

# Spagyric Healing Methods

from Dagmar Lanninger-Bolling

The preparation of spagyric remedies is an ancient art. Concurrently, it is a timeless art because the basic principles, which align themselves to the phenomenology and natural laws of space and time, never lose their validity. In the future, the importance of spagyric remedies will increase even further because their potency and effectiveness as a holistic medicine will not only be intuitively realised, but will be also be proven in the same way that the interconnectedness of all life forms on the earth and in the cosmos is now being understood and proven.

The spagyric art of producing a high quality medication is a method in which the transmutation patterns of plants, mineral and metallic substances that normally take place in nature as part of a larger evolutionary cycle, instead take place within a small laboratory setting, where they are quickened through the process of catalysis. The word spagyric comes from the Greek words spao, which means separate, and gyrein, which means unify. A fundamental law of nature is that of polarity. This can be seen, for example, in the process of breathing: during inhalation, a part separates from the whole, and during exhalation the part again returns to the whole. There is an ever-changing process of "dying and becoming", which, however, contains the dynamics of perfection.

The separation and unification processes used in the production of spagyric remedies should be seen as an attempt to increase the life energy found within a plant or mineral. This process of cohobation (elevation) is achieved through repeated distillations in which the distillate is repeatedly reunified with the residue, and the distillation is carried out anew.

Through continual changes in the aggregate conditions of the distillate and through the reunification with the residue in the distillation container, the distillate attains a high level of purity and, at the same time, its effectiveness is dynamised. Certain plants, minerals and metals each have their own specific distillation rhythm, and these are strictly observed. Depending upon the composition and/or structure of the particular mineral or plant needing to be "unlocked", either rhythmic distillations, also called rotations, or circulations, in which the distillations are carried out continually and repeatedly at constant temperature up

to 33 times, are used.

The processes of solve and coagula that transpire during laboratory distillation not



only refer to the separation and reunification of the distillate and the residue, but primarily refer to the separation of the plant, metal or mineral into the three active principles Mercury, Sulphur and Salt.

**Mercury** is the transpersonal spirit/mind principle. In a remedy, it is the carrier of information.

**Sulphur** is the soul principle. In a remedy, it represents the "personal" inner qualities and active ingredients within the substance. For example, in plants, these are the essential oils and aromas.

**Salt** is the physical principle. In a remedy, it includes the active ingredients that can be analysed, measured, weighed and even synthesized.

It should be clear that sulphur and mercury principles aren't found in synthetically produced remedies. In these types of remedies, only the physical level can be reproduced.

In homeopathy, the mercury principle is attained through the process of potentiation. In this case, it is the information within the substance that has been dynamised. Spagyric production methods are holistic in every sense of the word. Because of this, their application has nothing to do with suppression, substitution or with the physiological emulation of disturbed life processes, as is the case for synthesized or standardized remedies. In spagyric remedies, information for both the repair and the reorganisation of disturbed regulatory systems are given simultaneously. The most important thing, however, is that the remedy supplies the patient with the life energy that he is lacking so that he can dynamically apply this core information and use regenerating building blocks toward an appropriate repair and re-synthesis.

In addition to this holistic therapy principle in spagyric medicine, the composition of the finished remedies, which are always mixtures, are composed of ingredients that are related to each other through function and/or affinity to a particular organ.

For example, there is a holistic remedy specific to the liver and a composition that stimulates the eliminating function specific to the kidneys. These remedies are holistic in the sense that they act on all three levels of the human being and address his relationship to the surrounding cosmos.

In order to produce such a high quality remedy, one naturally also needs high quality starting materials.

As I began to deepen my understanding of spagyric medicine many years ago, in order to use spagyric remedies on my patients, fate led me to the laboratory of Alexander von Bernus where, to my amazement, I observed that the rotation, cohobation and rhythmic production of the spagyric remedies were made in strict observance to ancient traditions.

When I myself was able to stir a "maturing" remedy at sunset in a specific direction to the corresponding rhythm of the sun, and in the evening stir the same remedy in the opposite direction and in a rhythm analogous to the moon, I understood why von Bernus called these remedies Solunates.

Following this experience, I eagerly travelled the long distance to northern Italy where, in a isolated mountain valley, wild plants are harvested from their natural surroundings. Other medicinal plants materials are cultivate and harvested here adherence to strict ecological standards and bio-rhythms. All of the plants are dried on silk screens, and it is here, with these plants, that the beginning steps in spagyric production process take place.

After observing the care and purity in which these spagyric remedies are prepared within our "toxic" world, I began to appreciate the value and potential they have for our dis-eased world and its inhabitants. Most diseases are the result of a loss of one's own inner biorhythm. People have forgotten that they are a microcosm within a macrocosm and that they are also affected by the natural cosmic and planetary rhythm. Indeed, we can only be healthy and whole when we are coherently attune to these rhythms. Nowadays, however,



rationally orientated human beings have created a high-tech-sceptre with which they have replaced the previous order with their ideas and imagination.

Our immune systems as well as our metabolic processes are dependent upon rhythmic regulation. Every living system is in a rhythmic, vibrating state of balance. Health is a dynamic balance between chaos and order. Disease occurs there where the active rhythm between the poles has been lost. For this reason, a challenge for our day and age is to fundamentally turn away from the dead end street we are on, and to once again search for the true middle way.

The sun and moon, the two representatives of the polar rhythm of our being, complement one another in a harmonious way - there can be no yin without yang, and no yang without yin.

It is a gift to have remedies that contain within them the secret of the balance of energies and the structures that they form. This is why I like to work with spagyric remedies such as the Solunates.

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