

Table of contents:	1
Abstract	5
Preface	6
Research question	
Preliminary remarks	7
1. Introduction	8
2. First rapprochement - Definition of the terms healing and healer	9
2.1 Medicine – the practice of healing.....	12
3. The philosophical question of the LEIB-soul dualism	15
4. The theological definition of the terms 'HEILEN'/'HEIL' (healing/salvation)	18
4.1 'HEIL' – 'HEILUNG' (salvation/healing) from the perspective of the Old and New Testaments.....	18
4.2 Salvific history – salvific fact – salvific experience.....	20
4.3 Healer in the Old Testament.....	22
4.4 Lived body ('LEIB') – flesh (Greek"sarx").....	23
4.5 'HEIL' (salvation, wellbeing; Hebrew: hifil) – healing (Hebrew: tikkun) in Kabbala.....	23
4.6 Summary.....	24
5. A coarse rapprochement from the medical scientific perspective	24
5.1 The term 'healing'.....	24
5.2 The patient and the process of data collection – a consistent separation of objective and subjective perception.....	25
5.3 The causal-analytical model (Cartesian philosophy).....	27
5.4 Today's medicine – applied natural science.....	29
5.5 Summary.....	30
5.6 Trivial and non-trivial machine man.....	30
6. About the animated anatomy and morphology	31
7. The term 'healing' from an osteopathic point of view	33
7.1 The osteopathic specialist.....	34
7.2 Analogue and synthesized thinking.....	35

8.	What definitions do osteopaths offer regarding the term health?.....	36
8.1	Summary.....	37
9.	The LEIB as source of experience of the soul or the essence.....	38
9.1	Man is person and being.....	38
9.2	Perception and sensation.....	39
9.3	Corporeal spaces (internal and external worlds) (Hebrew: hifil) to create space = to heal.....	39
9.4	In-carnate language expressed in gestures.....	40
9.5	The experience of being according to Dürckheim.....	40
10.	The vital life force.....	41
10.1	The philosophy of Paracelsus (kabbalistic, alchemic).....	42
10.2	The philosophy of Edith Stein “LEIBEN and ATMEN” (phenomenologic)...	44
10.3	Summary.....	46
11.	Osteopathic concepts of healing.....	47
11.1	Andrew Taylor Still.....	47
11.2	Viola Frymann.....	49
11.3	Rollin E. Becker.....	51
11.4	Summary.....	53
12.	Osteopathic philosophy – the the space of the LEIB.....	53
12.1	Summary.....	56
13.	The theory of the cranio-sacral rhythm and other related issues of the theory of knowledge.....	57
14.	The meaning of the world ‘HEIL’ (salvation, wellbeing) and ‘HEILUNG’ (healing) without/ in contrast to the LEIB.....	60
14.1	‘HEIL’ – LEIB.....	60
14.2	‘HEILUNG’ – physical body.....	61
14.3	Soul – Psyche.....	62
14.4	Philosophical rapprochement of LEIB and physical body.....	63
14.5	Summary.....	65

15.	Methodology: Philosophical analysis.....	65
16.	Results.....	65
17.	Discussion.....	68
18.	Summary.....	69
19.	Bibliography.....	70
19.1	Websites.....	70
19.2	Books.....	71
19.3	Quotations from courses.....	74
19.4	Dictionaries, encyclopaedias and lexica.....	74
19.5	Magazines.....	75
19.6	Annex: Quotes form the text or additional remarks.....	76
19.7	Persons.....	80
19.8	Chronology of the history of medicine.....	83

To facilitate the readability of the paper no gender-specific terms are used. Male terms are exclusively used (patient/osteopath/therapist/physician) also in cases where the members of both sexes are described: male and female patients, male and female therapists, male and female osteopaths and male and female physicians.

DECLARATION

Hereby I declare that I have written the present master thesis on my own.

I have clearly marked as quotes all parts of the text that I have copied literally or rephrased from published or unpublished works of other authors.

All sources and references I have used in writing this thesis are listed in the bibliography. No thesis with the same content was submitted to any other examination board before.

Date :

Signature:

Abstract by Heribert Suppanz

The meaning of the German terms 'HEIL' (wellbeing, salvation, blessedness etc.) / 'HEILUNG' (healing) in osteopathy with regard to the modality of LEIBLICHKEIT.

Key words: Cartesian philosophy, osteopathic philosophy, phenomenology, self-healing forces, vital forces, pneuma theory, Archaeus, the LEIB (lived body/living body) as location of the soul, healing is an exploration of the essence of a person, healing on the level of consciousness, healing is recognition and acceptance of one's own spaces, time and space facilitate healing, 'HEIL' (wellbeing, salvation, blessedness, etc.), vitalism

The paper looks at two questions: the first one is WHAT – i.e. what does “HEIL” (wellbeing, salvation, blessedness, etc.) or “HEILUNG” (healing) mean in different contexts. The second question is HOW – i.e. how can the meaning of the two words be linked with the body in the physical/biological sense ('KÖRPER') and the body in a sense that goes beyond mere scientific aspects, the LEIB (lived body, living body) and the 'LEIBKÖRPER' (body of the lived/living body) in which the two are united (Waldenfels 2000). In reference to Heidegger's philosophical question about the What and How of the presence of being I dare to start out on the same venture concerning the terms 'HEIL' (wellbeing, salvation, blessedness, etc.) and 'healing'. Maybe this master thesis can contribute to answer one or the other question.

In order to answer the two questions mentioned above I have chosen several approaches. On the one hand, the individual terms were examined regarding their etymological, religious, philosophical and historical origins. On the other hand, I searched for experts in the fields of osteopathy, theology, psychology and philosophy, who have dealt with the above mentioned terms in greater detail. As osteopaths we are faced with the medium “LEIB” which can offer us access to its forces and the innermost of its being. To achieve this, a special art of communication is necessary; a kind of communication which might seem paradoxical to an outsider hearing that the osteopath tries to establish contact with the spaces of a person and his essence. In this context osteopathy becomes highly philosophical and vitalistic. Throughout history mankind has been confronted with the philosophical idea that the human being is linked with cosmic forces (Pythagoreans, pneuma model) and/or vital forces (Stahl, Haller, Bordeu). In this master thesis I want to evaluate the aspects of soul and body (LEIB) and look at their relation with the vital and intelligent self-**healing** forces.

Preface

When I jotted down my first thoughts about the topic “healing” in October 2006 I was quite ingenuous and somehow naïve to think that it would be easy to write about this topic just because it easily came to my mind and it seemed to be inspired by the story of my life. However, it was not an easy work. Whenever I brought the topic of my thesis up among my colleagues they reacted rather defensively and grumpily in the sense of: “what’s our osteopathy to do with this esoteric stuff???” Some of them gave me the advice I should rather focus on the essential and the original in the old osteopathic writings. Nevertheless, I continued my research and directed it first towards Swedenborg, spiritualism and Freemasonry, because like all good osteopathic authors I wanted to first search in the environment of Andrew Taylor Still, the founder of the art, science and philosophy of osteopathy. The term “healing” led me to other osteopathic authors where I expected to find a spiritual background and original ideas about/of “healing“. I found some interesting aspects in works of Rollin E. Becker, Viola Frymann and Hugh Milne. Still, the research continued. Eventually, I reached the depth of my concern in works of Merleau-Ponty, Waldenfels, Edith Stein, Erich Neumann or Heidegger (all phenomenologists). At this moment at the latest I recognized that the title of my paper also needed a subtitle since I realized already with regard to Paracelsus’ works how important the concept of the ‘LEIB’ is in this context. (In German two different words are used to differentiate between the merely physical body – German: KÖRPER – and the body that goes beyond the merely physical aspects, the lived/living body – German: LEIB).

I would like to express my gratitude to the Vienna School of Osteopathy (Wiener Schule für Osteopathie) and in particular Mag. Katharina Musil, who made this work possible. Special thanks go also towards my wife Christina and my children Joseph and Johannes, who had to do without a lot of my time and space.

Research question

There are enough osteopaths who ask themselves during a treatment what is happening at the specific moment when they are touching the patient in a particular way. But they do not know. The osteopaths realize even less that what they do follows a line of tradition, where over centuries forces were used, which touch and heal (?) the LEIB (lived/living body). But what does “healing” mean? What does it mean to be “healed“? Thus this paper will evaluate the philosophical question about the meaning and content of these terms with regard to the physical body (“KÖRPER”) and lived/living body (“LEIB”).

Preliminary Remarks

The German language the two words **LEIB** and **KÖRPER** both can be used to describe a body. However, the two have a different meaning.

LEIB is the *living body* or the *lived body*, the body that the person experiences from within; the body that feels; the *self*.

KÖRPER is the *physical body*, the embodiment, the “dead” substance; the body that doctor’s check; the outside; the objective experience. Inanimate, lifeless bodily matter.

The physical body (**KÖRPER**) can be seen and touched, while we cannot see or physically touch the living body (**LEIB**). However, the expression of the living body can be grasped, when the person expresses e.g. pain or pleasure.

In the English version of the present paper the German term **LEIB** will be used when something else than the pure physical body is described.

LEIBKÖRPER – is the body of the lived body, the body in which the **LEIB** lives and expresses itself

LEIBLICHKEIT – concerning the **LEIB** (living body); expression of the living body; the quality of the living body

KÖRPERLICHKEIT – the quality of being physical, consisting of matter (corporality);

1. Introduction

According to Augustinus human beings learn words/terms by associating the sounds of a speaker with his facial expression, gestures, body language and emotion of mind and soul. If the person is experiencing a word/term personally in its content, it is a further step on the road of personal experiences. An even deeper experience is possible if the person can talk about it with other persons or ask older generations about it.

I wanted to evaluate the terms “HEIL” (wellbeing) and “HEILUNG” (healing) with regard to their general meaning. On purpose I remained within the realm of European culture because HEIL/HEILUNG (wellbeing, salvation, blessedness, etc/healing) in Africa or India would include other aspects of the experience of a person's existence. However, also Europe's culture includes experiences, feelings or information about 'HEILUNG' (healing) and 'HEIL' (wellbeing, salvation, blessedness, etc.), which are linked with the Jewish, Roman-Catholic and Greek worlds of believe in the Divine and their understanding of the world as such. The concepts of 'HEILUNG' (healing) and 'HEIL' (wellbeing, salvation, blessedness, etc.) cannot be examined in isolation but only in a context that endows them with a certain meaning. In this paper the important context is the osteopathic work defined as treatment, i.e. action with the practitioner's hands on the LEIBKÖRPER as interrelations of: physical body (KÖRPER)/lived/living body (LEIB)/soul and healing ('HEILUNG')/wellbeing, salvation, blessedness, etc. ('HEIL').

According to Dr. Still osteopathy is not only a treatment method but also a philosophy. But what is philosophy? “Philosophy does not ask questions and does not find answers through which the gaps would slowly but surely be closed. The questions are always contained in our life and our history. [...] Philosophy looks for the sense of these questions and answers as well as for the identity/personality of the inquirer.” (Merleau-Ponty 2004) In this paper I thus want to present some personalities that can give the above mentioned interrelations some sense; personalities that have lived or live their lives in a special way. In particular, I want to present osteopaths who deal with the “healing” of the physical body (KÖRPER)-lived/living body (LEIB)-space interfaces, which by definition can correspond to the creation of space or order. It is incumbent on the art of the therapist to find a solution in a problematic situation (Merleau-Ponty 2003) and to integrate the identity of the patient in the interdependence of relationships.

2. First rapprochement – Definition of the terms healing healer

The German language uses the following related terms: 'HEIL' (wellbeing, salvation, blessedness, etc.), HEILER (healer), HEILUNG (healing), HEILEN (to heal), HEILSAM (beneficial), HEILIG (sacred), SEELENHEIL (salvation), REKONVALESZENZ (convalescence), REMISSION (remission); in addition, there is the Latin term: SALVUS (Lat.), which means healthy

The individual words in isolation do not really make sense. Only in a certain context the individual term starts to evoke a certain experience, a certain knowledge and memory stored in a person's brain and linked with a specific feeling or another sensory experience. This process produces a subjective perception within the person so that a term like "healing" ('HEILUNG') has a general meaning but in addition also a personal one. **Augustinus** describes his experience like this:

When all humans named a thing and according to this word moved their body towards the thing, I saw and I retained that with their sounds they denominated the thing they wanted to point out to me. That they intended this was clear from the motions of their body, by a kind of natural language common to all races which consists in facial expressions, glances of the eye, gestures, and the tones by which the voice expresses the mind's state in seeking, having, rejecting or fleeing.¹

Just like Augustinus (354-430 AD) described at his time, a word evokes a sensation or a feeling on various levels: the visual, auditory, kinaesthetic (mimicry, gestures, body language) and spiritual soul level. Within the framework of this paper I will mainly focus on the kinaesthetic, LEIB-related level and I will try to evaluate the term 'GEISTSEELE' (spiritual soul) in the context of healing.

But let us come back to the term healing ('HEILUNG'). In the medical dictionary **Pschyrembel**² the term 'HEILUNG' (healing) has the following entry:

“Curatore; vollständige (Restitutio ad integrum) oder nur teilweise (Defektheilung) Wiederherstellung der Gesundheit (bzw. des Ausgangszustands) nach einer Krankheit.“

[English translation: “Curatore; complete (Restitutio ad integrum) or partial (persistent defect after healing) restoration of health (or the initial state) after a disease.”]

With regard to this general definition several fundamental questions arise, which may help to delimit the term 'HEILUNG' (healing):

What is health?

¹ Joseph Bernhart: Augustinus Bekenntnisse (Fischer Bücherei) Frankfurt/M. 1956, p.14

² Pschyrembel, Klinisches Wörterbuch (258.Auflage/de gruyter) Berlin/New York1998, p.640

What is disease?

What is a healer?

A healer³ (ethno-medical) “is a person who is concerned with the cultural-specific kind of healing in the relevant medical system.” A healer integrates the reality (of nature and existence), the mode of action (as process) and effectiveness (targeted) in a cultural-specific way and organizes his skills so that he becomes an expert⁴. “An expert is a person who disposes of an immensely organized and integrated structure of knowledge.” (Glaser 1999) In the dictionary “**Wörterbuch Naturheilkunde**” the following terms can be found as synonyms for expert: specialist, knowing person, sage, medicine man, shaman, doctor and alternative practitioner [therapist⁵]. In addition, ‘HEILUNG’ (healing) is explained as follows:

Designation of the totality of all aspects of treatment of illness; is opposed to the activities of conventional medicine, the curing of diseases.

“Healing is a complex process, which takes place on very different but interconnected levels of body, mind, society and culture. The quest for healing is based on the available natural and social possibilities of healing and the explanation models of the ill person or the therapeutic community.”⁶

In contrast to the above mentioned definition offered by the medical dictionary Pschyrembel (1998), healing in this latter explanation does not only take place on a physical level but also on a spiritual one.

Are these interconnected levels represented by the field of psychosomatic medicine (soma/body – psyche), psychiatry (soul medicine; in this context soul is understood as psyche) or an epistemological approach in the sense of Descartes? It could also be a theological (spirit in the sense of spiritual soul or a philosophical (spirit as related to a sensory perception) aspect. In the above mentioned dictionary also a philosophical thought resonates in the explanation of healing: What is the difference between ILLNESS (being ill) and DISEASE? The first term ‘illness’ (being ill) refers to a state of being, while the second term ‘disease’ refers more to the aspect of diagnosis (which, however, is limited to only a part

³ Pschyrembel: Wörterbuch Naturheilkunde (de Gruyter) Berlin/New York 2000, p.150

⁴ Characteristics of an expert (GLASER 1999):

1. The skills of an expert are very specific.
2. Experts perceive large, meaningful patterns.
3. Problem-solving processes of experts involve a selective browsing of the memory or the application of common problem-solving tactics.
4. Expert knowledge is highly process- and target oriented.
5. Expert knowledge helps the persons to utilize self-regulating processes with the utmost aptitude.
6. The skills of an expert can be a routine or adaptive.

⁵ Dtv Etymologisches Wörterbuch: Therapy : curative treatment, treatment method, healing (20th century), before: theory of the treatment of diseases, art of healing (18th century); borrowed from Greek: service, divine service, treatment, care

⁶ Pschyrembel: Wörterbuch Naturheilkunde (de Gruyter) 2000, p.153

of the person). (cf. "The causal-analytical thinking" 5.3) **John** offers a totally different approach:

*"Healing is nothing else than the realization of the Divine consciousness within you, which makes you a child of God; the elimination of everything that does not come from God, which are mistakes, ignorance and deception. God showing Himself in every cell of our body as the Christ is in his nature ideal harmony and thus perfect health"*⁷

What does Divine consciousness and healing mean? Are the two terms interwoven? Or is healing also possible without a Divine consciousness?

"Does healing or the art of healing belong to the humanities or to the natural sciences and does it have anything to do with philosophy (and spirituality)?"⁸

According to **Paracelsus** philosophy is one of the cornerstones of the art of healing (the others are: astronomy, alchemy and virtue) and it comprises the following aspects: the sensory perceivable, the recognition of matter as animated nature, the recognition of the forces of order which make up nature (four-element theory, Tria Principia)⁹, the recognition of remedies through interpretation of natural phenomena (= Doctrine of signatures) (Rippe 2005, p.28)

Bailey claims to be a medium and wrote a book about healing. Below some quotes:

"All disease is the result of inhibited soul life. [...] The art of the healer consists in releasing the soul so that its life can flow through the aggregate of organisms which constitute any particular form.

The healer must seek to link his soul, his brain, his heart and his hands. Thus can he pour the vital healing force upon the patient. This is magnetic work.

The healer must seek to link his soul, his brain, his heart and auric emanation. Thus can his presence feed the soul life of the patient. This is the work of radiation.

The healer must achieve magnetic purity, through purity of life.

Let the healer train himself to know the inner stage of thought or of desire of the one who seeks his help."¹⁰

Hopking¹¹ is an author who refers to Bailey in his works. He writes that: "To be a healer means to recognize the law of cause and effect. In addition, the readiness to accept that healing can also be unwanted. Healing requires an active cooperation of healer and patient, which means that the healing cannot be successful if the patient internally is not ready for it." (Hopking p.100) Further, a healer is a "transmitter of spiritual energy". (Hopking p.5).

⁷ John(alias Günther E. Schwarz): Geistige Selbstheilung. (Verlag der Helfenden) Krün/Obb 1976, p.11

⁸ Olaf Rippe: Naturheilpraxis Spezial, Traditionelle Abendländische Medizin (Pflaum) 2005, p.5

⁹ Since Aristotle there was the idea that metals consist of two principles. (sulphur-mercury-theory). Paracelsus added a third principle: the salt; derived from the trinity of God. The principles had a philosophical, a psychological and religious meaning.

Claus Priesner/Karin Figala: Alchemie (C.H. Beck) München 1998, p.288

¹⁰ Alice A. Bailey: Esoterisches Heilen(Lucis)Genf1983, p. 151/152

¹¹ Alan Hopking: Die Praxis esoterischen Heilens (Tabula Smaragdina) 2001

Milne talks about other channels of spirituality. He writes: “If we cannot see, hear or feel the soul, there can be no healing but only a re-organization of symptoms.”¹² Milne is an osteopath and for him the sensory channels provide the access to the patients.

According to the above mentioned texts the various authors think that a therapy acts also on a mental, spiritual or emotional level. In this context one must also not forget the cultural and social influences. However, a more detailed differentiation is necessary. Firstly, one has to examine what the authors understand under the different terms. Do the terms spiritual soul, mind and soul mean the same and if yes, can these “structures” be localized anatomically or which philosophical space do they occupy? In order to be able to answer these questions, I will present some quotes of philosophers (Descartes, Paracelsus, Stein, Dürckheim) and osteopaths in the following section.

There was no differentiation between outside and inside in the old Hebrew system of believes; no differentiation “between form and content or between body and mind.”¹³ Only Hellenism brought about a differentiation between a spiritual matter and a physical one. Throughout the preceding centuries the view was directed towards/from the outside and the “above”.

2.1 Medicine – the practice of healing

The practice of healing was incumbent on priest-physicians (temple medicine) and was spread from the peoples of the Sumerians, Babylonians, Assyrians (Codex Hammurapi with case representations and scales of charges and fees, 1700 BC) via the Egyptians (oldest book of surgery, Papyrus Smith and other papyri, 2800 BC) to the Greeks (Corpus hippocraticum, 400 BC). In the periods of the above mentioned cultures two important doctrines developed: the first one is the “pneuma theory”¹⁴. “It indicates that an invisible substance [Aristotle: air-like substance, anathymiasis] reaches and thus enlivens the heart and thus the organism via the respiration. A normal consistency of blood and pneuma is the precondition for health, while disease, eventually, is a change of one of these substances.”¹⁵ The second doctrine is the humoral theory, which was recorded in writing by **Galen** (129-199 AD) based on the texts of the “Corpus hippocraticum” and other (stoic) authors. The humoral

¹² Hugh Milne: *Aus der Mitte des Herzens lauschen*(Vianova) Petersberg Bd1, 1999, p.116

¹³ Karl Erich Grözinger: *Jüdisches Denken* Bd. 1 (campus) Frankfurt/New York 2004, p.134

¹⁴ Pneuma (Greek) means: breath, exhalation, etheric fire, life spirit; in the broader sense: breath of life (stoic philosophy: God-Nature). This breath of life joins itself with the three principles and generates all bodies, animals, plants and minerals. (cf. Paracelsus)

¹⁵ Mayer- Steineg/Sudhoff Karl: *Illustrierte Geschichte der Medizin* (Urban&Fischer) München 2006 p.19

theory comprises the four-element (-sap, -quality) theory. Galen saw disease as a bad mixture of the saps (dyskrasia) and health as a good balance of the saps.¹⁶ He divided the pneuma (vital force) in:

- pneuma psychikon (brain and nerves)
- pneuma zotikon (heart)
- pneuma physikon (liver)

Hippocrates (460-377 BC) described the humoral theory in one simple sentence: “Natures are the doctors of diseases.” (Epidemics, VI)

“In the humoral theory according to Hippocrates the body is seen as microcosm of the surrounding macrocosm. It consists of the four body fluids blood, mucus, yellow bile and black bile. The associated qualities are hot, humid, dry and cold. In late antiquity also the four elements fire, air, water and earth are assigned to the fluids, while in the Middle Ages the four constitutional types sanguine, apathetic, choleric and melancholic were added.

This system includes all vital processes. The system is maintained through the heat of the body which is produced by a fire in the left ventricle of the heart, which was thought to be bloodless. To facilitate this incineration the heart needs air, the vital spirit (pneuma) and fuel in the form of food and drink. The concept of life force (physis) was postulated as controlling force of all processes, both the functioning of the system and the maintenance of its health. If the physis was too weak or disturbed by external influences, a doctor and a curative treatment was necessary to re-establish the harmonic composition of the body fluids (eukrasie) both in a quantitative and qualitative respect. According to the theory all hollow organs like the heart, intestine, uterus, kidney or bladder were thought to be secreting organs, while all parenchymatous organs like the lungs, liver, spleen or the female breast were thought to absorb fluids from the surrounding tissues.”¹⁷

The concept that the human nature can exclusively be treated with natural remedies can, for instance, be observed until today in homeopathy, which also includes the pneuma theory.

Below an excerpt of the organon of the art of healing¹⁸:

“In the healthy state of the human being the animating life force exclusively and absolutely controls (autocracy) the material body as DYNAMIS and maintains all its parts in admirable harmonious balance with regard to feelings and activities so that our inherent rational mind can use this living and healthy instrument freely for the higher purpose of our existence.”

In the time of Hippocrates theurgy (influence of certain worlds of gods) was an important element of everyday life. The Hippocratic Oath starts with an invocation of the gods Appollo, Asclepius, Hygieia and Panaceaia. This perspective of life required a certain life style, ethics, cleaning rituals, social behaviour and philosophy. On this basis Hippocrates developed the

¹⁶ Eckart, Wolfgang U.: Geschichte der Medizin (Thieme) 1998

¹⁷ <http://www.univie.ac.at/ethnomedicine/MCW%20Block%206,%2011/Prinz%20Herz%20Ethnomed%201.pdf>

¹⁸ (Samuel Hahnemann Organon der Heilkunst, 6. Auflage nach der Ausgabe von Richard Haehl 1921§ 9)

concept of dietetics (regulation of the life style), which comprise the whole daily routine (eating, drinking, sleeping, waking, elimination, psychic equilibrium). Today, dietetics is divided into nutritional medicine, phytotherapy, lifestyle/regulative therapy and physical therapy; the old reference to the divine has been conveyed to theology and religion.

Paracelsus listed five causes for diseases (Rippe 2001, p.21, 2005, p.83):

- 1) ens astrale (through the forces and the effect of the luminaries and their control over the body – environmental factors)
- 2) ens veneni (through the effect of toxins (nutrition and function of elimination organs)
- 3) ens naturale (if our own body makes us sick through its confusion and through harming itself (constitution, disposition, diathesis)
- 4) ens spirituale (through the spirits which make our body sick (psychosomatics, psychology)
- 5) ens dei (through the power of God (fate, karma)

However, Paracelsus was also familiar with the **pneuma theory** and called the invisible substance “semina” (semen), “which is directly emanating from God, directing and shaping nature and closely linked with the Archaeus, the “internal alchemist” of the human body, which is responsible for its health or disease.”¹⁹ (cf. Chapter 10 of this paper)

How the science of medicine understands health, disease and healing will be discussed in detail in Chapter 5. Before taking a closer look on this subject I want to discuss the LEIB-soul dualism. This philosophical concept provides an underlying knowledge for osteopaths who can then decide in the following chapters which point of view they can accept. At the time of Still an increasing **divide between the humanities and natural sciences** could be observed. Things that previously were regarded as one (e.g. in the case of the Pythagoreans: “the whole world is harmony and number.”²⁰) were now differentiated and analytically evaluated. Philosophy split from the natural sciences so that today’s osteopaths have to deal with this old conflict again.

“Osteopathy is a science, an art and a philosophy”²¹ drafted in 1987 in Brussels during the European Convention for Osteopathy with the participation of professor Pierre Comillot, President of the University of Paris-Nord-Bobigny:

The pneuma theory and the doctrines of Galen were scientifically not confirmed, instead the pneuma²¹ was seen in relation with God’s spirit or the Holy Ghost (wind, exhalation, breath, Hebrew: ruach, Greek: pneuma hagon) in Christianity and thus were attributed a totally new **religious meaning**²².

¹⁹ Claus Priesner/Karin Figala: Alchemie (Beck) München 1998 p. 223

²⁰ Constantin J. Vamvacas: Die Geburt der Philosophie (Artemis&Winkler – Patmos Verlag) Düsseldorf 2006 p.113

²¹ www.textlog.de/4861.html Eisler Wörterbuch: Pneuma; cf. Annex LEIB (LEIB)

²² Romano Guardini: Der Herr (Herder) 1983,p.166f., 515

Paul 1 Corinthians 15.44, Rom.1.9:

1. natural body (sensuous body, ethical life, vital principle, which animates the human body, emotions), Hebrew: Nephesch
2. pneumatic body (spiritual, non-decomposable, immortal body) is superior to the "psychic".

Psychology, which sees its competency not in the realm of theology, looked for other models which will in part be presented below.

Homer²³ (8th century BC) divides the psyche in the following three components:

1. *The psyche is the breath of life which is exhaled at the moment of death and flies into Hades. (etymological origin: exhale) (Snell, p.19)*
2. *Thymos characterizes the "organ of emotion", the feeling, the spiritual organ which causes physical reactions e.g. of the limbs. (Snell, p.19). Also animals have a thymos in contrast to the psyche (Snell, p.21) At the moment of death it also leaves the body: "what moved the bones and limbs went away." (Snell, p.20)*
3. *Nóus is the component "that provides ideas." (Snell, p.19) "Nóus belongs to noein, which means 'to realize', 'to understand'; in general it can be translated with 'to see'..." (Snell, p. 22) "It is the mind, as long as it has clear ideas, i.e. the organ of comprehension..." (Snell, p.22)*

24

The psyche (the soul) should become understood in the 19th century; it became comprehensible through the neurons and thus controllable and predictable in its functionality according to the materialistic and rationalistic ideas.

3. The philosophical question of the LEIB-soul dualism

This chapter evaluates the old philosophical question of awareness/consciousness or the question about the relationship between the physical body (KÖRPER) and the mind or the LEIB and the soul. For a philosophically oriented osteopath the discussion of this question will provide an important foundation regarding the aspect of what supports him through the treatment. Is it only the physical body that can be treated or can we reach the patient also on a metaphysical soul level? An osteopath may be able to identify himself with one of the following dualisms or he may discover a functional metaphysical soul entity that even goes beyond that. Merleau-Ponty writes: "The absolute knowledge of a philosopher is the

Jerusalem Bible: The letter to the Romans 1.9, John 3.5

²³ <http://philosophischewerkstatt.de/?sub=17&id=38>

perception.”²⁵ According to this perspective a treatment is an act of philosophy because osteopathy is characterized by its special perception.

Structuralism²⁶ (1846-1923) demanded a LEIB-soul dualism (rationalism by DESCARTES 1596-1650), which presents itself in the following way:

“The soul as an etheric being, clearly discrete from the body, even from all known material things [...], an immaterial something, which has to be considered as inaccessible for science because of its spiritual nature.”

Additional models can be found in the concept of parallelism (Wundt 1862, Titchener 1896), which declare that spirit and body are material things but they differ in their nature and function, or in the identity theory (Fechner 1860), where spirit is seen as a biological process, the result of the activity of nerves.

Three (four) additional psychological approaches are represented by the psychoanalysis of Sigmund Freud (1856-1939), the individual psychology of Alfred Adler (1870-1937), the analytical psychology of C.G. Jung (1875-1961) and the logotherapy, existential analysis of Viktor E. Frankl (1905-1997), representing the third Viennese school of psychotherapy. These psychological models do not convey the picture of a material or immaterial, religiously-oriented soul; instead this picture is replaced by a subconscious and /or un-conscious IT. Jung also talks about a collective unconscious, archetypes and anima/animus. In the field of behaviourism (1932-1959) the pattern of stimulus-response was developed, the “law of effect” (Thorndike 1874-1949). In the later American tradition the human being is compared with a computer. Miller, Galanter & Pribram (1960) introduced the TOTE-sequences, which is an abbreviation for: test-operate-test-exit. This kind of learning behaviour was also used by the Austrian physiologist S. Exner on a neurophysiological level. He called the repeated stimulation of nerve pathways and the later recall “priming” or “framing”. Thus the previously mentioned pneuma or ruach becomes a pneuma sarkikon (rational being) in this speciality of psychology.

Parallel to the fields of materialism, structuralism and rationalism (only to mention a few directions) the chaos theory was developed. Cramer & Kaempfer (1990) coined the phrase: “The world does not just exist, it is happening.”

So much for a brief excursion to provide some background and to highlight the complexity of the topic of this paper and to illustrate how the concepts of the lived or living body (LEIB)/soul/physical body (KÖRPER) can be classified. Of course, the list does not claim to be complete.

²⁴ Bruno Snell (* June 18, 1896 in Hildesheim; † October 31, 1986 in Hamburg) was a classical philologist (Greek, Latin). He was the son of the psychiatrist Otto Snell (1859–1939)

²⁵ Merleau-Ponty: *Da Auge und der Geist* (Meiner) Darmstadt 2003, S186

²⁶ Ann F. Neel: *Handbuch der psychologischen Theorien* (Fischer) 1983, p.56ff

In my master thesis I want to evaluate the question whether an osteopathic treatment represents more than “just” a physical execution of techniques. After this ‘first rapprochement’ and the examination of the philosophical question of the LEIB-soul dualism the osteopaths is still faced with the decision in which direction to orient his practice. In a way, a disorientation on a philosophical level can be observed. However you define the soul, it is a fact that the body can only exist or live with a soul. A body without a soul is not a LEIB. With this in mind I want to address the treatment, which is a reflection of and thus related to the synonyms of healing like integrity, health, absoluteness, meaning etc. A treatment comprises a self-conception beyond one’s own perception, beyond the soul and LEIB, which is projected onto the person that will be treated. I will mention the following possibilities in this paper:

- pneuma (Ruach, Neschama, Nephesch, - PAUL)
- pneuma (air as physiological process, anathymiasis, Prana?, Chi? - HIPPOCRATES)
- pneuma (force of life – GALEN – psychikon, zotikon, physikon)
- pneuma (God-nature – Stoics)
- pneuma kyrion (Spirit of God)
- pneumatic body (etheric body)
- pneuma sarkikon (rational being)
- pneuma (as breath – flatus – TERTULLIAN)
- pneuma (vegetative, sentient, feeling activity of the soul – HILARIUS)
- Corpus spirituale or spiritus (sideric body /astral body – PARACELSUS)
- psyche
- thymos
- nous
- soma (body) - physis

I will confine my thesis to evaluating the LEIB-soul problem and its relation to the aspect of “healing” from the medical, scientific (Descartes), theological (Stein), phenomenological (Stein, Merleau-Ponty) and alchemical (kabbalistic) (Paracelsus) perspectives.

4. The theological definition of the terms 'HEALING/ 'HEIL' (healing/wellbeing, salvation, blessedness, etc.)

The following sections will analyze the above mentioned conceptual models always with the objective to establish relationships and reflections of person, being, LEIB, physical body and 'HEIL'/'HEILUNG' (wellbeing, salvation, blessedness, etc./healing) and the synonyms of these terms.

Chapter 4 looks at 'HEIL' (wellbeing, salvation, blessedness, etc.) and 'HEILUNG' (healing) outside the person and attributes the omnipotence (and thus the sense, the absolute, the space etc.) to one almighty God.

4.1 'HEIL' (wellbeing salvation, blessedness, etc.) – 'HEILUNG' (healing) from the point of view of the Old and New Testament of the Bible

In the etymological dictionary of the German language (*Etymologischen Wörterbuch des Deutschen*) the term '**HEIL**' is defined as follows:

Glück, Wohlergehen, Rettung; in religiöser Vorstellung: Erlösung im Glauben; althochdeutsch: heil = Glück (8. Jhd.); mittelhochdeutsch: heil = Gesundheit, glücklicher Zufall, Schicksal. Deutlicher als beim Adjektiv wird die religiös-kultische Herkunft dieses Begriffs in der Semantik des Substantivs, dessen Ausgangspunkt als magisch bedingtes Glück und Segen definiert werden kann. Gott wirkte in diesem Sinne durch magische Kulteinrichtungen, Propheten, durch deren Fürbitten, Orakel und Heilungsvorschriften.²⁷ (1 Mose 20,7; Jes 38)

Translation:

Luck, wellbeing, salvation; in a religious belief: salvation through faith; Old High German: heil = serendipity (8th century); Middle High German: heil = health, serendipity, fate. More clearly than in the case of the adjective the religious-cultic origin of this term can be recognized in the semantics of the noun, where the starting point can be defined as magical luck and blessing. In this context, God acts through magic cultic institutions, prophets, through their intercessions, oracles and healing instructions.²⁸ (1 Mose 20,7; Jes 38)

"God sent out his word and healed them, and delivered them from their destruction."
(Psalm.107, 21)

In addition, the etymological dictionary defines **Heilen (to heal)** as follows:

²⁷ Bibel Lexikon (Reclams) Stuttgart 1992, p.208

²⁸ Bibel Lexikon (Reclams) Stuttgart 1992, p.208

Gesund, **ganz machen** oder werden, heil werden (um 1000), wiederherstellen, erlösen, (er)retten (8. Jhd.), gesund machen, verbinden, verbunden werden.²⁹

Translation:

To **make** or to become healthy, **whole**, to heal (around 1000), to restore, to redeem, to save/to salvage (8th century), to make healthy, to join, to become joined³⁰

The English word is *to heal*; and one can very well see that the word is related with the terms *holy* and *whole*.

In the lexicon of theology and church (*Lexikon für Theologie und Kirche*)³¹ the following entry can be found under the keyword '**HEIL**' (Hebrew: Hifil):

To create space, to free from enemies, to grant victory (OT); salvation from disease, enemies, death; new life in Christ, freedom from law and sin, salvation *in* history – in contrast to the religions of Asia where salvation is generated *through* history.

Under the Christian influence '**HEIL**' stands for the forgiveness of sins, deliverance from evil and the granting of eternal blessedness – **heillos** (German adjective) = ill, physically vulnerable, poor, miserable, ethically evil (16th century), without salvation, without help (19th century).^{32 33} In the Old Testament God was seen as almighty. ("the Lord is God there is no other besides him", Dt 4,35). The Israelites were convinced that disease was the consequence of an evil deed of man (sin) and that healing was the sign of Divine live.³⁴ Thus God said to Moses: "For I am the Lord, your healer." (2 Mose 15, 26). God made infertile women fertile (1Mose 20, 17f, 21, 1) or acted through a physician (Sir 38,1-15). But He also pronounced curses so that the Israelites who did not obey His commandments were punished with disaster and disease. (5 Mose 28, 15, 21-22, 27-29) In psalm 103 the acts of God are the topic of 22 verses. I would like to quote the following:

"The LORD is merciful and gracious;
 slow to anger and abounding in steadfast love.
 He will not always chide,
 nor will he keep his anger forever.
 He does not deal with us according to our sins,
 nor repay us according to our iniquities.

²⁹ Etymologisches Wörterbuch des Deutschen. (dtv) München p.523

³⁰ Etymologisches Wörterbuch des Deutschen. (dtv) München p.523

³¹ Lexikon für Theologie und Kirche. (Herder Verlag) 1960, p.76ff.

³² Etymologisches Wörterbuch des Deutschen. (dtv) München 2005.

³³ <http://germazope.uni-trier.de/Projects/DWB> „Das Deutsche Wörterbuch v. Jakob und Wilhelm Grimm“

³⁴ Bibel Lexikon (Reclams) Stuttgart 1992, p.208

For as high as the heavens are above the earth,
so great is his steadfast love toward those who fear him; [...]"

With Jesus Christ, the Messiah, came the salvation of the world (1 John 4, 14;), the Savior of the world (Joh.4,42) and the **healer** (Joh. 4, 43ff; Jo 9, 32; Acts. 9, 34: Mt. 8, 9). The name Jesus is of Greek and Latin origin and is an adaptation of the name of the Greek goddess Iesos/Iaso (Goddess of healing), the daughter of Apollo, the sun-god. There is a connection between this goddess and the Egyptian goddess Isis.³⁵ The myth of Isis and Osiris shows many parallels with Jesus, the son of God, who in the story of Isis and Osiris is called Horus.³⁶

In the above mentioned instance **'HEIL' /'HEILUNG'** (wellbeing, salvation, blessedness, etc./healing) is only possible through a Divine authority. In this system guilt, sins and evil deeds of men require redemption and salvation in contrast to the lived mischief (UNHEIL) of mankind. **'HEIL'/'HEILUNG'** (wellbeing, salvation, blessedness, etc./healing) can take place immediately through the hand of God – as described in the examples (cf. below salvific history), but it also has an apocalyptic connotation. In the field of theology this is called eschatology.³⁷ One aspect running through the New Testament is that the completion of salvation (HEILSVOLLENDUNG) lies within the future, while the realization of salvation (HEILSVERWIRKLICHUNG) takes place in the presence.³⁸

For believing Christians the following terms could cause a dilemma, which could show itself in a disturbed relationship with their own body. Why undergo treatment if the "healing" lies within the hands of God? This kind of theology hardly allows a philosophy which deals with one's own self or innermost being. In this case osteopathy and its philosophical approaches are faced with a theological dogma. The theologians try to obtain a common denominator of the world's history and God's plan of healing as follows:

4.2 Salvific history – salvific fact – salvific experience

Re **salvific history**: For Israel there is no separation between the secular world history and the religious history (universal history). From the belief in God and being the chosen people springs the conviction that God reflects about HEIL (salvation) and not UNHEIL (doom),

³⁵ www.frohe-botschaft.org

Knaurs Großer Religionsführer, Augsburg 1999, p.231

³⁶ Erich Neumann: Die Große Mutter, Eine Phänomenologie der weiblichen Gestaltung des Unbewussten (Walter)Freiburg/Brsg. 1985, p.230

³⁷ Knaurs Großer Religionsführer, Augsburg 1999, p.133

because “the plans I have for you, declares the LORD, are plans for welfare and not for evil, to give you a future and a hope. “ (Jr. 29,11). Insofar, the newer term of ‘salvific history’ (coined in the 19th century and since then disputed) can be regarded as originating in the Bible.³⁹ In the historical dictionary of philosophy (*Historischen Wörterbuch der Philosophie*) this concept is differentiated more clearly through the presentation of the development from the salvific *event* (HEILSGESCHEHEN) to the salvific *history* (HEILSGESCHICHTE), where Jesus Christ is seen as the centre of the story because only due to him it really becomes a salvific history representing the fulfilment of the deepest needs of all human beings. Until the periods of Enlightenment right into the times of Idealism and Marxism religious experience and historic comprehension were regarded as one overall point of view. In the course of secularization this uniform view could not be upheld and the term **salvific fact** (**HEILSTATSACHE**) (19th century) was coined, which, however, met with rejection on the part of theologians arguing that it would be based on a thinking of subject-object.⁴⁰

The eschatological-salvific thinking of the New Testament revolves around Jesus (“I am the Way, the Truth and the Life”) and the Early Church – Jesus sees his acts as the fulfilment of the prophetic divinations and all expectations of salvation. Thus he affirms the preparation of the salvation in the Old Testament and looks into the future when he talks about turning around or completely changing your mind (*metanoia*) and radical obedience.⁴¹

Re **HEILSANGEBOT (salvific offer)**: it is a **salvific experience (HEILSERFAHRUNG)** in the sense of coming-to-oneself. The person lives with the conception of himself as essentially having to rely on the world and history - and thus also with regard to his ‘HEIL’ (wellbeing/salvation/blessedness). Thus his ‘HEIL’ (wellbeing/salvation/blessedness) does not have to act within time but *time itself* has to act as his ‘HEIL’ (wellbeing/salvation/blessedness). History itself is thus a predicate of ‘HEIL’ (wellbeing/salvation/blessedness) and ‘HEIL’ (wellbeing/salvation/blessedness) is a predicate of history; the interpretation of all signs of salvation or experiences of salvation of

³⁸ Knaurs Großer Religionsführer, Augsburg 1999, p.133

³⁹ Romano Guardini: Der Herr (Herder) Freiburg 1983, p.107

⁴⁰ Historisches Wörterbuch der Philosophie. Hrsg. v. Joachim Ritter. Bd.3, 1974, p.1032.

Anmerkungen. [11 A. F. CH. VILMAR: Die TheoI. der Thatsachen wider die TheoI. der Rhetorik ('1856, '1876); K. THIEME: Die TheoI. der HT und das Evangelium Jesu (1909); R. SEEBERG: Der evang. Glaube und die Tatsachen der HG, in: Aus Rel. und Gesch. Ges. Aufsätze und Vorträge 2 (1909) p.127-156; W. HERRMANN: Ethik (1901) 87. p.123f.; Der Verkehr des Menschen mit Gott ('/1908) p.64ff. - [2] F. GOGARTEN: Entmythologisierung und Kirche (31953) p.46ff.

⁴¹ Die Bibel, Deutsche Ausgabe mit den Erläuterungen der Jerusalemer Bibel (Herder) 1981, Apg.3. p.19ff

mankind happens on the basis of a uniform reason: that history has to be transcendent, on the one hand, but that it also can be experienced as an eventful reality.”⁴²

In this case ‘HEILUNG’ (healing) is regarded in a very concrete way from a religious-philosophical point of view and it is personified in Jesus Christ – the Logos (the word of God). Jesus was a man with a material elementary body but at the same time he was of Divine nature (pneuma, Ruach). The process of the salvific history to the salvific experience happens in the essence of the person, so that some authors talk about a Christ-consciousness.⁴³ Dürckheim describes this as follows: “The essence is the WORD that acts within us, the internal Christ and the universal Christ who is present in all of us and in all things around us.”⁴⁴

4.3 Healer/healing in the Old Testament

Doctor/physician (Hebrew:) roph: apothecary and healer – an instrument of God.

The king as healer

The first medical acts mentioned in the Bible were circumcisions. This can be seen as the prototype of medicine [of the Israelites].⁴⁵ Based on Egyptian and Babylonian knowledge a scientific method of healing and a kind of folk-medicine developed, which were closely interwoven (Preuss 1911, p.6, p.16). The physician was an instrument of God, an instrument in the hands of the Creator, the person who accomplished the will of God (Preuss 1911, p.29). In the years AD the physician became a scholar. Beginning with the circumcisor this historic development produced also other “craftsmen” like the shearers, the barbers, the blood letters (cuppers) and subsequently the barber-surgeons, who had “quite a low social status” (Preuss 1911, p.38) because of their constant contact with blood. The task of the barber-surgeon was to help with ritual baths, to anoint the persons with oils and to treat them with massages, which were among other things targeted at supporting the transport and elimination of stool (Preuss 1911, p.634).

⁴² Lexikon für Theologie und Kirche, p.150ff.

⁴³ Bede Griffiths: Wege zum Christus- Bewusstsein (Aquamarin) Grafing 1994

⁴⁴ Karlfried Graf Dürckheim: Der Weg, die Wahrheit, das Leben (Barth) Bern/München 1988, p.42

⁴⁵ Julius Preuss: Biblisch-Talmudische Medizin (Karger) Berlin 1911, p.23

4.4 Lived body (LEIB) – flesh (Greek: “sarx”)

The following chapters will focus on another aspect of the term LEIB which I wanted to include for completeness sake. In the bible LEIB is translated with “flesh”.⁴⁶ In the New Testament the word “flesh” appears 147 to 151 times depending on the version of translation from the Greek. The translations range from flesh as muscle tissue, via the body that suffers, via the living creature right to the contrast of flesh on the one hand and God on the other hand. In this context the flesh is afflicted with sin.⁴⁷ Paul differentiated between sarx and soma. The soma pneumatikon is the pneumatic, spiritual body, which will resurrect some day (2.Cor.5.1; 1Cor.15, 44; Rom.8, 21 and 29). The Pneuma hagion is the Holy Ghost.

This understanding of one’s own body fits with the above mentioned statements that man lives in vitiating, guilt and evil deeds, i.e. in sin. What happens is a separation between God (“God alone is good” or “There is nothing but God”) and men, the people of Yahweh.

4.5 ‘HEIL’ (Hebrew: hifil) – HEALING (Hebrew: tikkun) as described in the school of Kabbala

The Hebrew word for ‘**HEIL**’ (wellbeing, salvation, blessedness, etc.) is “hifil”, while the word for **heilen** (the act of healing) is “tikkun” (Isaak Luria 1534-1572, kabbalist). The words in German seem similar and seem to mean similar things. The Hebrew words illustrate that they mean something quite different: the word “tikkun” contains an active component, comparable to the Greek word “metanoia”, and it can be translated with correction, improvement or providing atonement for the soul (Thorwald Dethlefsen 2004, Erwin Dirscherl 2004). Thomas Primas writes that “tikkun” could also be translated with “to lead something towards its purpose”, “to bring something (back) to its right place” or “do not let yourself be driven away from yourself” (Primas 2008).

“Theory and practice of Tikkun belong to the kabbalist theory of Isaak Lurias. According to this theory the material world originated through an emanation process, where the divine light could only be caught by the upper three of ten Sefiroths, while the lower seven ones [were] “too weak to hold the light, they burst and fell apart “ (Scholem, Die jüdische Mystik, p. 292). In the course of this event (called “the breaking of the vessels”) sparks of light got stuck to the fragments (kelipa) so that the sacred elements mixed with the unsacred.

In this state the divine light cannot manifest completely. Due to Adam’s sin the fate of the divine light is shared by the “sparks” of the human soul, “most of the soul-roots and soul-sparks fell out of Adam into the realm of kelipa” (Scholem, Sabbati Zwi, p. 60). With the aid of a scholar (e.g. Nathan of Gaza) the human being can recognize the root of his evil and learn tikku, the way of restitution. This way is one that is reserved to only a few persons of each generation and often it can only be completed through several transmigrations: “The task of man is to strive to reach perfection of his individual spark

⁴⁶ Michael Buchsberger: Lexikon für Theologie und Kirche (Herder) Freiburg 1961, p.899f

⁴⁷ www.searchgodsword.org/lex/grk/view.cgi?number=4561 Fleisch (griech) sarx

on all levels; thus the tikkun has to be realized step by step over the course of many lives and transmigrations” (Scholem, Sabbatai Zwi, p. 62).⁴⁸

4.6 Summary

The previous passages present various aspects of the Christian and Jewish traditions: physical wellbeing, social wellbeing, well-formed psycho-hygiene and a cultural-specific religiousness and a hope that is linked with it. ‘HEILUNG’ (healing) thus comprises a range of earthly necessities (that are necessary to live in an optimal way) and a transcendental or not-comprehensible, not visible earthly reality, that relates to Christ. The roots of our cultural assets and religiousness, Christianity, can be found among other things in Israel, Egypt and Babylon so that the term ‘HEILUNG’ (healing) experiences a time-related and time-transcending process-oriented character and an additional connotation. ‘HEIL’/‘HEILUNG’ (wellbeing, salvation, blessedness, etc./healing) is thus not only focal and temporary but it lies within history and outside history.

‘HEILUNG’ (healing) can thus be a part of ‘HEIL’ (in the sense of salvation) but not vice versa because ‘HEIL’ (salvation) rests only under the control of the Divine.

The following chapter will evaluate the term ‘HEILUNG’ (healing) **with regard to the nature of the human being**, according to the Cartesian philosophy, as opposed to the previous Chapter where it was evaluated on the basis of a Divine authority. The concept of soul becomes a marginal phenomenon and Descartes attributes only the space of the pineal gland to it. However, the soul is still connected with God.⁴⁹

5. A coarse rapprochement from the point of view of medical science

5.1 The term ‘HEILUNG’ (healing)

In medical science the term ‘*HEILUNG*’ (healing) in its meaning is used in a mono-causal or causal-analytical way, at least in the specialized field in which medicine is active. In the medical context people talk about e.g. wound healing (*Wund-heilung*)⁵⁰; i.e. in the case of an injury to tissues or vessels a cascade of mechanisms starts within the human body, which produce a partial or complete repair of the defect (structural level) [persistent defect after healing or *restitutio ad integrum*]. The term healing is also used with a connotation of mere functionality: in the case of a fracture e.g. the bone heals (German: *ver-heilt*) or in the case of

⁴⁸ Nathan von Gaza, ein Vorläufer der psychoanalytischen Methode? von Ermanno Pavesi
http://www.thchur.ch/Theologie_und_Seelsorge/Archiv_Blick/Pavesi__Nathan_von_Gaza.pdf

⁴⁹ Ludwig Feuerbach: Über die Cartesianischen Beweise vom Dasein Gottes, unter www.philos-website.de

⁵⁰ Bernd Hontschik: Körper, Seele, Mensch. Frankfurt/M. 2006, p.80f.

an inflammation of the gastric mucosa the doctor prescribes a remedy so that the mucosa can heal (German: *ab-heilen*). Medicine tries to describe the local events objectively through the specialities biology, chemistry and physics. In addition, there is also spontaneous healing or spontaneous remission, which can occur in the case of tumours. The expression “spontaneous” should illustrate that a certain process, a change in the tissues which was diagnosed before, is not present anymore, which is inexplicable. Within the field of medical science specialists or experts are trained, who can have a healing effect in their field of competence. A surgeon, for instance, intervenes locally, directly at the site of the problem, e.g. to remove a tumour. A dermatologist is specialized on skin diseases and in his capacity has a healing effect on a physiological and cellular level. There are many more other specialists like nephrologists, urologists, ENT-specialists, orthopaedists, ophthalmologists, gynaecologists etc. There is a specialist for almost every anatomical/physiological field, which means that according to the definition presented at the beginning: a physician is an expert and healer in his speciality. The physician is not an expert of the general wellbeing (‘HEIL’).

In general, the specialities are focused on physiology, pathology and natural sciences like biology, physics and chemistry and do not extend to God’s Kingdom of Heaven, to the spirit-soul realm described by Augustinus or the philosophical-medical aspects described by Paracelsus or Hippocrates. The physician is first of all not a philosopher, nor a medicine man, nor a shaman or theologian. (cf. authors in Chapters 2 and 10)

5.2 The patient and the process of data collection – a consistent separation of objective and subjective perception

The patient is NAD, i.e. no abnormality detected. With this phrase the physician wants to express that the patient is healthy or in other (negative) words: the patient does not show any pathological features. Often a patient is referred to as case or syndrome and also characterized in this way. The recognition of the patient does not take place via the patient’s story, the social or cultural environment or emotional events, considering the feelings or perceptions of the patient; instead, the medical expert talks about the particular **case/disease**: “the left hip”, “the pneumonia” or “the depression”.

Medicine also knows the definition of health by the World Health Organization: “Health is a state of complete physical, mental and social well-being and not merely the absence of disease or infirmity.”⁵¹.

In the medical dictionary *Pschyrembel* this is expressed as follows:

⁵¹ Zit. nach: www.who.int/aboutwho/en/definition.html.

“[...] in the broader sense, according to the definition of the WHO it is a state of physical, mental, emotional and social wellbeing; in the narrower sense, it is the subjective feeling of the absence of physical, mental and emotional disturbances or changes or a state where disease or pathological changes cannot be found.”⁵² Due to the specialization in different specialities within the medical profession it is impossible for the expert to grasp the human being in his essence and to recognize the true person, so that, for instance, the wellbeing as qualitative statement is neglected and the only thing that remains is the definition of health as a state free of pathology (Gadamer cf. footnotes)

This means that health is always seen as merely a snapshot and not process-related in the context of the individual history. It is understood as one aspect of a dual polarity: health vs. disease; i.e. health as such is only defined as the opposite of disease⁵³ (as absence of disease). In other words the result is a fight⁵⁴: the aim is to fight disease, suffering and death with all possible means of medicine and to maintain health. The medical science can most probably best be defined as “the science of disease”.⁵⁵ Jipp Zoller writes in his book about the perspective of doctors, that this perspective is not inborn but always acquired. What matters both in the case history and also in the examination is to detect all visible, external changes that deviate from the normal and to be able to link them with the correct **clinical pictures**.⁵⁶ In the chapter “Untersuchungsgang bei inneren Erkrankungen” (examination procedure in the case of internal disease) Braunsteiner and Vogel write about the process of reasoning from **the clinical sign** (symptom) to the diagnosis.⁵⁷

Do medical specialists differentiate between disease and illness (being ill)?

After this coarse rapprochement of the medical science the next section will look at specific conceptual models, which deal in quite different ways with the terms ‘HEIL’ (wellbeing, salvation, blessedness, etc) and ‘HEILUNG’ (healing). First, the Cartesian philosophy will be presented because Descartes was an important person who influenced the field of science and his way of thinking becomes obvious in the way how medical experts approach the case history and examination.

⁵² Pschyrembel, 258. Auflage 1998.

⁵³ Dietrich Grönemeyer: Heilen statt Kranksparen (rororo) Reinbek/Hamburg 2001, p.126

⁵⁴ Dietrich Grönemeyer: Heilen statt Kranksparen (rororo) Reinbek/Hamburg 2001, p.149

⁵⁵ Hans-Georg Gadamer: Über die Verborgenheit der Gesundheit (Suhrkamp) Frankfurt/M. 1993, p.135 Disease is what forces itself upon us as something disturbing, something dangerous, which we need to cope with.[...]We can never free ourselves completely of it, since it is first of all a relation of the symptom of the disease on which our scientific and medical experience is focused. It is about a subjugation of nature, where disease occurs. What matters is to control the disease.

⁵⁶ Jipp Zoller: Differenzialdiagnose internistischer Erkrankungen (Urban&Fischer) München/Jena 2003, p.19

⁵⁷ Gross/Schölmerich/Gerok : Die Innere Medizin (Schattauer) Stuttgart 1996, p.1

5.3 The causal-analytical model (Cartesian philosophy)

Rene Descartes (1596-1650) is the founder of the theory of knowledge (rationalism) and methodology as well as the founder of the Cartesian philosophy, whose name is deduced from his Latin name Cartesius. When it comes to summarize his philosophy in a few keywords, it is important to mention the strict distinction of subject and object and of body and soul (Heiner Legewie 1998/99). Further, Descartes divides the object in measurable variables, which are deduced from the context⁵⁸ (Heiner Legewie 1998/99). As mathematician Descartes strove to recognize regularities/natural laws and to apply them to other structures so that it was possible to make a prediction and to manage it⁵⁹. Together with the body, the material substance, the soul forms only a *unio compositionis*. The location of the soul is the pineal gland (epiphysis = internal secretory gland belonging to the diencephalon). Its sole influence on the body is to cause a change of the movement of the “animal spirits” (which have an effect on the blood) within the pineal gland. The natural function of the soul is thinking or an activity of consciousness.

Only human beings have a soul. Animals are soulless machines just like the physical human body.⁶⁰

On the basis of these ideas the Machine Theory developed.

The science of medicine adopted the theory of knowledge and methodology of Descartes and defined it as causal analysis, i.e. it searches for links of cause-and-effect in regulator circuits (Krumenacker 1988).⁶¹

How does the current prevailing medicine try to understand the body in its functionality? It has already been mentioned that the current way of medical scientific thinking derived from Descartes and his “**Machine Theory of Life**”^{62 63}, i.e. it is based on the idea that the body has to be understood in a mechanistic and technical way. To illustrate this it is enough to

⁵⁸ Deduzieren: das Besondere aus dem Allgemeinen her-, ableiten, folgern (dtv Etymologisches Wörterbuch des Deutschen)

⁵⁹ Literaturverweise s. www.bautz.de

Georg Wilhelm Friedrich Hegel: Vorlesungen über die Geschichte der Philosophie(suhrkamp II WerkeBd.20) Frankfurt/M. 2003

Heidegger: Die Grundfragen der Philosophie s. www.heidegger.org/forschung/bibliography.htm

Rene Descartes: OEuvres de Descartes von Charles Adam/ Paul Tannery 13Bde.Paris 1996

⁶⁰ Prof. emeritus Dr. Udo Kern Theolog. Fak / Universität Rostock 12.11.2007

⁶¹ In hermeneutics there is the hermeneutic circle Danner 1979, Viktor von Weizsäcker worked with the Gestalt-circle. In this context it has to be pointed out that other scholars have found solutions other than that of Descartes.

⁶² Victor von Weizsäcker: Der Begriff sittlicher Wissenschaft. In: Ders.: Diesseits und jenseits der Medizin. Stuttgart 1950

⁶³ Günter Goldbach: Der ganze Mensch im Blickfeld, Deutscher Wissenschafts- Verlag. Baden- Baden 2006, p.91 – Goldbach zitiert Thure v. Uexküll der von der „biophysischen Körpermaschine“ spricht. s. auch Uexküll: Psychosomatische Medizin(München- Wien- Baltimore)1986, p.4

look at the text in a book on molecular biology, where you can find terms like *protein-machine*, *DNA-repair-mechanism*, or *mechanics* of the cells. Also Michel Foucault illustrates this fact quite well by writing:

*“The great book of the human being as machine was written on simultaneously registers: on the anatomical-metaphysical register, where the first pages were written by Descartes and the sequel by medical specialists and philosophers; and on the technical-political register which was composed of a load of military, school and hospital regulations as well as empirical and rational procedures regarding the control or correction of the body’s functions. Both registers have to be well distinguished because one concerns a submission and utilization while the other concerns function and explanations: usable body and transparent body. However, there are overlaps. The *homme-machine* by La Mettrie (1709-1751) is both a materialistic reduction of the soul and a general theory of dressage [...]. The famous automats were not only illustrations of the organism; they were also political puppets, miniature models of power: they were the obsession of Friedrich II., the pedantic King of the small machines [...].”⁶⁴*

In the natural philosophy of Descartes rationality is considered superior to anything else: *ego cogito ergo sum* (I think therefore I am) is his most famous insight and he divides man into the *res cogitans* (thinking substance) and the *res extensa* (extended substance). In the case of the *res extensa* Descartes does not distinguish between organisms and artefacts; e.g. he compares a tree with a watch⁶⁵ and in the words of Schmidt-Biggemanns (1975) he obtains the following result:

“There are truly no principles of mechanics that do not extend to physics (to which Descartes also counts biology and chemistry), of which mechanics is a part: a watch which is composed of these or those wheels to indicate the time is not less natural than a tree which originated from this or that seed to produce certain fruit.”⁶⁶

Thus the human body is reduced to being a mere object, a thing (human machine). And from a medical point of view it can be evaluated only in a quantifiable way, i.e. measured (Gadamer 1993, D. Grönemeyer 2006, Krumenacker 1988, Flatscher 2005) – as opposed to a qualitative evaluation. Thus Krumenacker talks about a “zeigerlesenden Wissenschaft” (science reading the hands of a meter)⁶⁷. In addition, the differentiation between *res cogitans* and *res extensa* produced a dualism of mind and body. Descartes: “The body does not contain anything that could be attributed to the spirit, and the spirit does not contain anything that could be attributed to the body.” The result is a soul-less body and a body-less soul (Dürckheim 1992). “This Cartesian differentiation instates rationality as ruler over the rest of

⁶⁴ Michel Foucault: *Überwachen und Strafen*. Frankfurt/M. 1977, p.174f.

⁶⁵ www.philos-website.de/autoren/descartes_g.htm: Sechste Meditation 33.Absatz

⁶⁶ Wilhelm Schmidt- Biggemann: *Maschine und Teufel*. Freiburg 1975, p.33. Quote of Descartes: *Principia IV*, Kap.CCIII: p.326

⁶⁷ Franz-Josef Krumenacker: *Gesundheit – von der Residualgröße zur konkreten Utopie. Analyse eines Begriffs*. Köln 1988, p.27.

the body's world, which means that also the wellbeing is subject to rational thinking. The subjective identity defines itself through the thinking⁶⁸.

“The old classification of the world in an objective course of time and space, in which this course is reflected, on the one hand, and Descartes' differentiation in res cogitans and res extena, on the other hand, is no longer suitable as starting point for modern natural science. [...] It is no longer a picture of nature but a picture of our relationship with nature.”

Werner Heisenberg: das Naturbild der heutigen Physik, Hamburg 1955, p.21

5.4 Today's medicine – applied natural science

Today's medicine no longer considers itself as an art of healing and philosophy and thus not as a field of the humanities; rather, it totally understands itself as applied biology, chemistry and physics (Beck 2000). Well-known medical experts like Virchow are convinced by natural science to an extent that in their eyes all other things are “cathodes” (downward ways).⁶⁹

“Henceforth the natural sciences offered the basis for medicine as applied science and hand in hand with the expulsion of the soul from the body and the subject from the art of healing (to which also the cellular pathology of Virchows and the bacteriology of Pasteur and Koch contributed) also the **philosophy was expelled** from medicine: the philosophy lectures and exam in the medical training were replaced by the lectures and exam on physics.”^{70 71} The Cartesian philosophy and its successors have “established the metaphor of a large machine”⁷² instead of the cosmic understanding of the human being advanced by Paracelsus, where the human being was regarded as microcosm embedded in a macrocosm and thus was in balance and harmony. Further, this machine can be controlled⁷³ or rather a disease can be controlled.⁷⁴ Ferber (1971) illustrates the same perspective by writing that medicine treats diseases instead of facilitating health⁷⁵.

⁶⁸ Franz-Josef Krumenacker: Gesundheit – von der Residualgröße zur konkreten Utopie. Analyse eines Begriffs. Köln 1988, p.24

⁶⁹ Rudolf Virchow, zitiert nach K.E Rothsuh: Iatrotechnisches Konzept der Medizin im 19. und 20. Jahrhundert, Stuttgart 1978, p.429.

⁷⁰ Mathias Beck: Seele und Krankheit (Ferdinand Schöning- Verlag) Paderborn 2000, p.46

⁷¹ Dietrich Grönemeyer: Heilen statt Kranksparen (rororo) Reinbek/Hamburg 2001, p.149

⁷² Attali, J.: Die kannibalische Ordnung. Von der Magie zur Computermedizin, Frankfurt/M., New York 1981, p.151

⁷³ Boss, M: Der Grundcharakter der naturwissenschaftlichen Forschungsmethode und die Grenzen ihrer Anwendung in der Medizin in: Grundriss der Medizin, Bern 1970, p.132

⁷⁴ Hans-Georg Gadamer: Über die Verborgenheit der Gesundheit (Suhrkamp) Frankfurt/M. 1993, p.142

⁷⁵ Christian v. Ferber: Gesundheit und Gesellschaft, München 1971, p.33f

5.5 Summary

I would like to emphasize one more time that a comparison of scientific medicine and complementary medicine, in particular osteopathy, shows differences in the way of thinking and collection of clinical findings. Scientific medicine recognizes a disease in the patient (e.g. bacterial pneumonia) and according to the causal-analytical approach it will try to kill the bacteria and to control the situation (the case). This is called Cartesian philosophy or the causal-analytical method. It is based on the dissection of the examined object into isolatable causal chains and their re-integration into a whole.⁷⁶ In the concrete case the physician examines the lung tissue with methods of differential diagnosis in order to confirm an inflammation of the alveolar system and to e.g. exclude a lobar pneumonia or bronchial pneumonia. The diagnosis is followed by the therapy. After the therapy a healing of the tissue can be observed. The patient is healthy; the machine “man” can function again. The patient thus receives an optimal and efficient therapy with the focus on the pathological structure.

Uexküll – a representative of the field of psychosomatic medicine and neovitalist – searched for another way: instead of the term soul he used the term psyche; in the field of psychoneuroimmunology the research continues on a natural scientific level.

5.6 Trivial and non-trivial machine man

The way out of this “one-way street” is to achieve the leap from a trivial machine to a non-trivial machine which is capable of experiences.

Uexküll (neovitalist) thinks that the machine model presents a trivial machine and asks himself the question: “which difficulties have to be overcome [so that one is able] to expand this model to a bio-psycho-social model”. In his concept he added the metaphor of a “non-trivial machine” representing the human being. For him the big difference to the trivial machine is expressed in the following formula: *perception- interpretation of the perception – evaluation of reality to produce knowledge*.

The trivial machine needs repair (surgery, medication) so that anatomy and physiology can assume their functionality again.⁷⁷

The non-trivial machine experiences an expansion that goes beyond repair and in this **bio-psycho-social model** healing can happen. The precondition for this is that the patient is accepted as a subject, as a living being capable of experiences. Mitscherlich asked the

⁷⁶ Krumenacker (1988), p.26.

⁷⁷ Olaf Rippe: Naturheilpraxis Spezial, Traditionelle Abendländische Medizin (Pflaum) 2005, p.5: From a materialistic perspective disease is a defect of the machine ‘body’, which is best treated with machines.

question⁷⁸: “Not who but what is the human being?” Man must not be considered merely as a being belonging to a species but as a person (Dürckheim 1993) and subject⁷⁹; he is not a reductionist object that depends on the perception of the physician but a human being, a sick human being, in a reality that individually belongs to him (cf. Uexküll).

A crack runs through the life of man, visible and recognizable through disturbances of function and changes in structure of his LEIB-soul existence [...] **[There is the] desire to achieve the well-being of oneself** [...] (Mitscherlich 2006)

There is the possibility to not only minimalize or restore the repairable mechanical breakdown (Uexküll) but to think about the functionality of the LEIB beyond the functionality of the physical body.

6. About the animated anatomy and morphology

The following chapter will evaluate the functionality of the LEIB, which also wants to express vitality, in relation with the animated anatomy and morphology (study of forms and shapes). In this vitality the observer recognizes not an isolated part of a dead body but a part of an entity which stands in relation with other entities. Paracelsus sees the image of the cosmic and divine in the morphology of the human being. This tradition is pursued by Goethe, Rohen, Dürckheim and others. In philosophical terms man inCORPORates the sensuous – the phenomenal – and becomes an expression (impression) of himself. (Merleau-Ponty 2003). The path of suffering can be recognized in this vitality and conclusions can be drawn. The therapy is based on this form of diagnosis and case history.

“How does human life start” is the title of a book by Erich Blechschmidt⁸⁰, in which he explains that the basic anatomical knowledge which was influenced firstly by Galen (around 130-199 AD) and from 1543 onwards by Vesal is valid to date. Paracelsus (1493-1541) lists three types of anatomy: (Schipperges 1981)

There is the *anatomia localis*: with this Paracelsus designates a merely morphological theory of structure; “it shows the image of man, his proportions and his nature and what is attached to it “.Further, he presents the *anatomia viva* as a living, structured, functional cycle, “which is the proof of the living sulphur⁸¹, the flowing mercury and the salt in every limb “. Finally, there is the “*anatomia mortis*”, the result of death, which comes in so many different forms to make everything equal. Morphology and physiology constitute this “anatomy which hardly can be separated from a pathology

⁷⁸ Mitscherlich in: Der ganze Mensch im Blickfeld v. Günther Goldbach , DWV, Baden- Baden 2006, p.140f

⁷⁹ cf. Constructivism in the annex to this paper

⁸⁰ Erich Blechschmidt: Wie beginnt das menschliche Leben (Christiana Verlag) Stein am Rhein 1989.

⁸¹ Olaf Rippe: Paracelsusmedizin (AT-Verlag) Aarau 2001 [...] On the lowest level we find (as reflection of the divine trinity) the sulphur-like (soul) connected with the sun, and the salt-like (body) connected with the moon. In between we find the mercury-like (spirit) [...]

and thanatology, the study of the suffering and death of a person, who is “born to drop dead“. [...] ⁸²

Today the anatomy of Vesal is seen as descriptive anatomy (which would correspond to the *anatomia localis*), which, however, is no longer sufficient to understand complex vital processes. Therefore the **time-space-related descriptive anatomy** (kinetic morphology) was developed. It looks at development movements and material movements of cells, molecules and atoms. Already from the 8th week of pregnancy onwards fetuses touch their own body and practice movements. ⁸³ The field of neurobiology speaks about an encoding of neuronal networks. In later life the consciousness will be multicoded, i.e. encoded on a linguistic level, encoded on a physical level and pictures are encoded in symbols. This corresponds to the *anatomia viva*, the interconnection of body, soul, society and culture, which I tried to evaluate from a philosophical point of view in the beginning.

Rohen starts his book with the topic *perception* to point out the above mentioned interrelations. However, he does not follow the most recent results of our time but refers to Goetheian anatomy ⁸⁴ (Goethe: 1749-1832) (Priesner 1998, Rohen 2000). Like Paracelsus, Goethe tries to grasp the holistic character of the form of the body through morphology and not through a science that analyzes and dissects everything. At the end of his discussion on anatomy Rohen presents thoughts about the resurrection body and the connection with Jesus Christ. ⁸⁵

*Who'll know aught living and describe it well,
Seeks first the spirit to expel.
He then has the component parts in hand
But lacks, alas! the spirit's band.*
(Goethe, Faust)

⁸² Paracelsus, IX, 68 vgl. hierzu Schipperges: Kosmos Anthropos (Klett-Cotta) Stuttgart 1981, p.111.

⁸³ www.swr.de/swr2/programm/sendungen/wissen/-id=660374/did=1901316/1mt8hki/index.html, reference date: 22.02.2007

⁸⁴ Hermetic studies confirm Goethe in the rejection of the mechanistic-mathematical philosophy of his time. He integrated alchemy and natural philosophy in his studies and in his literature; e.g. Faust I, II.

⁸⁵ Johannes W. Rohen: Morphologie des menschlichen Organismus. (Verlag Freies Geistesleben) Stuttgart 2000, p.417f[...] the problem of the resurrection body.

7. The term healing (HEILUNG) from an osteopathic point of view

Opposed to Descartes' understanding of the term healing (where the human being is regarded as mechanist body) the term 'healing' in an osteopathic context seems to have experienced an expansion of its meaning within the last hundred years⁸⁶ (cf. Chapter: Osteopathic concepts of healing). For instance, the subtitle of Randolph Stone's book on *Polarity* is 'holistic healing'⁸⁷ and Hugh Milne⁸⁸ starts the introduction of his book "*Aus der Mitte des Herzens lauschen*" with the words: "This is a book about healing"; also Viola Frymann talks about *healing*⁸⁹ – and this list could be continued arbitrarily. Why do all these authors use the same term, if they want to describe something that is different from the conceptual understanding of healing as a mere wound healing or healing of a defect? In other words: if they want to look at a state of being (in its present existence and nature) not only in a mono-causal or linear-causal way?⁹⁰ In this context it is necessary to define the osteopathic specialist and healer. I want to do this by quoting some statements from the websites of several osteopathic schools:

"Osteopathy is not a cure-all. Its limits can be found where the self-healing forces of the body cannot cure anymore." (VOD)

"The osteopath recognizes disturbances in the energetic interrelations, disturbances in the balance of tissues and the inherent motions of the organism." (DAOM)

"Every osteopathic treatment is in addition an energetic action." (DAOM)

"Osteopathy understands the body as an entity and thus treats all tissues and structures." (WSO)

"Osteopathy is a therapeutic approach based on a unique philosophy, which links the needs of the patients with the current methods of medicine, focusing on the interconnections between structure and function and the respect of the self-healing mechanisms of the body." (Mc PARTLAND&PRUIT 1999)

The above mentioned definitions are only a selection but they include the most important criteria of osteopathy; i.e. that osteopathy utilizes the methods of (scientific) medicine, by

⁸⁶ Deutsche Zeitschrift für Osteopathie 1/2006, p.28 Autor: Peter Wührl, Berlin: philosophy, God, experience [...] Still unambiguously presented the aim of the training: "to make the osteopath a philosopher, and place him on the rock of reason". This statement is followed by a beautiful description of how secure the osteopaths sail on their rock of reason towards 'healing' through the abysses of alluring symptoms and diseases [...]

⁸⁷ Randolph Stone: Polaritätstherapie, Ganzheitliches Heilen durch harmonischen Energiefluss (Hugendubel) München 1989

⁸⁸ Hugh Milne: *Aus der Mitte des Herzens lauschen* (vianova) Petersberg 1999, p.12 (Bd1)

⁸⁹ Viola M. Frymann: *Die gesammelten Schriften unter: Die Osteopathie bringt Frieden, Harmonie und Heilung* Pähl 2007, p.409f, oder: *Eine wissenschaftliche Studie über das Gebet und die Heilung durch den Heiligen Geist* p. 473f

applying orthopaedic, clinical and neurological tests. However, osteopaths differ from conventional medicine because they also use the **self-healing forces** of the organism in a therapeutic way, draw on energetic models of healing and have a holistic view of the body as an entity of structure and function. Unfortunately, osteopathy does not have an organon like homeopathy, offering a generally valid definition of the self-healing forces so that in osteopathy there is a lot of room for the interpretation of “healing” and the mentioned forces.

7.1 The osteopathic specialist

Osteopathy comprises a broad field of action. In the previous chapter I have presented some statements from different schools to illustrate certain central issues and to emphasize that despite the application of different “techniques” there is general agreement about the self-healing forces of the body. However, there is no general valid definition of these forces. Thus so-called specialists developed who utilize and apply these forces in their way according to their own nature and special skills. Depending on the individual approach an osteopathic expert applies his skills to special systems and their function, e.g. the lymphatic system (Chapman), the nervous system (cranio-sacral rhythm, Sutherland), the fascial system (Jane Stark), energy pathways (nerve aura by Still; energetic anatomy by von R. Stone), the tensegrity model (Buckminster Fuller), bio-magnetic fields (energy medicine according to Oschmann) and the organs (Barral). On their particular level these osteopaths are representatives of certain conceptual models. Now, can it be assumed that these osteopaths do achieve healing? According to the definition found in the medical dictionary ‘Pschyrembel’ the central issue of a treatment is health, which according to today’s scientific way of thinking can be achieved through the above mentioned techniques. However, if the human being is considered from a humanistic perspective the question whether osteopathic specialists achieve healing remains unanswered. The issue that becomes relevant, if the emphasis in the term ‘self-healing forces’ is shifted to self-healing **forces**, is that you have to be able to deal with and handle these forces intentionally in order to be able to define them. To do this the therapist needs a philosophical instrument and conceptual models which should teach him to understand what he is doing. This is how you reach your **self**, your essence, the innermost of your own person and thus you also reach the patient. Dürckheim, Paracelsus, Hahnemann and others were clear in their mind about their models. In osteopathy, however, many different models are applied, which seemingly do not have a common denominator.

⁹⁰ Many osteopaths are physical therapists in their original profession and worked/are working with muscle chains on a daily basis. They know from their experience that a muscular problem in the foot can produce a

The following chapter will look at the concepts of analogy and synthesis (cf. footnote). This method comprises an old philosophical approach (Kabbala, alchemy, phenomenology, etc.), which consists in looking at philosophical issues (e.g. the whole of existence, Merleau-Ponty 2003) in the context of connections, which apparently do not represent connections. Through this the connections that were established by Frymann, Becker, Sutherland, Lee and others (cf. below) can be explained.

Now what does analogue or synthesized thinking mean?

7.2 Analogue or synthesized thinking⁹¹

“The nature of analogy resides in its ability to create commonness, similarities and consistencies between otherwise seemingly incompatible things by considering the commonness and similarities not as isolated knowledge about the particular thing but as superordinate, shaping principle, in which the nature of the thing is expressed.”⁹² An example would be that of Chila (student of R. Becker), who studied the morphology of the anatomical structures and the metamorphosis of anatomical details and integrated this knowledge in his treatments. This allowed him to establish anatomical relationships; e.g. between a vertebra and the shoulderblade (cf. also Rohen). Other osteopaths utilize the Chinese energy models and thus see connections between the ear, the kidneys and the feet. In the words of Stanislas Klossowskis:

“For someone who deals with alchemy⁹³ nature, reason, experience and reading can be signpost, walking stick, glasses and lantern. Nature has to be the guide of the artist; reason is the walking stick, on which he can rely in order not to fall into the traps of stupid errors; experience endows the artist with glasses, which help the artist to discern true and false [...].”⁹⁴

The above mentioned examples can directly be applied to osteopathy because also in this field an analogue thinking is necessary. In osteopathy only the sum of all parts makes sense

problem in the lumbar spine through an ascending transmission of the irritation.

⁹¹ **Synthesis** (dtv Etymologisches Wörterbuch): Association, combination of parts to form a uniform whole (18th century), in philosophy it designates a method of the theory of knowledge, where parts of the process of learning (perception, imagination) are combined to form a supraordinate entity (Kant mid-18th century)

Analogy (dtv Etymologisches Wörterbuch): correspondence, similarity, equality of relationships (16th century)

⁹² Ulrich Jürgen Heinz: Spagyrik. Freiburg/Bsg. 1985, p.56.

⁹³ <http://www.fk-alchemy.de/Texte/index.html> In his book ›Die Krise der modernen Welt‹ Guénon has listed the essential issues that influence the traditional science (alchemy). The knowledge of a traditional science is always also a knowledge of a higher truth. Since the knowledge is the product of the process of an active identification between the learner and the learned, to learn something always means to be something.

⁹⁴ Stanislaw Klossowski de Rola, zitiert nach Olaf Rippe u.a. (Hg.): Paracelsusmedizin. Aarau 2001, p.129.

(Plato⁹⁵). Osteopathy searches for interactions between function and structure: e.g. between bones and muscles, between bones and arteries, veins or lymphatic system, between the fascias and fluids – just to name a few.

Osteopathy has taken on the idea of holistic-biologic medicine (A.Pischinger 1990, H.Heine 1997, J.L.Oschmann 2006) that pieces of information do not only spread in linear-causal relations but they spread abruptly in all directions at the same time; the event is not mono-causal but multi-dimensional⁹⁶.

Multidimensionality, analogy or synthesis help to see things in relation with each other (healing) and they allow philosophical interconnections which thus provide room for the **self-healing forces**.

8. What definitions do osteopaths offer regarding the term health?

Osteopathy is a science of health or in other words: a holistic system of health care (V. Frymann), which is at the service of humanity. “The role of a physician is to serve mankind” (R. E. Becker). The osteopath does neither obtain control over a disease nor over the patient. There are more powerful forces than ours and within the patients they always work into the direction of the normal state⁹⁷; the work of these forces is called self-healing mechanism.

“Osteopathy comprises everything”, writes V. Frymann, “everything that is described by the supraordinate term life; the tangible and intangible, the visible [...] and the invisible, the here and now and what comes after it, the human being and his Creator.”⁹⁸

What kind of relation does Frymann see with the Creator in her treatment to achieve healing? For Frymann the human being is a spiritual being, who is one with all other forms of life.⁹⁹

Dr. Korr writes:

“Osteopathy is a euphonious and adequate health concept and, in deed, a state of harmony; a harmony of resonating patterns, which emanate from all parts of a human being. The harmonious waves, which every organ in the body emits, form harmonious modulations with the mental, emotional and spiritual manifestations of a vital and healthy living being.”¹⁰⁰

⁹⁵ <http://www.sophia.uni-oldenburg.de/texte/mtahlers/theaitetos.htm> „[...] since what is constituted of parts, is always the sum of all parts. Theätet advances the opinion that a uniform whole is generated through parts and that the whole still is different from all its parts“ [204a/R201] Platon/Socrates

⁹⁶ Alfred Pischinger: Das System der Grundregulation. (Haug-Verlag) Heidelberg 1990, p.11.

⁹⁷ W.G.Sutherland: Untitled talk, Des Moines Still College 1944 in: Viola Frymann: Die gesammelten Schriften von V. Frymann, DO. Pähl 2007, p.434

⁹⁸ Viola Frymann: Die gesammelten Schriften von V. Frymann, DO. Pähl 2007, p.435

⁹⁹ Viola Frymann: Die gesammelten Schriften von V. Frymann, DO. Pähl 2007, p.385

In his health concept Rollin E. Becker applies the term “the living health mechanism” to describe an internal force with which he works or which works for him. In this context Dr. Still writes:

“The osteopath should find health”.¹⁰¹

“I [Still] saw that all work done by the law of power and wisdom was absolutely perfect in all its requirements”.¹⁰² Still could go well beyond this in his spiritual way of thinking when he says: “Be still and know.” What is left is only a mental picture but the guidance through structure and function is guaranteed by the healing intelligence or the “therapeutic Potency”¹⁰³ (as this intelligence is called by Viola Frymann); However, this is only the force behind the healing (cf. below: healing).

8.1 Summary

Summarizing it can be said that: osteopathy searches connecting elements and understands the human being as an open system. Its method of working with the patient can thus neither be regarded as causal-analytic nor as linear-causal. From an osteopathic point of view there is no hierarchy of *res cogitans* and *res extensa*. Rather, the physical, emotional and mental levels (etc.) are treated as entities within an entity^{104 105} and these entities are related with each other. Osteopathy is a holistic system of health care – as opposed to a science of diseases.

Through synthesizing, analogue and multi-dimensional thinking one can gain an overall impression of the patient, where the concept of “health“ experiences an expansion which can be recognized in all quotes, in particular through the word “force“:

- more powerful forces than ours
- a force behind the healing
- self-healing forces
- internal force

¹⁰⁰ Viola Frymann: Die gesammelten Schriften von V. Frymann, DO. Pähl 2007, p.456

¹⁰¹ Andrew T. Still: Philosophy of Osteopathy, Indianapolis 1995, p.28

¹⁰² Andrew T. Still: Philosophy of Osteopathy, Indianapolis 1995, p.94

¹⁰³ Viola Frymann: Die gesammelten Schriften von V. Frymann, DO. Pähl 2007, p.439

¹⁰⁴ Rollin E. Becker, DO: life in Motion (Rudra-Press) Oregon 1997, p.8

¹⁰⁵ Another possibility to avoid the linear-causal model is the circular model of Uexküll, V.v. Weizsäcker or W. Wesiak,

9. The LEIB as source of experience of the soul or the essence

The patient is perceived as living entity, endowed with a subjective ability to feel (English noun: sensation; French verb: sentir)¹⁰⁶ and an individual perception. The previously mentioned osteopaths distinguish the internal (intrinsic) forces of the patient and the forces applied from the outside by the therapist. The intrinsic force is more powerful and seems to be related to vitality, liveliness and harmony – the pneuma. What did Still mean when he said you should first find health? One interpretation could be that he alluded to the intrinsic forces and their manifestation.

9.1 Man is a person and a being

The Earl of Dürckheim examined the living anatomy and expanded terms like health and 'HEIL' (wellbeing, salvation, blessedness, etc.) by linking them to the words person and being. This produces a perspective which goes away from seeing health as the uppermost priority and rather turns to looking for a way of constant **transformation** (metanoia, tikkun) and the **connection** with God or the Absolute. One philosophical consideration could be to evaluate the Absolute in relation to oneself. (Merleau-Ponty 2003)

"The functioning of organized health in our days clearly reflects the impersonal functioning of impersonal organizations that dominate the whole social life in the fields of transport, economy and industry. In this respect health does not mean anything else but a reliable performance which enables men to function smoothly at the service of such organizations. [...] While the concept of health to date designates only the ability of the human being to stand his ground in the world without pain and good productivity, the **medicine of the person**¹⁰⁷ extends the concept of health to mean "HEIL'-sein' (wellbeing, salvation, blessedness, etc.). This concept of WELL-BEING describes the condition of the human being in which he remains on the way of progressive transformation towards the subject God according to the **claim of nature**, so that he is all right not only from the world's perspective and for the world but also from God's perspective and for God. In this sense [...] also any kind of medicine oriented towards a personal understanding of the human being is fundamentally religious, i.e. initiatic. [...] However, today there is a kind of medicine and therapy which hinders the human being in his ability to reach this state of 'HEIL' (wellbeing, salvation, blessedness, etc.) by plunging him into a kind of health that is "HEIL-los" (health without healing)."¹⁰⁸

In his words Dürckheim expresses the fact that the person (the being) is highly interweaved and geared towards God, reaching his orderliness ('HEIL') through this. With regard to his final sentence it can be highlighted that he distinguishes between health and HEIL-SEIN

¹⁰⁶ Sensation/perception is a subjective process, which is studied in the phenomenology of Merleau-Pontys or Waldenfels and is called intersubjectivity.

Bernhard Waldenfels: Das leibliche Selbst (suhrkamp) 2000, p.46

¹⁰⁷ A series of books published by suhrkamp is called medizinhuman or **Menschenmedizin (human medicine)**, in order to distinguish itself from „normal“ medicine; among the authors: Bernard Lown, Christian Hess or Klaus Rathscher

(salvation, blessedness), because for him the priority is the connection with God's spirit (cf. Ruach) which is poured out in the elementary body. This insemination happens on a pneumatic level, while health affects the elementary body.

9.2 Perception and sensation

"We *have* a physical body and we *are* a LEIB" – says the Earl of Dürckheim (1992). The LEIB is experienced through personal perceptions and sensations: "This is the LEIB as a sensory comprehensible shape in which I exist as a person in the world [...]; i.e. I live and I exist in the LEIB."¹⁰⁹ Perception means you LIVE to see and through this you gain experiences. The human being is filled with life and only the living person on this earth with his temporality can perceive and feel. On the one hand, experience is oriented towards the outside – towards the You or towards the Other – and on the other hand, it is directed towards the inside or *by* the inside. (cf. also Merleau-Ponty 2003, Edith Stein 1998)

9.3 Physical spaces (internal and external worlds) – (Hebrew: Hifil) to create space = to heal

The LEIB consists of spaces and boundaries. These boundaries are called cell membranes or (in larger arrangements) epithelium or skin (as the outermost layer). Just like inside the cells, information passes in both directions in these spaces. With regard to prenatal times Blechschmidt talks about metabolic fields, which are subject to traction, pressure and other influences and thus form the structure and the associated function. From a certain moment onwards an experience is generated from the cell movements, which have a certain vector of force, due to the formation of neuronal networks.¹¹⁰ The outside and the inside determine

¹⁰⁸ Karlfried Graf von Dürckheim: *Überweltliches Leben in der Welt*. (Barth Verlag) Weilheim/Obb.1968, p.159ff.

¹⁰⁹ Dürckheim : *Erlebnis und Wandlung*. München (1992), p.144ff.

¹¹⁰ Kükkelhaus (1979), p.58: "From the beginning the child is geared towards the game, with the rules of the game corresponding to the fundamental laws of the prenatal dynamics of development. In order to be able to accomplish these vegetative development games the child needs [...] physical, rhythmical spaces – i.e. spaces which represent a continuous stimulation of the motoric and sensory systems due to their different states."

Beck (2000), p.74: „Based on the observation of foetuses in the womb it is known that already in the intra-uterine phase important psychic developments take place and the relationship between mother and child is established [...]"

Alfred Pritz, Hilarion Petzold (Hrsg.): *Der Krankheitsbegriff in der modernen Psychotherapie* (Junfermann-Verlag)Paderborn 1992, p.404f: We are always LEIB and always find ourselves in scenes with associated atmospheres. The scene is a space-time configuration (idem 1990 p) [...] The scene is never static. It is a living structure: within me, around me - mixed. Eventually there is no inside or outside, no temporal separation between the scenes of the inside and outside worlds. (Waldenfels 1976) Already the uterus is a scene. We are born into a scene, become a part of it and start to physically influence it.

each other. Blechschmidt even claims that these regularities are similar in micro-populations and macro-populations – or in the words of Paracelsus: micro- and macro-cosmos resemble each other correspond to each other. Due to our five senses we have contact with the external world and through this we create our reality, which is influenced by feelings, perceptions and experiences. This level is related to the LEIBKÖRPER, while the internal emotions or stimuli are processed on a mental level. The mind or the soul in relation with the physical body is the LEIB.¹¹¹

9.4 In-carnate language expressed in gestures

Blechschmidt uses the German word 'Gesten' to describe gestures/body language (Christiana Verlag 1989), while Dürckheim (suhkamp 1992) and Hegel (www.textlog.de) use the German word 'Gebärden'. Dr. Glaser talks about body dynamics (Haug Verlag 1993) which he tried to classify.¹¹² "It is not the brain that thinks but the human being as a whole who gathers experiences with his skin and limbs"¹¹³ (Einstein) – or: "It is not me who makes me think"¹¹⁴ (Merleau Ponty).

As human beings we think, act, feel, live and experience everything through and with our LEIB on a physical, psychological, emotional or mental level – through the whole human being. Like Augustinus established a connection between the word and facial expressions, gestures, movements of the body and body language, osteopathy can follow the same path starting from the body.

9.5 The experience of being according to Dürckheim

Dürckheim mentions another level of experience: that of the essence (Dürckheim1993). On a therapeutic level he calls this "LEIBARBEIT" (personal body work). In this context he talks about the possibility to experience the numinous.^{115 116} It can be a smell, an image, a certain situation or a smile, that intrinsically touches, pierces, wounds or heals the person/the soul/the essence. As therapist you have the possibility to reach the essential core¹¹⁷.

¹¹¹ Heinrich Schipperges: Kosmos Anthropos (Klett-Cotta) Stuttgart 1981, p.244f.

¹¹² Volkmar Glaser: Psychotonik, Eutonie: Das Verhaltensmuster des menschlichen Wohlbefindens. (Haug-Verlag) Heidelberg 1993, p.206.

¹¹³ Hugo Kükelhaus: Organismus und Technik. (fischer alternativ) Frankfurt/M. 1979, p.30. Zitat von Einstein.

¹¹⁴ Jean- Toussaint Desanti: Der Leib der idealen Objekte in: Bernhard Waldenfels (Hg.): Leibhaftige Vernunft. (Wilhelm Fink Verlag) München 1986, p.38.

¹¹⁵ Karlfried Graf von Dürckheim: Meditieren- wozu und wie (Herder) Freiburg/Breisgau 1993, p.22

¹¹⁶ Karlfried Graf von Dürckheim: Von der Erfahrung der Transzendenz (Herder) Freiburg/Breisgau1993, p.166

¹¹⁷ Karlfried Graf Dürckheim: Von der Erfahrung der Transzendenz (Herder) 1993, p.123f.

Frymann and Becker described similar experiences (cf. Osteopathic concepts). Also for Hedwig Conrad-Martius the LEIBLICHKEIT and the ability to feel and perceive that is linked with it is a criterion for the location of a soul in the LEIBKÖRPER.¹¹⁸ Thus the therapist is not only involved in the process of healing but also in the establishment of 'HEIL' (wellbeing, salvation, blessedness, etc.) of the person. Dürckheim describes this experience as great experiences of being or small feelings of being or an experience of the transcendent (Dürckheim 1993).

Therefore, being-ill (illness) – as a state of being – has another dimension or perspective in comparison with disease. If there are diseases also healths must exist. Edith Stein offers a similar approach by considering the LEIB as being immaterial (cf. below)

10. The vital life force

The osteopathic philosophy assumes that there is a self-healing force, which, however, is not really defined. The following Chapter 10 will present authors, who offer possible interpretations. Instead of vitality, liveliness or harmony, Paracelsus used the term vital life force. In the field of osteopathy the following expressions can be found:

- something more powerful than our forces
- a force behind the healing
- self-healing force
- internal force
- health
- living health mechanism
- intelligent Potency etc.

These terms only assume a meaning if one knows in which context they are applied. Thus there is the need of information regarding the authors and their historical, philosophical or religious backgrounds. Paracelsus' and Stein's writings have this transparency which facilitates an insight in the structuring of LEIBLICHKEIT and its forces. Maybe Still's way of thinking was similar, since he could make himself understood in his environment. (Stark 2004; Trowbridge 1991, Still 1899)

Karlfried Graf Dürckheim: *Erlebnis und Wandlung* (Suhrkamp) 1992, p.81f.

¹¹⁸ Hedwig Conrad-Martius: *Metaphysische Gespräche* (Verlag Max Niemeyer) Halle 1921, p.29 In this passage the question is put forward in how far one can assume that a plant has a soul, which Aristotle thought was the case.

10.1 The philosophy of Paracelsus (kabbalistic, alchemic)

Paracelsus, Goethe (1795)¹¹⁹ or Isaac Newton (1974)¹²⁰ followed an approach where they consulted the literature of kabbala, alchemy, Gnostics or Rosicrucians. This represents a very active path of liberation from all sorts of determination by others or other things (suffering, disease, mischief)¹²¹ and means 'HEIL'/'HEILUNG' (wellbeing, salvation, blessedness, etc./healing) through **transformation**.

"The transformation of the etheric soul and the transformation of the physical body are totally different phenomenological processes; from an abstract point of view they both are the expression of the spagyric process principle (cf. tria principia)¹²² (Pröller 2007)

"Paracelsus describes this path of transformation or process through a **"vital life force"** (called: Archaeus), which, on the one hand, is related to the pneuma model and, on the other hand, to the "internal alchemist".¹²³ It provides a basis for a harmony of all other previously mentioned levels.

*"It plays a central role in health and disease. The **life force** is not a coarse matter but an independent **essence**, which cannot be perceived with our senses and which can generate disease or heal depending on how it is influenced from the outside."* (Werner 1994, p.33)

Below I will present a more detailed description of the different elements and the value of the term Archaeus from the Philosophia sargax by Paracelsus (Werner 1994, 31): The human being consists of the following elements:

- 1) Elementary body consisting of solid, liquid and gaseous chemical elements
- 2) Archaeus: the living, creative, original force of nature, which unconsciously acts as "fabricator" within things (Eisler)¹²⁴ (the laboratory of Dr.Still?)

The Archaeus corresponds to the creative omnipotence of God, the Vulcanus¹²⁵

Archaeus and the electromagnetic fluid animate the elementary body

- 3) Astral body (sideric man): is subject to the influence of the luminaries of our solar system and corresponds to the aura (in the course of the life towards the astral body) The astral body has a direct reciprocal action with the "life force" (spiritus vitae) and is an outflow of the spiritus mundi (anima mundi).

- 4) Astral soul: animates the astral body and corresponds to the prana

¹¹⁹ Chymic wedding of Christiani Rosencreutz; Faust I, II

¹²⁰ The religion of Isaac Newton, Oxford University Press (1974)

¹²¹ Daniel Hornfisher: Löwe und Phönix (Aurum)Braunschweig 1998,32

¹²² Christoph Pröller: Alchemia medica (Erasmus- Grasser)Hohenfurch 2007,42, 110

¹²³ Claus Priesner: Alchemie (Beck) München 1998, p. 223

¹²⁴ www.textlog.de Wörterbuch der philosophischen Begriffe

5) Rational soul: corresponds to the Manas (sanskrit: thinking, mind)

6) Siritual soul: corresponds to Plato's rational soul

7) corresponds to the Indian Atma (sanskrit: the true self; the Devine present within the human being)

The Gnostic system:

1) 2) Body

3) 4) Soul (etheric - celestial)

5)6)7) Mind (the Devine) (Werner 1994, p.32)

The Kabbalists have the same order with the exception of 7) which corresponds to the highest controlling principle. (Werner 1994, p.31/32)

Grözinger (2004, p.279) describes a sefirotic-philosophical model according to Rabbi Asri'el from Gerona:

- the Nefesch-soul (vegetative level)
- the Neschama- soul (animalistic level)
- the Ruach- soul (rational level)
- the Hajja- soul (living level)
- the Jechida- soul (unique level)

The first two levels correspond to the elementary body, while the other levels are of a spiritual nature. In this Kabbala school the spirit of the living God is also called Ruach (wind, breath, word)

The alchemists think that a divine spiritual force (= all-spirit, all-pervading spirit) pervades, forms and evolutionizes the natural substance. The original substances are subject to the principle of tria principia (Sal, Mercurius, Sulphur). Besides the philosophical meaning/content the principles also have a psychological and religious meaning.

The principles have the following meaning:

- 1) Sal (force to maintain the form) - salt
- 2) Mercurius (force to shape the form) - mercury
- 3) Sulphur (information of the form)- sulphur

In this context the vital life force, self-healing force or internal force is endowed with another aspect, which the alchemists see in relation with the "form" (soul/pneuma). (Aristotelian thinking: Form and matter¹²⁶ together generate the being)

¹²⁵ www.philosophenlexikon.de

¹²⁶ /www.textlog.de/4402.html: According to LICHTENBERG matter is an abstract concept, which empirically is only on a par with forces. Phenomenologically, the concept of matter is defined according to BOUTERWEK (Lehrb. d. philos. Wiss. I, 154). A. WEISHAUPT emphasizes: »No matter as such acts on something; all actions Masterthesis Heribert Suppanz

In alchemy the three principles (Proeller 2007) are also expressed in rhythm (rhythm of life, rhythm of respiration, rhythm of the heart, rhythm of the year) or “life pulse” (expansion – compression, relaxation – contraction). This analogy offers a possible rapprochement of cranio-sacral therapy

The Kabbalists and alchemists see the human being as entity of pneuma and matter (elements, elementary body). The vital force – Archaeus – is clearly defined. There is one deity (logos, spirit, breath, wind), which animates the elementary world as pneuma (Holy Ghost, active intellect). In this context the three principles (cf.above) and the four elements (cf.above) provide the basis for the creation of the coarse matter. This illustrates also that ‘HEILUNG’/‘HEIL’ (healing/wellbeing, salvation, blessedness, etc.) have to come from the spiritual or soul-level. Health is the end product within the gross matter. It is desirable for every human being but not absolutely necessary to achieve ‘HEIL’ (wellbeing, salvation, blessedness, etc.).

10.2 The philosophy of Edith Stein “LEIBEN UND ATMEN” (phenomenologic)

I would also like to quote Edith Stein, who was a student of Edmund Husserl (founder of phenomenology; cf. annex). Stein describes a model of the LEIB, which could be inspiring for osteopathy. Her philosophical concept is based on the writings of Thomas of Aquin, Plato and her phenomenological studies with Husserl and Heidegger. For Edith Stein the soul is not only the psyche but it resides in the **psycho-physical** level because sensory acuity and perception manifest in the LEIB.¹²⁷ Like Paracelsus Stein believes that there is a “**life force**”. She differentiates this phenomenon of “force” into a mental and a spiritual one. If several levels could be distinguished (like in the case of Paracelsus) the differentiation could look like the following:

- 1) LEIB (I have a body, that has a soul – the sense-soul)
- 2) psychic level with a flow of experience and a psychic life force
- 3) body-mind level
- 4) soul level (I have a soul) from the most superficial to the depth of the soul (spirit), The innermost of the soul or the core of the person; on this level divine experiences are possible.

of hte matter are also actions of the immaterial forces which compose the matter « (Üb. Material. u. Ideal.2, p. 46). All matter, every expansion, every composition is appearance (l.c. p. 183). According to KRUG the matter is »something active or effective within space, existing in a way that we only recognize this effectiveness «. »Matter is a *original, dynamic something* « (Handb. d. Philos. I, 331). According to J. G. FICHTE matter (existing only as product of the ego) is »the thing that exists within space and fills the space « (Syst. d. Sittenl. p. 162). SCHELLING explains: »All matter is just the expression of an equilibrium of opposed actions, which mutually reduce themselves to a mere substrate of actions « (Syst. d. tr. Ideal. p. 101).

5) spiritual level with a spiritual soul – rational soul – and a spiritual life force

The soul is the “**space**” in the centre of the entity consisting of body-mind-spirit; as sense-soul it lives in the LEIB, [...] as spiritual soul it extends beyond itself.¹²⁸

“God is spirit.” [Joh.4.24: God is spirit, and those who worship him must worship in spirit and truth] Spirit in its purest form is a pure act or pure existence. [...] All beings [have] a share of the spirit but not every being has a “share of the soul”; since a soul lives in it. The human being has a soul¹²⁹;

i.e. something individual lives within him, which we call soul.

The soul is an essential part of the human being; the entity in which it resides cannot exist without it. [...] The human being is formed in a three-fold way from a root: he is elevated to the spirit, shaped into the external world through his LEIB, but in his soul he actually is at home. It is the centre of his existence but he lives from it like from a netherworld, because the soul never enters completely into the actuality of life; with his peripheral life the human being removes himself continuously from his central self and there are “quasi soulless” human beings whose central self has not really been stimulated in a life which remains totally superficial. [...] The essence of the spiritual is emphasized (in relation to the meaning of “spiritus”), that it breathes, that it spreads its essence like a breath around it. This “breathing out” or “Geisten” [as it is called by the author in German; inspiration], through which the essence gives itself away by streaming out is matched by a “breathing in”, where it takes possession of its abundance and conserves itself: “**Leiben**” [as it is called by the author in German; incorporation]. However, this does not mean a material LEIBLICHKEIT [...] This kind of breathing does not only pertain to personal spirits; also a landscape, a melody or similar things exude a peculiar breath.

The Earl of Dürckheim (1993, 21f.) explains such experiences of being or feelings of being in contact with the numinous¹³⁰:

The location of the person, however, is displaced in the spirit and therefore he still can have and command his soul. But this displacement into the spirit is not like sinking into the centre of the soul, it rather is “a renouncement of the self, a radical liberation and disposal of the fixation within the enveloping and enclosing self. Since it is the “essence of this location free of oneself and liberated within it and with it”, the human being “becomes free and commander through the elevation into the spirit [Galatians 2.20: I no longer live, but Christ lives in me] not only with regard to his own soul centre but also with regard to his own spirit. It is this “existence-like constitutive elevation to the unselfed height of the spirit [...] which makes a person to a person“. [...] The human being is born twice. “Conceived and formed from nature’s qualifying ultimate ground of being it is also **born from the spirit** – thus from below and from above he receives a personal essence.

The spirit in this context is understood as personal spirit and what characterizes it are intellectuality and freedom. We have an intellectual existence [...] characterized through being open and enlightened; i.e. being aware of oneself [...] in freedom and clarity!¹³¹

¹²⁷ Beckmann- Zöller Beate: Zugänge zum Leib-Seele-Problem bei Edith Stein im Hinblick auf das Ereignis des religiösen Erlebnisses; in: Das Leib-Seele-Problem und die Phänomenologie Würzburg 2007, p.155

¹²⁸ Dito, Beckmann- Zöller Beate 2007, p.163

¹²⁹ Deutsche Zeitschrift für Osteopathie 3/2006,31 Peter Wührl, Berlin Begriff: soul, Seele als Sinnesorgan etc.

¹³⁰ Bill Plotkin: Soulcraft (Arum Verlag) Göttingen 2005, 56 and 69 Not only we as human beings have a soul. Everything- a rock, the wind, a moment [...] everything has a soul

From a theological point of view and according to E. Stein healing is a second birth from the spirit (cf. above Jo. 3, 1-21) (Stein 1998)

E. Stein sees the aspect of “LEIBEN” (incorporation) as something immaterial and as a process, a process of transformation. In the above quoted lines she presents a clear structure which clearly defines and distinguishes. The next possible step regarding the considerations concerning the issue of transformation would be to think about the **sense**.

In phenomenology Husserl distinguishes between the sense-constituting act of consciousness (mental process) and the meaning of an object. A healing treatment can give the consciousness a meaning, a mental picture which was previously stored with a wrong meaning (cf. annex).

A.T. Still’s words could resonate in this context: he talked about a human laboratory which contains everything and never fails [to make sense]. With the words of E. Stein this could be interpreted in a way that the sense-constituting act of consciousness corresponds to the meaning of the object. It is God Himself who manifests in matter, motion and mind. (Still)

10.3 Summary

I would like to emphasize again that in the Orphic, Pythagorean and Platonian worlds of thought in Antiquity ‘HEIL’ (wellbeing, salvation, blessedness, etc.) was generated through the separation of the two entities body and soul.

In the philosophy of Edith Stein, Asri’el and Paracelsus ‘HEIL’/‘HEILUNG’ (wellbeing, salvation, blessedness, etc./healing) is understood as active process (transformation) in the mundane life, because all existing things have a share in the spirit and the existing LEIB-soul entity has the freedom to decide to rise up to the spirit. This second birth means “leiben” (incorporation) in abundance, to breathe in the spirit (of God) so that a breath spreads around the being.

With the approaches of Paracelsus, Asri’el and Edith Stein I was able to present systematic classifications of the human being on different levels. This can help to avoid misunderstandings with regard to the forces that are utilized therapeutically.

¹³¹ Edith Stein(Teresa Benedicta a Cruce OCD): *Potenz und Akt*, Herder- Verlag(Freiburg)1998,161ff – eine phänomenologische Interpretation aus den Grundlagen der Philosophie Thomas von Aquin(Erstaussgabe 1931). Another source was „H. Conrad- Martius: *Metaphysische Gespräche*(Halle)1921“.

11. Osteopathic concepts of healing

11.1 Andrew Taylor Still

For today's osteopaths it is not easy to grasp Still's way of thinking.

He reflected on the living and internal person and did not primarily think about the pathological changes of a liver. He asked himself the question:

"If a man dies, will his body live (?) – and what does that mean? We need the living man. We want to understand the living substance, which contains the mentality, the force of closure. We want to inform us about that before we treat a person with an enlarged liver. Because the results depend on the inner man. In this human being you find the guardian of your life, your wellbeing and your success – and your sole friend. The spirit is the human being, the inner man, who I am talking about."¹³²

What question did Still ask at the beginning of this monologue? On the basis of the interpretation by Thurnher (2007) one can only speculate whether Still shared the opinion of Plato (427- 347 BC), i.e. the Orphic and Pythagorean (580- 486 BC) ideas, **that death means the separation of body and soul [nous]¹³³ and thus the 'HEIL'/'HEILUNG' (wellbeing, salvation, blessedness, etc./healing) of the soul.** In contrast, the incarnation of the soul in the body was seen as "imprisonment."¹³⁴ As Methodist Still learned that the human being has a sensuous body (psyche, Hebrew: Nephesch) and a pneumatic body; and that the eternal life and thus HEIL (wellbeing, salvation, blessedness, etc.) is reached through the complete reconstitution of the human being through a transformation from the first into the latter body already here on earth. (1.Cor.15.44 Jerusalem Bible, cf. Salvific history)

The origins of Still's philosophy (Stark 2004, Trowbridge 1991) can be found in

- Methodist theology,
- Freemasonry [and therefore in the proximity to the knowledge of the Rosecrucians or similar schools like e.g. kabbala, alchemy]
- theosophy
- Swedenborgianism

Below some quotes from a book by Stark (2004) and writings by Still (footnotes) to emphasize his philosophical orientation and to make the reader realize what was said about Still at his time:

¹³² Jane Stark: Stills Faszienskonzepte, unter: das spiritistische Engagement Stills (Jolandos) Pähl 2006, p.92

¹³³ Nous – Noema – Noesis, cf. Stein und Husserl

¹³⁴ Cathrin Nielsen et al: Das Leib-Seele-Problem und die Phänomenologie, unter: Zur Konzeption der leib-seelischen Einheit bei Platon von Rainer Thurnher (Verlag Königshausen und Neumann) Würzburg 2007, p.21

“His face was directed towards the light and it shone all the time. But the light did not come from him; he reflected the light in which he looked – the light of God.” (Booth 1905, p.15)
 [...] “in this we recognize the great metaphysician, the discoverer of the law, the movement and the matter.” (Goodman1986)

“I [Still] have been a Freemason for 40 years.” (Still A. T. 1901b, p.317)

[...] that he was a spiritualist, since he even identified the medium by name. Now, I want to provide my own interpretation: the name of the “medium” Mahat is a synonymous expression for the Divine or the Great Architect of the Universe. That this reflects the way of thinking of Freemasonry is corroborated by the rest of the text dealing with the (spiritual/terrestrial) units of measurement of length and width, because this is typical Freemasonry vocabulary.
 (Suppanz)

“The spiritual heart – as opposed to the physical heart – “provides with its presence the demands and a plan for the construction of the human body.” (Still A. T. 1902e, p.48)

“Everything was for him [Still] but a part of A LARGER WHOLE and thus an essential part of the eternal or Divine.” (Haight 1924-1938)

“For Still the cerebrospinal fluid was “the great river of life (Still1902e, p.45) [and] an osteopath can control the flows of life and enliven blocked forces.” (1908a, p.224)

“He who is able to reason will see that this great river of life must be tapped and the withering field irrigated at once, or the harvest of health be forever lost.” (Still1899, p.39)

“We must know, if we would succeed as healers that normal, does not simply mean to place bones in a normal position, that muscles and ligaments may play in their allotted places and act with freedom at all times. But beyond all this lies a still greater question to solve, which is how and when to apply the chemicals of life as nature designs they shall be.[...]the great chemical human laboratory, that has within itself all necessary qualities, and never fails[...]from the outer skin to the center of man and life in all nature.”¹³⁵

It is the law of GOD given to man to heal the sick.¹³⁶

*God is the father of Osteopathy, and I'm not ashamed of the child of HIS mind.¹³⁷
 Osteopathy is a science that analyses man and finds out, that he partakes of DIVINE intelligence. GOD manifests HIMSELF in matter, motion and mind. Study well HIS manifestations.¹³⁸*

“The rule of artery and the vein is universal in all living beings, and the Osteopath must know that, and abide by its rulings, or he will not succeed as a healer.”¹³⁹

The quotes above illustrate that Still lived the relationship or the alliance with the Divine. Due to his contacts with various philosophical groups (as mentioned before) he probably (?)

¹³⁵ A. T. Still: Autobiography of Andrew T. Still, Colorado reprint 1981, p.209

¹³⁶ A. T. Still: Autobiography of Andrew T. Still, Colorado reprint 1981, p.139

¹³⁷ Still 1908, p.254

¹³⁸ Still 1908, p.187/188

knew the levels of the body/soul described by Paracelsus (Pre-Socratic philosophy) and/or those of the Gnostics or Rosicrucians and thus the vital force or *Archeus*. In reference to the Bible – the healer Jesus Christ – he used the terms osteopath and healer as synonyms. In addition, the laws of God and the regularities in osteopathy seem to be identical. He called osteopathy a science, a perspective which today is not really shared.

Paracelsus saw philosophy as one of the cornerstones of the art of healing (the others were astronomy, alchemy and virtue), which includes the following aspects:

The **sensory perceivable**: the recognition of the matter as animated nature, the recognition of the ordering forces, which build up nature (four-elements model, *Tria Principia*¹⁴⁰),

Recognition of remedies through the interpretation of natural phenomena (theory of signatures) (Olaf Rippe 2005, p.28)

“For Paracelsus philosophy is a natural science in a superior sense. A true philosopher is a scientist“. [...] (Pröller 2007, p.41)

“**Osteopathy is a philosophy**” (Still) and thus a science. Unfortunately, I was not able to find writings about the laws of God that Still used or about the forces he used intentionally. Still did not bequeath any concrete writings to later generations about the foundations of his philosophy and thus the osteopathic profession has difficulties to agree e.g. how to define the self-healing forces.

11.2 Viola Frymann, DO¹⁴¹

Frymann seems to be embedded in a religious world and finds an expansion in esotericism. She describes healing in her work through the force of the Holy Ghost (*pneuma hagion*) without physical or medical agents. “We saw how God manifested his healing.” But Frymann also concluded a *contract* with the patient by attuning herself mentally or having the patient attune mentally with the path towards the goal and keeping this goal right in front of her eyes. In this kind of healing she wants more than just a restoration of the homeostatic balance or inherent physiological movements. What is important for her is **the level of BEING** and the manifestation of the **therapeutic Potency**; i.e. a noticeable change in the tissues, so that suddenly the behaviour of the patient changes or a transformation of the personality can happen. In addition, she writes that the interrelation of structure and function also includes

¹³⁹ Andrew T. Still: *Philosophy of Osteopathy*, Indianapolis 1995, p.153

¹⁴⁰ Since Aristotle there was the idea that all metals are composed of two principles. (sulphur-mercury theory) Paracelsus added a third principle: the salt; derived from the trinity of God. The principles had a philosophical, psychological and religious meaning.

Claus Priesner/Karin Figala: *Alchemie* (C.H. Beck) München 1998, p.288

¹⁴¹ Viola M. Frymann: *Die gesammelten Schriften unter: Die Osteopathie bringt Frieden, Harmonie und Heilung* Pähl 2007, p.409f

the emotions and the intelligence and all octaves of energy¹⁴². Patients change their way of living and thinking or even their religion through the treatment. [Emotions] block the healing according to Frymann's writing. The physical problem is only directed towards the outside and a visible manifestation of an internal emotional, mental or spiritual distress. From a technique point of view Viola Frymann looks for the point of balanced membranous tension and tries to listen to the inherent therapeutic Potency. In the beginning this requires the talent of truly listening to perceive the patient as a whole. She emphasizes clearly that **"the force that leads to healing"** resides in the body. This reminds of A. T. Still talking about the *great chemical laboratory*. In the article with the title "Was liegt in einem Namen beschlossen?", V. Frymann invites us to take a look into the future of osteopathy.¹⁴³ She assumes that our senses will expand so that energy patterns comparable to motoric patterns can be felt and/or seen. She also describes energy fields with which osteopaths work. (cf. Tom Shaver: esoteric healing). The range of senses including intuition develops further and further so that we are able to better understand and utilize the inherent Potency. In her collected works V. Frymann laments like A. T. Still that osteopathy still is in the fledgling stages. It is an unknown sea. "And so far we only are concerned with the tide at its shore."

In her vision for the future Viola Frymann writes about an expansion of our senses so that the osteopath develops the ability to understand other levels through his visual tactile or auditive skills. Currently V. Frymann distinguishes between treatment and healing. Some osteopaths, who can identify with the term healing as presented in my paper, are conscious of a higher divine force and work with this form of energy or on this spiritual level when they treat (Viola Frymann, A.T. Still, Rollin E. Becker, R. Paul Lee, Tom Shaver). Once this superior spirituality can be accepted the concept of 'mercy' appears.

Through the hands a current of electrical or electro-magnetic force can flow so that the tissue that is touched experiences healing on this level. (cf. R. Paul Lee)

According to Dr. Fritz Popp light has a great influence on a cellular level. For many therapists it is normal to visualize colours during a treatment and to utilize them in a therapeutic way (aura work, chakra-visualization according to Leadbeater¹⁴⁴). Leadbeater refers to this gift as clairvoyance. For an osteopath a whole new dimension opens up through this because he does no longer have to question his information on a rational level being connected with a larger instance. He looks through the patient and knows it. (It being the essence of the person)

It is also possible to address a higher level through the sense of hearing. It is like an internal dialogue, an inner voice, which gives the healer information. In this context Hugh Milne talks

¹⁴² Frymann: unter Osteopathie, Krankheit, Gesundheit, p.422

¹⁴³ Frymann: Was liegt in einem Namen beschlossen?, p. 427f

¹⁴⁴ C.W. Leadbeater: Der sichtbare und der unsichtbare Mensch (Bauer-Verlag)Freiburg 1991

about an inner guide, about the ghosts of ancestors or totems.¹⁴⁵ Upledger refers to this process as channelling or the work with a medium.

Tom Shaver advances the opinion (cf. also Cayce, John, Bailey) that the talent of healing develops hand in hand with the opening of the third eye.¹⁴⁶

Frymann expresses her view as vitalist par excellence in many statements. She talks about forces, healing or a potency, with which she works every day. Based on these statements one can come up with the interpretation that she sees herself as a medium when she is working with the force of the Holy Ghost.

Frymann considers the human being under more comprehensive non-anatomical or physiological aspects, which are illustrated through the following quotes:

“a being composed of spirit, energy and substance and following the universal law of intelligence, matter and motion.”¹⁴⁷

“The human being always has a mental, emotional and physical body at his disposal. These bodies are mutually related and dependent. It is impossible to have an influence on one aspect without influencing the others at the same time. Thus there is nothing like a purely physical, emotional or mental problem.”¹⁴⁸

In the context of the Potency, the method of cranio-sacral therapy is the first that comes to the reader's mind. However, the questions must be admissible whether Frymann really works only cranio-sacrally or rather whether cranio-sacral “techniques” effect healing? (cf. Definition of healing)

11.3 Rollin E. Becker DO

Also Becker talks about something inherent, in the sense of “inherited store of biochemical energy” or simply “bio-energy”. He works with this bio-energy, with a “fluid balanced interchange“, with a fulcrum and (what is very important for him) with stillness; the “stillpoint” or the “silent point”. “Be still and know that I’m at the point.” Again a connection to Sutherland can be observed, who quotes psalm 46:10 (“Be still and know that I am GOD...”) Like Frymann also Becker searched for an approach of spiritual healing and found answers in e.g. Joel S. Goldsmith.

¹⁴⁵ Hugh Milne: Aus der Mitte des Herzens lauschen (Vianova) Petersberg Bd1,1999, p. 132

¹⁴⁶ Who has opened the thrid eye and perceives the divine word, receives special powers and can heal others through the laying on of his hands.(Edgar Cayce Companion p.107)

Alice A. Bailey writes a more comprehensive chapter on the third eye; it contains among other things the following statement: „[...]then the third eye guides the healing force and everything is well.(in Esoterisches Heilen p.625)

¹⁴⁷ Cf the parallels to Still's mind-matter-motion

¹⁴⁸ Viola Frymann: Die gesammelten Schriften von V. Frymann, DO. Pähl 2007, p.489.

It is interesting in this context that he uses expressions like the Master Architect, Master Mechanic, Deity and Creator synonymously with GOD.¹⁴⁹ Becker follows the footsteps of Still and wants to honour Still through writing down quotes and through expressing himself in the tradition of Freemasonry. In Freemasonry God or Mahat is also called the great architect of the universe or almighty builder of all worlds.^{150 151 152} **Goldsmith** refers to GOD as EXPERIENCE and says that nobody knows GOD, who did not make this experience.¹⁵³ Goldsmith¹⁵⁴ writes that in the spiritual realm there is no future tense. There is only an eternal Present and I am in this Present. (When Jesus was asked who he is he answered: „I am “)

Becker lived and worked with this experience. For him a stillpoint does not have a name nor an ego; a stillpoint has/is NOTHING. In this nothing healing can happen. However, Becker seemed not to understand why the result is not always the same despite the application of the same *technique* and *intention*.¹⁵⁵ He attributes the result to the anatomicophysiological structure, which is only an accumulation of cells and follows the craniosacral rhythm. There is no ego, no goal, no manipulation; but there is a *Silent Partner*, which is this ego-less nothing that also does not know any emotions. It is like a state of meditation, where all three partners - God, osteopath and patient – meet and a sort of exchange of the *Breath of life* happens.¹⁵⁶ A possible definition of the Breath of life is: The Breath of Life, God, is a symbol of perfection, of balance. Balance is the point at which ebb and flow equalize in rhythmic balanced interchange in dynamic capacity, or maybe balance is a space not a point where rhythmic balanced interchange takes place. Within this resides the healing, the support, when the osteopath guides the patient to his centre. According to Becker this is equivalent to Breath of life, which centers the whole life.¹⁵⁷ Another definition by Becker is the following:
[...] I realize that the one reality, the Breath of Life, is an ever-living present NOW, and ALL revolves, manifests, comes forward, retreats, and expresses itself in the Breath of Life.
(Becker p. 205) This NOW emanates from the mental or spiritual healing.

¹⁴⁹ Rollin E. Becker, DO: *Life in Motion* (Rudra-Press) Oregon 1997, p.24

¹⁵⁰ Jane Stark: *Stills Faszienskonzepte*, unter: *Weitere metaphysische Einflüsse* [Gottesbegriffe: Göttliches SEIN, Göttlicher Vermesser, Göttliche Intelligenz, Göttlicher Gesetzgeber des Universums] Pähl 2006, p.95

¹⁵¹ Giuliano di Bernardo: *Die Freimaurer und ihr Menschenbild* (Passagenverlag) Wien 1989, p.45

¹⁵² H. P. Blavatsky: *Die Geheimlehre* (ADYAR Theosophische Verlagsgesellschaft) 1999, p.415

¹⁵³ Joel S. Goldsmith: *Die Kunst der geistigen Heilung* (Heinrich Schwab Verlag) Argenbühl 2001, p.90

¹⁵⁴ Goldsmith p.162/ Bibliographie in : *The stillness of life*

¹⁵⁵ Rollin E. Becker DO,: *The stillness of life*, (stillness press) Portland 2000, p.32

¹⁵⁶ *Ibid.* p.199

¹⁵⁷ *Ibid.* p.200

11.4 Summary

In cases where the descriptive anatomy fails, people try to use a pictorial language to create explanation models: space would be such a picture. Osteopaths do not have the possibility to touch the inner organs nevertheless it is possible to visualize the space (mental picture). Through this it seems to be possible to establish a contact, to “touch” the organs and to attune with them. Becker developed his own system and seemed to have found his way on a meditative level with the forces in the patient.

Since creating space is very much linked with healing, the following section will look at spaces which serve as way of access for certain osteopaths. According to the phenomenologist Louis Lavelle (1883-1951) the world is the phenomenon, i.e. what shows itself without the innermost. “We were not able to learn the meaning of the word – existence – against this background. Within us – within us alone – we can touch the innermost of the existence, because only there we can find an existence that has an innermost, which actually is nothing else but this innermost.”¹⁵⁸ For a tactile osteopath this means that he can establish contact to the innermost of the patient via the structural element – the space. The aspect of “giving space” has a multidimensionality on a physical level, in the language of gestures, on a psychological and mental level. The space is part of the everyday work of an osteopath. It offers the possibility to access the existence of the other through the work on the innermost of oneself. The synonyms of “healing” can be applied in this “work of existence”.

12. Osteopathic philosophy – the the space of the LEIB

Becker developed a feeling for **spirals** around the silent point. For instance he writes: “I can’t feel a point of stillness, but I can sense by touch the area that presents the point at which this energy field is locked in this particular area. And I can also sense, spiraling from this point, the effect that we are getting at the periphery of the sick muscle.”¹⁵⁹ In addition, he writes about a main spiral within the totality of the [craniosacral] mechanism; i.e. several spirals,

¹⁵⁸ Maurice Merleau-Ponty: *Das Auge und der Geist*, unter Lob der Philosophie, Antrittsvorlesung gehalten am 15.01.1953 am College de France (Meiner) 2003, p. 179

¹⁵⁹ Rollin E. Becker DO,: *The stillness of life*, (stillness press) Portland 2000, S 141

whether in function or dysfunction, produce one common spiral.¹⁶⁰ The spiral is an ancient symbol and can be found everywhere in the human being. To continue the reflections of Becker: Can a cell or the atom open up its circular movement into a spiral movement? A **circle** is a system that is closed, which would not allow for a change or transformation; a circle conserves its innermost. A spiral is the solution because it continuously generates new space for a new innermost. Whether it is the double-helix of the DNA, the movement of engagement and expulsion during the birth process, in the proportions of the body, in the structure of the heart or in a hand or even the spiral nebula of the cosmos^{161 162} everywhere we can observe spirals as main structures. A spiral starts or ends in one centre. In the form of a spiral the circle releases force in the form of growth without losing force. Through the spiral it is possible for us to accept and to overcome our existence by leaving our paths and rhythms and thus being able to perceive new spaces. **Thus healing is possible simply due to the fact that the tissue has a natural predisposition of change.** In India the vertebral column is called Brahmadaṇḍa, the stick of Brahma. This image corresponds to the stick of Mercury, with two snakes spiraling around the stick; the snakes correspond to the mentioned Kundalini force (Leadbeater) or to ISIS (Sun Goddess) (Neumann 1985, p. 145) In his work P. van den Heede uses a special form of the spiral: the **lemniscade**. Also this form of the spiral can be found in anatomy, e.g. in the structure of the abdominal diaphragm in its horizontal part and also vertically the thorax and abdomen form a lemniscade via the diaphragm.

Another approach of the tissue is possible via the **midline**. This was the topic of the Master Thesis of Monika Dunshirn in 2006. In osteopathy this median line is often regarded in relation to embryology and thus as an axis around which all other structures can develop. Dunshirn quotes e.g. Wutzl, who can feel a long tide and/or a great stillpoint, if it lies on the midline. Other osteopaths see the midline as a non-material expression of the state of being centred, being balanced or being in harmony. In this context the world of phenomena and the interrelatedness of the different levels become particularly recognizable. Structurally, this is reflected in a picture (in this case the midline) which can be interpreted as real experience and is called noesis by Husserl. The noema would correspond to the Potency – the midline would be an absolute reference point. Tom Shaver says: “It’s outside of time and space. It doesn’t have a beginning and an end. It goes to the limits of our perceptual fields.” The spine in connection with the spinal cord and the nerves that branch off it, seems to be a great bowl consisting of many small bowls and thus it is full of bio-energy and divine, potent force.

¹⁶⁰ Ibid. p.179

¹⁶¹ Christ Camerer: Der Atem und seine Bedeutung für den Menschen; Das Spiralmotiv im Erfahrbaren Atem Berlin 1994

¹⁶² Hildegard Marcus: spiritualität und körper (benno)Pasovska1998, p.169f

Also Dr. Still saw the spine and its contents as something that needs to be appreciated: “[...] that the cerebrospinal fluid is the highest known element that is contained in the human body, and unless the brain furnishes this fluid in abundance a disabled condition of the body will remain.”¹⁶³ Dr. Sutherland added: “An invisible element. If you recognized the real element, the breath of light in the fluctuation of the cerebrospinal fluid, I think you would begin to come closer to the success of Dr. Still in his knowledge of the human body.”¹⁶⁴

Hugh Milne. He refers to his work as a visionary approach, an **energy work**, where one should hear with one’s whole being. In his model there are seven souls, which he touches and treats. In Chapter 2 (First rapprochement) I describe the necessity to link soul, heart, brain and hands to be able to be active in a healing capacity. The next question concerns the order and whether the order makes a difference concerning the result. From the perspective of the osteopath the order surely depends on the approach and the skills of the osteopath. P. van den Heeden explained, for instance, to switch on the brain only at the end of a technique or a treatment, so that rationality does not interfere, which could happen unconsciously. Milne uses the **spiritual heart** to enter into a dialogue with the patient.

For **Susan Turner** it is like learning a foreign language: in this case the language of the tissues. Everybody has his own words and more or less complicated grammar. At the end of the day there has to be an understanding between the therapist and the patient.

Understanding also produces a feeling of security, familiarity, a feeling of being accepted or revealing oneself. Sutherland completely trusted his hands to subsequently analyze the encoded message. Similar to the heart there are other **sacred spaces**, from where a therapy can originate. In my own practical experience I discovered sometimes a “non-space”.

Therefore I want to describe a space that is not or not yet animated. The patient realizes that as soon as I touch this space. Johannes W. Rohen talks about the mediastinum as an almost cubic space, a kind of free space, which houses the heart. He calls it **non-space** and sees it as possibility to reorganize or develop the spiritual-mental field.¹⁶⁵ In systemic constellations also a behaviour, emotion or a relative or ancestor can take a space in the patient. In everyday language this phenomenon is described similarly: e.g. this Master Thesis takes up a lot of space means that at the moment I spend a lot of time writing this paper.

John E. Upledger¹⁶⁶ intentionally utilizes such spaces or as he calls it pictures in his therapeutic concept. For him the cranio-sacral rhythm serves as “indicator of significance”: the rhythm suddenly stops if a picture that is important for the patient emerges from his

¹⁶³ Andrew T. Still: Philosophy of Osteopathy, Indianapolis 1995, p.39

¹⁶⁴ William Garner Sutherland, D.O.: Contributions of Thought (Rudra Press) Oregon 1998, p.291

¹⁶⁵ Johannes W. Rohen: Morphologie des menschlichen Organismus (Verlag Freies Geistesleben) Stuttgart 2000, p.420

¹⁶⁶ John E. Upledger: Somatoemotionale Praxis der cranosacralen Therapie (Haug) Heidelberg 1999

unconscious. Upledger also works with prompted pictures, where he guides the patient so that, for instance, an internal conflict is resolved. Upledger also enters into dialogues with a tumour or an emotion. [in systemic constellations it is everyday practice to personalize the cause of the conflict]

Another possible osteopathic approach is represented by the space of the connective tissue. This space comprises a quality that is called piezoelectric. Piezoelectric means that two forms of energy can be transformed – one in an electric, the other in a mechanical form.¹⁶⁷
¹⁶⁸Such electro-magnetic fields are also fields of work which often are seen in relation with cranio-sacral therapy.

R. Paul Lee describes it as a **divine act of healing**, when he restores the original constellation of a form that was distorted by a trauma. According to Lee a trauma is perceived as disturbing and/or painful if the forces that act from the outside remain chaotic and disorganized.

In this context **Upledger** talks about an energy cyst with increased entropy, which actually facilitates the improvement of the functionality and reduction of pain. The therapy consists in: establishing an order of the structure through positioning, using the cranio-sacral rhythm as indicator of significance or reference, achieving a relaxation of the tissues, which can sometimes be linked with the development of heat, and (depending on the case) releasing emotions. It is as if the tissue has a memory and depending on the touch and intention of the therapist he can **establish order**. In his course **Bernard Ligner** presented a definition of osteopathy: “To create order on the path (path instead of pathos) along the bones (osteo).“ In his work Upledger discusses the topic of the right attitude both of the patient and also of the osteopath. He is convinced that the success of a treatment also depends on this attitude. For Susan Turner this is the understanding of the language of the tissues.

12.1 Summary

With the aid of mental pictures like a spiral, circle, lemniscade, midline (sacred) spaces, scenes, atmospheres, connective tissue it is possible to differentiate between noesis and noema and to approach the being of the patient through discovering a meaning. The first step in the communication with the tissue/the space of the patient consists in the generation

¹⁶⁷ Deutsche Zeitschrift für Osteopathie(2/2007) .p.4f : Im Gespräch mit R. Paul Lee

¹⁶⁸ Lexikon der Physik(Spektrum Akademischer Verlag)Heidelberg 2000, p.272:piezoelectric effect, generation of an electrical charge at the surface of so-called piezo-crytalls when they are deformed [...] The piezo-effect can be explained through a shift of the positive and negative charges under the influence of pressure, which creates an electrical dipole momentum.

of therapist's own picture and the silent agreement that this picture can be searched and found in the patient. Regarding the picture of a divine action, a spiritual heart or the Holy Ghost the question arises what the therapist links with the picture; i.e. what proper feelings, emotions, experiences are linked with it and are used in a therapeutic way. What physiological and psychological concept forms the underlying foundation? What happens if this silent agreement does not work? And what happens if the therapist always works with the same pictures?

13. The theory of the cranio-sacral rhythm and other related issues of the theory of knowledge

In general, osteopathic institutions talk about a self-healing force that the osteopath can address. But what exactly is this self-healing force?? The purely structural level with which osteopaths work is called connective tissue. Every cell of our body is surrounded by connective tissue. The functions of the connective tissue are multifaceted: detoxification and nutrition of the cells, transport of hormones, polypeptides etc., site of inflammation and exchange of information through fibroblasts, mastocytes, macrophages etc.¹⁶⁹ One osteopathic principle is the reciprocal relation and interdependence of function and structure: i.e. the structure is necessary in order to facilitate these functions. This is how nature arranged everything. The great laboratory of Still includes vegetative nerve fibres, that have a connection right up to the hypothalamus via ganglions, where they are further interconnected (e.g. with the endocrine system). Arterioles and venules are responsible for the supply and drainage of blood. Finally, there is the lymphatic system, where our immune responses take place. Other phenomena of this matrix (the connective tissue around the cells) are the sol- and gel-phases. The permeability is better in the sol-phase, i.e. there are more free water molecules while at the same time there is a relative lack of colloids (depolymerised macromolecules), the electric potential is lower, which means that there are more negative ions present in the extra-cellular environment (Cl, HCO₃, PO₄, SO₄). In the gel-phase everything changes: the permeability is lower, there are less free water molecules, there is a relative excess of colloids and a relative static electrical field with a negative charge, which now attracts Na, K, Ca and Mg. The water molecules seem to be important information carriers (Dr.med.F. Batmanghelidj). Extra-cellularly, for instance, they bind proteoglycans (PG) and glycosaminoglycans (GAG) during the gel phase, which produce a biochemical information wave (cyclic AMP or other second messengers, ATP etc.) through their connective-tissue-links with the cyto-skeleton. In addition, it is the common tunnel structures of the PGs and GAGs, which give space to the overall system, that could play an

¹⁶⁹ Alfred Pischinger: Das System der Grundregulation. (Haug-Verlag) Heidelberg 1990, p.18ff

important role for changes and processes (Pischinger). Sutherland talks about a fluctuation in the case of one of the five phenomena. Also on the basis of the phenomena described above Pischinger draws the conclusion that an electro-magnetic field of oscillation is generated which is confined and directed through isolators like serous membranes, septums and fascias (cf. Heine cylinder). Athenstaedt (and also Bouligand 1978) discovered a system of pyrro- and piezoelectric chains, which are also connected with structural glycoproteins (spiralled arrangement)^{170 171} On the basis of the information provided so far, the self-healing force can be better understood. With his own electrical, magnetic and electro-magnetic fields an osteopath can have an effect on the patient; either primarily through a mechanical stimulus which is transformed, and/or via the piezoelectric effect so that the mechanical input causes a change on the level of ions (through an electrical shift) and eventually on a functional/structural level. "The third level is the electromagnetic level, which comprises the visible light. Molecules can store energies [e.g. the pressure exerted by a hand on the tissue] in different ways: as a linear movement along fascia, as rotation, vibration [fluctuation] and stimulus of electrons. The latter three are involved in the absorption of light and can only change through discontinuous leaps (quanta)."¹⁷² In this context De Duve talks about the effect of the sunlight on the tissue, and owing to Dr. Fritz A. Popp we know that this light can be stored in the DNA. He called the relevant cells biophotons. "Biophotons are quanta that continuously emanate from the electromagnetic fields of living biological systems" far away from the thermal balance.

Already between 1923 and 1970 mainly Russian or Eastern European but occasionally also Western researchers like Kreuchen, Schreiber, Rajewsky, Stauff (Germany), Colli (Italy), Inaba (Japan), Quickenden (Australia) were able to prove a spontaneous "ultra-weak" luminescence of living biologic systems.¹⁷³ According to Dagny and Dr. Kerner mental healers have the ability to intentionally alter their biophoton-radiation and thus are able to communicate through light.¹⁷⁴ According to other statements light is an information carrier for the body¹⁷⁵; trillions of chemical stimuli take place every second, which could not be processed by the nervous system alone. Fritz A. Popp describes this as follows: "without the biophotons as coordinators of all these processes no human being could exist because the biochemical mush would collapse within a few seconds" (Der Heiler 2+3/1998).

¹⁷⁰ Alfred Pischinger: Das System der Grundregulation. (Haug-Verlag) Heidelberg 1990, p.111f

¹⁷¹ The AAO journal spring 2001 in: The primary respiratory mechanism beyond the craniospinal axis by R.Paul Lee, DO, FAAO, Durango, CO

¹⁷² Christian de Duve: Die Zelle(Spektrum der Wissenschaft)New York1984, p.434

¹⁷³ [://www.biophotonen-online.de/](http://www.biophotonen-online.de/)

¹⁷⁴ Magazin „Der Heiler“2+3/1998,58:Biophotonen- Das Licht des Lebens von Dagny/Dr. Kerner

¹⁷⁵ Viola Frymann: Gesammelte Schriften(Jolandos) Pähl 2007, p.477: scientific experiment with Ambrose Worrall(New York), who measured the electrical currents going through the hands of healers and found configurations of light on x-ray images

Leadbeater¹⁷⁶ explains this phenomenon in a different way. For him there is a divine FORCE, which is located in the centre of an atom and exerts an gravitational force on the matter. Without this devine force the matter would cease to exist. In addition, he talks about vitality, or rather so-called vitality globules, which also have an effect from the inside in contrast to light, heat, electricity, which affect the atom from the outside.(cf. Prallels to John's "key theory"). In the text it becomes evident that like Popp, Leadbeater sees an important connection to light in so far as the vitality globules increase their movement (oscillation) when there is light and reduce their movement and numbers in darkness. In the osteopathic language this is described as follows: "A thought strikes him [A.T.Still] that the cerebro-spinal fluid is one of the highest known elements that are contained in the body, and unless the brain furnishes this fluid in abundance, a disabled condition of the body will remain. Within that cerebrospinal fluid there is an invisible element that I [Sutherland] refer to as the Breath of Life. I want you to visualize this Breath of Life as a fluid within this fluid, something that does not mix something that has potency as the thing that makes it move."¹⁷⁷

The brain researcher Ewald Hering (1834-1918) wrote:

Memory unites all the innumerable
single phenomena of consciousness
into one entirety; and as
our body would be dispersed into myriads of atoms,
if it were not held together
by the attraction of matter,
so, but for this binding power of memory,
consciousness would be dissolved
into as many fragments
as there are moments.¹⁷⁸

¹⁷⁶ C.W.Leadbeater: Die Chakras(Hermann Bauer Verlag)Freiburg/Brsg.1965, p.30f

¹⁷⁷ William Garner Sutherland, DO: Teaching in the science of osteopathy(Rudra Press)1990,13f

¹⁷⁸ www.learninginstitute.ch/methodik/quarks_lernen_nachhilfe.pdf

14. The meaning of the terms 'HEIL' (wellbeing, salvation, blessedness, etc.) and 'HEILUNG' (healing) without/in contrast to the LEIB

In Jewish and later in Christian literature there are also schools who cannot accept the interrelations presented in my paper. Similarly, there are therapists in the medical family who have a different point of view regarding the connection between the LEIB (soul) and healing. However, one has to distinguish what kinds of connections are considered.

14.1 'HEIL' (salvation, blessedness, etc.) – 'LEIB'

Health, disease and 'HEIL' (salvation, blessedness, etc.) lie solely in the hands of God. "If God dictated disease, the person has to endure it and must not try to avoid God's rod."¹⁷⁹ According to this point of view a statement can be found in the Mischna which explains that the best physician belongs into hell (Raschi 1050 AD) (Preuss 1911, p. 27). In addition, Preuss writes about "des Marets" (1656) that he had to prove in an exhaustive speech "that a Christian man was allowed to consult a doctor in the case of disease." In this religious context a disease was regarded as God-given and thus every kind of help from the outside was rejected. In today's Katholischen Erwachsenen Katechismus (Catholic Adult Catechism, 1985) there is the "Theory of justification", which means that

It is absolutely impossible that a person cannot achieve salvation alone; there is the absolute necessity of a salvation by Jesus Christ. Jesus Christ alone is the 'HEIL' (salvation, blessedness) of men; he is "the sun of justice".

Those who claim that man can justify in front of God his works, which are achieved through the forces of human nature or in the doctrine of the law without God's mercy, which is represented through Jesus Christ, will be excluded. (DS 1551; Nr. 819)

"Without your living labour nothing can exist in man, nothing can be HEIL (safe) nor healthy." (Gotteslob 244)

The theory of the absolute necessity of God's mercy leads to a controversial discussion. The reformers explicitly talk about the "unfree will", while in the Council of Trent the participation of men in achieving 'HEIL' (salvation, blessedness) is pointed out several times. (DS 1554; Nr. 822)¹⁸⁰ This discussion has the consequence that many Christians have a certain distance or even reject their LEIBKÖRPER, which means that the perception (the modality of the LEIB) is not considered. They reject to be responsible for their own feelings. This responsibility is assigned to God's omnipotence. "Thus grief is not necessary if the treatment and medical care of physicians do not have the desired effect. God the Almighty gives everybody what he needs for living."¹⁸¹ A possible consequence is the total rejection of any

¹⁷⁹ Julius Preuss: *Biblisch-Talmudische Medizin* (Karger) Berlin 1911, p.28

¹⁸⁰ *Katholischer Erwachsenen Katechismus* (Don Bosco Verlag) München 1985, p.237f

¹⁸¹ Jörg Knobloch (Hrsg.): *Werte haben Zukunft* (Brunnen-Verlag) Brunnen 2003, p.190

physical perception, which is called asceticism. What does this mean for the human being? He sees the Divine in everything and every “manifest thing he sees is in essence as receptacle and image of a higher reality. [...] All manifestations are images of an eternal divine idea.”¹⁸² The line from the Bible (Gen. 1, 28): “fill the earth and subdue it” is interpreted as body world, which has to be dominated/controlled (Böckeler 1941, p.30). This can result in a hostility towards the LEIB, which can be directed only against the sensations and perception of the LEIBLICHKEIT. The LEIB and sin are seen as synonymous; In the Bible Paul talks about a thorn in the flesh (Acts. 26, 14; 2 Cor.12,7 the thorn corresponds to the messenger of Satan)

In this section the LEIB was degraded to mere flesh, full of sin and mischief. The eyes are directed towards heaven and one’s own reality revolves solely around the Devine.

14.2 Healing – physical body

Schipperges¹⁸³ refers to medicine as the “study of life”, as applied anthropology, which recognizes the principia (res naturalis).¹⁸⁴ At first still inspired by theology/philosophy it lead to the development of dietetics of other naturopathic treatment methods without a theological background, which aim to have an influence on the lifestyle.

Dietetics (the study of diet) D. is regarded as healthy lifestyle in Antiquity in close connection with health, the prevention of disease and therapy. It plays an important role besides pharmaceutical medicine and surgical interventions. Over the course of history the concept of D. underwent numerous changes.¹⁸⁵

Hufeland introduced a new concept into dietetics: macrobiotics. Another school dealt with the “res contra naturam” (pathologies); a group which acted and still acts as helper and supporter of the inherent life force (vitalism). The third group (the so-called philosopher-physicians) was concerned with the “res non naturals” (six non-natural things) and influenced the patients through the ancient “diaita” a healthy, harmonizing regulation of life. (Grifka) Besides dietetics there was the “GESUNDHEITSLEHRE” (as it was called in German in the sense of: natural medicine). This includes the whole range of physical therapy like balneotherapy, hydrotherapy, thalassotherapy or thermotherapy. Another term used to describe this field is “naturopathy”.

Naturopathic treatments include the stimulation of the individual, inherent forces of regulation and healing within the framework of the totality of medicine through the application of natural remedies/methods which have only little or no side-effects. (Chamber of Physicians)

¹⁸² D. Maura Böckeler O:S:B:: Das große Zeichen (Otto Müller-Verlag) Salzburg 1941, p.17

¹⁸³ H. Schipperges: Lebendige Heilkunde, Olten/Freiburg 1962

¹⁸⁴ Grifka: Naturheilverfahren (Urban & Schwarzenberg) München 1995,p.3

¹⁸⁵ Lexikon der Ernährung (Spektrum) Heidelberg, Berlin 2001

Grifka (p.14) mentions four principles of naturopathic treatment methods: elimination, substitution, direction and stimulation.

The above mentioned kinds of “health care” try to support the physical body (and not the LEIB) in their particular way and in a systematic way. In this context a clear discrimination of helping and healing will not always be possible. In particular in the field of naturopathy healing forces are used, which, however, will not be evaluated in detail in this paper. A reference to God can only be found in Schipperge’s quote. Further, the image of something along the lines of an essence is also not necessary with regard to the above mentioned methods of treatment. Possibly, the physical body can find a better contact with itself in the treatment with air, water, light, movement or a certain diet and the person becomes more sensitive with regard to the numinous.

14.3 Soul – Psyche

On the basis of mesmerism Sigmund Freud (1893-1936) developed the methods of hypnosis and suggestion and later on psychoanalysis. For him the experience of life from childhood until adolescence plays an important role in the context of therapy. He used it in a catharsis (a re-living of an experience) to have a therapeutic effect (Neel 1983, p.234). The term ‘soul’ is replaced by the word ‘psyche’ and reflects the subjective or internal world of experiences. This results in a dualism (as described above) of soma and psyche. The soul is bereaved of the incomprehensible divine reference and the personality receives a psychological structure consisting of Super-Ego, Ego and It, with a further differentiation in conscious, preconscious and unconscious. Freud examined “structures” like the Pleasure Principle, drives, behaviour, motivation, affects, thinking, perception or emotions. On the one hand, the natural scientific method involves the generation of more and more details; on the other hand, a difficulty arises: the difficulty to denominate the human being in his complexity. Mitscherlich tried to describe this complexity in his bio-psycho-social model. Also new scientific fields emerged like the one of psycho-neuro-immunology. A therapy in the field of oncology could comprise the following: physical therapy (radiation, hyperthermia), physical-chemical therapy (chemotherapy, biological response modifiers, anti-bodies), mental intervention modalities (relaxation, imagination, hypnosis, cognitive, behaviour-oriented techniques) (Schedlowski 1996, p.570)

In this science the psyche (soul) has a different structure than in Freud’s method. Nothing like a body soul (LEIBSEELE) according to Paracelsus can be discovered. Instead of the evaluation of a microcosm the aim is to view everything the microscope. With the exclusion of the spirit-soul level also the connection with the spirit of God has been lost. Instead, what

remains of the spirit is the mind, the memory, the rationality.¹⁸⁶ Regarding the anatomy (the organs), rationality is located in the brain, which to date has been quite comprehensively explored.

14.4 Philosophical rapprochement – LEIB and physical body

The content of the Chapters 14.1- 14.3 can only be regarded as the presentation of examples, far away from being an exhaustive description. However, it describes a weighting of a certain conceptual world, an awareness, which produces a certain view of the world that has to exist in a certain way and no other. Through the evaluation and generation of a connection between the concepts of 'HEIL'/'HEILUNG' (salvation, blessedness, wellbeing, etc./healing) and physical body/LEIB we find ourselves in the centre of philosophical thinking. At the beginning of this paper a definition of philosophy by Merleau-Ponty was presented. Below I want to quote another one:

“Philosophy is the attempt of man to utilize the method of thinking to explain his existence, the external world perceived by him and his own innermost.”
(www.philolex.de/philosop.htm)

What connections could be identified so far?

a) Approach of theology: 'HEIL' (salvation, blessedness) and healing lie completely outside the body. The awareness is directed towards an omnipotent, “divine” force. The soul (outflow of the pneuma, soma pneumatikon) lives in the receptacle of the body and is also oriented towards “the above“, towards God. KÖRPERLICHKEIT (corporeality) means possession. (I have a body)

b) Approach of natural sciences: Healing lies within the body. The awareness is geared to a psycho-physical level. Soul or LEIB are not considered. According to Descartes there is a dualist opposition of soul and physical body.

c) Approach of humanities: (Psychology) healing lies within the soul (psyche). The awareness is geared to conceptual models, sensations, feelings, drives or emotions, etc. The soul receives a structure and function. Health or disease depend on a psychic balance.

¹⁸⁶ The Latin word "ratio" can be translated with: reckoning, precept, interest, method, means, principle, accountability, calculation, consideration, sum, theory, rationality, state. However, none of these translations completely illustrates the underlying idea of the word "ratio": "ratio" means "calculating", which helps us gain a "rational" access to things.

Just like calculating with numbers produces solutions, a man who makes the "ratio" the foundation of his actions,

d) (Achemy, Kabbala, Phenomenology) 'HEIL'/'HEILUNG' (salvation, blessedness, wellbeing, etc. /healing) lie within the LEIB; the LEIB being the connection between body, mind and soul.

The "LEIB" is an expression of the soul" (Pythagoreans)

The LEIB is a prison of the soul. (Plato)

"I have a physical body and I am a LEIB." (Dürckheim)

"I have a LEIB and I have a (sense-) soul." (Stein)

"The soul is the body." (Sartre)

Plato attributes the following meaning to the physical body: it is "what individualizes the soul".

The consciousness tries to establish connections between body-soul-mind. The previously mentioned quotes reflect the self-conception of a person. Soul and psyche are distinguished.

The LEIB is substantial or immaterial – it constitutes form. The thinking is based on Plato or Aristotle.¹⁸⁷

e) (Rationalism, Materialism) 'HEIL' (wellbeing) and healing lie within the consciousness (mind)

I think therefore I am. (Descartes)

Man is what he thinks – Change your thoughts and the world will change.

There is no right or wrong model of the world, only models that help us or do not help us so much to organize our life in the way we were hoping to live it. (Quotes by Pearls and Erickson, NLP Course 2008)

The level of consciousness has many facets – as many facets as there are experiences of life or phenomena in the world (cf. above Hering)

can recognize regularities and instructions for actions to organize his life.

In the German language there is no term that comprises the whole range of meaning of the term "ratio".

¹⁸⁷ The Platonian picture of the human being paints man as an individual, immortal spiritual being, who is (accidentally) imprisoned in an (animal) body. The spiritual being is the "aspect that controls the body" as the "soul". It controls the body and its parts through "parts of the soul". This is the foundation of all psychological theories of capability. The model is the image of the "driver of the carriage" (Phaidros 246 a3): The rational part, the driver of the carriage, uses the force of the obedient horse, which symbolizes the "courage" (the will) against the force of the wild horse, which represents the drives and ambitions, and through this can steer the carriage to its destination. The explanations in the book "Staat" (Buch IX, 581 c ff.) present the connection between the parts of the soul and virtues, body parts as well as the structure of the state, its classes and their virtues. Aristotelian view of the world: He describes the human being as a spirit-body being. The body basically is associated with the spirit, it is an "instrument" (organon) of the soul, which controls it and moves it, and "in a way is everything" (De anima III, 8, 431 b 21). The Platonian soul-capability theory is more or less taken on, however, it is modified slightly; it legitimizes the physical: it corresponds to the embedding of the human being in a natural realm. (www.phil-fak.uni-duesseldorf.de/philo/anthro/anthrop1.htm)

14.5 Summary

In Chapter 14 I have presented a part of the range of the meanings of HEIL and HEILUNG (healing). The whole range would necessitate a further weighting and amalgamation of the individual parts. An osteopath does not have to adhere to a special philosophical concept. Also during the training no philosophical direction is emphasized in particular. Thus I would like to reiterate a statement from the beginning of my paper where I pointed out that the term “healing” can have different meanings depending on the experience, feelings, perception and other cultural-specific influences.

15. Methodology: Philosophical analysis

I have examined scientific medicine and its understanding of healing (Cartesian philosophy and causal-analytical method) based on a definition, which is regarded generally valid to date and corresponds to the way of thinking of natural science as well as based on a Jewish/Christian definition of the concepts of HEIL/HEILUNG (salvation, wellbeing, blessedness, etc./healing). Further, I have evaluated the term “LEIB” (LIVED/LIVING BODY) with reference to authors like Dürckheim, Paracelsus and Stein with the objective to also introduce the aspect of soul. Concepts like disease and health were also used to approach the nature (form, matter) of a person. In addition, I also touched on different philosophical/psychological schools (like phenomenology and vitalism) to emphasize the “red thread” of this paper which is the pneuma model. The aim of this Master Thesis was to present the LEIB-space and its dimensions in a lived “osteopathic philosophy” with reference to the concepts of HEIL/HEILUNG (wellbeing, salvation, blessedness, etc./healing).

16. Results

Osteopathy is defined as science, art and philosophy. In this context it has to be pointed out that today’s scientific understanding of the individual medical specialities has considerably changed. A philosophical, theological work in the Middle Ages comprised the following aspects (Grözinger 2004):

- Theory of knowledge (epistemology)
- Cosmology (physics)
- Divine providence theory (metaphysics)
- The study of the human being (anthropology)
- The theory of salvation (eschatology)

The theory of knowledge comprises first of all the perception with our senses. Further it includes rationality and, finally, conclusions (Grözinger 2004). Today it would be unscientific to use one's own perception as the starting point for a scientific work. Currently, the theory of knowledge according to Descartes is thought to be merely objective with the differentiation between subject and object of knowledge (cf. causal-analytical thinking). In this paper I have repeatedly pointed out that philosophy was replaced by physics, astrology by astronomy, and humoralism/vitalism by today's natural science – or the latter or split from the former. The beginning and the spreading of modern scientific medicine led to the so-called “vitalism argument” (AMORC)¹⁸⁸; in the context of the Cartesian philosophy the principle of “vital life force”¹⁸⁹ was neglected or simply forgotten by the natural sciences. Rudolf Steiner substantiated this historic change mainly by two persons: Rokitsansky, who still included the vital force and theory of humours in his writings (1842 Pathological Anatomy) and Virchow (1858 cellular pathology), who represented the tendency of an anatomical, medical point of view without the background of the theory of humours and vital forces. (cf. Beck in the text) Still was able to find a common denominator of theology, theosophy (Die Geheimlehre 1888), Freemasonry (since 1861) and philosophy, so that osteopathy was in accordance with the law of God, which had an effect through the Archaeus (etheric body; cosmic forces; Steiner 2000) on the vital forces (terrestrial, physical elementary body). The human being is safe and sound (healthy and intact) if he has a share in the divine intelligence (= force, pneuma) and is able to harmoniously integrate himself in the regulatory principles (tria principia). According to this understanding the terms ‘HEILUNG’/‘HEIL’ (healing/wellbeing, salvation, blessedness, etc.) have to be seen in relation with the self-healing forces, which in turn are subject to terrestrial, cosmic and metaphysical forces. “The laws of God act in the small and large worlds [microcosm and macrocosm], above and below, outside and inside (Hermes Trismegistos: Die Smaragdtafel; Proeller 2007).” (Self-)healing is thus not a question of passive or active techniques, strong and manipulative technique or soft and gentle cranio-sacral technique, but it is about recognizing that the force of physical in relation with the ethereal or spiritual (pneuma/soul/God) heals the body itself. (Hippocrates, Pröller 2007) The result is a certain conflict situation: it is difficult to formulate a scientific hypothesis in such a way that all criteria can be met according to the currently valid standards. To make matters worse osteopathy works with its own perception and with that of the patient and integrates the self-healing forces as a given in the work. In the context of today's pluralism I

¹⁸⁸ Ancient Mystical Order Rosae Crucis (AMORC)

¹⁸⁹ The medicine of Hippocrates called this vital life force simply the cosmic (Steiner 1920), while Paracelsus talked about the Archaeus, the life force endowed with an electro-magnetic fluid. (Werner Helmut: Mikrokosmos und Makrokosmos (fourir) Dreieich 1994,31) The so-called vitalism originated from Theophile Bordeu (Montpellier 1722-1776) (Mayer- Steineg 2006, p.268)

have thus chosen a break-down into the following levels (to include all currents in osteopathy):

a) scientific level (epistemological or ontologic materialism, rationalism). The whole essence of the soul is the thinking or the activity of consciousness.

Healing is a physiological “process of healing“, which e.g. is called wound healing in the case of the connective tissue. (can be explained)

Healing is often regarded as the result, if the process is unclear or unknown like in the case of the spontaneous remission in oncology. (can scientifically not be explained)

b) biblical, theological level

Healing is regarded as an event in which the consciousness of the observer or of the cured person cannot understand the process of healing. From this perspective miracles can happen. Mathew (Chapter 8) writes in the New Testament about many acts of healing done by Jesus Christ. The following was written as an attempt of explanation: “Through his miracles Jesus revealed his power over nature.”¹⁹⁰ In the Bible ‘HEIL’ (salvation, blessedness) and healing depend on God, the Almighty (cf. “Justification“). Due to the Hellenistic influence Paul distinguishes between a mental and a spiritual (pneumatic) body in the New Testament.

c) other philosophical/psychological levels (phenomenology, constructivism)

On this level objectivity and subjectivity are questioned and a cognition (perception, sensation) via the sense organs is acknowledged.

d) “esoteric/exoteric” philosophical level (spiritual healing)

The healer learns something about the essence of the personality through the perception on a rational level and through intuition¹⁹¹ ¹⁹² and interpretation, or through in-sight (Milne) on an unconscious level. The vision of the future by Frymann also belongs to this category.

e) Vitalism

recognizes the vital forces, which are also called creative shaping natural forces or self-healing forces, that can be utilized in a therapeutic way. How intensive or effective the action of these forces is, seems to depend on the healer and his client. According to my interpretation Still’s statement that one should first of all search for the health belongs to this category.

f) LEIB – space, a vitalistic approach

This represents a possible definition which facilitates that one can distinguish oneself from the body under **a)** and to get involved with the body of **b) – e)**. Matter alone does not form a

¹⁹⁰ Die Bibel, Deutsche Ausgabe mit den Erläuterungen der Jerusalemer Bibel(Herder) 1981, p.1378

¹⁹¹ Paulo Coelho: The alchemist: **Intuition** in reality is a sudden immersion of the soul in the universal river of life, where the histories of all men are united and where we can learn everything because everything is written there.

living space. However, according to Aristotle the living space needs a form, which I would like to call LEIB. The LEIB is an animated (pneumatic) space that is connected to and interacts with the spiritus or anima mundi. (Mercurian principle, World-Soul, Plato, Agrippa, C.G. Jung)

“Does healing or the art of healing belong to the humanities or natural sciences and does it have anything to do with philosophy (and spirituality)?”¹⁹³

In this context I would like to repeat the question from the beginning, which I now consider as answered. The art of healing is a humanity **and** a natural science **and** a philosophy. Healing can affect all levels of the human being, while health in particular refers to the physical body, while the concept of HEIL (salvation, wellbeing, blessedness, etc.) concerns the pneumatic body.

17. Discussion

Since I did not know of a comparable study, it was for a long time difficult for me to develop a methodology. Eventually, I found a key statement by Still, according to which it is important to search for the health!

The osteopath should find health.

In search of the soul (Stark 2004, p.94) he realized that it is important to grasp the essence of the person and to treat in a vitalistic (physiological, spiritual) way. Therefore I have tried to carve out the concepts of health, healing, ‘HEIL’ (salvation, wellbeing, blessedness, etc.) and disease from the primitive rocks of historical philosophy.

When today’s osteopaths talk about healing or ‘HEIL’ (wellbeing, health) it only makes sense if they recognize and are able to name other forces than their own in the treatment process. Maybe some osteopaths are able to do that, however, where is the common ground? One of the osteopathic instruments is the cranio-sacral therapy. If, however, my interpretation of Still’s way of thinking is true, than this would mean that there is a whole other “field” of knowledge and wisdom that lies fallow, a whole field that is withheld from the students of osteopathy. Thus I put forward a point of discussion at the end of my paper: the osteopathic training should convey a fundamental philosophical background knowledge on which the students can build on and continue to develop their knowledge in this respect.

Within the framework of my paper I did not question the cranio-sacral system, since this could be the topic of a separate thesis to find out whether vitalism and cranio-sacral

¹⁹² www.osteopathicphilosophy.com/drstill1.html : Dr Still the Metaphysician- intuition

technique overlap (cf. above). In addition, I would like to mention the Osteopathic Research Center in Fort Worth, Texas (www.cranialacademy.org/pdf/PRMresearch.pdf) for further reference. Also the aspect of “rituals” in medicine or osteopathy could be the topic of another thesis¹⁹⁴ to facilitate the analysis of the concepts of HELPING, ACTING and HEALING.

18. Summary

In this paper I start out from the medicine in the field of natural science and Descartes' concept of objectivity and try to build a bridge to the osteopathic philosophy via the concepts of disease and health in order to be able to record:

That osteopaths integrate perceptions of the phenomenological LEIBLICHKEIT into the treatment through sensation, feelings and impressions.

That the self-healing forces and the like described with different names have a historically founded background with the pneuma model.

That this pneuma model comprises theological, philosophical and psychological explanation models.

That osteopathy understands itself as complementary medicine and unites aspects of the humanities and the natural sciences within it.

Regarding the issue of HEIL (wellbeing, salvation) one could say that the HEIL affects the pneumatic LEIB, while HEILUNG (healing) concerns all levels of the human being depending on the philosophical perspective. Health, however, refers exclusively to the physical body (vegetative, animalistic soul). In the rational soul there is a differentiation between an elementary body and a pneumatic LEIB.

¹⁹³ Olaf Rippe: Naturheilpraxis Spezial, Traditionelle Abendländische Medizin (Pflaum) 2005, p.5

¹⁹⁴ DO 3/2008, S27 Einschneidende Rituale von Karen Knöppler, Bremen

19. Bibliography

19.1 Websites:

www.biophotonen-online.de/

www.philos-website.de/autoren/descartes_g.htm

www.osteopathicphilosophy.com/drstill1.html

www.cranialacademy.org/pdf/PRMresearch.pdf

www.ipnw.de/20jahre/erklaerungen/tuebing.html

www.who.int/aboutwho/en/definition.html

www.treff-raum-espaciotome.com/de/articles/philosophie.html

www.wellness-gesundheit.info/Artikel/6512.html

<http://www.fk-alchemy.de/Texte/index.html>

<http://www.sophia.uni-oldenburg.de/texte/mtahlers/theaitetos.html>

[http://germazope.uni-trier.de/Projects/DWB „Das Deutsche Wörterbuch v. Jakob und Wilhelm Grimm“](http://germazope.uni-trier.de/Projects/DWB_„Das_Deutsche_Wörterbuch_v._Jakob_und_Wilhelm_Grimm“)

www.swr.de/swr2/programm/sendungen/wissen/id=660374/did=1901316/1mt8hki/index.html

www.daom.de

www.searchgodsword.org/lex/grk/view.cgi?number=4561

www.learninginstitute.ch/methodik/quarks_lernen_nachhilfe.pdf

www.heidegger.org/forschung/bibliography.htm

www.sammelpunkt.philo.at:8080/1506/1/Flatscher-2.pdf

www.c3.hu/~prophil/profi041/sarkany.html (Phänomenologische Hermeneutik von Peter Sarkany)

www.nelecom.de/pdf/huether_auf_die_atmosphaere_kommt_es_an.pdf

19.2 Books

- Attali, J.: Die kannibalische Ordnung. Von der Magie zur Computermedizin, Frankfurt/M., New York 1981
- Bailey Alice A.: Esoterisches Heilen (Lucis)Genf1983
- Batmanghelidj Dr.med.F.: Sie sind nicht krank, sie sind durstig, 'HEILUNG' von Innen (VAK Verlag) Kirchzarten 2005
- Beck Mathias: Seele und Krankheit(Ferdinand Schöning- Verlag) Paderborn2000
- Becker Rollin E., DO : life in Motion (Rudra-Press)Oregon1997
- Becker Rollin E. DO,: The stillness of life, (stillness press) Portland2000
- Bernardo : Giuliano di: Die Freimaurer und ihr Menschenbild(Passagenverlag) Wien1989
- Biggemann Wilhelm Schmidt: Maschine und Teufel. Freiburg 1975, 33. Zitat von Descartes: Principia IV, Kap.CCIII:326
- Blavatsky H.P.: Die Geheimlehre(ADYAR TheosophischerVerlagsgesellschaft)1999
- Blechschmidt Erich: Wie beginnt das menschliche Leben. (Christiana Verlag) Stein am Rhein 1989.
- Böckeler O:S:B, D. Maura:: Das große Zeichen (Otto Müller-Verlag) Salzburg 1941
- Boss, M: Der Grundcharakter der naturwissenschaftlichen Forschungsmethode und die Grenzen ihrer Anwendung in der Medizin in : Grundriss der Medizin, Bern1970
- Camerer Christ: Der Atem und seine Bedeutung für den Menschen; Das Spiralmotiv im Erfahrbaren Atem Berlin1994
- Conrad-Martius Hedwig : Metaphysische Gespräche(Verlag Max Niemeyer)Halle 1921
- .Damásio António R: Descartes' Irrtum - Fühlen, Denken und das menschliche Gehirn, München: List, 1994*
- Danzer Gerhard: Merleau-Ponty(Kulturverlag Kadmos Berlin) Riden im Allgäu 2003
- Desanti Jean- Toussaint : Der Leib der idealen Objekte in: Bernhard Waldenfels (Hg.): Leibhaftige Vernunft. (Wilhelm Fink Verlag) München 1986.
- Dirscherl Erwin, Trutwin Werner: Redet Wahrheit- Dabru Emet, Münster 2004
- Duve Christian de: Die Zelle (Spektrum der Wissenschaft)New York1984
- Dürckheim : Erlebnis und Wandlung. München 1992
- Dürckheim: Meditieren- wozu und wie (Herder) Freiburg 1993
- Dürckheim Karlfried Graf: Der Weg, die Wahrheit, das Leben (Barth) Bern/München 1988
- Dürckheim Karlfried Graf von: Überweltliches Leben in der Welt. (Barh Verlag) Weilheim/Obb.1968
- Dürkheim : Karlfried Graf von: Von der Erfahrung der Transzendenz (Herder) Freiburg/Breisgau 1993,166
- Eckart, Wolfgang U.: Geschichte der Medizin (Thieme) 1998
- Masterthesis Heribert Suppanz

- Ferber, Christian v.: Gesundheit und Gesellschaft, Stuttgart 1971
- Flatscher Matthias: Heideggers Aus-ein-andersetzung mit dem cartesianischen Methodenideal einer Mathesis universalis in Phänomenologische Aufbrüche (Lang) 2005
- Foucault Michel: Überwachen und Strafen. Frankfurt/M. 1977
- Freyer B. Ernst: The Edgar Cayce Companion (Virginia Beach) ARE- Press 1996
- Frymann Viola M.: Die gesammelten Schriften(Jolandos) Pähl 2007
- Gadamer Hans-Georg: Über die Verborgenheit der Gesundheit(Suhrkamp) Frankfurt/M.1993
- Glaser Volkmar: Psychotonik, Eutonie: Das Verhaltensmuster des menschlichen Wohlbefindens. (Haug- Verlag)Heidelberg 1993
- Goldbach Günter: Der ganze Mensch im Blickfeld, Deutscher Wissenschafts- Verlag. Baden-Baden 2006
- Goldsmith Joel S.: Die Kunst der geistigen 'HEILUNG'(Heinrich Schwab Verlag) Argenbühl 2001
- Govinda Anagarika: Schöpferische Meditation und multidimensionales Bewusstsein. (Aurum Verlag) Freiburg/Brg. 1982
- Grifka: Naturheilverfahren (Urban & Schwarzenberg) München 1995
- Grönemeyer Dietrich: Heilen statt Kranksparen(rororo) Reinbek/Hamburg 2001
- Grözinger Karl Erich : Jüdisches Denken Bd. 1 (campus) Frankfurt/New York 2004
- Gross/Schölmerich/Gerok : Die Innere Medizin (Schattauer) Stuttgart 1996
- Guardini Romano: Der Herr (Herder) Freiburg 1983
- Griffiths Bede: Wege zum Christus- Bewusstsein (Aquamarin) Grafing 1994
- Hamer Ryke Geerd, Dr.med.Mag.theol.: Wissenschaftliche Tabelle der germanischen Neuen Medizin (Amici di Dirk) Alhaurin el Grande 2006
- Hartmann Christian(Hrsg.):Das große Sutherland- Kompendium, (Jolandos)Pähl2004,I-18,28
- Hegel Georg Wilhelm Friedrich: Vorlesungen über die Geschichte der Philosophie (suhrkamp II WerkeBd.20) Frankfurt/M.2003
- Heinz Ulrich Jürgen: Spagyrik. Freiburg/Bsg. 1985
- Hess Christian: Menschenmedizin. (suhrkamp)Sinzheim 2006
- Hontschik Bernd : Körper, Seele, Mensch. Frankfurt/M. 2006
- Hopking Alan: Die Praxis esoterischen Heilens(Tabula Smaragdina Verlag) Slovacia 2001
- Hugh Milne: Aus der Mitte des Herzens lauschen(vianova) Petersberg 1999,12(Bd1)
- John(alias Günther E. Schwarz): Geistige Selbstheilung. (Verlag der Helfenden) Krün/Obb
- Jörg Knobloch (Hrsg.): Werte haben Zukunft (Brunnen-Verlag) Brunnen 2003
- Koller Angelika: Thorwald Dethlefsen, die Reinkarnationstherapie und Kawwana, Norderstedt 2004

- Krumenacker Franz-Josef: Gesundheit – von der Residualgröße zur konkreten Utopie.
Analyse eines Begriffs. Köln 1988
- Kükelhaus Hugo: Organismus und Technik. (fischer alternativ) Frankfurt/M. 1979
- Leadbeater C.W.: Die Chakras(Bauer Verlag) Freiburg/Brg.1965
- Leadbeater C.W.: Der sichtbare und der unsichtbare Mensch(Bauer-Verlag)Freiburg 1991
- Lown Bernard: Die verlorene Kunst des Heilens (suhkamp) Stuttgart 2004
- Marcus Hildegard: spiritualität und körper (benno)Pasovska1998
- Mayer- Steineg/Sudhoff Karl: Illustrierte Geschichte der Medizin (URBAN&FISCHER)
München 2006
- Merleau-Ponty Maurice: Das Sichtbare und das Unsichtbare(Wilhelm Fink Verlag)
München Merleau-Ponty: Da Auge und der Geist (Meiner) Darmstadt 2003,
- Möckel Eva, Mitha Noori(Hrsg.) Handbuch der pädiatrischen Osteopathie München 2006
- Neel Ann F.: Handbuch der psychologischen Theorien (Fischer) München 1983
- Neumann Erich: Die Große Mutter, Eine Phänomenologie der weiblichen Gestaltung des
Unbewussten (Walter)Freiburg/Brsg. 1985
- Nielsen Cathrin et al: Das Leib-Seele-Problem und die Phänomenologie (Verlag
Königshausen und Neumann) Würzburg 2007
- Petzold Alfred Pritz, Hilarion (Hrsg.): Der Krankheitsbegriff in der modernen Psychotherapie
(Junfermann- Verlag)Paderborn 1992
- Pischinger Alfred: Das System der Grundregulation. (Haug-Verlag) Heidelberg 1990
- Plotkin Bill: Soulcraft, Die Mysterien von Natur und Seele (Arum) Göttingen 2005
- Preuss Julius : Biblisch-Talmudische Medizin (Karger) Berlin 1911
- Priesner Claus/ Figala Karin: Alchemie (C.H.Beck) München 1998
- Christoph Pröller: Alchemia medica (Erasmus- Grasser)Hohenfurch 2007
- Ramana Maharshi : die Suche nach dem Selbst. (Ansata-Verlag) Interlaken/Schweiz 1985
- Rippe Olaf u.a. (Hg.): Paracelsusmedizin. Aarau 2001, 129.
- Rohen Johannes W.: Morphologie des menschlichen Organismus. (Verlag Freies
Geistesleben) Stuttgart 2000.
- Rotschuh K.E.: Bd. 10 Arzt, Patient und Gesellschaft(Gustav Fischer Verlag) Stuttgart 1969
- Rothschuh K.E.: Iatrotechnisches Konzept der Medizin im 19. und 20. Jahrhundert, Stuttgart
1978
- Schedlowski Manfred/ Tewes Uwe: Psychoneuroimmunologie (Spektrum) Heidelberg 1996
- Schipperges Heinrich: Kosmos Anthropos. Stuttgart 1981
- Schipperges Heinrich: Lebendige Heilkunde, Olten/Freiburg im Brsg. 1962
- Spencer Herbert: Die ersten Prinzipien der Philosophie, Phäl2004
- Stark Jane: Stills Faszienkonzepte (Jolandos) Pähl 2006
- Masterthesis Heribert Suppanz

- Stein Edith(Teresa Benedicta a Cruce OCD): Potenz und Akt, Herder- Verlag (Freiburg)
1998– eine phänomenologische Interpretation aus den Grundlagen der
Philosophie Thomas von Aquin(Erstausgabe 1931)
- Still Andrew T.: Autobiography of Andrew T. Still, Colorado reprint 1981
- Still Andrew T.: Philosophy of Osteopathy, Indianapolis 1995
- Stone Randolph: Polaritätstherapie, Ganzheitliches Heilen durch harmonischen
Energiefluss(Hugendubel) München1989
- Sutherland William Garner, D.O.: With Thinking Fingers. The Cranial Academy 1962
- Sutherland William Garner, D.O.: Contributions of Thought (Rudra Press) Oregon1998
- Sutherland William Garner, DO: Teaching in the science of osteopathy (Rudra Press)1990
- Uexküll: Psychosomatische Medizin(München- Wien- Baltimore)1986
- Upledger John E.: Somatoemotionale Praxis der craniosacralen Therapie (Haug) Heidelberg
1999
- Weizsäcker Victor von: Der Begriff sittlicher Wissenschaft. In: Ders.: Diesseits und jenseits
der Medizin. Stuttgart 1950
- Werner Helmut: Mikrokosmos und Makrokosmos (fourir) Dreieich 1994,31
- Wilhelm Richard: LAOTSE, Tao te king, Das Buch des Alten vom Sinn und Leben (Dietrichs)
Düsseldorf/Köln 1976
- Zoller Jipp: Differenzialdiagnose internistischer Erkrankungen (Urban&Fischer)
München/Jena 2003

19.3 Quotations from courses

Course: Osteopathy in the cranial field; 15.11.2004 with Susan Turner in Preutzer Mühle.
Workshop mit Patrick van den Heede, 13.06.2002 in Engelpport.

19.4 Dictionaries, encyclopaedias and lexica

Etymologisches Wörterbuch des Deutschen. (dtv) München 2005.

Historisches Wörterbuch der Philosophie. Hrsg. v. Joachim Ritter. Bd.3, 1974

Lexikon für Theologie und Kirche. (Herder Verlag) 1960

Lexikon der Ernährung (Spektrum) Heidelberg, Berlin 2001

Bibel Lexikon (Reclams) Stuttgart 1992

Katholischer Erwachsenen Katechismus (Don Bosco Verlag) München 1985

Lexikon der Physik(Spektrum Akademischer Verlag)Heidelberg 2000

Pschyrembel, 258. Auflage 1998.

Masterthesis Heribert Suppanz

Pschyrembel: Wörterbuch Naturheilkunde (de Gruyter) 2000

Die Bibel, Deutsche Ausgabe mit den Erläuterungen der Jerusalemer Bibel(Herder)1981

19.5 Magazines

Deutsche Zeitschrift für Osteopathie 1/2006,28f: Peter Wührl- osteopathische Philosophie

Deutsche Zeitschrift für Osteopathie 3/2006,31 Peter Wührl- Seele

Deutsche Zeitschrift für Osteopathie 2/2007,4f : Im Gespräch mit R. Paul Lee

Osteopathische Medizin 3/2002,22 Thomas Schooley: das Fulkrum

Naturheilpraxis Spezial, Traditionelle Abendländische Medizin von Olaf Rippe (Pflaum) 2005

Publik-Forum(Zeitung kritischer Christen)Nr.18,2007,66 in Heilen verboten, töten erlaubt von Norbert Copray

The AAO journal spring 2001 in: The primary respiratory mechanism beyond the craniospinal axis by R.Paul Lee, DO, FAAO, Durango, CO

Magazin „Der Heiler“2+3/1998,58:Biophotonen- Das Licht des Lebens von Dagny/Dr. Kerner

19.6 Annex: Quotes from the text or additional remarks

The **Breath of Life**, God, is a symbol of perfection, of balance. Balance is the point at which ebb and flow equalize in rhythmic balanced interchange in dynamic capacity, or maybe balance is a space not a point where rhythmic balanced interchange takes place. (Becker 2000,200)

Within that cerebrospinal fluid there is an invisible element that I refer to as the Breath of Life. I want you to visualize this **Breath of Life** as a fluid within this fluid, something that does not mix, something that has potency as the thing that makes it move. (Sutherland 1990,13f)

The theory on **the energy** of the organism claims that the human being as a “product of energy” constantly loses and regains energy. This exchange happens either in a harmonious and smooth way – the person enjoys “a good health” – or the energetic balance is in part or totally disturbed – the affected person is ill. This energetic exchange happens within the organism of the person but also with the outside in form of the person’s behaviour towards his environment – towards the universe; the person represents a link in the cosmic-energetic chain.” (Dr. Barral)

Health: is a state in which we have coherence in the cell populations, which spans from cell population to cell population and enables an organism to function (coherence: a physical property of light as a wave; different waves are coherent if they can generate stationary interference patterns) (Colin Dove in DO 4/2007,4)

[...] thus **health** is not a static state but a continuous process of renewal. For the therapy this means that one has to give answers to the patient, which show that the signs he emanates on a physical, psychological or social level are understood. (Uexküll/Wesiack, Wissenschaftstheorie 1990,46)

Health: is a state of complete physical, mental and social well-being and not merely the absence of disease or infirmity. (WHO definition)

Healing: is nothing else than the realization of the Divine consciousness within you, which makes you a child of God; the elimination of everything that does not come from God, which are mistakes, ignorance and deception. God showing Himself in every cell of our body as the Christ is in his nature ideal harmony and thus perfect health (John: Geistige Selbstheilung p.11)

heil = health, serendipity, fate. More clearly than in the case of the adjective the religious-cultural origin of this term can be recognized in the semantics of the noun, where the starting point can be defined as magical luck and blessing. (Etym. Wörterbuch)

to heal: To **make** or to become healthy, **whole**, to heal (around 1000), to restore, to redeem, to save/to salvage (8th century), to make healthy, to join, to become joined (Etym. Wörterbuch)

'**HEIL SEIN**' describes the condition of the human being in which he remains on the way of progressive transformation towards the subject God according to the **claim of nature**, so that he is all right not only from the world's perspective and for the world but also from God's perspective and for God. (Dürkheim 1968, 159f)

The **physical body**: does not contain anything that could be attributed to the **spirit** and the spirit does not contain anything that could be attributed to the physical body. (Descartes)

Causal-analytical method. It relies on the breaking-down of the subject that is evaluated in an isolable causal chain and the re-integration into one whole. (Krumenacker 1988, 26)

The radical **constructivism** (as it is presented here) can be traced back to Heinz v. Foerster, Ernst v. Glasersfeld, Paul Watzlawick and others. In their approach they interpret both Wittgenstein's assumption "This world is my world" and the fundamental result of cognitive sciences, that the nerve cells encode only the intensity of the stimulation but not its kind and origin.

In contrast to the opinion of the traditional philosophical theory of knowledge, which sees the differentiation of subject and object as constitutive for philosophy, the radical constructivism holds the perspective that there is no reality that is independent from the observer and that we construct our reality ourselves. According to this opinion the object is always the object of a subject. Radical constructivism claims that with this alternative perspective the complexity of the processes that are examined in the field of science and the significance of the individual elements of these processes can be explained more appropriately than with the other theories. (www.uni-koblenz.de/)

The **LEIB** is the sensory comprehensible shape in which I exist as a person in the world [...]; i.e. I live and I exist in the LEIB. (Dürkheim 1992, 144f)

The **LEIB** is the body in its association with the soul; the organized, animated body which is different from the mind, from the higher functions of thinking and will, being a subordinate system of forces, however, it is itself of a spiritual nature and from a physical-chemical perspective can be regarded as objectivation, expression or form of expression of the soul, the psychic. The Ego understands itself first in its LEIB, i.e. in the complex of common sensations and other perceptions, which distinguish it (due to its particularity: double palpatory perception, pain, etc.) from other complexes. The soul and the LEIB are two forms of existence and perspectives of one being, of one living system. An interaction between LEIB and soul consists only insofar as the LEIB influences the soul (the »spirit«, the higher functions) as soul. The LEIB as »physical body« exists »parallel« to the »soul« in its processes (s. Parallelism).

The LEIB is contrasted with the soul or it is regarded as the product or phenomenon of the soul itself.

The *Vedanta philosophy* teaches the existence of an astral body, a subtle spiritual body (»açraya, sūkshmam çarîam«). Also the *Zend Avesta* (»feruer«). The **Pythagoreans** call the body »sign« of the soul (*sêma tês psychês*) (Plat., Cratyl. 400 B). PLATO and the *Neo-Platonians* regard the body as »prison« of the soul. CICERO points out: »Corpus quidem quasi vas est aut aliquod animi receptaculum« (Tusc. disput. I, 12, 52). PORPHYR (Sent. 32), JAMBlich (De myst. Aegypt. I, 8; V, 10), HIEROCLES (*sôma aitherion*), SYRIANUS, PRISCIAN (Solut. p. 255 b) assume that there is an »etheric body«. – In the New Testament **PAUL** distinguishes between *sarx* and *sôma*. The *sôma pneumatikon*, the pneumatic, spiritual body, will resurrect some day (2. Cor. 5, 1 ff.; 1. Cor. 15, 44; Rom. 8, 21, 29). According to VALENTINUS, BASILIDES, ORIGENES (De princip. II, 8, 4; 10, 7) the embodiment of the soul is a consequence of the fall of mankind (cf. SIEBECK, Gesch. d. Psychol. I 2, 362). The resurrection with an etheric body is taught by ORIGENES (De princ.), TERTULLIAN (De carne Chr. 6), AUGUSTINUS (De div. et daem. 3, 5) and others. According to GREGOR VON NYSSA the body as such is of spiritual nature (SIEBECK, Gesch. d. Psychol. I 2, 377). According to JOH. SCOTUS ERIUGENA the soul creates an intelligible body of spiritual nature (De divis. natur. IV, 9; IV, 12). The sensuous body is a product of the soul after the fall of mankind (I.c. II, 25; IV, 13). *Kabbalâ* assumes a »sideric« body (astral body), like **PARACELSUS** (»corpus spiritus«, »invisible body«, »corpus spirituale«, »syderic body«, Phil. sag. I, 1; I, 3; I, 6; I, 9; De lunatic. II, 1; De virt. imag. WW. 1, 274; II, 406, 550). AGRIPPA advances a similar point of view: he calls the spiritual body »carriage of the soul « (Occ. Philos. III, 36 f.). <http://www.textlog.de/4349.html?print>

“**Nature** heals, the physician helps.” (Hippocrates)

Masterthesis Heribert Suppanz

“**Noesis / noema** [Greek; the thinking, act of learning or thinking / the thoughts, content of thinking]. Husserl considers that the characteristic of human experiences or acts of consciousness is that they are «targeted» (intentional) and give them a meaning. Such a «sense-constituting» act of consciousness is called *noesis*, while the meaning of the object is *noema*. The *noesis* is a more realistic (not real) part of the flow of consciousness; while the *noema* is something ideational and thus (possibly) different from the actually existing object. (cf. intentionality).” [Hügli, A. / Lübcke, P. (Hg.): *Philosophielexikon. Personen und Begriffe der abendländischen Philosophie von der Antike bis zur Gegenwart*. Reinbek: Rowohlt, 1991, p. 419]

“**Osteopathy** is not a cure-all. Its limits can be found where the self-healing forces of the body cannot cure anymore.” (VOD)

“The osteopath recognizes disturbances in the energetic interrelations, disturbances in the balance of tissues and the inherent motions of the organism.” (DAOM)

“Every osteopathic treatment is in addition an energetic action.” (DAOM)

“Osteopathy understands the body as an entity and thus treats all tissues and structures.” (WSO)

For Becker **stillpoint** has no name and no ego; a stillpoint has/is NOTHING. Within this nothing ‘HEALING’ can take place.

Therapeutic Potency: is the concept within the whole body which does the work, whether it is the ‘healing’ of a bone, the ‘healing’ of a tissue, the overcoming of an infection or the transformation of a structural pattern in the body.[It can] be targeted at the healing of the memory and the remission of injuries. (V. Frymann: *Gesammelte Schriften* p.421f)

Vitalism [*Latin: »life«*]: the philosophical theory that the processes of life are subject to other laws and regularities as the causal-mechanical lifeless processes of nature and that for them a proper, immaterial, causative principle has to be assumed (Latin: *vis vitalis*, »life force«), which cannot be proven in a scientific way; Opposite: Mechanism. – Vitalism was already represented in antiquity (Aristotle) and was revived in the 17th and 18th century as contrast to the Cartesian rationalism (J. B. van Helmont, C. Wolff). **Neovitalism** (19th and 20th centuries; E. von Hartmann, H. Driesch, J. Reinke, J. J. von Uexküll) emphasized the purposefulness of the organic in contrast to the anorganic and assumed the effect of an entelechy, while **psychovitalismus** (E. Becher) assumed a supra-individual psychic principle. (lexikon.meyers.de)

Man is a **being** consisting of spirit, energy and substance and subject to the laws of mind, matter and movement. (V. Frymann 2007, 489)

19.7 Persons

DESCARTES, René (Latin: Renatus Cartesius), French philosopher, mathematician and natural scientist, * 31.3. 1596 in La Haye (Touraine) as son of a legal practitioner, † 11.2. 1650 in Stockholm; 1667 transported to France and buried in Paris in the church Sainte-Geneviève-du-Mont, in 1819 in Saint-Germain-des-Prés. - D. was a descendent of old nobility. His father belonged to a family of physicians and scholars, while the ancestors of his mother were civil servants. D. is known as the founder of modern philosophy in the field of epistemology and methodology. As mathematician he was the founder of analytical geometry. www.bautz.de/bbkl

HUSSERL, Edmund, Philosopher, * 8.4. 1859 in Prossnitz/Moravia in a partly Jewish family but was baptized Lutheran, † 27.4. 1938 in Freiburg i. Br. - H. went to school in Vienna and Olmütz, where he graduated from secondary school in 1876. In the same year he started to study in Leipzig where he frequented lectures on mathematics, physics, astronomy and philosophy. During his time in Göttingen H. developed the system of theories of phenomenology. As "philosophy of experience " it should mark the point where philosophy left its pre-scientific state and entered into the scientific age. www.bautz.de/bbkl HUSSERL's philosophy stands in contrast to rationalism. HUSSERL defines **phenomenology** as "a philosophy, which in contrast to the pre-scientific and also scientific objectivism goes back to the recognizing subjectivity as origin of all objective generation of meaning and validities of being and tries to understand the present world as a construct of meaning and validity and thus to put an essentially new kind of scientificity and philosophy on track" HUSSERL 1962

MERLEAU-PONTY, Maurice, French philosopher, * 14.3. 1908 in Rochefort-sur-Mer, † 3.5. 1961 in Paris. M.-P. was early confronted with Husserl's phenomenology through the works of G. Gurwitsch, E. Levinas and A. Gurwitsch. In this context he also generated his doctoral works concerning the topics: »La nature de la perception« and »Le problème de la perception dans la phénoménologie et dans la `Gestaltpsychologie'«. Already then M.-P. points out the convergences between phenomenology and Gestalt theory. www.bautz.de/bbkl

PARACELSUS, is the Latin pseudonym of [Philippus Aureolus] Theophrastus Bombastus von Hohenheim, * 10.11. 1493 [?] in Einsiedeln in the confederate canton Schwyz (Switzerland) as son of the aristocratic physician Wilhelm Bombastus von Hohenheim. His father Wilhelm was the illegitimate child of a member of the Hohenheim family and thus had to work as physician to earn his living. Not much is known about the mother besides the fact that she was a bondmaid of the convent Einsiedeln and that she must have died while P. was still a child. † 24.9. 1541 in Salzburg.

Stahl Georg Ernst (1659-1734) Stahl became famous through his medical theory of animism. He assumed that the immortal soul is responsible for all processes in the body. He rejected the idea that Creation was a mere coincidence. (chemie.suite101.de)

STEIN, Edith (Sr. Teresia Benedicta a Cruce OCD), * October 12, 1891 in Breslau, † August 9, 1942 in Auschwitz was an important Catholic religion philosopher, educationalist and a Sister of Jewish descent; beatified on May 1, 1987; canonized on October 11, 1998. From 1911 to 1913 she studied German language and literature and history at the University of Breslau. In 1913 she moved to Göttingen to study philosophy, psychology, history and German language and literature. There she met Edmund Husserl (1859-1938), the founder of the phenomenological method. E.S. became his student and she chose philosophy as her major. In 1915 she passed her final exam »pro facultate docendi« in the subjects propaedeutics, history and German language. E. Husserl remained a leading figure in her life. Already during her time in Breslau E.S. worked through Husserl's »Logische Untersuchungen« [Logic examinations] (1900/01).[...] www.bautz.de/bbkl

Chronological list of persons who are relevant for this thesis:

Pythagoras (580- 486 BC)
 Hippokrates (460-377 BC)
 Platon (427- 347 BC)
 Galen (um 130-199 AD)
 Augustinus (354-430 AD)
 Thomas von Aquin (1225-1274)
 Paracelsus (1493-1541)
 Andreas Vesalius (1514-1564)
 Isaak Luria (1534-1572) - Kabbalist
 Rene Descartes (1596-1650)
 Franz Anton Mesmer (1734-1815)
 Goethe (1749-1832)
 Johann Gottlieb Fichte (1762-1794)
 Novalis (1772-1801)
 Herbert Spencer (1820-1903)
 Andrew Taylor Still (1828-1917)
 Sigmund Freud (1856-1939) – Psychoanalysis
 Rudolf Steiner (1861-1925)
 Alfred Adler (1870-1937) – Individual psychology
 W. G. Sutherland (1873-1954)
 C.G. Jung (1875-1961) - Analytical psychology
 Alexander von Bernus (1880-1965) – Alchemist, other alchemists::
 Frater Albertus (1911-1984)
 Lazzeroni (1937-1996)
 Junius (1929-2004)
 Louis Lavelle (1883-1951)
 Karlfried Graf Dürckheim (1896-1988)
 Hans-Georg Gadamer (1900-2002)
 Viktor E. Frankl (1905-1997) – speech therapy
 Maurice Merleau-Ponty (1908-1961)
 Rollin Becker (1910-1996)
 Heinrich Schipperges (1918-2003)
 Johannes W. Rohen (born 1921)

19.8 Chronology of the history of medicine:

The study of the history of medicine as such concerns the development of conventional medicine including biographies of persons who exerted a great influence on medicine at their time.

In Germany the study of the history of medicine gained importance through Karl Sudhoff at the beginning of the 20th century and was established as subject at the medical schools of universities. In 1907 a specialized magazine was published by Sudhoff with the title: *Archiv für Geschichte der Medizin* (*Archive of the history of medicine*)

Chronology of the history of medicine

around 3000 BC	Neolithic Age: ritual operations, obstetrics, trepanations (surgical opening of the skull for surgical interventions), <i>demon invocations</i>
2800 BC	Oldest book on surgery: <i>Papyrus Smith</i> and other papyri (Egypt). An inscription dating back to the 5 th dynasty (2470-2320 BC) indicates that physicians in Egypt must have disposed already of papyri with specific scientific content.
1700 BC	Codex Hammurapi with case representations and scale of charges and fees (Mesopotamia). The Codex Hammurapi represents the oldest conserved collection of laws of the Old World, which has ever been discovered. It was found on a 2.25 meter high black basalt stone and can be visited today at the Louvre in Paris. English translation of the Codex Hammurapi
1900 BC	Further <i>Books on surgery from Egypt</i> , among the collection of the British Museum there are several medical papyri dating back to the time between 1900 and 1200 BC; often the beginning and end of the papyrus is missing.
from 1500 BC onwards	The holy books of Vedas contain a description of Ayurveda , the ancient art of healing of Indian physicians. Ayurveda is still applied today.
500 BC	Acupuncture as method of diagnosis and therapy (China). Is also still applied today.

- 400 BC Foundation of medicine; development of a study of diseases (*Hippocrates of Kós*, born around 460 BC, died around 375 BC). Hippocrates was the most famous physician of antiquity and contemporary of Plato. Also the **Hippocratic Oath** is attributed to him: *I swear by Apollo Physician and Asclepius and Hygieia and Panacea and all the gods and goddesses, making them my witnesses, that I will fulfil according to my ability and judgment this oath and this covenant.*
Basic principles of dietetics and hygiene (Diokles of Karystos, 418-345, student of Aristotle, follower of Hippocrates).
In his works Diokles of Karystos talks about hygiene, medicinal herbs, anatomical examinations and surgery.
- Around the Nativity Aulus Cornelius Celsus writes in his encyclopaedia a book *De medizina*.
- 100 AD During the reign of Trajan (98-117 AD) the Greek physician *Soranus of Ephesus* was active. His writings provide a good overview of gynecology and obstetrics at the time. Other writings of the time by Rufus of Ephesus concern complaints of the kidneys and bladder.
- 150 The overall system of medicine was developed by **Claudius Gelenus (Galen)**, born 119/120, died 199. Roman physician of Greek origin. Besides Hippocrates Galen is the most important physician of Antiquity. He created a comprehensive system of medicine, which dominated the doctrine of healing throughout several centuries. He also recognized that measures of hygiene prevent diseases.
Already at the age of 35 Galen was called to the Emperor's court because of his diagnostic skills.
- 1000 **Avicenna**, Arabic: *Ibn Sina*, born around 980, died 1037 in Hamadan, Persian philosopher and physician. Avicenna developed three great philosophical works: the *Aristotelism*. His medical handbook *Canon medicinae* was an uncontested authority for 700 years until the beginning of modern medicine.
- 1150 Draft of a doctrine of nature and alternative healing: *Causae et curae* (Hildegard von Bingen)
- 1250 Expansion of the scholastic medicine (Arnaldus von Villanova)

from 1348 onwards	Breakout and spreading of the Plague
1350	Foundation of the Western way of surgery (<i>Guy de Chauliac</i> , died 1368)
1356	<i>The Golden Bull</i> contains the first provisions regulating the public health care system.
From 1496 onwards	Epidemic spread of syphilis
1500	Draft of a comprehensive doctrine of medicine and lifestyle (Paracelsus, 1493-1541)
1543	Foundation of a modern work on anatomy <i>Fabrica</i> , (Andreas Vesalius, 1515-1564)
1628	Discovery of the blood circulation system <i>De motu cordis</i> (William Harvey, 1578-1657)
1665	Description of the capillary circulation (<i>Marcello Malpighi</i> , 1628-1694)
1750	Systematic description of physiology and pathology (<i>Albrecht von Haller</i> , 1708-1777)
1761	Foundation of modern pathoanatomy (Giovanni Battista Morgagni, 1682-1771)
1779	Basic principles of hygiene <i>System einer vollständigen medizinischen Polizei</i> [<i>System of a comprehensive medical police</i>] (Johann Peter Frank, 1745-1821)
1796	First successful vaccination against pox (Edward Jenner, 1749-1823)
1800	Foundation of general histology (Xavier Bichat, 1771-1802)
1838/39	Foundation of cytology (Matthias Jakob Schleiden, Theodor Schwann)
ab 1846	Introduction of modern anaesthetic procedures (John Hughlings Jackson, William Thomas Morton, Sir James Simpson)
um 1850	Foundation of modern physiology (Johannes Müller, 1801-1858)
1851	Invention of the ophthalmoscope (Hermann von Helmholtz, 1821-1894)
1858	Foundation of modern pathology <i>cellular pathology</i> (Rudolf Virchow, 1821-1902)
1861	Prophylaxis of childbed fever (Ignaz Semmelweis, 1818-1865)

1867	Introduction of antiseptic treatment of wounds (Joseph Lister, 1827-1912)
1876	Foundation of the <i>Reichsgesundheitsamt</i> (health authority) in Germany.
around 1880	Start of the age of bacteriology (Louis Pasteur, 1822-1895 and Robert Koch, 1843-1910)
1882	Foundation of immunology (Paul Ehrlich, 1854-1915)
from 1883 onwards	Introduction of a comprehensive health, pension and disability insurance.
1895	Discovery of X-rays (Conrad Röntgen)
from 1900 onwards	Study of the conditioned reflexes (Iwan Petrowitsch Pawlow, 1849-1936)
around 1900	Development and spread of psychoanalysis (Sigmund Freud, 1856-1939).
from 1905 onwards	Development of specialized neuro-surgery (Harvey Cushing, 1869-1939)
1912	Foundation of the German hygiene museum (Karl August Lingner, 1861-1916)
1922	Clinical use of insulin.
1928	Discovery of penicillin (Alexander Fleming, 1881-1955)
1929	Proof of action currents of the brain (Hans Berger, 1873-1941)
1934	Treatment of infectious diseases with sulfonamids (Gerd Domagk, 1895-1964)
1942	Introduction of penicillin (Alexander Fleming)
1948	Foundation of the World Health Organization (WHO)
1953	Vaccination against poliomyelitis (Jonas E. Salk)
1955	Introduction of ultrasound diagnostics
1965	Birth control pill to avoid unwanted pregnancy (Gregory Pincus)
1967	First heart transplantation (Christiaan Barnard, born 1923)
1971	Development of computer tomography (Godfrey N. Haunsfield)
1976	The World Health Organization WHO records the extinction of the pox.
1978	Procreation of a child outside the mother's womb (<i>test tube baby</i> ,

	Patrick C. Steptoe)
1982	Introduction of magnetic resonance tomography
1983	Discovery of the agent causing HIV (Luc Montagnier, Robert Gallo). From 1985 spread of the immune acquired deficiency syndrome (AIDS).
1991	Prions recognized as causative organisms of BSE and Creutzfeldt-Jakob (Stanley B. Prusiner)
2001	Complete decoding of the human genome (Human-Genom-Project, Celera Genomics)
2001	First artificial heart implanted