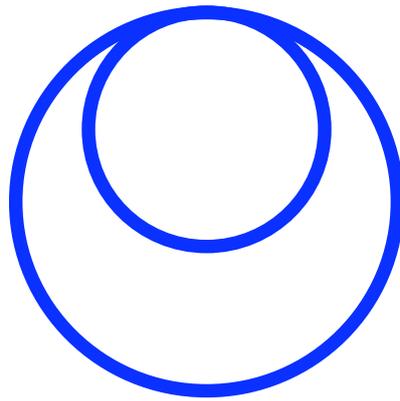


**FOUNDATIONS FOR A
DEVELOPMENT OF
POTENTISATION**



ENZO NASTATI

EUREKA

Enigma by enigma
Is placed in space,
Enigma after enigma
Flows through time,
Only the Spirit can answer these riddles,
Having grasped itself
From beyond the borders of space,
Beyond the course of time.

R. Steiner

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1) INTRODUCTION

In the 1980's we were motivated to study homeopathic potentisation because we observed that there was no existing and sufficiently effective practical method to help plants and soils connect with the forces of Life. Indeed, most agricultural systems only exacerbated the disconnection.

We knew that two main schools used potentised remedies: homeopathy as founded by Samuel Hahnemann, and anthroposophical medicine developed along lines suggested by Rudolf Steiner. So we began traveling along the paths defined by these two schools, but very soon had no choice but to forge our own way because neither were effective enough in the mineral and vegetable kingdoms.

Both these practices were tailored to the requirements of humans who, we need hardly emphasize, are so very different from soil and plants in being the bearer of a soul and, above all, of a self-aware spirit. Moreover, to use homeopathic products made for humans on plants and soil would have involved excessive and unfeasible expense.

We would, however, wish to make it very clear that our assessment of the insufficiency of the remedies and preparations does not extend to the principles on which these two pioneers have based their work. However, the technical aspects of preparing these remedies were designed for the requirements of very different beings from those we wish to address – those of the mineral and vegetable kingdoms.

2) THE THERAPIST

When starting such an immense new project as attempting a renewal and widening of potentiation for application in agriculture, one is right to ask what are the requirements, abilities, and qualities that the operator must develop. This is because anyone who aims to bring back order and harmony into today's compromised and endangered natural kingdoms must be considered more like a therapist.

Therefore, let us take a brief sidetrack and consider the qualities of a therapist as this was understood by Paracelsus¹, and further illuminated by the anthroposophical science of the spirit of Rudolf Steiner².

According to Paracelsus a therapist must understand, master and develop four fundamental disciplines:

- 1) Philosophy
- 2) Astronomy
- 3) Alchemy
- 4) Virtue

By the word '*philosophy*' (from the Greek *filo* = lover or follower, and *sofia* = wisdom) he meant knowing the laws of Creation in both its physical and spiritual constitution. Philosophy, therefore, means knowledge of the laws that regulate life in both its manifestation and evolution.

By astronomy is meant familiarity with the laws that govern the motions of planets and stars. This is also referred to as knowledge of the macrocosm.

Alchemy meant the art of dissolving and combining and to know how to direct the processes latent in substances according to their hidden laws. The

¹ Paracelsus – healer philosopher and alchemist. 1493 - 1591

² Rudolf Steiner – philosopher and founder of spiritual science. 1861 - 1925

word *alchemy* derives from the Arabic word *al-kemi* and it means ‘the hidden or the mysterious art’.

Paracelsus said that the knowledge of these first three subjects could not amount to anything substantial if it was not fertilized by the fourth - *Virtue*. Even when studying philosophy, astronomy and alchemy, it is not possible to penetrate to any of the intimate secrets if virtue is absent. Virtue must be understood as an intimate and deep connection with the Divine with whose help one transforms oneself into its instrument.

These four points can be re-forged for modern times by developing the thoughts of Rudolf Steiner: Philosophy becomes the union of the scientific discipline, typical of the western world, with the spiritual or esoteric aspect typical of the eastern world. Spiritual science or Anthroposophy is born from this union. (In this discipline the human is the central element according to the ancient maxim, ‘Know thyself and you will know God and the whole world.’)

Spiritual science is a study of what is conceptually transmissible of spiritual truth. It is the living or etheric part of the brain that allows the study of spiritual truths. A brain that is only dedicated to surveying material things, and not its spiritual interpretation, encourages a process of hardening or sclerosis. On the other hand, the brain becomes ever more supple and alive when dedicated to supersensible knowledge

Spiritual astronomy re-emerges as the study of the ‘being’ of the planets and stars. This develops knowledge of the qualities and consequent influences during activities such as preparing potentised preparations, sowing and harvesting plants, or obtaining tinctures and medicines, with the intention of emphasizing particular properties. What lives in our time as astrology must now develop as Astrosophy, that is taking what comes from these worlds as the characteristics and qualities of Beings.

Homeopathy becomes the transformation and the development of what was alchemy. Rudolf Steiner said in his medical course: "Homeopathy is the modern form of alchemy".

Morality corresponds to the virtue still necessary for real progress. As humans we are called to make three steps in our moral development for each step towards knowledge³. From this we can deduce how important it is to act ethically, to develop moral techniques. Rudolf Steiner asserted that when working at the laboratory bench, the scientist (or therapist) of the future will adopt the mood of a priest before the altar. Morality is inspired by He who brings all healing forces to the therapist: the Christ.

These four aspects correspond also to the development of four of our chakras⁴.

Anthroposophy corresponds to the chakra over the larynx;

Astrosophy corresponds to the chakra of the heart;

Homeopathy corresponds to the chakra of the solar plexus.

Morality corresponds to 'complete harmony' or the crown chakra.

Guidance can be found for activation of the eight petals of the throat chakra in the eight exercises of the eightfold path of the Buddha. The six petals of the heart chakra, like for the five of the solar plexus, are described by Steiner in his book 'Knowledge of the Higher Worlds', to which readers are directed.

Conscious unfolding of these chakras manifests as an extension of our ability to know. These forces are dormant in the majority of people. In some they are active as a remnant of ancient clairvoyance, and in these cases the chakras rotate in the opposite direction to the modern ideal. Persistent

³ 'Knowledge of the Higher Worlds' – R Steiner. Also see Steiner's 'Philosophy of Freedom' for discussion of 'ethical individualism'.

⁴ Chakras are organs of perception that we must develop ourselves. They enable one to perceive in the in spiritual worlds as our sense organs do in the material world.

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Thanks

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