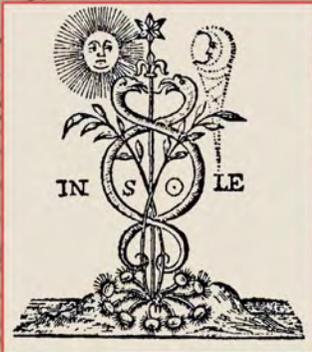
The

Soluna Spagyric Remedies

Basic Philosophy Guidebook

according to Alexander von Bernus

Forward by Professor Manfred Junius



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SOL

open your eyes, and you will see the light

LUNA

close your eyes, and the light will be in you.

FOREWORD

Spagyric Art at the Highest Level - The Soluna Remedies

Laboratorium Soluna , Donauwörth, Germany



“Study alchemy, otherwise known as Spagyric, for this reason: to learn to differentiate between what is correct and what is false.”

Paracelsus (1493–1541)

Less than 100 years after Paracelsus’ death, the art of violin creation reached a never-since exceeded pinnacle in Cremona, Italy, with the work of Amati, Guarneri, and above all Stradivari. The great amount of scientific research done since then on Stradivarius violins and cellos has of course disclosed many individual items of information. Numerous parts of these famous instruments have been analyzed, which has, for example, yielded blueprints and chemical analyses of the varnish used. All of this “scientific” research, however, has until now failed to produce an instrument artistically equivalent to what was produced in Cremona beginning in the late seventeenth century.

What has modern science overlooked in such investigations? On what was such inimitable instrument-building based, in Cremona, during the life of Antonio Stradivari?

When the author of this text lived in Italy, he gave one of his instruments for repair to a luthier named De Bonis, whose family had built instruments for three hundred years. The quality of work by this master luthier surpassed all my expectations: he had re-awakened the instrument to new life.

When I asked De Bonis about the particular secrets of the great creators of

stringed instruments in Cremona, I obtained a profound answer, which went something like this:

They did not work according to secrets in the sense of some kind of tricks. Those great masters understood the laws of nature better than modern science does – and by that I mean nature as a whole. They built their instruments with love and in utter harmony with nature. We have stories that they went out into the forest and spoke to the trees, and were therefore able to select the trees best suited for the construction of particular instruments. They did everything themselves, from the beginning to the completion of an instrument, by assimilating an abundance of detail to create one complete whole. They had no simple, fixed formula. Each of their precious instruments was unique. But all of the details harmonized with each other.

Why is an understanding of the great art of the Cremonese violin makers essential in conjunction with Spagyric?

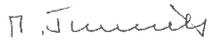
First, because all of this involves the realization that traditional knowledge – genuine knowledge – that is not confined solely within the bounds of analytical science, can indeed lead to extraordinary results. And second, because the holistic insights and the way of life of the great violin makers took account not only of the measurable constituents of work – but also, and above all, of what cannot be measured or analyzed. They held the proverbial “spiritual bond to Nature” close at hand and close at heart.

Where only analytical approaches are involved, it is not possible to create true masterpieces. A basic maxim of Spagyric states:

Solve et Coagula, et habebis Magisterium: Dissolve and recombine and you have the magistry.

If only “Solve” (dissolution) is carried out, patchwork is the result. The universe, however, has no missing parts or holes. Everything depends on everything else.

A Spagyric laboratory that represents one great entity, from the first to the last step of production, is a jewel in the world of medicinal production. Rudolf Steiner once pointed out that the laboratory table must someday become an altar. This is a concept that has been realized by SOLUNA.

A handwritten signature in black ink, appearing to read 'M. Junius'.

Professor Manfred Junius



WHAT IS ALCHEMY, SPAGYRIC & ALCHEMIA MEDICA?

*While searching for diagnostic certainty, for a special form of therapy,
or for the key to understanding nature and how it manifests in human beings,
we always find new encouragement, old truths, new doubts and, sometimes, a new way.*

Spagyric is such a way.

~ Marino Lazzeroni ~

Alexander von Bernus (1880 – 1965) founded SOLUNA Laboratories in 1921. As one of the last great alchemists, he remained ever faithful to the roots of alchemy. As a result, his Spagyric bears all the characteristics of traditional alchemy. As a result, his Spagyric bears all the characteristics of traditional alchemy. To enable a better approach to his Spagyric, the terms “alchemy,” “Spagyric,” and “Alchemia medica” will be explained below.



What kind of research is entailed in alchemy?

Alchemy researches the all-encompassing universe as created by the Deity. This universe is a cosmos: this means an orderly entirety with three spheres: spirit, soul (fine matter), and body (coarse matter). Spirit and soul constitute the etheric body, and soul and body form physical nature. The alchemical concept of material and matter thereby encompasses not only the physical, but also the realm of the soul.

The spirit (cause) determines material existence (effect). Alchemy accordingly approaches the physical (soul and body) via the spirit.

As a true alchemist, Alexander von Bernus had mastered both esoteric (spirit and soul) as well as exoteric (physical) alchemy. His esoteric opus consists of over 160 literary works. His exoteric opus is the remedies of the SOLUNA medicinal systems – the SOLUNATES. For many decades now, the SOLUNATES have been an established constituent of naturopathy.

What is the purpose of alchemy?

Alchemy strives to attain a spiritual or spirit-astral experience of cosmic inter-relationships. This experience leads to the insight that Nature is developing to a pre-ordained and perfected cosmic order as determined by the Divine Spirit, the All-Spirit.

Alchemy attempts to initiate and to accelerate this process. In this context, for example, the SOLUNATES should be understood as new natural creations whose healing powers are intensified within the course of practical laboratory work to their full and perfected essence.

What does the alchemical process bring about?

The All-Spirit is the initiation point and the medium of complete cosmic order. Alchemy understands it as spiritual light, from which the fine-matter sphere of the soul and, further, the coarse-matter sphere of the body, are rendered more dense (*Fig. 1*).

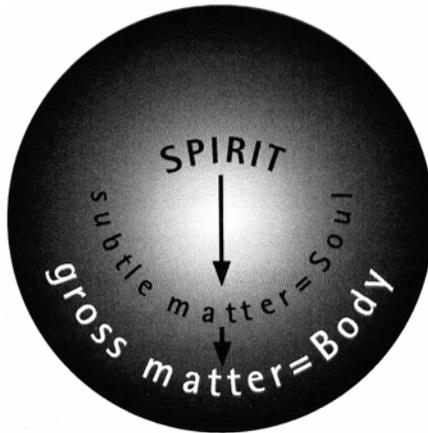


Fig. 1:
This cosmic spheres of existence

The two physical spheres form still imperfect Nature, which is guided by the alchemical process of densification to its perfected existence as pre-ordained in the cosmic All-Spirit.

Alchemy makes use of the alchemical nature process in order to bring about the All-Spirit transformation of material matter. The divine All-Spirit is the “Magus of the Material”; the alchemist considers himself to be his agent.

What does the term “Spagyric” signify?

Alchemical development is fundamentally achieved through the principle processes involved in Spagyric.

The term “Spagyric” stems from the two Greek words “spáein” (to separate) and “ágeirein” (to join). As a result of continuous rhythmic separation of the “good” from the “bad,” and of again conjoining the “good,” an enhancement in quality results. The term “Spagyric” expresses the universal method of positive advancement – Spagyric is accordingly a learning process.

How does Spagyric function?

The perpetually continuing spagyric learning process is circulatory in nature. Each cyclical passage has two phases (*Fig. 2*):

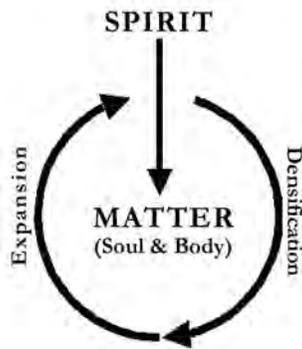


Fig. 2: Spagyric as a cycle with two phases

In the first phase, the bond of the spiritual to the material is loosened. The spirit bound to the loosened (or “molten”) material can thus be purified by the All-Spirit, and is thereby exalted. Within the course of this expansive phase, it can be said that

and is thereby exalted. Within the course of this expansive phase, it can be said that the “good” spirit is separated from the “bad” spirit.

In the second phase, the bond of the exalted spirit is strengthened to the material once again. The exalted spirit thereby transmutes the densifying matter to its own exalted form of being, or signature. *“As the spirit within, so the material without.”* Within the course of this densification phase, the “good” spirit effects transmutation of the material to the “good.”

Nature demonstrates spagyric processes in its diurnal and annual rhythms. During the daytime, expansion characteristics of the daylight hours take place: warming and activity. During the night, densification specific to these hours occurs: cooling and regeneration. During the spring and summer months, we observe annual expansion that entails warming and activity, with annual densification occurring during the fall and winter months of the year.

The function of a block and tackle can be used to illustrate the manner of functioning of the spagyric process principle. Initially, the user reaches upward and grasps the rope at a high point, as part of the expansion phase. Then he pulls the rope downward to move the body (the material) upward, in the densification phase. This cyclical process is repeated to move upward, to achieve All-Spirit quality.

Alchemy within nature functions according to the spagyric process. Just as the Creator of Nature initiated the spagyric development of the entire universe and, in turn, that of human beings, the alchemist in his laboratory attempts to achieve the spagyric development of matter.

Fig. 3 depicts the cyclical exaltation that takes place through the spagyric process. With each consecutive cycle, the nature of things can arrive at the next-highest level on the “ladder of life.” Material “growth” (the effect) is linked to spiritual growth (the cause). The “Tree of Life” (*at the left in Fig. 3*), a metaphor for material development, leads to “enlightenment” of being. The spagyric fire is allegorical for material melting, and water condensation is a symbol of material contraction. The alchemist uses this spagyric nature process as a paradigm and directs his efforts toward this model.



*Fig. 3: The spagyric process
guides the material up the
"ladder of life" to all-spiritual perfection.*

Alchemy is spagyric art. According to Bernus and Paracelsus, the terms “alchemy” and “Spagyric” are consequently synonyms. *“Therefore learn Alchimian, which is also called Spagyria; it teaches you how to separate the false from the true.”* (Paracelsus). Bernus analogously and succinctly paraphrases the spagyric process as follows: *“This is alchemy, the timeless, the ancient, which step-by-step leads upwards in consciousness, through cosmic expanses, up to the origin and to the tree of life.”*



What does the term “Alchemia medica” signify?

Mankind is also bound up with diurnal and annual spagyric rhythms. It is only in this rhythm that illness can be transformed into health: healing is a spagyric process.

The effects of alchemy on man’s body, soul, and spirit were logically a guiding objective of alchemy since its beginnings, and were designated by the expression *“Alchemia medica.”* Bernus concentrated his research on this ancient Alchemia medica.

The physician and alchemist Paracelsus introduced the term “spagyric” into alchemical terminology. The therapeutic aspect of alchemy, the “*Alchemia medica*”, is therefore closely associated with the term “spagyric”.



THE SEVEN PLANETARY PRINCIPLES AND THE SOLUNA REMEDIES

*A form of therapy based on astro-physical principles is founded on a
cosmo-physic basis.*

~ Alexander von Bernus ~



The cosmos has a basic polar structure. This structure is manifested in the heavens by the Sun and the Moon.

The Sun embodies the cosmic Sol ☉. Sol has an active, formative character. Other designations for Sol are “the masculine” and “Yang.”

The Moon embodies the cosmic Luna ☾. Luna is tolerating and begetting in nature. Other designations for Luna are “the feminine” and “Yin”.

In the Ptolemaic view of the universe, the five additional classical planets of our solar system – of which the Earth is considered the center – are understood as being imperfect embodiments of Sol ☉ and Luna ☾ Mercury ♀, Venus ♀, Mars ♂, Jupiter ♃, and Saturn ♄. The total of seven planetary principles, with their elementary qualities, shape and influence the cosmos. The cosmos of the universe accordingly exhibits seven elementary qualities.

In Fig. 4, the upper, horizontal row shows the seven elementary qualities. The horizontal rows below this top line show important corresponding and analogous levels of the Alchemia medica: the level of the planets, the metals, the medicinal herbs, the organs and organ systems, and the SOLUNATES.

The vertical columns show correspondences to the seven elementary qualities. For example, the elementary quality Sun ☉ is expressed in the planet Sun, in the metal gold, in the medicinal plant St. John's wort, in the organ of the heart, and in SOLUNATE Nr. 17: Sanguisol. The vertical analogy columns form the “vertical world view” of the Alchemia medica.

Elementary qualities	☾	☿	♀	☉	♂	♃	♄
Planets	moon	Mercury	Venus	sun	Mars	Jupiter	Saturn
Metals	silver	mercury	copper	gold	iron	tin	lead
Medical Plants		lungwort	restharrow	St. John's Wort	stinging nettle	dandelion	hemlock
Organs & Organ systems	brain	lungs	kidneys	heart	gall	liver	spleen
SOLUNATES	Nr. 4 Cerebretik	Nr. 15 Pulmonik	Nr. 16 Renalin	Nr. 17 Sanguisol	Nr. 21 Styptik	Nr. 8 Hepatik	Nr. 18 Splenetik

Fig. 4:
The “vertical world view”
of the Alchemia medica



The seven facets of the All-Spirit power have been distinguished “above” through the embodiment of the planets and, “below,” through the embodiment of the “planetary metals”:

The following densification processes have taken place:

- The Moon principle ☾ has densified to the planet Moon, and to silver
- The Mercury principle ☿ has densified to the planet Mercury, and to the metal mercury
- The Venus principle ♀ has densified to the planet Venus, and to copper
- The Sun principle ☉ has densified to the planet Sun, and to the metal gold
- The Mars principle ♂ has densified to the planet Mars, and to iron
- The Jupiter principle ♃ has densified to the planet Jupiter, and to tin
- The Saturn principle ♄ has densified to the planet Saturn, and to lead

The cosmic power within nature (“Magia naturalis”) therefore acts in the manner of “as above, so below.”



Experience through alchemical research has led to the insight that all seven planetary principles of the universe are also found in man. This signifies that man, as a microcosm, is analogous to the universe (the macrocosm). “As the universe, so mankind.” (Paracelsus)

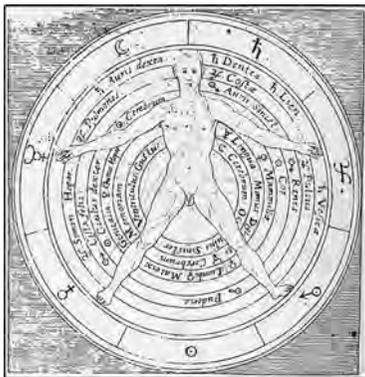


Fig. 5: “As the universe, so mankind” (Paracelsus).

The seven concentric circles signify the seven elementary qualities, which are active in the various organs of man.

The circle as a perfect form symbolizes the orderliness of the cosmos.

Accordingly, the Alchemia medica interprets various organs as “inner planets or metals” of man:

- The Moon principle ☾ acts in the brain
- The Mercury principle ☿ acts in the lungs
- The Venus principle ♀ acts in the kidneys
- The Sun principle ☼ acts in the heart
- The Mars principle ♂ acts in the gall bladder
- The Jupiter principle ♃ acts in the liver
- The Saturn principle ♄ acts in the spleen

The same formative powers that have shaped the planets and the metals have also formed our human organs. The metal gold and the heart, for example, are both manifestations of the same formative powers. The active power of a spagyrically prepared gold tincture is accordingly a remedy for the heart. This principle led Paracelsus (1493–1541) to formulate a simple law of the Alchemia medica: *“The heavenly body is healed by the heavenly body.”* From this maxim, Samuel Hahnemann (1755–1843) later derived the simile principle for homeopathy: *“Similia similibus curantur,”* which means “Like cures like.” Spagyric by Bernus and homeopathy therefore have the same metaphysical background.



In addition to the planetary metals, minerals and medicinal plants are also recognized as having signatures, and are therefore vehicles of cosmic formative powers (Fig. 4). It has been shown, however, that metals and minerals possess greater healing powers than do medicinal plants. For this reason, the Alchemia medica initially concentrated exclusively on the preparation of metals and minerals for healing purposes. Paracelsus was the first to expand the Alchemia medica to include the processing of medicinal plants.

Alexander von Bernus continued with these efforts. On the basis of the fundamentals of the Alchemia medica for creating medicinal formulas, Bernus developed the SOLUNATES *“... from those metals, minerals, and plants that are cosmologically associated with the respective bodily organ.”* (Alexander von Bernus)

Bernus wrote the following concerning the manner of developing medicinal formulations according to the Alchemia medica:

“The heavenly body is healed by the heavenly body.” The later-derived axiom of homeopathy, “Similia similibus curantur,” or “Like cures like,” is the central aspect of this original cosmosophic axiom as formulated by Paracelsus.

An astrologically oriented approach to medicine will therefore apply those mineral and vegetable substances, in medicinal preparations, which are cosmogenetically assigned to the organ in

question. In the case of eye diseases, for example, this would entail all solar substances, because the eye developed out of the powers of the sun. One need only recall Goethe's famous words:

*If the eye were not sun-like,
How could it ever spy the sun?
If God's own power lay not inside us,
How could divinity delight us?*

In this way, preparations containing the mineral gold, as well as vegetable matter in the form of Crocus orient., Euphrasia, Ruta graveolans, and Chelidonium, to name the primary solar ingredients, are indicated for any and all diseases of the eye. This applies in all cases in which maladies of the eye are not consensual in nature, or associated in Rademacher's sense by an original disorder of the kidneys. In such cases, renal remedies should be applied in conjunction with solar medication.

Each of the seven planets, metals, and organs exhibits exactly one of the seven elementary qualities of the cosmos. The nature of all other metals, minerals, medicinal plants, and organs, on the other hand, bear the signatures of several facets of the cosmos. They are, accordingly, mixed signatures.

Medicinal plants, as a rule, are subject to two or three planetary principles, whereby one of these principles predominates. The various parts of plants, furthermore, often have differing planetary signatures.

As carrier of the seven elementary qualities, the cosmos itself represents a mixed signature. For this reason, Alexander von Bernus developed the SOLUNATES in accordance with the specific mixed signatures of the individual organs and organ systems – and not purely in correspondence with the individual planetary principles. A prerequisite for these efforts was insight into the exact structure of the mixed-form configuration for organs, metals, minerals, and medicinal plants. It was only in this manner that Bernus was able to exactly determine the formulation constituents as well as the amounts whose mixture would correspond to the organ-specific mixed signatures. *“As the organ, so the SOLUNATE.”*

Dr. Dagmar Lanninger-Uecker has explained the mixed signatures of the SOLUNATES as follows:

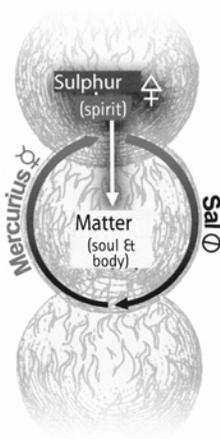
In a number of individual SOLUNATES, we simultaneously find various scales of effectiveness. This phenomenon is based on the fact that, in each medicinal plant, not only one, but several effective dynamics can be found. In some medicinal plants nature has even combined components with antagonistic modes of action. For the most part, this combination of diverse therapeutic actions means that some complement or supplement another, and others that mutually restrain each other, exist side by side. This is naturally found in combination preparations in which several medicinal plants and metallic salts are combined, such as in the SOLUNATES. These remedies therefore make use of the possibility of “both/and” that prevails everywhere and at all times in nature – a possibility that is foreign to our absolutistic “either/or” way of thinking.

III

THE UR-SUBSTANCES SAL, SULFUR & MERCURY AS THE PRINCIPLES OF THERAPEUTIC ACTION

Dew from heaven, it eternally falls: Sulfur, Mercury, and Sal
~ Alexander von Bernus ~

The spagyric evolutionary process takes effect through three different types of energy, which Alexander von Bernus designated as “ur-substances.” (Fig. 6)



*Fig. 6: The role of Sal,
Sulfur, and Mercury in Spagyric*

Within the course of spagyric expansion, Mercury ☿ – the solar-heated “power of formation” – enables a loosening of the material state. As a result of this loosening, the spiritual content of matter is exposed. Mercurial substances – e.g., air, water, and ethanol – have a volatilizing, “escaping” effect.

Sulfur ♁ – the solar “information of form” – is imperfect in material nature. Material sulfur that has been exposed is purified by the perfect sulfur of the divine All-Spirit

– or is alchemically potentized and guided step-by-step to perfection.

Sulfuric matter such as essential oils and sulfur are combustible and meltable.

Sal $\text{\textcircled{D}}$ – the “power of form maintenance” – preserves the form of being. Sal is the counter-force $\text{\textcircled{D}}$ to the power of Mercury $\text{\textcircled{U}}$. At the beginning of the spagyric densification phase the mercurial force that is released is reduced with the result that the relative influence of the “cooling” Sal once again increases. The more the material is cooled by Sal, the greater the (re)bonding of Spirit to the material. The material thereby hardens in accordance with the spiritually exalted form of its Sulfur.

Sal substances such as water-soluble salt have a stabilizing and consolidating effect.

Alexander von Bernus elaborated as follows on the three ur-substances:

We can rightly speak of the three ur-principles or, more correctly, “ur-substances,” upon which the entire alchemical world view is based – and which can be imaginatively found, and re-discovered at any time – as Sal, Sulfur, and Mercury. (...) These three substances, however, are by no means identical to what we commonly term “salt,” “sulfur,” and “mercury.” These three familiar chemical substances merely represent the outer material form of appearance of the three ur-substances. The entire material world, according to the teachings of alchemy, originates from the three principles of Sal, Sulfur, and Mercury. And to the extent to which a body consists of one or another of these energies (according to contemporary terminology), it will accordingly be more or less volatile, refractory, or combustible. Sal is the consolidating principle, Sulfur the combustible, and Mercury the volatile and volatile-rendering.

The exaltation of the cosmos brought about by Spagyric is described by alchemy as follows: “*Solvite corpora et coagulate spiritum – Dissolve the body and consolidate the spirit.*”

The action of the three ur-substances may be rendered more clear by the following metaphor: a bar of silver is produced when Sal-solid silver is mercurially smelted. The liquid metal is then poured into a sulfuric form. In this form, it cools: i.e., the “cool” powers of Sal once again prevail over the “heated” powers of Mercury, with the result that the silver solidifies in the desired sulfuric form.

Within the progress of Sal hardening, the spiritual sulfur also undergoes correction. This means that not only material but also spiritual processes learn in the course of the spagyric densification phase. The spiritual is accordingly corrected by the material, thereby undergoing objectification. This phenomenon may be further explained by the following analogy: before an automobile can go into series production, its sulfuric design must be tested in a material prototype. The test results gained with this prototype are necessary to objectify the design to the extent that a new vehicle type can move on further to series production.

In the subsequent spagyric cycle, the exalted and objectified Sulfur is again alchemically exalted, which results in further spiritualization of the material. In this way, the Sal spiritual is continually alchemically exalted through a pulsing spagyric process, as part of a rhythmic mercurial attenuation and Sal densification. Soul and body material is likewise consequently exalted in this manner in accordance with the quintessential pattern of the All-Spirit.

In all cosmic forms – e.g., the universe, mankind, and material processed in an alchemical laboratory – the cosmic engine of life – Spagyric – is set into action and maintained thusly by virtue of the three ur-substances.

At this point, a brief example from soul alchemy: the fine-matter soul is continuously being formed by spiritual content. If, for example, the spiritual or sulfuric content of this philosophy guide enables the reader of these lines to achieve spiritual perception (Mercury), this process will act to form the soul of the readers (Sal). As a result, he or she will attain an impression from, and therefore insights into, the *Alchemia medica* (Sulfur).



The nature of any material thing is, during the progress of the spagyric process, transformed by Sal, Sulfur, and Mercury. In accordance therewith, the spagyric transformation of sickness into health is brought about by the three ur-substances. Consequently, they also represent the principle of action of the SOLUNATES.

In accordance with the principle “As the organ, so the SOLUNATE,” the Sulfur of a SOLUNATE contains the healthy information of form for the organ or the organ system corresponding to it. The Mercury activates the metabolism, which thereby “heats up” the spagyric implementation of the Sulfur. Sal retards the metabolism, and accordingly cools off the spagyric implementation of the Sulfur (see Fig. 7).

Ur-principles	Mercurius ♀	Sulfur ♂	Sal ⊖
Properties	Activating Principles "Enlivening"	Information of the Body's Organs and Systems	Stabilizing Principles "Calming"
SOLUNATE	Nr. 2 Aquavit Nr. 10 Matrigen I	Nr. 5 Cordiak Nr. 1 Matrigen II	Nr. 14 Polypathik

Fig. 7: The ur-substances
Sal, Sulfur, and Mercury
as principles of action of the SOLUNATES

A few examples of the above:

- With the SOLUNATE Nr. 5 Cordiak, the heart is strengthened, primarily in its sulfuric form function.
- With the SOLUNATE Nr. 2 Aquavit, insufficient life functions of the entire organism are mercurially activated.
- With the SOLUNATE Nr. 14 Polypathik, excessive life functions of the organs are Sal retarded.
- The SOLUNATE Nr. 10 Matrigen I and Nr. 11 Matrigen II both carry the sulfuric form information of the female sexual organs. The female cycle is mercurially activated by Nr. 10 Matrigen I, and experiences Sal retardation by Nr. 11 Matrigen II.



Analytical research into medicinal plants has enabled determination of the chemical structures of various active constituents of extracts from these plants. On the basis of contemporary pharmaceutical procedures, the objective was set of isolating and of synthesizing individual active constituents from these plants, and of “designing” and “constructing” new such constituents.

As with any substance, individual active constituents are the carriers of specific mixtures of Sal, Sulfur, and Mercury. The various individual active constituents of a plant extract complement themselves synergistically in their mixture relationship of Sal, Sulfur, and Mercury. As a result, the total healing power of the entire extract is greater than the sum of healing powers of the individual substances. The overall extract is accordingly “more” than the sum of its individual ingredients. The Alchemia medica therefore recognizes a lower therapeutic effectiveness of individual phyto constituents than by application of the entire extract.

This is confirmed in therapeutic practice. In comparison to chemically synthesized mono-preparations, the effect of a entire extract demonstrates greater therapeutic breadth. In addition, the individual active constituents are dosed significantly lower, although they produce the same therapeutic effect: with the result of avoiding adverse drug reactions.

Until now, pharmaceutical research has not yet unlocked the majority of the various constituents of medicinal plants. It has therefore not been able to analyze and research the roles that they play in entire extracts. For this reason, orthodox medicine has for many years declared the therapeutic application of entire extracts to be ill-advised. Nowadays, in accordance with the basic criterion, “*He who heals is right,*” the effective therapeutic principle of entire extracts, has once again been recognized.

In this context, Alexander von Bernus asks the following logical question:

Has modern, exact research actually made appreciable progress because it knows that the greater celandine (Chelidonium majus), for example contains the alkaloids chelerythrine; chelidonine; - α , β -, and γ - homochelidonine; protopine; and sanguinarine as well as the pigment chelidoxanthine?

The SOLUNATES exceed the effectiveness levels of the entire extract of a medicinal plant:

In his laboratory of nature, Bernus established those conditions required to produce the SOLUNATES as new natural creations based on the mutual approach of formulation constituents that correspond to and mutually complement themselves in Sal, Sulfur, and Mercury. The SOLUNATES are consequently more than the sum of their formulation constituents. In addition, through the spagyric process, the additive healing principle of the SOLUNATES is continuously alchemically potentized.

IV.

THE ETHERIC BODY AND THE SOLUNATES

Life:
Alchemically, a function of the World Spirit
~ Gessmann ~

All major classical schools of medicine – including Chinese medicine, anthroposophical medicine, as well as the Alchemia medica – understand illness as a disturbance of man’s harmony of forms (Sulfur) and powers (Sal and Mercury). By virtue of spagyric self-healing, humans can find their way back to individual harmony of spirit, soul and body.

Alexander von Bernus on the self-healing powers of nature:

What brings about healing in an organism that has become ill? ... Nature itself, as expressed in an axiom by Hippocrates (460–377 B.C.): “The natures are the healers of illness.” ... The principle of “Physis finds its way alone,” was a guideline for committed physicians – including Paracelsus, the great Iatrochemists of the Middle Ages, and representatives into our age as well. And, as formulated by Krehl in “On Naturopathy,” and almost literally identical by others: “The physis is an attribute or capability of the organism to correct functional disorders of its organs. If one calls these disorders “illnesses,” then the body is capable of healing itself by the power of its physis.

“As the organ, so the SOLUNATE.” As a logical result, the Sal-sulfuric-mercurial active constituents of the SOLUNATES can strengthen and activate the Sal-sulfuric-mercurial powers of the organ-specific etheric body (spirit-soul).

Alexander von Bernus on the etheric body as an initiation point of self-healing:

What, then, is the capability and attribute of the organism whereby the functional disorders of its organs can be restored to harmony? What power is summoned in the organism that

enables it to take up the defensive struggle against viruses and bacteria? Vaccines and medication supplied to the organism, and the micro-physic army set by them into action, are so to speak the militant forces that carry out the struggle. But what is the power that sets them into action, and where it is located in the human or animal organism? In the collective of cells? No: the cells are only the biological stage upon which the struggle is played out. This power itself cannot be found at all in the animalistic organism that is accessed and explained by any of our physical and biological means and methods. Instead, it is to be found in the etheric body that is woven through animal and human forms, that stands beyond all methodological capability of explanation – at least during the present age.

The coarse-material active constituents of the SOLUNATES act on the physical body of the “outer nature” of man. Following this, “from the outside in”, a corrective and healing retro-action acts on the “inner” etheric body of the patient.

Bernus on the effects of the *Materia medica*:

*What is it that is supplied to the organism in the *Materia medica*, that acts on the etheric body, and that summons it to develop just these resistance forces? And just how does this action effect the etheric body?*

In administration of medication and vaccines of extensively coarse-material nature, the etheric body is, so to speak, summoned from below to develop forces of resistance (“from below”: these primitive analogies are truly inadequate). Consequently, reactions are then elicited in the organism, often with more or less damaging side- and after-effects .

*The fine-material *Materia medica*, on the other hand – such as those used in high homeopathic attenuations – acts not indirectly through the organism, but directly on the etheric body, in its own sphere. And the healing process takes place without harmful side- or after-effects. The explanation lies here for the often miraculous effects of high homeopathic attenuations: in which the most sophisticated methods cannot detect any material constituents. And whose application is ridiculed by opponents as merely a “symbolic ritual.”*



THE SOLUNA MEDICINAL GARDENS

The old alchemists recommend taking your lead from Nature, and allowing it to do its work itself – just as the farmer does.

~Manfred Junius ~

Spagyric principles form the nature of all things – thereby including those of the medicinal plants. During spring and summer (the mercurial expansion and warming phase), the physical body of the plants is formed from the lunar Mother Earth. During autumn and winter (the Sal densification and cooling phase), the etheric body of the plants – i.e., the seed as carrier of the exalted Sulfur – emerges and is incorporated back into the lunar Mother Earth.



The Alchemia medica assesses the “inner” (i.e., the essential) quality of a medicinal herb on the basis of its “outer” signatures: e.g., form, consistency, color, fragrance, and taste.

The medicinal plants employed today in wholesale commerce satisfy the requirements placed by pharmaceutical concerns with respect to the quantities of individual constituents. They do not, however, conform to the expectations of alchemical quality, oriented as they are to their signatures (*Fig. 8*).



Fig. 8: At the left, broom from commercial suppliers, without signature; on the right, signature-rich broom from the Soluna Medicinal Gardens

For these reasons, SOLUNA founded its medicinal-plant gardens in the Italian Alps. There, around 100 different plant species are cultivated (*Fig 9*).



*Fig. 9: The Soluna Medicinal Gardens
in Averara, Italy*

An especially vital, close-to-nature atmosphere prevails in the SOLUNA Medicinal Gardens and the surroundings:

- The geographical location and the elevation (700 meters) of these sunny gardens cause strongly pronounced diurnal and annual temperature rhythm characteristic of spagyric expansion and densification phases. The summers and the days are “hot,” and the winters and the nights are “cold.” As a result, nature elicits particularly intense plant signatures in these gardens.
- The areas where SOLUNA medicinal plants now grow were earlier meadows and pastures upon which insecticides, pesticides, and artificial fertilizers had never been used (and are not used as of present day). For this reason as well, the soils there are proven free of pollutant burdens. The lunar soil can accordingly offer optimal conditions for cultivation of medicinal plants.
- These gardens are located in the vicinity of San Pellegrino: an area famous for its outstanding water quality. The water used for irrigation of SOLUNA plants is taken only from the spring on the farm itself. Before the spring water arrives at the individual plots of plants, it runs through a seven-stage well system (*see Fig. 10*). Each of these seven stages contains one of the seven planet metals in a natural, solid form. The flow of the water over the seven planetary metals intensifies the seven elementary qualities born by the water. This promotes the species-specific characteristics of the plant signatures.



*Fig. 10: The 7-stage well,
with impregnation of the spring water
by the 7 elementary qualities of the cosmos*

- These gardens are located far away from locations with major air pollution. Contamination by artificial fertilizers, insecticides, and pesticides carried by the wind is accordingly minimized: the geographical circumstances of the area mean that conventional agriculture can be practiced no closer than 40 kilometers away. The atmosphere surrounding the SOLUNA gardens is therefore unencumbered, and man and nature can still form a unity (see Fig. 11).



*Fig. 11: Working in the fields of
the Soluna Medicinal Gardens*

The medicinal plants are sown, cultivated, and harvested by hand (manual labor) in accordance with the relevant biological rhythms. The harvested plants and blossoms are dried as gently as possible on silk panels stretched over wooden frames. They are then vacuum-packed. This procedure preserves the distinctive plant signatures to the maximum degree possible.



*Fig. 12: Harvesting marigolds
in the Solunda Medicinal Gardens*

The harvested medicinal plants are examined in the SOLUNA Laboratories in accordance with the guidelines of the relevant pharmacopoeia. Only medicinal plants that satisfy not only alchemical but also formal pharmaceutical stipulations are used as constituents in SOLUNATE products.



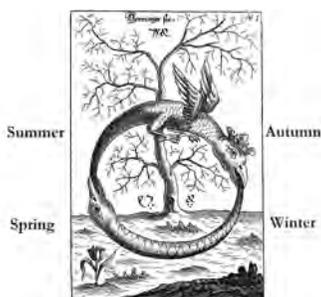
In the final analysis, of course, any natural remedy can be only as good as the quality of its raw materials. The Spagyric of the SOLUNATES actually therefore begins with the Spagyric in the *Soluna Medicinal Gardens*.

VI.

THE SPAGYRIC OF THE SOLUNATES

*Then Nature comes of itself to the aid of Art, according to the alchemical proverb:
“The progress of this work greatly pleases Nature.”
~ Manfred Junius ~*

Any form of cosmic Spagyric – e.g., the Spagyric of the universe, the human soul, the medicinal plants in the SOLUNA gardens, the SOLUNATES, etc. – progresses according to the double-serpent symbol of alchemy (*Fig. 13*).



*Fig. 13:
The Spagyric of the cosmos*

Alexander von Bernus on the double serpent symbol:

When the winged serpent from the upper sphere descends upon the wingless, earthly serpent below and devours it, the volatile has then become firm and the firm, volatile. Triangle stands in triangle. ✧ This symbol of the upper serpent with wings and the lower serpent without wings – two creatures actually devouring each other, and not merely biting each other’s tails – is one of the deepest and most eloquent in all of alchemical symbolism. An understanding of this symbol places within grasp the key to the entire alchemical process.



The upper, winged serpent stands for the fine-matter etheric body (soul and spirit). The lower serpent, without wings, represents the coarse-matter physical body.

At the beginning of the mercurial expansion phase (*Fig. 13: the spring phase*), coarse matter is loosened to such a degree that the etheric body (seed) can form its coarse-matter body signature from the coarse-matter of Mother Earth.

During further progress of the mercurial expansion phase (*Fig. 13: the summer phase*), the developed body is loosened such that its etheric body (soul and spirit) is released from it. This process therefore discloses the death of the physical body to produce the resurrection of the etheric body: death as compressed life. Fig. 13, with the two serpents, suggests these processes by intimating that the upper serpent (soul and spirit) emerges out of the lower serpent (physical body).

If physical matter is further mercurially activated, the etheric body also loosens, with the result that the spirit bound to it is revealed and thereby enabled to immerse itself into the All-Spirit world ether and, in turn, to experience spiritual exaltation. In this moment, the upper serpent has reached its “uppermost spiritual point,” thereby ending the spagyric expansion phase.

At the beginning of the following Sal densification phase (*Fig. 13: the autumnal phase*), the alchemically exalted spirit is once again bound to the fine matter of the soul. The soul crystallizes thereby to the form of the essence of the exalted spirit; the potentized etheric body (seed). Fig. 13 indicates this process by showing that the upper serpent turns itself downward again, thereby becoming inspirited.

During further progress of the Sal densification phase, the solar-inspired etheric body (seed) is incorporated into the lunar coarse matter (Mother Earth) – *Fig. 13, the winter phase*. This signifies that the upper solar serpent assimilates the lower lunar serpent.

At the beginning of the mercurial expansion phase of the following cycle (*Fig. 13, the spring phase*), the upper solar serpent (spirit-soul) completely permeates the lower lunar serpent (bodily material), with the result that the lower serpent hardens out once again in accordance with the exalted paradigmatic essence of the upper serpent. This signifies the resurrection of the body – in exalted form.



Alexander von Bernus conceived the Spagyric of the SOLUNATES with Paracelsic production rules as a background. The SOLUNATES are still manufactured in the SOLUNA Laboratories strictly according to these regulations set forth by Bernus. These regulations have now been completely integrated into the German Homeopathic Pharmacopoeia (HAB): *see Fig. 14.*

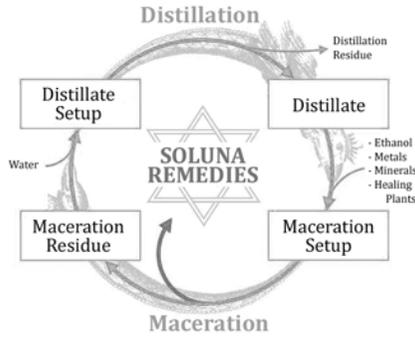


Fig. 14: The Spagyric Production Process of the SOLUNATES

Each batch cycle begins with the distillation phase, as symbolized by the upper, winged serpent (*Fig. 13*).

Water is poured over the maceration residue (still saturated with the SOLUNATES) of the previous cycle. The composition made up for distillation is then subjected to distillation (*Fig. 15*). The distillate then passes to the following maceration phase, and the distillation residue is discarded.



Fig. 15: Distillation in the SOLUNA Laboratories

During the process of distillation, the maceration residue, saturated with the SOLUNATE, is mercurially heated to an extreme degree, which loosens the material SOLUNATE structures. This process dissolves the etheric body of the SOLUNATE – also carried by volatile etheric oils and fragrance substances – into the water, and carries it “upward.” During the course of distillation, the winged serpent emanates from the lower, wingless serpent.

The extreme mercurial heating involved here likewise loosens the etheric body: a process which exposes the spiritual Sulfur of the SOLUNATES and enables its spiritual exaltation (also known as “alchemical potentization”). At this point in time, the upper serpent has achieved its spiritual apex, thereby concluding the spagyric expansion phase of the Spagyric of the SOLUNATES (*Fig. 14*).

During the spagyric densification phase, the water vapor releases mercurial heat and condenses on a Sal basis. As expressed by the antique illustration, the upper winged serpent turns downward. In this process, the exalted SOLUNATE spirit forms the SOLUNATE soul material carried by the water. The distillate is accordingly the carrier of the exalted SOLUNATE etheric body, which serves as a “seed” in the following cycle: “*Solvite corpora et coagulate spiritum*” – “Dissolve the body and allow the spirit to coagulate.”

To achieve the most intensive spirit exaltation of the SOLUNATES, distillation is performed without the use of cooling by water – which otherwise would accelerate the process. With this procedure, the distillate drips slowly into the receiving flask, with approximately the same rhythm as the human heartbeat. This arrangement produces approximately 150 ml of “coagulated spirit” per hour.



The distillation phase is followed by a maceration phase, symbolized by the lower serpent (*Figs. 13 and 14*).

The etheric formative power contained in the distillate (seed) is enriched with the formative powers of metallic, mineral, and homeopathic dilutions, in accordance with the formulation. By the addition of ethanol, an aqueous-ethanol extraction

medium forms, into which the dried medicinal plants (Mother Earth) from the SOLUNA gardens are weighed in as stipulated by the formulation (*Fig. 16*). Again, *Fig. 13* depicts this procedure, in which the upper solar serpent (etheric body) devours the lower lunar serpent (bodily material), thereby ending the spagyric densification phase.



Fig. 16: Material prepared for the maceration phase of SOLUNATE production

The beginning of maceration coincides with the initiation of the spagyric expansion phase of the SOLUNA production. Maceration is a process in which matter of the physical body – in this case, material from medicinal plants, minerals, and metals – is extracted or otherwise removed by a liquid: here, a water-ethanol mixture as extraction medium.

The aqueous-ethanol extraction medium exhibits mercurial properties, which in turn enables it to loosen and to render other substances volatile. The mercurial properties of the medium are intensified by performing maceration at 37°C.

The material substance of the medicinal plants are loosened in the extraction medium. The etheric body of the SOLUNATE (Sulfur and form information), is born from the distillate. The etheric body enables the coarse body matter to separate from the medicinal plants, and arrange it in the liquid extraction medium, which is then crystalized in the SOLUNATE mother tincture. For Bernus, the maceration process thereby brings about the separation of that which can be assimilated, from that which cannot. *Fig. 13* indicates this process by showing that the upper winged serpent ingests the lower serpent and completely permeates it, until finally the lower

serpent once again re-appears in the form of the upper, winged serpent (re-birth of the body).

This maceration comes about as a result of the *Magia naturalis* (Natural Magic). For this reason, it is performed in a spatial and temporal atmosphere that is adapted to Nature: the so-called “cupola.”



Fig. 17: The maceration of Soluna remedies takes place in the “cupola”

This light-flooded cupola is located in a free-standing annex within the SOLUNA Laboratories. Alexander von Bernus selected the exact location of the Maceration Room on the basis of geomantic aspects.

The objective of work during the course of the spagyric maceration or “growth phase” is to create remedies in harmony with the nature of mankind. As a result, maceration in the cupola takes place at body temperature (37°C). In addition, the maceration compositions are stirred by hand with a glass rod during the morning and the evening hours, in harmony with the rhythm of Sol and Luna: SOLUNA.

In the cupola, the tinctures in their glass vessels experience the spagyric rhythm of day (expansion) and night (densification). During the course of maceration – which lasts for seven days, in accordance with the seven planetary days – the “growth” of the SOLUNATES is accompanied by all seven planetary rhythmic qualities. This arrangement fulfills the requirement voiced by Professor Manfred Junius that Spagyric be in harmony with the heavenly bodies.

After completion of the maceration phase, the liquid of the maceration composition is tinged or “colored”, which encompasses the spirit-soul (the distillate) and the

physical body (the macerate). Each SOLUNATE accordingly contains its specific signature with respect to its color, odor, taste, and – above all – its therapeutic effects (Fig. 18).



Fig. 18: The Soluna Test Kit

In the same manner in which a small part of the coarse matter (i.e., the essential oils and fragrance substances) is dissolved within the course of distillation, a small part of the fine matter is likewise dissolved during the process of maceration. In this way, the spiritual essence of a SOLUNATE is corrected, in the course of maceration, before it progresses in the distillation process one further step upward on the spagyric ladder of life.

The liquid of the maceration composition – i.e., the finished SOLUNATE – is filtered off, or “harvested,” and then filled into containers for use with patients (Figs. 18 and 19).



*Fig. 19: The SOLUNATES –
filled in 50 ml bottles*

The creation of the SOLUNATES takes place as required by alchemy:

As alchemists were fond of repeating, “Art should imitate Nature in all its workings.” Nature is the model of the alchemist’s work. Nature comes to the aid of the creating artist – the alchemist – who has recognized the way it operates. Nature completes in playful manner what the alchemist has begun under great travail. (Manfred Junius)

Alexander von Bernus on the Spagyric of the SOLUNATES:

Is it really possible to make a short and simple statement about the concept of Spagyric? The answer, indeed, is short and simple itself: No. Spagyric, after all is not a sharply defined chemical-therapeutic process. To be sure, the derivation of the axiom first introduced to the alchemical vocabulary by Paracelsus is based on the fundamental axiom of alchemical practice: solve et coagula (Dissolve and recombine). Spagyric is accordingly the art of separating – but not in the sense of modern analysis. Rather, it consists in segregation of the fine-matter essence from terrestrial and coarse-matter substances (distillation), and of essence which can be assimilated from that which cannot (maceration). This represents a manner of thinking and working that is completely different from that which prevails today – but not intrinsically less systematic, exact, or scientific. Merely an approach that comes from a completely different side.

By virtue of the ongoing life rhythm of distillation (upper serpent) and of maceration (lower serpent), the nature found in the SOLUNATES develops in stages to its complete essence, which encompasses body, soul, and spirit ✧ . *“As the Spagyric of the universe, so the Spagyric of mankind, and so the Spagyric of the SOLUNATES.”*

VII.

THE RELATIONSHIP OF THE SOLUNA PRODUCTION PROCESS TO OTHER SPAGYRIC TECHNIQUES

In addition to the Spagyric according to Bernus, the German Homeopathic Pharmacopoeia (HAB) contains further manufacturing methods designated as Spagyric. The objective of these techniques is to separate the three principles of action of a medicinal plant – Mercury, Sulfur, and Sal – from each other in separate carrier substances (separation), and to subsequently re-unite them to provide a medication (recombination).

Professor Manfred Junius describes similar classical procedures by which all three principles of action of a medicinal plant are incorporated into a form of medication:

- 1 Separation of the “volatile Sulfur”: Water is added to the medicinal plant to be processed, and distillation is carried out. Subsequently, the volatile coarse matter deposited out in the distillate – i.e., the essential oils and fragrances – are pipetted off as carriers of the “volatile Sulfur.”
- 2 Separation of “fixed Sulfur”: The moist residue remaining in the distillation flask is pressed out. The liquid phase obtained in this step is mixed with the hydrolate of the distillate. This mixture is heated progressively until it evaporates. The salts deposited out are washed several times with water, with use of a funnel and filter paper. The salts dissolved in the water are vehicles of the “fixed Sulfur.” The residue remaining in the filter paper is discarded as the so-called *Caput mortuum* (death’s head).
- 3 Fermentation of the distillation residue: Water, yeast, and (if required)

sugar are added to the remaining solid distillation residue, which is fermented. During this process, micro-organisms metabolize the carbohydrates contained in the fermentation mixture to alcohol and carbon dioxide. During fermentation – as with distillation – the material substance is loosened, and the etheric body is released from the coarse-material substance. The liquid fermentation mass is the vehicle of the etheric body of a medicinal plant. It does not, however, represent a suitable medicinal carrier, since it is contaminated by micro-organisms and their products of metabolism. It is therefore necessary to release from the fermentation mass the ur-substances borne by this mass, by means of further alchemical operations, and to combine these substances with other coarse-matter carriers (Steps 4 and 5 following).

- 4 Separation of the “Mercury”: The ethanol produced in the process of fermentation is separated by distillation from the liquid fermentation mass. The ethanol is the vehicle of “the Mercury.”
- 5 Separation of the “Sal”: The remaining fermentation residue is concentrated by evaporation, and is reduced to ash by continuous temperature increase. The ash is then washed out with water several times. The salts remaining in the water are carriers of the “Sal,” and the residue remaining in the filter paper is discarded as *Caput mortuum*.
- 6 Combining the three ur-substances: The three ur-substances, which are each in different carrier substances, are thus available on different vehicles and are combined in a specific mixture ratio to produce a single mother tincture. This procedure is known as the “Chemical Wedding.” In many cases, the single mother tinctures are further potentiated homeopathically and then mixed to produce complex medications.

Additional techniques designated as “Spagyric” in the German Homeopathic Pharmacopoeia (HAB) follow to some degree the procedures set down by Professor Manfred Junius.

Why does Bernus reject the fermentation method?

As with the combined maceration-distillation process used for the SOLUNATES, the fermentation method separates the fine-matter from coarse-matter substances. As a result of fermentation, however, signature-significant physical-body constituents that should consequently be preserved – i.e., “ingredients of integration with great therapeutic effects,” as Bernus expressed it – are lost.

Bernus further explains why he rejects the fermentation method:

*It is neither advantageous nor advisable, to consistently subject medicinal herbs, of whatever kind, to the spagyric process – in this context, a fermentation process. This is because a great number of them lose to a lesser or greater degree their most effective constituents precisely through the fermentation processes... Only the most toxic medicinal herbs in fact require spagyric treatment (i.e., fermentation) in this sense: e.g., *Conium maculatum* (hemlock), *Nux vomica* (strychnine), *Semen strychnii*, etc. None of the non-toxic medicinal plants, on the other hand, may under any circumstances be robbed of their bitter principles by unnecessary fermentation. These herbs include *Chelidonium* (celandine), *Lignum quassiae* (*Quassia* wood), *Taraxacum* (dandelion), and *Cichorium intybus* (chicory). Observance of this is especially critical in treating diseases of the liver and gall bladder, since it is particularly these bitter principles that are primarily effective here: in accordance with the law of “*Similia Similibus Curantur*,” “*Like cures like*.” Similar principles apply for many other bitter principles and alkaloids which – when carefully allowed to remain in their natural organic relationships – act as integrating constituents of the entire plant, and which are of great therapeutic significance. Their elimination by fermentation must be avoided by all means.*

In which form do the SOLUNATES contain the Mercury principle?

Alchemy understands the “quickening” life energy of Mercury as an anonymous, objective, and – therefore – interchangeable power. As a result, Mercury can be obtained and used in many and various ways – like power from the electrical socket. For this reason, it can be added in the form of ethanol, as in the creation of the SOLUNATES.

Professor Manfred Junius on the anonymity of the mercurial ethanol:

It is essential for us to realize that the Mercury principle is always anonymous: that is, it does not appear bound to the individual plant species. Ethyl alcohol is the Mercury vehicle throughout the entire vegetable kingdom, whereas Sulfur and Sal are exclusively associated

with the respective species. In the animal kingdom, we can therefore at any time replace the Mercury principle “from without”: e.g., we can also buy it in a pharmacy. And in all spa-gyric preparations made from plants, we can without reservation use pure ethyl alcohol as the Mercury principle, since it is not specific to the plant species.

In addition to ethanol, water is also added during SOLUNATE production, since water as well – with its “loosening” and “volatilizing” functions – is a vehicle of Mercury.

The Mercury principle of the SOLUNATE composition is likewise contained in the SOLUNATE distillate:

As with fermentation, the combined maceration-distillation process causes the material substance to loosen, and enables separation of the etheric body of a SOLUNATE from its coarse matter. The distillate is the aseptic vehicle of the etheric body of a SOLUNATE, and forms with ethanol a suitable medicinal vehicle. In this way, the Mercury principle of the SOLUNATE composition enters the SOLUNATE, born by the distillate.

Ethanol, as symbol of the Mercury principle, thus represents only one possible vehicle for Mercury. Recovery of the Mercury is accordingly not limited to the combined fermentation-distillation method.

Carl Friedrich Zimpel (1800 – 1878) on the distillate as vehicle of Sal, Sulfur, and Mercury:

By this same method, rectification should namely be continued on the water withdrawn from the subject – which also contains the three basic principles of Sal, Sulfur, and Mercury within it – and should be carried out until the same attains an exceptionally mellow odor and taste: which is incomparable to anything else in the world. This takes place by distilling and digesting the material required for this purpose, and by continuing this process until the same water is considered to be pure enough. One then allows the water to rise and fall in a vessel until the required condition of odor and taste is achieved. The moisture first appearing in this technique has been called “air” by the true philosophers. Then follows the pure water, then a liquor, different from the two previous, which represents the Fire, whereas the feces remaining on the bottom symbolize the Earth. It is therefore logical to understand that the more and longer one distills, the more fiery the product becomes.

Why does Bernus reject ashing?

As with Mercury, the Sal of a SOLUNATE composition can be born by the distillate. Ash, as symbol for Sal, is, to be sure, only one possible vehicle for Sal. It is essential to note that obtaining the Sal is therefore not absolutely dependent on the combined fermentation-ashing method.



What are further distinctive points of difference?

By combining the three previously separated ur-substances to form a single mother tincture, and mixing the various single mother tinctures to form complex remedies, humans determine the fine- and coarse-matter mixed composition of a medicinal remedy.

The SOLUNATES, however, are different. In their creation, Nature itself determines the fine- and coarse-matter mixed composition. The procedure here is as set forth by alchemistic rules: “The old masters recommend taking your lead from Nature, and allowing it to do its work itself – just as the farmer does.”

(Manfred Junius)

In the other manufacturing approaches classified as “Spagyric” in the German Homeopathic Pharmacopoeia (HAB), only one medicinal plant is used at a time and are manufactured to the form of medicinal remedies. Again, where the SOLUNATES are different: by virtue of the Spagyric of SOLUNATES, these remedies are produced in the form of “new creations of Nature,” from therapeutically unidirectional metals, minerals, and medicinal plants. In other words: Just as Nature brings forth the medicinal plants, the *Magia naturalis* creates the SOLUNATES on the basis of principles of action at a higher level than the constituents of the medicinal formulations. The goal of alchemy is in fact achieved here: the initiation and further development of new creations of Nature.

The principle used in the processes of manufacturing for the other HAB spagyric

medications is linear: i.e., more or less only single-cycle, in contrast to the circulatory processes involved in the creation of the SOLUNATES. For the SOLUNATES, the application of alchemistic methods serves to transfer the healing powers of medicinal plants to medicinal vehicles. The production of medicinal remedies is therefore at the focus of all efforts. In this “iatrochemical” sense, the term “Spagyric” is understood as the employment of alchemistic methods for the production of medicinal remedies.

The pharmacist Müller on iatrochemical Spagyric:

The word “Spagyric” is derived from the two Greek words “spáein” (to separate or loosen) and “ágeirein” (to join or combine). A spagyricist was, accordingly, a person who disassociated a starting material, removed harmful or undesirable substances, and then re-united the remaining substances to form a new unity. Basically, it was the same procedure followed today by a chemist with analysis and synthesis.

The procedure, however, is different for the SOLUNATES. Paracelsus and Bernus consider the terms “alchemy” and “Spagyric” to be synonyms, since it is only through a spagyric cycle that the alchemistic goal can be achieved: the exaltation of matter through its spiritualization. Alexander von Bernus accordingly united alchemistic methods to form a cycle inspired by Nature, through which the SOLUNATES are processed to their perfection : “As the universe, so mankind, and so the SOLUNATE.”

The alchemist Alexander von Bernus on the cosmic Spagyric of the SOLUNATES:

Timeless, ancient alchemy leads step by step upwards in understanding, through cosmic depths, up to the origin of things and to the Tree of Life.

VIII..

THE SIGNIFICANCE OF THE SOLUNATES FOR THERAPEUTIC PRACTICE

*The medicinal system of the SOLUNA Laboratories represents
a complete and inherently closed system.
~Alexander von Bernus~*



What essential characteristics of the SOLUNATES should be emphasized from a therapeutic standpoint?

- The therapeutic action of the SOLUNATES is based on fine- and coarse-matter *Materia medica*.
- The SOLUNATES are complex remedies composed of metals, minerals, and medicinal plants that harmoniously act and complement each other. The areas of application of the individual SOLUNATES are therefore extensive and comprehensively systematic throughout.
- The SOLUNA system of medication consists of fewer than 30 SOLUNATES. As a result, this easily manageable number of remedies can be holistically employed for organ- and indication-oriented therapy.

Alexander von Bernus on the system of medication that he developed

This system is, in its way, organized according to the simplest and most logically organized scheme – but is, at the same time, characterized by absolute completeness. After years of work, we believe that we have reached the goal that we have set for ourselves: to offer the most effective, the most comprehensive, and yet the most easily handled system of medication. It enables all symptoms of disease to be successfully countered, insofar as they have not yet passed the last bounds of curability.

How do the SOLUNATES differ from homeopathic mother tinctures and high potencies?

Homeopathic mother tinctures act primarily via coarse-matter substances. As a rule, they are prepared by maceration of medicinal plants in an ethanol extraction medium. Unlike the SOLUNATES, their maceration process is not associated with distillation. Alexander von Bernus, however, describes the advantages of the double-extraction method of the SOLUNATES as follows:

Naturally, the perceptive, non-allopathic physician will not make the mistake from his own standpoint of trying to narrowly cure each and every illness with only one single method. He would make the same mistake as the orthodox nature-fanatics who fundamentally reject any kind of medicinal remedy.... The Spagyric physician, to be sure, will consider as insufficient the conventional vegetable tinctures (i.e., alcoholic extracts from medicinal herbs), as found in allopathy, and likewise in the official mother tinctures of homeopathy (with their perhaps longer and more careful extraction). His assessment will be skeptical, since these tinctures lack both the later extracted salts and, most importantly, the essential oils of the processed plants. These salts, however, as well as the essential oils, are essential for the comprehensive effects of the medicinal herb: in many cases, they are crucial for effective therapeutic action.

The etheric fine-matter of homeopathic mother tinctures and homeopathic triturations can be attenuated or homeopathically potentized by rhythmic shaking in successive attenuation steps. During incremental homeopathic potentization, the remedies are successively attenuated and “freed” from coarse matter. Beginning at potency level D24, no coarse matter is left in the preparation. High homeopathic potencies therefore function by the principle of the dynamized etheric body.

Again, the approach for the SOLUNATES is different. By virtue of the combined maceration-distillation cycles involved in SOLUNATE production, the SOLUNATES contain both fine- as well as coarse-matter *Materia medica* in alchemically potentized form. The SOLUNATES accordingly combine the benefits of homeopathic mother tinctures with those of high homeopathic attenuations.

In classic homeopathy, Bernus points out the difficulty of finding among the many potencies and the great selection of individual homeopathic remedies the actually sensible and, therefore, most effective medication:

It is indeed so confusing and difficult: finding in a reasonable period of time the remedy indicated for a particular case. And, in addition, what so often complicates the handling in almost all other known systems of medication: the numerous adjuvant and subordinate remedies, and the many names of these preparations, with which is it only in the most seldom of cases possible to establish sensible clinical correlation.



How do the SOLUNATES differ from phytotherapeutic agents?

Phytotherapeutic agents are based on the coarse-matter approach of orthodox medicine. Their Materia medica are the coarse-matter substances of medicinal-plant extracts, or of their products of elimination. Phytotherapy takes no account of the etheric Materia medica. Dosing takes place on the basis of the maxim, “More helps more.” Doubling the amount of active ingredients, however, does not produce double the desired therapeutic effect. As a result, phytotherapeutic agents must as a rule be administered in very high doses, which appreciably increases the risk of adverse drug reactions.

In contrast to phytotherapeutic mono-preparations, the Materia medica of the SOLUNATE complex remedies demonstrates both fine- as well as coarse-matter attributes. The coarse-matter Materia medica consists of a great variety of active individual constituents. Therapy with SOLUNATES achieves the same objective, owing to its more comprehensive, holistic effects: without high dosage of active individual constituents.

Owing to the combination of fine- and coarse-matter Materia medica, the special concept of the formulations, and the particular mode of manufacture of the SOLUNATES, adverse reactions are practically unknown.



What is the difference between the spagyric therapeutic approach and that of orthodox medicine?

The approach of orthodox medicine is, as a rule, purely coarse-material in nature and is therefore restricted to the bodily level. It does not take the etheric body into

account. This segregation of the subject (the etheric body) from the object (the physical body) has led to the practice that clinicians in their everyday work often refer to their patients as a “patient population,” and treat them accordingly. Psychosomatic matters are given insufficient attention. Medications administered by orthodox medicine reach the etheric body – i.e., which enables causative measures for healing – not directly, but only via the physical body. Orthodox medicine therefore tends to treat only bodily symptoms, and not the fine-matter causes of disease.

The Alchemia medica is conscious of the holistic inter-relationships of body, soul and spirit that form the human entity. This standpoint allows insights into the true causes of illness. The therapeutic approach of the Alchemia medica always begins with the etheric body. It accordingly considers such influences as the following to represent highly developed forms of medication: the good words that we speak to each other, harmonic music, and human love. The modern age has seriously disregarded precisely these forms of medicine. The approach of medication by the Alchemia medica is likewise holistic: the SOLUNATES contain both coarse-matter as well as fine-matter active constituents.

More and more patients are becoming conscious of the one-sided treatment of their bodies by orthodox medicine. Increasingly, they are realizing the desire for therapy of their physical body (object) and their etheric body (subject) that is in accordance with their true natures. In comments about orthodox therapy and Spagyric, Bernus speaks here about the “away-from-orthodox-medicine movement”:

After all, we are talking about threshold areas here, and the maxim spoken by Hermes Trismegistus speaks the ultimate truth: “As above, so below.” For this reason, science that stubbornly restricts itself to one-sided research of the “below” – even though its work involves application of the utmost in exact and precise equipment – will by necessity arrive at mere fragmentary results, at patchwork only.... The ability to heal serious internal diseases, to provide remedies that do not burden the organism with toxins and damage it for long periods of time, and to summon powers of healing themselves in such a way that the organism can, so to speak, reorganize itself (insofar as karma – called “Ens Dei” by Paracelsus – does not forbid): this is the unconditional and absolutely true art of healing that is possible only through spiritualized insights into nature that can evaluate cosmic-physical interrelationships. This outlook has nothing to do with mysticism. It is not vague and blurry. On the contrary: it is based on the ultimate, the finally valid in reality.

As a result, the Alchemia medica reveals itself as a complement to orthodox medicine. In effective forms of therapy, the benefits of the Alchemia medica should therefore be combined with the benefits of orthodox medicine.

Professor Manfred Junius on Spagyric and its remedies:

Today, the challenge facing us is to assess the stock of possibilities available to us in Spagyric, with respect to its mode of therapeutic action, and to release it from burdens of false expectations. Not everything is genuine among the thousands of publications on alchemy. It is often the case that incorrect assumptions serve as the basis for genuine processes. In many cases, however, false assumptions are also on the side of orthodox science. What is needed today is to examine alchemistic remedies and what we have inherited in conjunction therewith, to initiate ongoing research with new approaches of thought, to respect the authentic in what we have inherited, and to dispose of what is false. In this sense as well, spagyric work should ideally represent the art of culling the false from the true.

Which are the fields of therapeutic application in which administration of SOLUNATES is most advisable?

From the aspect of the spagyric background of the SOLUNATES, their therapeutic application is most advisable for the following:

- Prophylaxis
- Acceleration of self-healing processes
- Treatment of chronic and psychosomatic illnesses
- Therapy concomitant to orthodox treatment.

In line with alchemistic tradition, Bernus makes no effort to convince anyone through his writings. For those who do not achieve inner, esoteric insights – *le vrai n'est pas toujours vraisemblable* – Bernus recommends the outer, exoteric empirical approach. After all, it is not the alchemistic master who praises his own work, but the work itself that praises the alchemistic master.

Without doubt, there are yet many physicians and biologists, who are caught up in materialistic attitudes, and who reject the standpoint that we represent. Let them continue as they wish. Time will pass them by, just as it passed over the opponents of Paracelsus. There is, to be sure one very simple and convincing means of clearing up misconceptions on the part of even the most uncertain: experimentation through the trial of medical remedies.

~ Alexander von Bernus



A BRIEF HISTORY OF SOLUNA



SOLUNA Laboratories were founded in 1921 by Alexander von Bernus. After his death in 1965, his work was carried on by his widow, Isa von Bernus. Beginning in 1981, the SOLUNATE circulations were kindly continued by the German company Wala. In 1988, they were moved back to the Bernus laboratories by Marino Lazzeroni.

Lazzeroni cultivated the alchemistic tradition of the SOLUNATES and realized the Soluna Medicinal Gardens.

The SOLUNATES represent a dynamic continuation of the spagyric art of alchemistic manufacture of medicinal remedies. For this reason, SOLUNA Laboratories feels a deep commitment to cultivate this vital tradition – for the welfare of mankind.

Other Recommended Literature

Spagyrics: The Alchemical Preparation of Medicinal Essences, Tinctures, and Elixirs
Manfred M. Junius (2007)

Alchemical Medicine for the 21st Century: Spagyrics for Detox, Healing, & Longevity Clare
Goodrick-Clarke (2010)



*The alchemical masters of occidental medicine
lived in harmony with nature.*

Accordingly, it was revealed to them what natural substances have beneficial effects on the body, mind and spirit of human beings, as well as the best times to acquire these substances and optimal processing methods. Their medicines and treatment methods took into account the interconnectedness of soul and body and so were in correspondence with human nature. The *Soluna Basic Philosophy Guide* examines the art of Spagyric, as it relates to the healing capacity of the Soluna Spagyric Remedies.

