2nd Edition

Basic Information on the Working Principles of

Anthroposophic Pharmacy

by the International Association of Anthroposophic Pharmacists I.A.A.P.

Table of Contents

Outline of the Working Principles of Anthroposophic Pharmacy (Summary at the side) 3

Annex 1
Comparison between Homoeopathic and Anthroposophic Pharmacological Principles 8

Annex 2
Examples of Pharmaceutical Transformation Processes Used in Anthroposophic Pharmacy 10

Bibliography 12

Literature for Further Study 13

Outline of the Working Principles of Anthroposophic Pharmacy

Anthroposophic pharmacy is derived from two sources: "material" science on the one hand and "spiritual science on the other. Neither one may be taken in isolation.

Pharmacy extended by the principles of anthroposophy, began to be developed around 1920 by Rudolf Steiner (founder of anthroposophy, 1861 - 1925) and Oskar Schmiedel (Austrian chemist, 1876 - 1943), in collaboration with a number of physicians. Their aim was to reinterpret and complement the results of "material" pharmaceutical and medical research with insights gained from "spiritual" research of the human being.

Anthroposophy recognises a relationship between human beings and nature through their common evolution. This relationship is the basis for anthroposophic pharmacy

The basis of the anthroposophic approach to pharmacy consists in the "holistic" knowledge of mankind and nature, which recognizes the notion that human beings and all kingdoms of nature are related through a common evolution. This perception leads to a comprehensive view of the substances in nature, health, sickness and to a specific approach to pharmacy.

Man and nature have a common history; gradually man has emancipated himself from nature. In illness man finds himself becoming similar to the processes in nature. In order to regain control over his humanity, transformed natural substances can be given.

Anthroposophic pharmacy uses substances from the mineral, plant and animal kingdoms. Why can substances from natural origin be effective in treatment? If processes that happen in nature occur within the human being, this leads to illness. Illness can be understood as falling back in evolution. The goal of anthroposophic pharmacy is therefore to transform natural raw materials in such a way that the human being is able to work with the relevant processes existing outside in nature. In this interaction man must overcome the the natural processes in order to restore his humanity

Anthroposophic knowledge of man and nature, a brief outline

Basic aspects of the relationship between the 4 levels of the human being and nature:

Physical organization relates to the mineral world,

Life (etheric) organization relates to the plant world,

Feeling (astral) organization relates to the animal world,

The "I" (Ego) is solely human

Man, animals and plants have a physical body in common with the lifeless mineral world. This is directly perceptible to the senses.

The step from the inorganic of the mineral to the organization of all living organisms is the result of the effectiveness of the *life organization* (etheric body), which enables body formation through metabolism, growth, regeneration and reproduction.

Man and animals have in common the *feeling organization* (astral body) as a carrier of drives, instincts and one's innermost feelings, which also makes independent movement possible.

Man's self-awareness and self-control, the ability to think and understand oneself as an individual who faces the world with perception and acts responsibly, is founded in his *spiritual self,* the "I" (or Ego). This is the real human dimension from which man creates culture and, learning, lives his life.

Life and feeling organization as well as the "I" are not directly perceptible with senses, but can be recognized from their effects.

The interaction of the four essential elements of man is different in the three morphologically and functionally differentiated systems. Each system is in connection with one of the three activities of the soul: thinking, feeling and willing. There is a polarity and a centre which balances these dynamically. The polarity arises between the two opposed systems, the nerve-sense system and the metabolic-limb system. These are constantly brought into equilibrium by the mediating system, the rhythmic system, in which respiration and circulation predominate.

The *nerve-sense system* is predominantly concentrated in the head and functionally serves conscious perception and thought. Breakdown (catabolic) processes and a lack of regenerative force dominate here.

In the *metabolic-limb system,* on the other hand, the constructive and regenerative forces (anabolic) are prevalent and form the basis for the will ability which unfolds unconsciously.

Between these two, in the *rhythmic system,* mediation between anabolic and catabolic takes place through respiration and circulation - as a functional basis for feeling, which takes place semi-consciously.

The 4 human organization levels interact through 3 specific dynamics that are the basis for the expression of the soul:

nerve-sense system
thought and consciousness,

metabolic-limb system
regeneration and willing,

rhythmic system
feeling

In health all systems interact in appropriate time and place. Disease results from interference of processes in space and time.

Health is the ability of the human body to maintain the equilibrium in all the organs and systems of organs. In cases of illness irregularities occur in the interaction of the four essential elements in the three functional systems. As a result, processes may fall out of the overall relationship and take place in the wrong place or at the wrong time or not to the correct degree.

Balance can be regained by means of medication with substances sourced from nature and transformed in the right manner

Balance can be regained by means of medication with substances sourced from nature and transformed in the suitable manner.

Mineral substances act primarily on the "I"

Plant substances on the feeling organization

Animal substances on the life organization.

Substances obtained from the mineral world principally act on the "I" in its ability to control the physical body.
Substances from plant origin primarily act on the feeling (astral) organization and regulate its relationship towards the life (etheric) organization.
Substances from animal origin directly act on the life organization and regulate its relationship towards the feeling organization.
(Substances from human origin (blood transfusion, human albumins etc.) only have a relationship to the physical organization.)

Main pharmaceutical processes used in anthroposophic pharmacy:
- Solidification/mineralising processes (examples: crystallising, drying, coagulating, sedimenting, freezing)
- Liquifying processes (examples: dissolving, melting, condensing, infusing, digesting, macerating)
- Air processes (examples: distillating, evaporating, fermenting, subliming)
- Burning/heat processes (examples: carbonizing, toasting, ashing)
- Potentization

These pharmaceutical processes are specified in the Anthroposophic Pharmaceutical Codex. A number of the pharmaceutical processes are also described in the German Homoeopathic Pharmacopoeia (HAB) and in the British Homoeopathic Pharmacopoeia (B.Hom.P)

Pharmaceutical transformations can be solid, liquid, air or heat processes with or without additional potentizing.

In anthroposophic pharmacy almost all pharmaceutical dosage forms are prepared. Different dosage forms are required to act at the 3 functional levels:

Dosage forms for external use primarily act through the nerve-sense system;
Parenteral dosage forms primarily act through the rhythmic system;
Oral and rectal dosage forms primarily act through the metabolic-limb system.

Different pharmaceutical dosage forms are required to act at the 3 functional levels:

- External use: nerve-sense system
- Parenteral use: rhythmic system
- Oral and rectal use: metabolic-limb system

Annex I
Comparison between Homoeopathic and Anthroposophic Pharmacological Principles

Similia Principle

Totality Principle

Pharmacy

Dosage Forms

Anthropologic-background

Homoeopathic Pharmacological Principles	Anthroposophic Pharmacological Principles
Consists in the similarity between intoxication and disease symptoms. Intoxication symptoms are studied through the proving of substances in healthy persons	Man and nature have a common history; gradually man has emancipated himself from nature. In illness man refinds himself becoming similar to the processes in nature. In order to regain control over his humanity, transformed natural substances can be given.
The totality of symptoms with special consideration of key-notes and unusual symptoms are the bridge to prescription.	Specific symptoms relating to the functioning of the four organization levels as well as the specific biographic background of the patient form the base for prescription.
Mainly: (I) Manufacturing of mother tinctures (commonly by macerating plants); (II) Potentization; (III) Trituration of solid raw materials.	Various pharmaceutical transformations of raw materials (see also page 7), according to the pathology to be treated. Examples are given in annex 2.
In classical Homoeopathy mainly the oral pharmaceutical dosage form	Different pharmaceutical dosage forms (external, parenteral and oral) are required to interact specifically with the 3 functional levels (see page 7)
Health/illness of the human being involves the invisible vital force “dynamis”. In health the dynamis reigns sovereignly, forming the basis for man to achieve the higher aims of his life.	The human being is organized in four levels (physical, life, feeling organizations and the “I” or “Ego”) which interact in three basic processes (nerve-sense, metabolic-limb and rhythmic processes).

Annex II
Examples of Pharmaceutical Transformation Processes Used in Anthroposophic Pharmacy

1. SPECIAL TREATMENT OF METALS

DISTILLATION

The pure metal is heated in appropriate equipment under vacuum until it is evaporated. The metal vapour condenses onto the surface of the cooler parts of the distillation retort, producing a “metal mirror”. The metal mirror is removed from the surface.

REDUCTION

An appropriate reducing agent and adjuvants are added to a solution of a metal salt. The pure metal precipitates onto the surface of the reaction vessel producing a film-like “metal mirror”. The metal mirror is removed from the surface, filtered from the solution, washed with purified water and ethanol and dried.

2. SPECIAL TREATMENT OF PLANTS

Plants obtained by a special treatment are fertilised with a potentized preparation of a suitable metal substance. The process of fertilisation goes over 3 growing seasons:

1st growing season:
The seeds or the young plants are sown or planted in soil which has been treated with a potentized preparation of a metal substance. Compost is made from the first fully developed vegetation.

2nd growing season:
The compost of the first generation is added to fresh soil which is sown with seeds of untreated plants or in which untreated plants are planted. The second generation is also grown to maturity. Compost is made from the second fully developed vegetation.

3rd growing season:
The compost of the second generation is added to fresh soil which is sown with seeds of untreated plants or in which untreated plants are planted. The third generation is also grown to maturity. At the end of the third growing season, the plants are harvested and then processed further.

3. DIGESTIONS

Tinctures made by digestion are of liquid consistency and obtained from fresh or dried vegetable matter with an additional heat treatment. The digestion is carried out by using ethanol of a suitable concentration or purified water.

If necessary, the matter to be extracted is reduced to pieces of suitable size. The quantity of extraction fluid is added according to the monograph. It is mixed thoroughly and warmed up to 37 °C in a covered container. It is allowed to stand at this temperature for the time prescribed in the monograph with stirring occasionally. After cooling down, it is allowed to stand at room temperature in a well-closed container protected from light for the time described in the monograph with shaking or stirring occasionally as necessary. Finally it is expressed and filtered, if necessary.

4. HEAT-TREATED, FERMENTED PREPARATIONS

Heat-treated and fermented preparations are aqueous tinctures from fresh or dried vegetable matter or saps from fresh vegetable matter obtained by fermentation and heat.

If necessary, the vegetable matter is reduced to appropriate size. Purified water and, where necessary, a fermenting agent are added in the quantity prescribed in the monograph.
It is also possible to ferment the expressed plant sap or the minced fresh plant.
The fermentation is controlled through repeated influence of heat (37 °C) and cold (4 °C).
Where required, expression and filtration is carried out after the time prescribed in the monograph.

Salts, specific plant ashes, metals or minerals may be added according to the monograph.

5. CARBONS (CARBONIZING)

Carbons are brittle, generally black substances prepared from dried vegetable or animal matter.
The plant or animal matter is heated at approximately 250 - 650 °C in the absence of oxygen to produce the carbonized deposit. The carbonized substance is pulverized.

6. CINIS (ASHING)

Ashes are generally fine amporphous white, grey, beige or brown powders. They are prepared from dried vegetable or animal matter.The vegetable or animal matter is incinerated under air supply stream generally at a temperature of between 500°C and 700°C.

Bibliography

Anthroposophische Arzneimittel, Aufbereitungsmonographien der Kommission C; Herausgeber: Gesellschaft Anthroposophischer Ärzte in Deutschland e.v, Roggenstr. 82, D-70794 Filderstadt.
(Anthroposophic Medicinal Products, Monographs elaborated by the German Ministerial Commission C; Edited by Society of Anthroposophic Doctors in Germany, Roggenstr. 82, D-70794 Filderstadt.

Zentrum zur Dokumentation für Naturheilverfahren e.V.: Dokumentation der besonderen Therapierichtungen und natürlichen Heilweisen in Europa, Band 1, 1. Halbband, VGM-Verlag.
(Translation: Registered association for the documentation of natural therapies: Documentation of the complementary and natural therapies in Europe, Volume 1, editor VGM Verlag)

Samuel Hahnemann, Organon der Heilkunst, 6th edition, 1982, Hippokrates Verlag Stuttgart.

Group 1: founder's literature:

Rudolf Steiner & Ita Wegman: *Grundlegendes für eine Erweiterung der Heilkunst nach geisteswissenschaftlichen Erkenntnissen*. (1925) Rudolf Steiner Verlag, Dornach 1991.
Rudolf Steiner & Ita Wegman: *Fundamentals of Therapy,* Rudolf Steiner Press London 1996.
Rudolf Steiner: *Geisteswissenschaft und Medizin,* 20 Vorträge für Ärzte (1920), Rudolf Steiner Verlag, Dornach 1985.
Steiner Rudolf: *Introducing Anthroposophical Medicine* (previously published as: Spiritual Science and Medicine). Twenty lectures to doctors. Dornach 21 March - 9 April 1920, GA 312. Anthroposophic Press, Hudson, NY, USA, 1999.

Walther Cloos : *Menschengemaesse Heilmittel*, Verlag Die Kommenden GmbH, Freiburg, 1977.

Rudolf Hauschka: *Substanzlehre,* Verlag Vittorio Klostermann, Frankfurt am Main,1950.
Rudolf Hauschka : *The Nature of Substance,* Rudolf Steiner Press, 1983

Wilhelm Pelikan: *Heilpflanzen Band 1*, Verlag am Goetheanum, Dornach 1988.
Wilhelm Pelikan: *Healing Plants vol 1*, Mercury Press, Spring Valley, New York, 1997.

Victor Bott: *Anthroposophische Medizin,* 2 Bände, Haug Verlag, Heidelberg, 1983.
Victor Bott: *Anthroposophical Medicine*, Rudolf Steiner Press, London, 1982.

Friedrich Husemann & Otto Wolff: *Das Bild des Menschen als Grundlage der Heilkunst Bd I- III,* Verlag Freies Geistesleben, Stuttgart 1991.
Friedrich Husemann & Otto Wolff: *The Anthroposophical Approach to Medicine Vol I*, 1982; Vol II, 1987; Vol III, 1989, Anthroposophic Press, New York.

Group 2: basic modern literature:

Daems, W: *Streifzüge durch die Medizin- und Pharmaziegeschichte*. Persephone Arbeitsberichte der Medizinischen Sektion am Goetheanum, 15, Verlag am Goetheanum, Dornach 2001
Evans, M/Rodger, I: *Anthroposophical Medicine. Healing for Body, Soul and Spirit.* Published by Thorsons, London 1992.
van der Bie G: *Embryology, Early development from a phenomenological point of view.* Louis Bolk Instituut, Driebergen, Netherlands, 2001
Wolff O: *Grundlagen einer geisteswissenschaftlich erweiterten Biochemie.* Freies Geistesleben, Stuttgart 1998
Jos Verhulst: *Der Erstgeborene* (The first-born), publisher Verlag Freies Geistesleben, Stuttgart, DE 2001.

Literature for Further Study

International Association of Anthroposophic Pharmacists (IAAP)

The IAAP is the governing body (within the Medical Section of the School of Spiritual Science) for National Anthroposophic Pharmacists Associations.

It's Aims and Objectives are:

- To set standards for National Associations who wish to be recognised as members of the IAAP within the Medical Section of the School of Spiritual Science.
- To represent, at International level, anthroposophic medicine from the professional pharmacists perspective: Anthroposophic pharmacy being seen as an "extension" of conventional pharmacy.
- To award international accreditation of Anthroposphic Pharmacists training materials and publications
- To facilitate colleagueship between anthroposophic pharmacists world-wide by the active building of community between anthroposophic pharmacists
- To act as an initiator/co-ordinator for activities which require international action.

The IAAP currently has accepted as full members:

- the British Association and its Associate — BAAP New Zealand
- the German Association — BAAD
- the Austrian Association — ÖGAPh
  is in the process of applying for membership.
- in Belgium/France/Italy/Switzerland country associations are being formed

Manfred Kohlhase
President
May 2004

Contact Address:

Goetheanum
Medical Section
4143 Dornach
Switzerland
iaap@iaap.org.uk
www.iaap.org.uk

I.A.A.P. Members

B.A.A.P.
British Association of Anthroposophic Pharmacists

B.A.A.D.
Berufsverband Anthroposophischer Apotheker in Deutschland
www.baad-ev.de

ÖGAP**h**
Österreichische Gesellschaft Anthroposophischer Pharmazeuten