

Outline of a philosophical literature study entitled

**OSTEOPATHIC PHILOSOPHY
IN COMPARISON WITH OTHER SPIRITUAL
PHILOSOPHICAL SYSTEMS**

Thesis at the Vienna School of Osteopathie
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Chapter1

Introduction

Reasons for the subject of this work:

During the training to become an osteopath one has to face again and again techniques that are not common in orthodox medicine and can not be proved by contemporary scientific methods. It starts with the idea of the CRI (cranio rhythmic impulse) and the Breath of Life and continues with techniques, that work by visualization and imagination of the therapist alone. Further on there are methods where the osteopath does not even touch the patient but places his hands a few inches above him. Osteopaths like Tom Shaver and James Jealous are known of having successfully treated patients from an even farther distance. Dr. A. Still is said of having treated patients without being in physical touch with them. Some osteopaths do have the ability to state past illnesses or traumas by physical contact alone. The memory of the fascia, that is mainly used in the field or somato-emotional release cannot be proved by common scientific explanations.

The laws that rule these techniques are unknown to a large part. In structural osteopathy the basics as anatomy, physiology, biomechanics and so on are easily being taught and easy to understand. The more subtle the level of therapeutic approach the less access to proofable knowledge we have. Dr. Alain Abehsera, D.O. M. D says : The cranio-sacral osteopathy (CSO) is today the most commercial used kind of osteopathy, also because it stands between science and mysticism and thus attracts people with and without medical background.

This can lead the students into a state of confusion, because they mainly have an orthodox medical background and at the beginning they have few explanations for the osteopathic way of thinking. Above that they have to face the fact that osteopathy is not acknowledged by orthodox medicine despite its healing success and is often associated with wrongly understood esoteric ideas and sometimes also with charlatanic activities.

Other students, that have already some experiences with alternative healing concepts or have already studied esoteric subjects have less problems of understanding. But the field of so called “esoteric” is very large and confusing and often not serious, without giving based explanations for osteopathy.

During the WSO-training the student does not hear a lot about philosophical and esoterical backgrounds that could help him to place the osteopathic ideas into a general concept of thinking. Although subtle techniques, themes like the Breath of life, the tides, dynamic stillness have an osteopathic context, they can not be linked to our present valid rational logical world view, that we have grown up with. Few links are being made to ideas and concepts of other philosophical ideas that contain teachings that can be found within many osteopathic ideas as well.

That’s the reason why the most exciting osteopathic ideas can not be followed by lay people. Also osteopaths often can not realize general philosophical ideas that are behind that. That leads us to the known problem that the concept of osteopathy is not or not yet fully accepted by orthodox science and that the concept is often called vague and pseudoesoteric.

But if it is possible to realize that osteopathic approaches are no new inventions or imaginations of a small group of people like Still, Sutherland,.. but can be found in timeless philosophical ideas of humanity as well, it could help to establish osteopathy to a certain degree.

I have also experienced this discrepancy during my osteopathic training and on the other hand have dealt with comparing studies of philosophical and religious concepts of humanity for about 15 years. That’s how the idea of the subject of this diploma work came up: To compare the philosophy and world view of osteopathy with various philosophical concepts and try to find explanations for osteopathic techniques in these timeless teachings.

Through my studies of these traditions on one hand and osteopathy on the other hand I find it worth comparing osteopathy with the ancient philosophical ideas of the West and the East and finding parallels. These statements and subjects I will explain in my work and enlarge it with examples and quotations.

The subject of my work covers such a large field, that includes so many ideas and concepts that one can write books about this. Just to explain one philosophical system like Hinduism and put it into context with osteopathy would cover hundreds of pages. Thus this work is only a survey about some philosophical ideas of humanity and does not intend to be a complete paper on this subject.

I am aware of the fact, that these subjects have to be approached with modesty, because the ideas and statements of Still and Sutherland as well as those of the great philosophers and philosophies of humanity have to be reflected on well and seriously thought over. To understand them in depth needs the dedication of a whole life. Thus one will always think to understand something for the moment, but later one will realize that one has understood very little and has to move on. I have tried to develop this modesty and to follow the sentence of the great philosopher Socrates, who said 2000 years ago: „I know that I know nothing”, and still was one of the greatest and wisest men of humanity.

The questions relevant to osteopathy are:

Are there any comparable philosophies in osteopathy and other philosophical concepts of humanity. Can the basic essence of osteopathic philosophy be found in other philosophical systems.

Where there any philosophical ideals and concepts that Andrew Still got in contact with and did it influence osteopathic philosophy.

Is osteopathy not a rediscovery of universal philosophical principles within a medical context and linked to a healing concept and less a new invention of osteopathic pioneers. Would this not give osteopathy more universal validity and philosophical importance.

This study is an attempt to bring the ideas of osteopathy into context with universal philosophical principles of humanity and thus emphasizing the greatness and logical approach of the osteopathic way of thinking.

This study is an analysis of literature. All the parallels found between osteopathy and other philosophical concepts are supported by quotations in order to remain as objective as possible. Due to the very long history of human philosophies and the enormous number of writings on philosophical themes I had to select the sources I used. It was also difficult to include many different cultures without going beyond the scope of this diploma work. Nevertheless I wanted to include as many cultures and philosophies as possible to show up the universality of these parallels.

When this study was written, no papers on its subject could be found. But I discovered some interesting ideas in the books of Micheal Kern, D.O., “Wisdom in the body” and Franklyn Sills “Craniosacral Biodynamics”.

I do hope to give a little contribution with this diploma work to serve the great idea of osteopathy and to help it being understood, acknowledged and applied in a better way. I also want to thank all osteopathic teachers who taught and passed their knowledge in a very open minded way.

Chapter 2

The discrepancy between two world views:

Many things are being misunderstood, because they are seen from a different world view. It is like this in osteopathy and many other alternative methods of healing. They are evaluated from the present conventional orthodox world view, which is based on the commonly wide spread materialistic point of view. There can be no accordance between them, because they are completely different approaches that work with different philosophical intentions and finalities. It can be compared to two people looking at the same object from opposite sides. That's why I would like to introduce the basic differences between the two worldviews. In between these two systems osteopathy and many alternative concepts of healing are being found.

2.1. Materialistic-rationalistic world view:

The present science and the whole occidental culture thinks and works with the materialistic or positivistic world view. It means that reality is defined by matter. Only what can be counted or weighed and perceived by sensual organs is existent. The existence of subtle elements like the etheric body (look further on), that cannot be perceived is not acknowledged.

In this concept spirit and mind by itself can not exist, only when being linked to matter. Thus consciousness is the effect of the highly developed human mind. Mind is only a product of human existence.

It is an atheistic world view, there is no divine principle or supreme intelligence that governs evolution. Evolution according to Darwin is based on coincidences and follows the principle of elimination.

It is a very recent world view, because its roots go back to the Age of Reason, about 250 years ago. Before that people lived thousands of years in the traditions of the spiritual world view.

2.2. Spiritual-holistic world view

It is still found in Eastern philosophy, although not in its complete depth. It is the more ancient concept, because all early cultures, also the Western as Greece, Rom, the Celts, or also the Indian cultures like Mayas, Atzecs, Hopi... had a spiritual and holistic approach.

The source of all things is mental and matter, which is the only reality for the materialistic point of view, is seen here as only the last manifestation of a spiritual idea or impulse. Thus all manifested bodies exist before in a spiritual state, that is called by Platon “archetyps” or are shaped after that mental structure. The manifestation follows from the most subtle spiritual levels to the subtle material levels (ether, energy fluidum) to the material shape.

It is a theistic world view which means that the existence of God or a divine principle is inherent. Evolution follows the plan of a higher intelligence. Nothing happens by accident and nothing is without reason. Everything follows the law of cause and effect. It only seems coincidental when the coherence can not be seen.

This world view is also called naturephilosophical or esoteric world view.

2.3. The term esotericism:

The term “esotericism” has been used a few times so far and will be used in this work again. It is very popular and you have to face it when you deal with a holistic world view.

I would like to clean this term, so that it can be rightly understood: ”Esoteric” is a Greek word - *esoterikos*- and means “secret, hidden, inner, turned

to the inside”, to look behind the obvious things. The opposite is “exoteric” which means “obvious, orientated to the outside, external”.

Each religion, also Christianity has its esoteric teachings or “secret doctrine”. They were kept secret, to prevent the teachings from being abused, because a high moral level is needed to understand them and to use them in a right way.

What is presented today under the term esotericism is only the superficial aspect of a former authentic spiritual knowledge. The contemporary interest in esotericism reflects the need of humanity for spirituality.

The esoteric world view is a spiritual world view, because it is based on the existence of a spiritual existence by itself. It is a timeless and universal world view as all cultures of the world and its essential philosophic teachings are based on it.

The esoteric worldview is a spiritual approach, because it is based on the existence of spirit. All cultures in the world are rooted in their essences in this timeless, universal worldview. It is much more ancient than the materialistic rational worldview, because from the very beginning of his philosophical and religious activities man has lived and thought after these principles.

These principles are:

1) The existence of an omnipresent, eternal, boundless, and immutable principle

It is „unthinkable and unspeakable“. This absolute reality exists before the manifest and limited being. This "Be-ness" is symbolised under two aspects. On the one hand, absolute abstract Space, on the other, absolute Abstract Motion representing Unconditioned Consciousness. This latter aspect of the one Reality, is also symbolised by the term "The Great Breath,"

This principle is followed by

2) The fundamental identity and unity of all being.

Because everything evolved out of this omnipresent, eternal, boundless, and immutable principle there must be unity in the inner essence of all beings of nature, from the star to the atom, from most developed being to the smallest monocellular being.

This unity means in fact, that all being is one thing with two aspects: a positive and a negative one. The positive one is mind or consciousness, the negative one is substance, the object of consciousness. This basic absolute Being is the reality of every other existing matter, there does not exist anything beyond it. Thus atom, man and god are also absolute being.

3) No dead matter exists

Everything is life, each atom, also the anorganic and seemingly lifeless world is alive, as every atom is in its essence absolute Being.

4) Man is the microcosm and reflects all worlds of macrocosm within himself.

But in reality microcosm and macrocosm do not exist, but there is one Being. There is only One Life and Law and thus the following rule applies: As inside, so outside; as outside, so inside; as the great, so the small.

All these principles are also being found in osteopathy. The principle of unity of all life, the divine principle and the animation of all beings are a basic view of osteopathy. Also the endlessness of life and the existence of other worlds than the one we perceive Still hints to when he talks about the philosopher within the osteopath.

... that life and intelligence are universal and unlimited in extent, time and power. If this is not his conclusion he does not give life and its attributes the credit their work merits. (1)

I would associate the osteopathic world view with the spiritual esoteric world view, what could be confirmed by many quotations from Still and Sutherland, that I will refer to in this work. Thus the accordances of osteopathic philosophy with this worldview are much more frequent than with the conventional western rationalistic world view. Although Still has always stressed the importance of

verification in a rational scientific way we have to question if he only meant our present days scientific approach. The choice of the measury methods, the intention and the world view always influence the result. The spiritual world view is completely rational and scientific when you ask certain questions and understand the term science in a more complex way. What can not be proved today and thus seems not to be scientific at present might be proved in future.

Because Still had a Christian background and was educated in a very religious way he used Christian and religious terms for spiritual principles. But that does not mean, that he didn't see the inherent universal principles, that exist independently from any confession and faith.

Quotations of Sutherland and Sill show, that both had a spiritual approach: I have often said, that we lost something in osteopathy, that Dr. Still tried to get across. That was the spiritual that he included in the science of osteopathy. I mean the spiritual, direct from his Maker, that came to him during one of the saddest periods of his life ... Read his Research an Practise and see how many times you can see the reference to his Createor, the Great Architect, etc. He is continually calling your attention to that. (2)

If the recognition by Dr. Andrew Still of God as creator of the human body is religious, the science of osteopathy, in concept, is religious. If the science of osteopathy is religious, then the cranial concept in osteopathy is religious. The science of osteopathy is a speciality and those who practice that speciality are specialists. The cranial concept itself is not a speciality. It is osteopathy, and the credit belongs to Dr Still. (3)

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- 1 Dr. A.T. Still, Osteopathy - Research and Practise, p.278
 - 2 W. G. Sutherland, Contributions of Thoughts; p.293
 - 3 W. G. Sutherland, Contributions of Thoughts; p.145

Chapter 3

The philosophical background of A.T. Still - contemporary influences on the foundation of osteopathy

This chapter should explain, that Still was in touch with many spiritual movements of his time, which reinforced him. Having a strong Christian family background and social environment he uses Christian terms and symbolisms in his scriptures. That does not mean, that only the Christian view of the world influenced and reinforced him or showed him parallels to philosophy of osteopathy. This period of time was characterized by a general search for a valid worldview, influenced by foundations of various intellectual and spiritual movements and societies. Thus it was a time of many mental changings when Still founded osteopathy.

The 19th century was characterized by big philosophical contradictions and a loss of orientation. On one hand it was the century of science with the climax of rationality and with a lot of new technical inventions. On the other hand movements sprang up, which opposed to this materialistic worldview and had a spiritual approach such as Spiritualism, Mesmerism, Swedenborgianism, Phrenology,... Herbert Spencers theory of evolution had a large influence on Still.

Mary Elvira Turner Still, A.T.Stills second wife came from Western New York, where a lot of spiritual movements had their origin.

Carol Trowbridge states in her biography about Still: Here was found the origin of many American movements: antislavery, anti-Masonry, Swedenborgianism, mesmerism, phrenology and Spiritualism.



Andrew Taylor Still, Fig. 1

They lived in a world of excitement-continuous experimentation with ideas, both spiritual and secular, so that when Mary Elvira married Andrew Taylor Still, she brought that world with her and she did not forsake it. (4)

His mind was whirling as fast as his butter churn: the ideas of phrenology, mechanics, spiritualism, mesmerism, and perfectionism were leading him in a new direction. (5)

3.1. Phrenology

Phrenologists preached that their bodies were a part of the universe, governed by universal laws. They offered character analyses by reading the bumps on people's skulls.

Although phrenological reading of the bumps on the head was later to be relegated to the realm of a pseudo-science, phrenology's other naturalistic ideas were absorbed into the mainstream of science and culture, affecting philosophy, religion, and reform in education, criminology, literature and medicine.

Still said, that he first began to think about new methods of healing after his 1855 conversation with Major Abbot (who was a phrenologist), but by that time Still began to study the subject seriously, the phrenologic movement was partially diluted and somewhat overshadowed by the appearance of another Austrian idea, mesmerism, popularly known as magnetic healing. (6)

3.2. Mesmerism

Was originated with the Austrian physician, Franz Anton Mesmer, while he was investigating the healing properties of the magnet in there was an invisible fluid flowing through the body,



Franz Anton Mesmer, Fig. 2

called animal magnetism, which when equally balanced in the body meant health, but when maldistributed meant disease as vital organs were deprived of the fluid.

The beginnings of osteopathy was a mixture of classical bone manipulation and various healing procedures as you can understand by reading his scriptures. A.T. Still practised an art, that he called “magnetism” for 11 years: from July 22nd 1874, the day of his revelation until 1885, when he introduced the term “osteopathy”. (7)

In March 1875, Still opened an office, advertising himself as a magnetic healer. His professional card appeared in the North Missouri Register: The attention of the reader of the Register is called to the card of Dr. Still, magnetic healer, who has quietly opened up an office for the healing of disease ... (8)

Still had studied Mesmers ideas and therefore he called himself for a period of time “magnetic healer” or “mesmerist”.

Basics of Mesmerism:

The universe is filled with “fluid” and everything is contained by it. It fluctuates according to a certain rhythm, and has various rhythms. The fluid contracts and expands. The purpose of medicine is to lead the fluid to the point, where it is needed. It is directed from one hand to the other. (9)

Mesmer called this magnetism „animal magnetism“. According to his theory all humans are magnetic beings, who can transmit vital energies from one person to another. This magnetism could also be called Prana or Qi but also ether.

Mesmer stated in the year 1775 his 27 doctrines, among them:

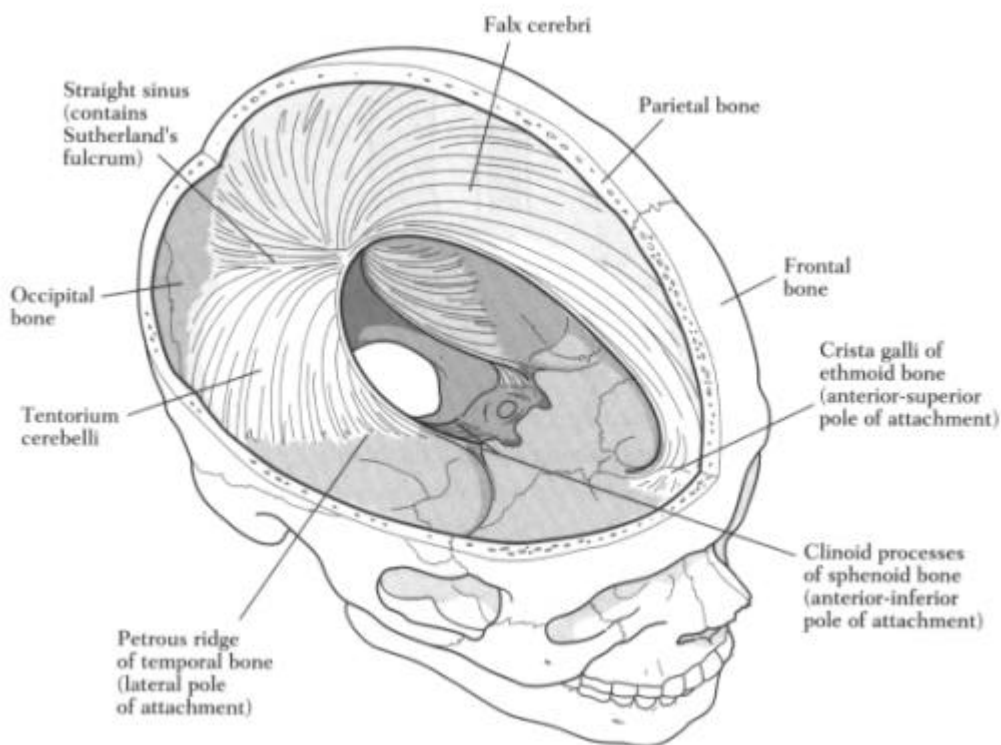
- 2) a fluid, everlasting and spread all over the universe, leaving no emptiness, its subtleness beyond every comparison; its nature enabling it to absorb, to spread and to communicate all impressions of movements, all that defines the medium of fluid

3) this function of reciprocity is subject to mechanic laws unknown until the present

4) this activity leads to reciprocal phenomena, that can be seen as high tide and low tide

What Mesmer calls fluid and tide can certainly be brought into context with the pulsation of the breath of life. The 2nd doctrine supports the osteopathic view of the connection between liquid and energy. The liquid transfers the potency of the breath of life into the body.

Maybe the above mentioned mechanic laws have something to do with the osteopathic principle of the reciprocal tension of membranes and the longing to reach the state of balanced tension.



Inhalation/Flexion phase of reciprocal tension membranes, Fig. 3

7) the qualities of substance and organic body depend on this process

Here we can find the osteopathic doctrine about the connection between structure and function.

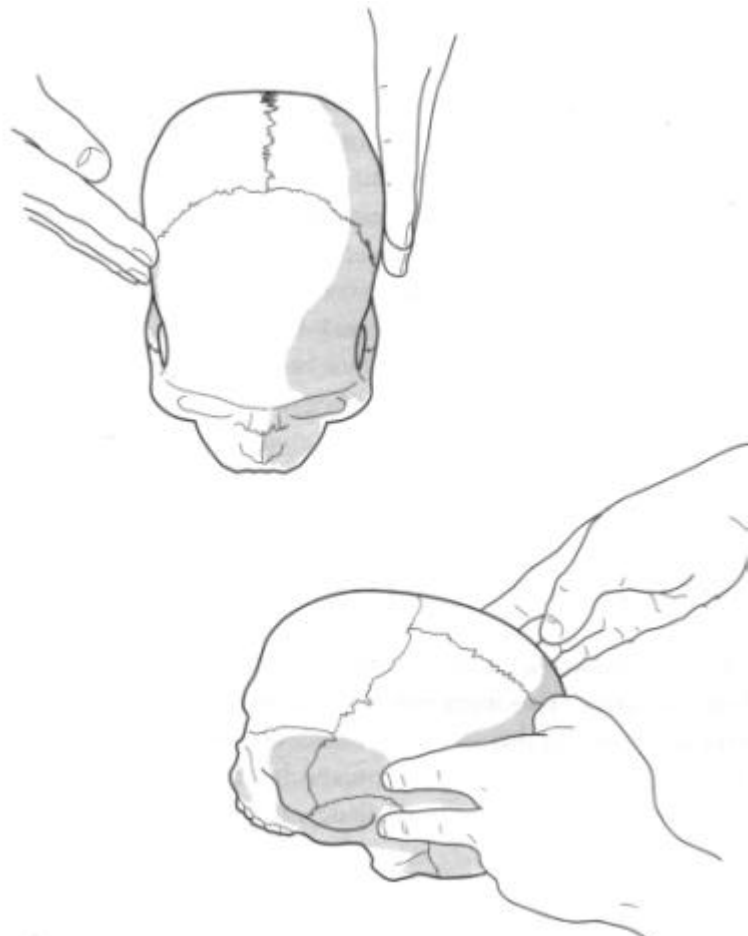
Still obviously refers to that mesmerism doctrine as well by writing:

When perfect harmony is not found in form and function, then we lack speed in the magnetic motion, and we get by such inaction an electric action which only enters to conduct the compounding of the elements of active destruction by electricity as generated by the motor nerves of death. (10)

- 8) The physical body experiences the effects of this medium, that immediatly stimulates by flowing into the substance of the nervs

Here I want to mention the osteopathic technique of the V-spread, where energy, a kind of body electricity is being transmitted from the therapeut onto the patient. (11)

This approach is used to work with inertial forces held in joints or sutures. It applies two principles of treatment simultaneously: directing potency and fluid towards a site of inertia, while at the same time suggesting a disengagement of bones that have become compressed together. (The practioner makes a V-shape with two fingers; this V is placed either side of the immobile joint or suture; the other hand introduces the impulse on



V-spread process for the squamosal suture, Fig. 4

the opposite surface of the body.) (12)

Healing through magnetism is not an invention from Mesmer, but a very old human ability. Blavatsky says the following:

Healing through magnetism was known thousands of years ago by the Phrygian Dactyls, in Egypt and Samothrace. (13)

Theophrastus Paracelsus rediscovered the occult properties of the magnet "the bone of Horus" which, twelve centuries before his time, had played such an important part in the theurgic mysteries -and he very naturally became the founder of the school of magnetism and of mediaeval magico-theurgy. But Mesmer, who lived nearly three hundred years after him, and as a disciple of his school brought the magnetic wonders before the public. (14)

Still made an ancient method of healing, magnetism, that was known in many old cultures to a basic part of osteopathy. Today osteopaths still use it without calling it mesmerism or magnetism. Again it shows that the philosophy of osteopathy is based on principles of ancient knowledge of healing.

3.3. Swedenborgianism

Emmanuel Swedenborg (1688-1772), Swedish scientist, philosopher and Theosophist, carried out anatomical-physiological examinations. He was a mystic, who influenced the common science a lot. (Kant, Goethe, Schopenhauer, Schelling,...) His followers (Swedenborgians) gathered in their own societies (1817 in USA).

Swedenborg described a rhythmic motion of the brain, stating that it moves with regular cycles of expansion and contraction. (15)

If you become a mechanic of the cranial mechanism by correcting a cranial lesion, you then become the pharmacist. There is no end to this thought. It is not a new thought. Swedenborg, 200 years ago, said there is movement of the brain. Have we anything new? No. (16)

3.4. Theory of evolution by Herbert Spencer:

Herbert Spencer, English philosopher and sociologist (1820-1903) called evolution a principle before Charles Darwin did.

He states a first cause behind the universe and introduces the term “Unknowable” into the theory of evolution by writing: Behind the sensual appearances which are shown in the universe, there is an unknown and unknowable force, that we have to accept as borderless in space having no beginning or end in time. It is a holistic approach. He states that the human consciousness is the same as the “first cause” in the universe. (it has to be distinguished from the eternal, the “causeless cause”)

This approach is similar to the old Indian philosophy or the hermetic philosophy of the old Egypt and Greece.

According to Spencer the essence of life is the continual adaption of the inner conditions to the outer circumstances.

Construed in terms of evolution, every kind of being is conceived as a product of modifications wrought by insensible graduations on a pre-existing kind of being. (17)



Herbert Spencer, Fig. 5

At the time, when Still developed his concept of osteopathy (1870-1890) Spencer and his theory of evolution was a big rage. His holistic approach to the process of evolution influenced Still very much.

Coining the term evolution, Spencer popularized the concepts of cause and effect, structure and function, and the holistic workings of the organism or the interrelatedness of the parts. ... To facilitate that process, Spencer invented the term the “Unknowable”, claiming that the ultimate realities of science and

religion could not be known. Still often used this term when he referred to God or Nature as the Unknowable, the Invisible, the ever-living Genius of the Universe. ...Even more popular in America than Darwin, Still first tasted evolutionary philosophy in Spencer's *First Principles*.

Spencer saw evolution as a natural law applied on every scale, all progressing toward perfection. (18)

Spencer's influence on Still is also obvious in the following quotation by Still: Every living body exhibits, in a four-fold form, the process we are tracing out - exhibits it from moment to moment in the balancing of mechanical forces; from hour to hour in the balancing of functions; ... Viewed in their aggregate and as forming a series, the organic functions constitute a dependent moving equilibrium...All the functional movements thus maintained are rhythmical. (19)

3.5. Spiritualism

A further movement, that influenced Still was Spiritism. The term means the opposite of materialism, a material view of the world. The idea is, that everything that exists is animated by the universal spirit or the universal soul. It is an ancient and/or universal sight, that was prominent before Christianity and the other monotheistic cultures respectively before the Age of Reason.

In the 19th century there was a strong leaning to the materialistic view of the world, which caused the counter movements of spiritism and all trends that we have mentioned above were connected to it. It was all about the existence of the soul, about life after death, about the divinity of human being.

The mesmeric trance and the naturalistic, evolutionary and reform-oriented philosophy and rhetoric of phrenology merged into the guise of Spiritualism which Andrew Taylor Still would embrace. ... Within a period of five years, Still had suffered a series of severe emotional blows,...He began to question not only medical science, but also the traditional concept of God, so that sometimes around 1867 he turned his mind to Spiritualism. ... Whatever his

reasons for turning to the spiritistic philosophy, it was to hold a prominent and lasting place in his thinking. (20)

Still left little messages in his books. In one book *Religious Denominations of the world* he wrote on the pages explaining the religion of Spiritualism: ... Although Mary Elvira may not have accepted Spiritualism as her religion, she was willing to share with her husband the heat and ostracism associated with those who dared to practise Spiritualism openly. (21)

The one man whose influence might most have propelled Still toward his investigations into Spiritualism was his close friend, Major J.B. Abbott. (22)

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- 4 C. Trowbridge, Andrew Taylor Still, p. 88
 - 5 C. Trowbridge, Andrew Taylor Still; p.115
 - 6 C. Trowbridge, Andrew Taylor Still, p. 97, p.103
 - 7 Dr. A. Abehsera, D.O., M.D.; Osteopathische Medizin, Zeitschrift für ganzheitliche Heilverfahren, Heft 1/2000; S.10
 - 8 C. Trowbridge, Andrew Taylor Still, S. 129
 - 9 Dr. A. Abehsera, D.O., M.D.; Lecture March 2nd 2002 at the Vienna School of Osteopathy
 - 10 Dr. A.T. Still; Autobiography, p. 203
 - 11 Upledger, John, Vredevoogd, Jon, Lehrbuch der Kraniosakraltherapie, p.9
 - 12 M. Kern, Wisdom in the Body, p. 174
 - 13 H. P. Blavatsky, Isis entschleiert (Isis Unveiled) I,p.23
 - 14 H. P. Blavatsky, Isis entschleiert (Isis Unveiled) I, p.71-72
 - 15 E. Swedenborg, The Cerebrum and Its Parts - vol. 1 of The Brain Considered Anatomically, Physiologically and Philosophically, Swedenborg Scientific Association, 1938;
 - 16 Dr. W.G. Sutherland, Contributions of Thoughts; p. 163
 - 17 H.Spencer, Essays on Physiology, p.144
 - 18 C. Trowbridge, Andrew Taylor Still, p. 117, 118
 - 19 H. Spencer; First Principles; p.450
 - 20 C. Trowbridge, Andrew Taylor Still, p.106
 - 21 C. Trowbridge, Andrew Taylor Still, 1991, p. 109-110
 - 22 C. Trowbridge, Andrew Taylor Still; p.111

Chapter 4

Philosophical systems that show parallels to osteopathic philosophy

In this chapter I present three philosophical systems, that do also hold many ideas that are found in osteopathy. By only talking about three systems it does not mean that these elements are not to be found in other philosophical concepts as well. They will be mentioned as examples in other chapters like in the chapter about the breath of life or dynamic stillness because direct links to philosophical teachings can be made there easily.

4.1.The Hermetic teachings of ancient Egypt and Greece

It is an example for a naturephilosophical system that states universal laws, that are found in all spiritual traditions and the ideas of which are also found in osteopathic philosophy:

This teaching can be seen of Western origin and is an example that naturephilosophical or esoteric philosophies also existed in the West. Basically all Eastern and Western religions use in their essences these ideas.

The term “*Hermetic*” refers to a mythical and mythological figure, “*Hermes Trismegistos*”, a Greek name, “the thrice-great, the great-great, the Masters of Master, the Fount of Wisdom, the Father of occult wisdom.” He taught during the time of the old dynasties in Egypt. Many ancient Greek authors who wrote about philosophy and alchemy, are named after him and refer to him. He corresponds to the Indian God of Wisdom, *Ganesha* and to Egyptian God *Thot*. According to Plato numbers, letters, geometry, astronomy and alchemy go back to him.

The Hermetic teaching is based on 7 principles, that form the essence of esoterical science.

Almost all of these principles are to be found in osteopathic philosophy literally and are basic views in osteopathy, because they are fundamental laws of life. As

we know osteopathy is a view of life. These principles contain a mental view of the world, that means that the all is mind and thus everything in universe is mental; everything corresponds with each other, from dense matter to highest spirit; that everything is in vibration and continuous movement; everything has its polarity, its counterpart; everything underlies rhythmic tides; everything depends on the law of cause and effect; and finally gender is in everything when the creative principle is manifested.

1) The principle of Mentalism

"The All is Mind; The Universe is Mental." (The Kybalion)

That also corresponds to the above mentioned principles of unity and the existence of a supreme being.

This principle embodies the truth that THE ALL (our reality, all outward manifestations and appearances which we know under the term "The Material Universe" or "Matter", "Energy") is SPIRIT. Spirit which in itself is unknowable and undefineable, but may be considered as an universal and infinite living mind, a creative and intelligent spirit.

That is exactly what Still refers to when he speaks about God, the Great Architect. In the following quotation one can read, how clearly he thinks about the spirit as creative principle.

"One of the greatest questions, if not the greatest, that has ever presented itself to any philosopher in any age is, what is life? At the end of all his philosophical labors the philosopher concludes that life is a substance and superior to the sum total of the elements of the whole universe. Its superiority is proven by one of its attributes which is mind. Mind by its unlimited skill rules, governs and uses at will all forces and elements. The ability of mind is shown by its power to rule and govern all forces wisely and to prepare, construct and manage the motion of this and all other worlds of the universe.

...

Thus the philosopher reasons that the universe is governed by the attributes of

the substance known as life. We say “The living God”, and what are His attributes but the sum total of knowledge to rule and govern all parts and principles, that are governed by any law of intelligence? (23)

Sutherland believed, that the potency of the Breath of Life carries a basic Intelligence, that it is an expression of the Intelligence of life itself.

...what we mean by directing the potency of the cerebrospinal fluid. In so doing we are directing not only a potency, but a potency that has intelligence within it - a body of fluid that has the Breath of Life, that has “something” invisible, not only of potency but an Intelligence spelled with a capital “I”. (24)

The fluid possesses an innate intelligence which models the head of the newborn and often reduces the traumatic lesions encountered in childhood and later...In this occurrence we take it for granted as part of the Infinite Wisdom that shapes our ends. (25)

And Dr. Magoun described the intelligent action of the Breath of Life in the following way:

All life is manifested in energy or motion... But that motion must be intelligent and purposeful for the living organism to successfully compete with its environment. Hence this motion must be guided and directed by a Supreme Being. There must be a channelling of the Universal Intelligence down to the individual cell or organism. Otherwise all would be chaos. What is the Supreme Intelligence? How does the channelling take place? No one knows for sure. The fact remains that the existence of such is a positive and irrefutable fact which is emphasized by the world’s greatest scientists. (26)

2.) The principle of Correspondence

"As above, so below; as below, so above." (The Kybalion)

This principle embodies the truth that there is always a correspondence between the laws and phenomena of the various planes of Being and Life. The same laws

and principles apply to all appearances of life as everything derives from one origin. This is seen as analog or holistic world view, all planes of Being underly the same laws and thus one can point from a known plane to an unknown one.

For example: everything rotates around a center - the electrons around the atomic nucleus, the planets around the sun and all solar systems around a center.

Thus in osteopathy one can point from the laws in nature to the laws in human body. That is only possible, when the law of correspondence is accepted and therefore takes a holistic point of view.

Sutherland and all osteopaths after him state a correspondence between the tidal hubs of the great seas and the current of CSF within the human body.

Fluctuation of the cerebrospinal fluid. A motion like that of the tide of the ocean. Something that is governed by the same Intelligence that governs the tide of the ocean governs the rotation of the earth, the sun, the moon and all planets. (27)

Magoun sees a correspondence between the rhythm of the oceans and the rhythm within us in his book *Osteopathy in the Cranial Field* (1st.ed., p.59): "... its potency has been likened to that of the ocean-sea-around-us as it is a constant body fluid rhythmically moving into the ventricles of the brain and ebbing therefrom during periodic respiratory alternative changes."

3) The Principle of Vibration

"Nothing rests; everything moves; everything vibrates." (The Kybalion)

This Principle embodies the truth that "everything is in motion"; "everything vibrates and rotates"; "nothing is at rest"; This hermetic principle was used by ancient Greek philosophers like Pythagoras and Heraklit in their philosophical systems. Then it was forgotten for centuries until the 19th century.

This principle explains that all differences between different manifestations of Matter, Energy, Thought and even Spirit result largely from various rates of

vibration. From Pure Spirit down to the grossest form of matter everything is vibration; the faster the vibration the more subtle it is. Thus light, temperature, magnetism and electricity are different kinds of vibrations.

Not only the Eastern teachings but also Hermetic philosophy teach an universal ether, which is matter that vibrates in a higher degree. This etherical substance is extremely thin and expansible and it penetrates the whole space. It serves as medium for transmitting vibration energy like warmth, light, electricity, magnetism,...

This etherical substance is a link between different kinds of vibration energy, that can either appear as matter or as energy or as force.

The principle of vibration is found in one of the 5 basic osteopathic principles - life is motion. Motion of the cranium, pulsation of liquor, movement of fascia, the whole rhythm and mechanism of CRI is based on this law. Certainly also mobility and motility of inner organs, of fascia of the whole body, joints,...That's why the examination of mobility is the supreme diagnostic priority, because loss of movement means loss of function.

4) The Principle of Polarity

"Everything is Dual; everything has poles; everything has its pair of opposites; like and unlike are the same; opposites are identical in nature, but different in degree; extremes meet; all truths are but half-truths; all paradoxes may be reconciled." (The Kybalion)

5) The Principle of Rhythm

"Everything flows, out and in; everything has its tides; all things rise and fall; the pendulum-swing manifests in everything; the measure of the swing to the right is the measure of the swing to the left; rhythm compensates." (The Kybalion)

There is always an action and reaction, flowing forward and flowing backward, a low tide and a high tide, a rise and fall, a progress and regress, all that between the poles, that are described by the fourth principle. It is valid for all appearances of life, in the universe, in motions of suns, in the world of human beings, animals, the spirit, the energy and the matter.

This principle also causes the development in cycles, that is inherent to all beings. Nothing in nature evolves in a straight line, grows, improves, no process follows a straight line but they all follow cyclic movements of evolution. Everything repeats itself, but on a different level. In nature we have the seasons, the tide hubs, the cycles of the moon, the cycle of menstruation of women,..Healing within the body develops in cycles as well, never without seeming regresses.

This principle we find in all rhythmic movements of the body as the breath, heartbeat and once again in the rhythm of breath of life in it different states like long tide, mid tide und short tide or cranial rhythmic impulse (CRI).

“As the tide manifests, the bioelectric matrix is generated and a series of enfolded tidal phenomena arises. Sutherland called these tidal phenomena the groundswell of the Tide Like a great tidal force, the groundswell generates the cyclical motions of primary respiration.” (28)

I would like to quote Heraklit, a Greek philosopher from th 5th century B.C. who belongs to the great Greek Nature philosophers and Presocrates about this principle of polarity: The unity of the polarities is the force, that enables the evolution of the diversity out of the prime energy. Diversity means the manifold world.

Heraklit was the one who said the famous words: “Pantha rei” - “Everything flows, nothing lasts.” But behind this endless flowing of all things he does see a unity, a uniform law. Unity in diversity and diversity in unity. (29)

This idea of eternal flowing does strongly remind us of an osteopathic principle: “Life is motion”. And the



Symbol of Yin-Yang, Fig. 6

unity in diversity reminds us of in chapter 2 mentioned quotation of Still: : ... that life and intelligence are universal and unlimited in extent, time and power.

The principle of unity behind polarity we find in the famous Chinese symbol Yin-Yang. One does hold the seed of the other. Day holds the seed of the night and the other way round. Extension holds the seed of retreat and the other way round, exhalation the seed of inhalation and inhalation the seed of exhalation.

6.) The Principle of Cause and Effect

"Every Cause has its Effect; every Effect has its Cause; everything happens according to Law; Chance is but a name for Law not recognized; there are many planes of causation, but nothing escapes the Law." (The Kybalion)

This principle embodies the fact that there is a cause for every effect; an effect from every cause; everything happens according to this law. Coincidence is just a word for an unknown law. There are various planes of cause and effect, the higher planes dominating the lower ones, still nothing ever entirely escapes the law.

In osteopathy we find this law expressed in the mechanism of lesions and their effects. Every lesion follows the law of cause and effect. The osteopath is in search of the primary lesion to find the very first cause of illness and to be able to treat it sustainably. The cause can go back for many years and is printed on the memory of the fascia for long periods. No lesion, no lack of movement ever happens by accident, but is always an effect of a cause. The osteopath looks for the cause not only on one plane, as for example only in the skeleton-muscular system, but also in all other systems of human being, such as visceral, cranio-sacral, energetic, emotional, fluids and fascia-systems.

7.) The Principle of Gender

"Gender is in everything; everything has its Masculine and Feminine Principles; Gender manifests on all planes." (The Kybalion)

I only mention this law for the reason of completeness without going into details.

This Principle embodies the truth that there is gender manifested in everything - the masculine and feminine principles ever at work. This is true not only for the physical plane, but for the mental and even the spiritual planes. They are fundamental principles of nature, which enable the creative processes.

Hermetic philosophy is also the base or the essence of the following philosophical system, that roots in the old spiritual teachings of humanity.

4.2. Theosophy

The term „theosophy“ derives from the Greek language and means “wisdom of the gods” or “divine wisdom”. It is a synthesis of philosophy, religion and science. Theosophy states, that the essence and base of all true world religions and philosophies root in an universal truth. The various religions and human teachings are only different facetes of a diamond. This diamond is a universal, and timeless wisdom, owned by all human beings. With the help of theosophic or eclectic - that means comparing - study of the various cultures, religions and philosophies the corresponding contents and statements can be discovered and proved. Theosophy contains the knowledge about the interdependent coherences of life of all levels of the cosmic being.

This kind of eclectic philosophy is an ancient system that was founded in the 2nd century A.D, in Alexandria by the Newplatonics , who wanted a revival of platonic thinking. Their main aim was to bring all religions, philosophies and nations together in a common ethic system that is based on eternal truths. This is probably one of the most beautiful dreams of humanity.

The medieval alchemists as well as great thinkers like Giordano Bruno and Jakob Böhme called themselves theosophists.

The founder of modern theosophy is H.P. Blavatsky who collected, summarized and commented in the 19th century universal teachings of humanity. She published many books, the most famous ones are “Isis Unveiled” and “The Secret Doctrine”. The latter serves my work repeatedly as source, as Blavatsky summarized here Eastern esoteric philosophy. “The Secret Doctrine” is a commentary on the “Stanzas of Dzyan”, prebudhistic Tibetan teachings about the history of cosmos. They are said to be the oldest teachings of humanity, written in the incredibly ancient and symbolic “Senzar” language. Blavatsky describes them as a collection of palm leaves made impermeable to water, fire, and air, by some specific unknown Process. It is kept in a Tibetan monastery.

The basic teachings of theosophy I have already mentioned in chapter 2 at the spiritual esoteric world view.

Tom Shaver, D.O. once told me in a lecture that he knew that Still and Sutherland had contact to the Theosophical society, that was founded by H. P. Blavatsky in 1875 in New York and to Alice Bailey, who was a member of the society. It seems logical for me, because the Theosophical society was very famous at that time and every intellectual and spiritual interested person knew the society, but I have not found any proof for Tom Shaver’s statement in literature yet.



Helena Petrovna Blavatsky, Fig. 7

4.3. Egyptian myths of healing

According to the world view of the Egyptians every action, every event is directly linked with a cosmic archetyp. Humans reflect cosmic principles.

Therefore illness is only an expression of disharmony, that is seen in cosmic coherence with God Seth.

Seth means “the one who causes chaos”, which manifests itself as illness in humans. On one hand he is feared because he destroys order and harmony. On the other hand he is worshiped because a certain amount of chaos is important for a new harmony. He destroys order to create a new order on a higher developed level, because evolution and development is a basic principle of nature. So God Seth is also a force for a higher order, to manifest the divine law.

The principle that chaos creates healing is found within the healing force of stillness. An example is the 4th-ventricle-technique.

Here the flexion of the occiput is suppressed, until a chaotic movement appears.

When this movement comes to a complete stop (stillness) a new and harmonic motion of healing can appear and pulsate as

breath of life through the body. Out of chaos and disharmony develops harmony and health.



Handposition for the 4th-ventricle-technique, Fig. 8

The principle of life is generated and protected by the Goddess Isis. Her husband Osiris is thrown to pieces by his brother Seth. It is her, who joins the pieces of his body to a unity again. Sickness always seems to be a division of the functional unity of man. So every sick person embodied Osiris and could be healed by Isis. (30)

In osteopathy one also tries to reintegrate isolated parts of the human and to connect it with the great flow of the breath of life and thus create the unity again. This osteopathic principle of health through harmony is also found in the

depiction of the Egyptian-Greek God of Healing Arts, Seraphis. (from the Ptolemaic period of Egypt). His main temple was in Alexandria. He carries a measury cup on his head to symbolize that health is the right balance between the polarities of life.



God of Haling Arts - Seraphis, Fig. 9

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- 23 Dr. A.T. Still, Osteopathy - Research and Practise, p .278
24 Dr. W.G. Sutherland, D.O., Contributions of Thought, p. 204
25 W. G. Sutherland, Contributions of Thoughts; p.300
26 Dr. H. Magoun, Osteopathy in the Cranial Field, xi
27 W. G. Sutherland, Contributions of Thoughts; p.290
28 F. Sills, Craniosacral biodynamics; p.53
29 Störig, H. J., Kleine Weltgeschichte der Philosophie, p.136
30 Schramm, Ch., Die Bedeutung von Mythen in der Heilkunst der Ägypter
(The Importance of Myths in the Healing Art of Egypt);

Chapter 5

Basic principles of osteopathy and their parallels to different philosophical systems of humanity

5.1. The Breath of Life

The central aspect of osteopathic philosophy is the fact of the existence of Breath of Life. It is considered to be the fundamental ordering principle of the human system that heals. Dr. Still talks about the force of Life and its manifestations in the patient's body. Dr. Sutherland called this body's inherent life-force the *Breath of Life*. It is the manifestation of the life-stream itself. Sutherland believed, that the potency of the Breath of Life carries a basic Intelligence, that it is an expression of the Intelligence of life itself.

Still is quoted by Sutherland: The "sap of the tree" - something that contains the Breath of Life - not the breath of air. Something invisible, referred to by Dr. Still as the highest known element - replenished from time to time. Do you think we will ever know from where it comes? Probably not. But it is there. That is all we need to know. (31)

The pioneers of osteopathy Still, Sutherland and Magoun accordingly speak about the Breath of Life as a spiritual force, that is being governed by a supreme intelligence and is the highest known element in universe.

Looking at the synthesis of different philosophical and religious world views of life we discover interesting accordances:

Blavatsky quotes in the „Secret Doctrine“ the “Stanzas of Dzyan”:

It is the ONE LIFE, eternal, invisible, yet Omnipresent, without beginning or end, yet periodical in its regular manifestations, between which periods reigns the dark mystery of non-Being;

Its one absolute attribute, which is ITSELF, eternal, ceaseless Motion, is called in esoteric parlance the "Great Breath," which is the perpetual motion of the universe, in the sense of limitless, ever-present space. That which is motionless cannot be Divine. But then there is nothing in fact and reality absolutely motionless within the universal soul. (32)

At another place:

Considering this metaphysical triad as the Root from which proceeds all manifestation, the great Breath assumes the character of precosmic Ideation. It is the *fons et origo* of force and of all individual consciousness, and supplies the guiding intelligence in the vast scheme of cosmic Evolution. (33)

The divine, the „One Life“ is being expressed by the „Great Cosmic Breath“, that is the origin of all energy and is an intelligent power. Exactly that is stated by Sutherland and Magoun about the Breath of Life in the above mentioned quotations:

The Breath of Life is intelligent, it is the source of energy and healing and it is not generated within but outside the body as Sutherland quotes about the effectivity of CSF:

In this fluctuation of the cerebrospinal fluid tide, the cranial concept recognizes a potency that may be utilized effectively in diagnosis and treatment. This potency does not function blindly, as is common to force applied from outside the cranium. (34)

That means that the Breath of Life is the manifestation, the expression and the mirror of the „Great Cosmic Breath“ within the human being, who is part of nature in the holistic world view. The Breath of Life is not only the creative harmonizing and healing force within human being but also within the universe. Appearance and disappearance of the universe is being expressed as breathing in and breathing out of the eternal “Great Breath” and it is endless movement. (Esoteric teachings state an unlimited amount of universes, each one being part of a big chain of evolution.)

When the "Great Breath" is projected, it is called the Divine Breath, and is regarded as the breathing of the Unknowable Deity -- the One Existence --

which breathes out a thought, as it were, which becomes the Kosmos. (See "Isis Unveiled.") So also is it when the Divine Breath is inspired again the Universe disappears into the bosom of "the Great Mother," who then sleeps "wrapped in her invisible robes."

By "that which is and yet is not" is meant the Great Breath itself, which we can only speak of as absolute existence, but cannot picture to our imagination as any form of existence that we can distinguish from Non-existence. (35)

Another quotation on the Breath of Life in the "Stanzas of Dzyan":

The vibration sweeps along, touching with its swift wing (simultaneously) the whole universe, and the germ that dwelleth in darkness: the darkness that breathes (moves) over the slumbering waters of life.

Blavatsky comments as follows and shows up the accordances between Eastern and Christian philosophies:

The idea of the "breath" of Darkness moving over "the slumbering Waters of life," which is primordial matter with the latent Spirit in it, recalls the first chapter of Genesis. Its original is the Brahminical Narayana (the mover on the Waters), who is the personification of the eternal Breath of the unconscious All (or Parabrahma) of the Eastern Occultists. The Waters of Life, or Chaos -- the female principle in symbolism -- are the vacuum (to our mental sight) in which lie the latent Spirit and Matter. (36)

At the beginning of creation exists the „eternal and neverending Breath of Life of universe.“ Also in Osteopathy the first and last sign of human life is the pulsation of the Breath of Life.

In all genesises water is the beginning of life that is fertilized by the Breath of Life and it is the source of the material being. This is called by Sutherland spark of ignition and means the fertilization of matter through a mental principle. It is like in the cosmogenies and signifies the beginning of life:

I consider the breath of air as one of the material elements utilized by man in his walkabout here on earth. The human brain in motor; the Breath of Life is a spark of ignition to the motor, something that is not material, that we cannot see. (37)

Sutherland speaks about the importance of fluid in a lecture and refers to an article in a paper: "Meteor lights up the Peninsula at midnight!"

A flash light - where did it come from? - liquid light!

We have historical record. The waters were divided when the earth appeared. From the earth Man was created.

("And God said, Let the waters under the heaven be gathered together unto one place, and let dry land appear; and it was so." Gen.1:9, King James Version)

The waters were divided! The fascia! Even the fascia is water, even the bony tissue is liquid...water...fluid...if you want to go back to historical record. Fluid! A fundamental principle of our cranial concept. Fluctuation of the cerebrospinal fluid. A motion like that of the tide of the ocean. Something that is governed by the same Intelligence that governs the tide of the ocean governs the rotation of the earth, the sun, the moon and all planets." (38)

How does this Great Breath now arrive inside humans, how does it become part of them? Sutherland refers to the Bible in order to express the connection between God and humanity.

According to the authority of the scriptural record, the "Breath of Life", not the breath of material air, was "breathed into the nostrils of a form of clay and man became a living soul. ("And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Gen.2:7, King James Version) If this record may be considered as literally true, then it agrees with the hypothesis of a primary respiratory mechanism - an involuntary mechanism that includes fundamentally that highest known element, the cerebrospinal fluid, within which dwells that invisible Breath of Life. (39)

Thus Sutherlands describes a concept of the human system, that dwells on an inherent universal force of life. This is a concept that he shares with all other naturephilosophical world views of the East and West.

This force of life, breath of life, soul of life is called *Nephesch* in the Jewish religion. It is breathed into the unanimated body of the human by a divine force, it is the spark of life, the animating element.

In the Jewish Kabbla (the Jewish secret doctrine) this breath of life, this principle of life, *Nephesch* is identified with the biological breath, the life function, the lower soul. It is not - like in other philosophies - the immortal human spirit - this is called *Ruach*. This immortal spirit exists in all teachings. The life energy - as *Prana*, *Chi*, *Nephesch*, *Archäus* - withdraws after death. *Ruach* on the other hand continues to exist as an individual monade and reincarnates into a physical body according to a certain law, that is called *karma* in the Hinduistic philosophy.

5.1.1. Der Breath of Life in Eastern philosophical concepts

Thus this force also known as life energy, as life fluid, as Breath of life is described in philosophical world views of the East:

The Breath of heaven, or rather the breath of life, called in the Bible *Nephesch*, is in every animal, in every animate speck as in every mineral atom. But none of these has, like man, the consciousness of the nature of that highest Being, as none has that divine harmony in its form which man possesses. It is, as Novalis said, and no one since has said it better. (40)

5.1.2. Indian/ Vedic Philosophy

Nephesch is called *Prana* in Indian philosophy, it is life, the life principle, inherent to every animated being and is also called the “Breath of Life”.

The Life principle does not only penetrate human beings or biological life forms, but also the whole universe, minerals, all molecules and atoms. Everything that exists is bathing in the sea of life and is part of this universal life, called *Jiva* in Sanskrit. Like a sponge, that extends in the water and fills every pore. Thus every sponge contains this sea as his own breath of life and this individual breath of life is called *Prana*. When the individual dies, it is removed from the water and the water, the life in our picture, leaves the body, prana once again connects itself to Jiva.

Once again life is associated with breath. Blavatsky writes about the universal life:

Prâna, on earth at any rate, is thus but a mode of life, a constant cyclic motion from within outwardly and back again, an out-breathing and in-breathing of the One Life, or Jiva, the synonym of the Absolute and Unknowable Deity. (41)

When „breathing in“ the body is replenished with Jiva and Jiva turns into Prana. When “breathing out” Prana leaves the body and turns into Jiva again

In Ayurvedic Medicine the ordering and harmonizing principle in the human is called ojas.

Finally in Tibetan medicine, the most primary life force is called the wind of the vital forces and is considered to be the inherent ordering principle of the body. It is located along the central axis of the body within the cerebrospinal fluid and central nervous system. (42)

5.1.3. Chinese Philosophy

In this ancient and metaphysic system, that is the source of all Chinese philosophy heaven, earth and human form a unit, that is governed by a universal law. The cosmic breath or energy of the atmosphere is called Chí and can also be found in the outside world and within human beings.

Ch'í or *Qi* (vital energy) moves continually in the 12 meridians and causes illnesses, when blocked.

Chu Hsi (1130-1200) speaks about Qi or Ch'í: The world consists of Li, a mental or spiritual principle, the intelligence, and Chi, the material principle, an airlike substance. Human nature also consists of Li and Chi. ... Human beings consist of matter and intelligence. The subtle part of matter is called life force, the dense part is called body. (43)

Thus we see, that Nephesch in Jewish-Christian teachings, Prana in Indian teachings, Chi in Chinese teachings or the Breath of Life of osteopathic philosophy can all be seen as the same thing. Still and Sutherland speak about a universal and cosmic principle, that was known by all cultures and that manifests itself through CRI, Mid-Tide and Long-Tide. The existence of this cosmic principle, that is the ordering and harmonizing and thus healing force in human body is the essence of the osteopathic view of the human.

The discovery of Breath of life in human is the realization of a timeless view of the human. It is a great merit of Still and Sutherland having brought this knowledge into medical science so that it can be used for healing art.

5.2. The original matrix

Franklyn Sills as well als James Jealous speak about the existence of a field of energy, an electromagnetic field, that is the subtle pattern, the matrix for our body. Thus there exists an inherent plan of the body that orientates the cellular units and organs.

Jealous calls this inherent plan *original matrix*: Our existence is totally dependant upon this Original matrix expressing its intention...The Original matrix is a form that is carried through the potency of the breath of life around which the molecular and cellular world will organize itself into the Original pattern set forth by the "Master Mechanic. (44)

And Sills states: Potency is perceived to be a living biodynamic ordering force active within the body-mind. It is expressed as a bioelectric or biomagnetic force within the fluids of the body. Within the human system, the potency of the Breath of Life maintains the blueprint principle of a human being. Cerebrospinal fluid was considered to be the initial recipient of this principle. In this process, a bioelectric matrix or blueprint manifests a physiological ordering principle. This principle becomes the organizing matrix for structure and function within the human being. (45)

It is by the action of the Breath of Life, that the Original matrix is laid down as a precise bioelectric form. (46)

At a different place:

The Original matrix is a manifestation of an intelligent life force in action. The human system is organized as a whole by extremely subtle and intelligent bioelectric interactions. An understanding of bioenergy, or life force, was an integral part of almost all traditional medical systems.

Sutherland speaks about this intelligent force as well and quotes Magoun accordingly. This force is being transmitted with the cerebro-spinal liquor into the body and therefore can give it orientation:

Palpable observance of the fluid rhythm is useful and dependable in diagnosis of cranial membranous articular strains, and its *rhythmic potency* might be described as the *only* motive force necessary in the reduction thereof. Its potency has been likened to that of the ocean-see-around-us as it is a constant body of fluid rhythmically moving into the ventricles of the brain and ebbing therefrom during periodic respiratory alternative changes.

A quotation relative to its innate intelligence from *Osteopathy in the Cranial Field* (1st ed., p.59) reads as follows:

The fluid possesses an innate intelligence which models the head of the newborn and often reduces the traumatic lesions encountered in childhood and later...In this occurrence we take it for granted as part of the Infinite Wisdom that shapes our ends.

The teaching of the existence of a subtle structure that gives shape to the physical body and that is called original matrix by James Jealous is ancient and is found in all Eastern philosophies about human being as well.

Also look for chapter ether 2.

This subtle structure is called *etherical body*. It can be imagined as a fine vaporous medium, a field of energy, that keeps the molecule and cells in a state that enables the mutual movement and enables the shaping and reshaping of the body. It is a medium that transmits all movements and connects one organ to the other parts of the body.

Quite like Jealous describes.

5.2.1. The etheric body

The etheric body is directly connected to the physical body and influences it. It is also called astral body (sanskrit: linga sharira), fluid body or double body. It consists of a substance, that is too fine to be perceived by our senses. This element, ether is also called the 5th element in nature-philosophical systems.

This body is the carrier of life energy, of vitality, of prana. Its purpose is receiving and spreading of prana in the physical body. The link between these two bodies is that close that an injury of the etherical body can appear as a wound on the physical body and on the other hand influencing the etherical body helps the healing of the physical body.

Clair-voyant people can perceive the ether as a dimly lit, purple-grey fog, that penetrates the solid part of the body and extends beyond it for less than an inch.

Sutherland tells about Still and his knowledge of the human body:

He recognized a highest known element in the cerebrospinal fluid. You might say he was like the X-ray; he could look right through you and see things, and tell you thing, without even putting his hands upon the body. I have seen him to that! Time and time again. Whe some of the early teachers had a clinic up before

the class, hunting for the lesion, in would come the Old Doctor from the rear, “Here’s your lesion”. How did he do it? (47)

I want to point out here that some osteopaths work with techniques where they do not touch the body with their hands but place it some inches above it. (Jealous, Tom Shaver) Here they use the etheric body as a medium to transmit the effect of the therapeutic hand onto the body.

The etheric body is called in Eastern philosophical literature *astral light*. Remarkably Sutherland speaks also about light, *liquid light*.

“Sometimes I call it a “fluid within a fluid”, or the “liquid light” - something that you turn on in this dark room... It is something that is invisible: the Potency, the Breath of Life, or Dr. Still’s highest known element. (48)

And at a different point Sutherland states:

Just for a moment think of your body being formed from that glass. That you are a glass house, but being reflected through and through. See the sun reflecting itself upon the moon and then see the reflection from the moon all through the ocean. Reflection that does not touch the moon, that does not touch the ocean, but lights them up. Makes a beautiful picture. Light! Liquid light! (49)

The astral light can be defined as follows:

Akasha - the astral light - can be defined in a few words; it is the universal Soul, the Matrix of the Universe, the "Mysterium Magnum" from which all that exists is born by separation or differentiation. It is the cause of existence; it fills all the infinite Space; (50)

The Eastern philosophies divide the etherical body into 4 levels with different density and and different function. We start with the densest:

Ether 4:

Also called nerv fluid or nerv ether. It organizes the nerv tissue. Its structure is similar to the nerv system, completely surrounds it with the exception of the

brain. Paracelsus calls it *Liquor vitae* or *Archaeus*, thus life fluid, life energy and wrote about it 300 years ago:

"The whole of the Microcosm is potentially contained in the *Liquor Vitae*, a nerve fluid . . . in which is contained the nature, quality, character, and essence of beings." . . . (*De Generatione Hominis*). . . . "The *Archaeus* or *Liquor Vitae* is an essence that is equally distributed in all parts of the human body. . . . The *Spiritus Vitae* takes its origin from the *Spiritus Mundi*. Being an *emanation of the latter*, it contains the elements of all cosmic influences, and is therefore the cause by which the action of the stars (cosmic forces) upon the invisible body of man may be explained." (*De Viribus Membrorum*)

This life fluid flows in subtle channels that are called *Nadis* in Sanskrit. According to classical yoga theory, the body's neurological network is a correlation or reflection, of the underlying network of nadis. They are fibres of a non-physical but nevertheless real substance, which can not yet be proved by mechanical instruments. The meridians are an important part of this non-neurological structure.

Sutherland also means something such as the nerve ether, the nerv fluid when he talks about *transmutation*. Here he leaves the physiological aspect of the CSF and talks about an energetic purpose, that nourishes the nerves and attends to them.

The Breath of life generates a life force within the cerebrospinal fluid called potency. This process is called transmutation by Sutherland. It is a change in another state, substance, form or condition.

The highest known element in the cerebrospinal fluid transmutes its energy in the copper tubes of man, in the nerves.

It provides nourishment to the brain cells with consequent transmutation of the element throughout nerve fiber to terminal. Perhaps this transmutation is the nerve force to which Dr. Still referred in *The Philosophy and Mechanical Principles of Osteopathy*." (51)

I want to draw your attention to Sutherlands quotation where he speaks about effect/force within the CSF:

He called the potency within the CSF liquid light, which conveys the life principle throughout the body.

It is something that is invisible: the Potency, the Breath of Life, or Dr. Still's highest known element." (52)

Sutherland mentions a more subtle element within the liquor, that transmits the principle of life into the body.

Ether 3:

It penetrates the cortex and has approximately the shape of the cortex. It is more subtle than ether 4 and is able to compensate a damage of the brain by "flash over", if the damage is not too severe. That explains why after the damage of parts of the cortex the function can be taken over by other parts.

Ether 2:

Its shape corresponds with the dense physical body, just being slightly larger - less than an inch - than the visible shape of the body. It penetrates the body completely and its structure gives shape to the dense body, which is obvious in the structure of the cells.

The way ether 2 works can be imagined accordingly to the reaction of pieces of metal that are placed within the reach of a magnet. The orientation of these pieces of metal corresponds to the magnetic field lines that make an invisible energy field visible. Therefore ether 2 works like an electromagnetic field, that gives structure to the complex cellular units.

Damaging this ether can cause an interruption of vital links. In the case of certain tumors fractures can be noticed in the etheric body. A physical wound also injures the ether.

These ideas explain why osteopathy can achieve healing or relief in certain areas by steering the Breath of Life. This is the case because these techniques work on the etheric level and cause the reestablishment of ether which effects the biological body and harmonizes it. The biological body is inseparable to the electromagnetic invisible wrap.

Sills writes:

The organizing winds of the Breath of Life arise from the Dynamic Stillness. As the Long Tide is generated, the Original matrix (so called by J. Jealous) is expressed as a dynamic bioelectrical matrix. The potency within this field steps down in intensity as it transmutes within the fluids of the body. (This is called transmutation by Sutherland.) The fluids become potentized with its force. The cellular and tissue world then organizes around the Original matrix like the waves riding the Tide.

Later this potency is received within the fluid system of the body as a physiologically active, biodynamic ordering force. This ordering principle is with us from the moment of conception until the day we die. (53)

Ether 1:

Its shape is like a hood that covers the upper parts of the body up to the diaphragm. It protects the body against vertical cosmic rays like a shield. An injury of this ether would cause severe damage to the nerve system, especially the brain.

All this brings us to the following conclusion:

The function of the body and the complex interaction of the body is guaranteed by a subtle ordering field of energy, that is called by oriental philosophy *etheric body* or *astral body* and that is called by osteopaths *original matrix* or *potency* of CSF. It is an intelligent force, that organizes and gives structure to the body. The osteopaths realized, that this force is being transmitted to the body by the CSF.

This also explains the strong interdependence between movements of the CSF and the health of a person. Whenever liquor cannot flow unobstructedly and this intelligent and ordering force cannot reach an area illness is the result. A very significant example for this is the growth of a tumor. It is a degenerated system of cells that dissolves the structure and grows wildly. It lacks the ordering force that is being transmitted by CSF; this is the reason according to osteopathic view for the growth of tumors - a disturbance of the fluid of the liquor.

This line of thoughts shows once again a great accordance between the Eastern nature philosophical view of human and the philosophical background of osteopathy.

The original matrix is also called the pattern energy by Randolph Stone, D.O. around which all cells express their intention.

5.2.2. Morphogenetic field of Rupert Sheldrake

What is called original matrix or energy pattern by osteopaths or etheric body by esoteric philosophies is called „morphogenetic field“ by the English biochemist Rupert Sheldrake. It means shape giving fields. He describes them as invisible magnetic fields, that form with their own inherent structure cells, tissues and organisms. In his opinion nature owns a memory and its informations are transmitted over the morphogenetic fields.

The teachings of the etheric body as well as the concept of morphogenetic fields are explanations for the osteopathic idea that fascia owns a memory. Michael Kern, D.O. writes about that in his book “Wisdom of the Body”:

Physical injury is a common cause of inertial patterning in the body. Incidents such as blows, cuts, falls and accidents create protective contractions in the tissues that may remain long after the original trauma has passed. (54)

They might remain longer, because they are printed in the subtle body, in the etherical body and still affect the physical fascia. This idea is used a lot in the field of somato-emotional release. Certain physical stressfactors are memorized

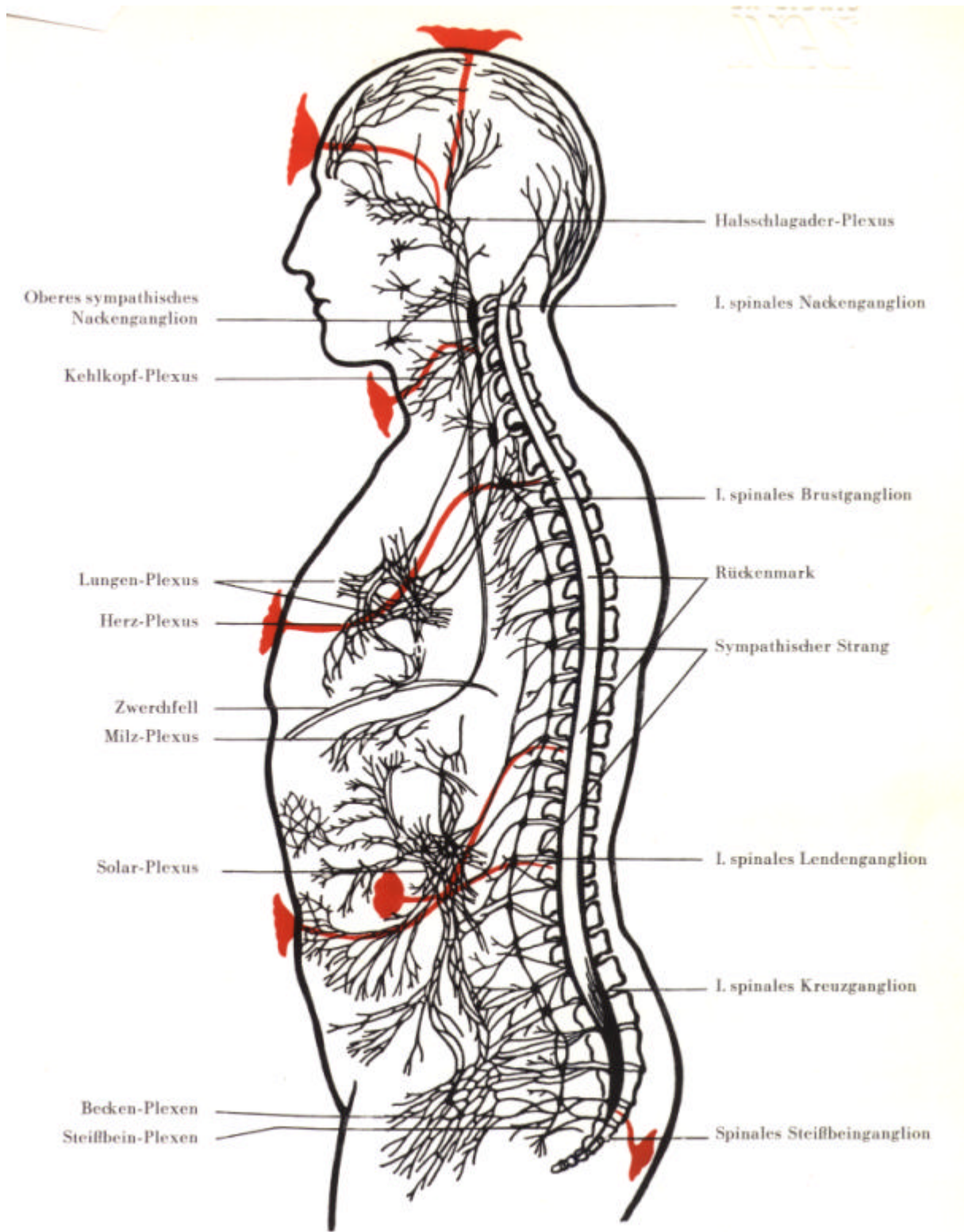
in the fascia and cause tension. Emotional stress is memorized on more subtle levels, in the etheric body. They affect the physical structure. That's why one can solve emotions that have been inprinted during a trauma by working with the fascia.

5.2.3. The Chakras - centers of energy within the human etherical body

The pranic body or the etheric body of a human being receives and spreads the vital energy, Prana, that origins from the sun.

As well as the physical body the etherical body has organs that are called *Chakras*. It is a sanskrit term and means "wheel". There exist seven centers of power or connecting points, where energy enters and spreads to all other parts within the human body. Their function is to absorb and to spread of energy. The chakras can be imagined as whirls, that are situated on the surface of the etheric body, about less than an inch away from the skin of the dense body.

Each of the 7 major chakras is externalized in the physical body in the form of nerve ganglia and plexi and also as one of the endocrine glands. Each chakra relates to a spinal ganglion, to a sympathetic plexus and to a gland as well. Each chakra is connected to its related center of the vertebra by a kind of stem or root.



The chakras of the body and the nervous system, Fig. 11

	sanskrit term	Situation on the surface of etheric body	spinal ganglion	effects on following sympathetic plexi	gland or organ
groundchakra	Mûlâdhâra	coccygis	S4	Plexus hypogastricus	Adrenals <i>Spine, kidneys</i>
spleenchakra	(Svadhîstana)	above the spleen	L1	Plexus splenicus	(Gonads)
liverchakra	Manipûra	above the umbilicus or liver.	Th8	Plexus aorticus abdominalis	Pancreas <i>liver, stomach, gall bladder, nervous system</i>
heartchakra	Anâhata	above the heart	C8	Plexus cardiacus	Thymus <i>heart, vagus nerve, circulatory system</i>
larynxchakra	Vishudda	larynx	C3	Plexus pharyngealis	Thyroid <i>bronchial and vocal apparatus</i>
foreheadchakra	Ajnâ	between the eyebrows, ethmoidale	C1	Plexus caroticus	Pituitary <i>lower brain</i>
crown chakra	Sahasrâra	crown of the head		not connected to a sympathetic plexus	Pineal gland <i>upper brain</i>

The chakras and their relation to organs and plexei.

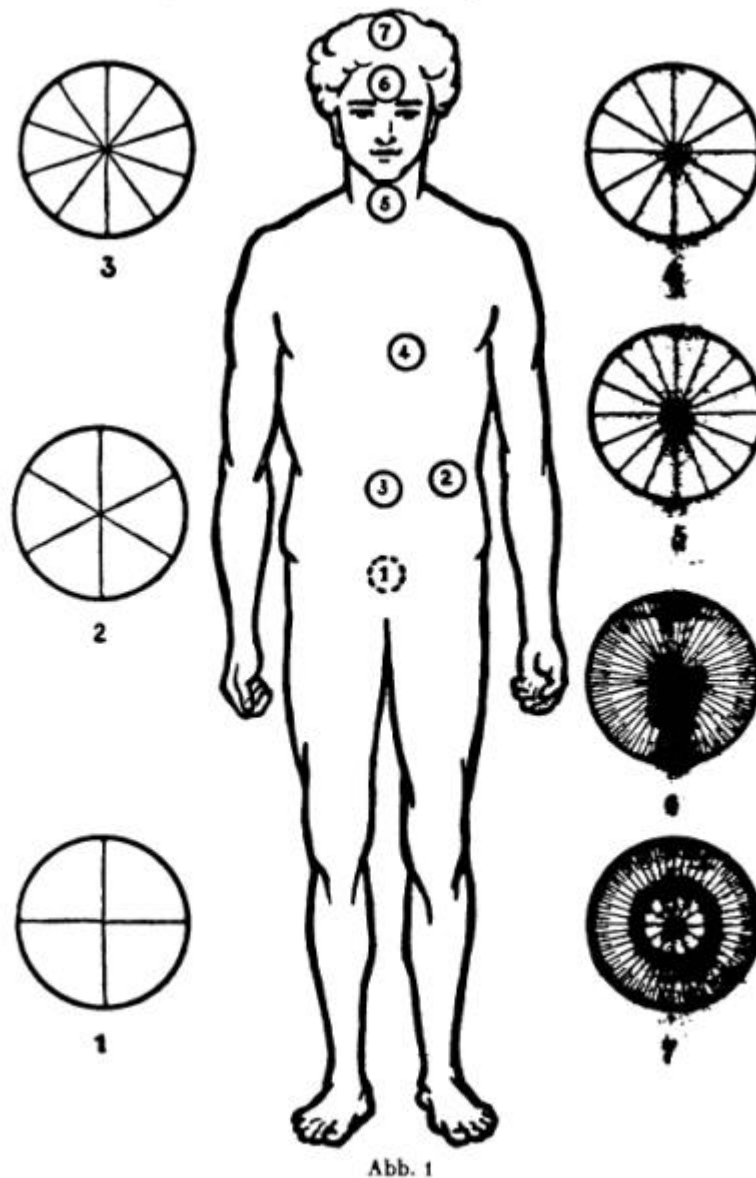


Abb. 1

The chakras of the body, Fig. 12

These chakras spin incessantly and vital energy flows out of their centers, which flows from each chakra to all the others and affects all the others. That means that all chakras correspond with each other and affect the related organs.

The functioning of these organs is directly related to the balance of energy which passes through their corresponding chakras. When all chakras are open and operate in balance, this indicates that the person is fully integrated in body and mind.

Thus the visceral osteopathic techniques are essential to improve the function of the chakras. On the other hand each organ needs a well functioning chakra. Each visceral technique therefore does not only have a physiological but also energetic effect. We find an osteopathic technique for every organ that corresponds with a chakra: There are techniques for kidneys, spleen, pancreas, liver, stomach, gall bladder. The vagus nerve is treated with the technics for occiput and temporale to open the foramen jugularis. We have techniques for the bronchial and vocal apparatus and also in CSO for the pituitary and pineal gland. Thus all organs, that are being influenced by the chakras are treated in osteopathy. The effect on the energy system by this treatment may be an important reason for the good success of visceral and cranio-sacral osteopathy.

Dr Viola Fryman suggests that it is possible to tune in to the motion patterns within each chakra and thereby recognize any imbalance in their function. (55)

In the Tibetan tradition the seventh chakra is only activated when all others are fully open. According to human development either the lower or physiological chakras are more dominant, or the higher chakras, that are associated with the spiritual level. Size, brightness and rapidity of spinning increases according to the spiritual development.

5.3. Function of the pineal gland

According to the ancient Indian teachings the crown chakra is related to the pineal gland and affects it. This chakra is only activated among highly spiritual developed human beings and links humans to the cosmic or divine energies. An activated crown charkra is found at buddha images and is symbolized with a knot of hair or other symbols.



The developed crown chakra, symbolized by a hairknot; Fig. 13

The pineal gland is one of the most interesting organs of the human and much mystery still surrounds this gland. The orthodox medicine was not able to acknowledge a function of it at all. Today it is known that it regulates the reproductive system and our biological clock by producing the hormone melatonin.

In osteopathy it has always played an important role that goes far beyond orthodox medicine and has to do with the movement of brain. There are some specific techniques in CSO that help stimulating it, especially all techniques for the sutura sagittalis.

Sutherland writes:

..and the location of the little pineal body is as important in visualization as is the pituitary body. The little cone-form body is situated near the posterior area of the third ventricle, within the dorsal aspect of the neural tube, or what may be pictured as the gate entrance, or exit, to the cerebral aqueduct. ...

...(the pineal) might initiate motility of the brain structure as a whole. I visualize the little pineal mechanism as becoming of great importance in our study of Dr.

Still's science of osteopathy, with possibilities encouraging in the treatment of epileptic seizures. Its indicative mechanical slack-tension functioning is especially important to the normal fluctuation of the cerebrospinal fluid through the cerebral aqueduct, as well as to the normal venous flow through the straight sinus, or fulcrum area to the reciprocal tension membrane, or the junction of the falx with the tent. (56)

What can be found among spiritual traditions about this gland? The pineal gland has to do with mental perception or general the ability of human perception. The pineal glands aura is seen as area of perception. During mental activity constant vibration in the aura takes place, which can be seen by clairvoyant people.

The special physical organ of perception is the brain, and perception is located in the aura of the pineal gland. This aura answers in vibrations to any impressions, but it can only be sensed, not perceived, in the living man. During the process of thought manifesting in consciousness, a constant vibration occurs in the light of this aura, and a clairvoyant looking at the brain of a living man may almost count, see with the spiritual eye, the seven scales, the seven shades of light, passing from the dullest to the brightest. You touch your hand; before you touch it the vibration is already in the aura of the pineal gland, and has its own shade of colour. It is this aura which causes the wear and tear of the organ, by the vibrations it sets up. The brain, set vibrating, conveys the vibrations to the spinal cord, and so to the rest of the body. Happiness as well as sorrow sets up these strong vibrations, and so wears out the body. Powerful vibrations of joy or sorrow may thus kill. (57)

(That is another reason, why all spiritual teachings demand emotional calm as a precondition for spiritual development.)

This quotation can be set in accordance with the teachings of osteopathy. The CRI, that spreads from brain to spine and on to periphery. This vibration is being influenced by emotional and mental states. Osteopaths can confirm that by perceiving that the strength and amplitude of the CRI depend on the present emotional state of the patient.

Therefore the pineal gland has to do with the mental and spiritual life of humans and its activities. The location of soul within the pineal gland is claimed by Descartes not by accident.

In esoteric literature one can often find a link between the pineal gland and a forehead eye or third eye. Before the physical eyes had developed man had a forehead or third eye that was associated with clairvoyance and spiritual seeing. It is also referred to as the „eye of spiritual insight“.

People who have reached a high level of spiritual development, also called adepts or insiders have reactivated and developed this function of the pineal gland again. Therefore the third eye is also being called “the eye of the ancient Seers” or the “eye of mental seeing”.

H.P. Blavatsky writes about the pineal gland as Third Eye in the Secret Doctrine:

The "third eye" was once a physiological organ, and later on, owing to the gradual disappearance of spirituality and increase of materiality (Spiritual nature being extinguished by the physical), it became an atrophied organ, as little understood now by physiologists as the spleen is. (58)

Therefore the pineal gland today is merely a regressed gland, that steers our biological clock.

It is also interesting that many mythologies mention beings with a forehead eye or beings with one eye. The people of the cyclops were not the only one, whose members had only one eye; Plinius (VII, 9 f.) also mentions the *Arimasps*, “beings that are characterized by only having one eye, that is located on the forehead...” 500 years before him Herodotus of Halikarnassos (III, 1 16) wrote about these *Arimasps*.

In the *Odyssey* Odysseus blinds the only eye of the giant, the cyclops, that symbolizes the change from an early humanity to a new development. In Hinduism God Shiva is pictured with a Third Eye on his forehead.

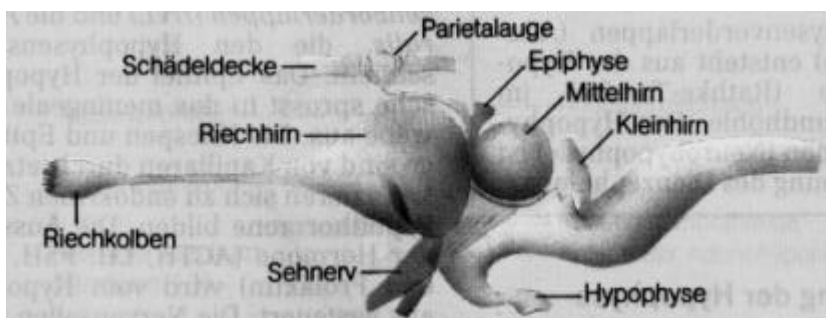
The allegorical expression of the Hindu mystics when speaking of the "eye of Siva," the *Tri-bochana* ("three-eyed"), thus receives its justification and *raison*

d'etre -- the transference of the pineal gland (once that "third eye") to the forehead, being an exoteric licence. (59)

Here it is remarkable to see what the orthodox anatomy and physiology states about the pineal gland.

Originally the corpus pineale is a single sensual organ sensitive to light in the roof of the diencephalon. The single epiphysical eye serves the regulation of the day-night-length. Thus in the small blister of the epiphyse of many inferior vertebrates there are found sense cells sensitive to light. Out of the small blister of the epiphyse of a certain lizard (Brückenechse) develops an additional single primitive eye with eyemug and lens, that is located between the ossa parietale in the cranium and is called *parietaley* or *pinealey*.

The cranium of the mammals closes above the epiphysis. The receptors of the light are not developed any more. This leads to the development of a sensual track from the eye to the epiphysis, that uses the preexisting tracks of the sympathetic nerve system. (60)



Brain with parietal eye (lizard) - "Parietalaug", Fig. 14

The fontanelle, that is still open in the newborn head, shows the location of this today degenerated organ, which jut out from the cranium in those former times.

Here the orthodox medicine confirms the ancient teachings and mythologies of humanity, that speak about a Third Eye or a Forehead Eye. These are hints, that those teachings are not mere imagination, but are based on real knowledge.

The picture in mythology that places the Third Eye on the forehead can be interpreted as mythological freedom. Thus a developed crown chakra as shown in the pictures above means the same as a developed forehead eye.

Connection between pituitary gland and pineal gland

The Pituitary Body, or Hypophysis Cerebri, is a small and hard organ, about six lines broad, three long and three high. It is formed of an anterior bean-shaped, and of a posterior and more rounded lobe, which are uniformly united. Its component parts, we are told, are almost identical with those of the Pineal Gland; yet not the slightest connection can be traced between the two centres. To this, however, Occultists take exception; they know that there is a connection, and this even anatomically and physically.

Dissectors, on the other hand, have to deal with corpses; and, as they themselves admit, brain matter, of all tissues and organs, collapses and changes form the soonest—in fact, a few minutes after death. When, then, the pulsating life which expanded the mass of the brain, filled all its cavities and energized all its organs, vanishes, the cerebral mass shrinks into a sort of pasty condition, and once open passages become closed. But the contraction and even interblending of parts in this process of shrinking, and the subsequent pasty state of the brain, do not imply that there is no connection between these two organs before death. In point of fact, as Professor Owen has shown, a connection as objective as a groove and tube exists in the crania of the human foetus and of certain fishes. (61)

This link between pineal gland and pituitary gland is linked by Tom Shaver, D.O. in the lecture of WSO, group lunatum in January 1997 with another important center in the brain, the *Locus coeruleus* or *alta major*. It is shining blue and is located in the upper part of the rhombic pit and consists of pigmented nerve cells, mainly noradrenergic neurons. Many nuclei of the brain nerves are located on the bottom of the 4th ventricle and this is from an energetic-esoteric point of view a very important area. Here the link between medulla and brain is located as well.

To treat this area, the hands are posed suboccipital, similar to the technique for the 4th ventricle; the energy flow is directed from the fingertips of the therapist directly to the energetic area of the ala major. Another energy flow is directed from the therapist's heart to the pineal gland of the patient. A third energy flow is directed from the therapist's Ajna-center to that of the patient. The therapist has to visualize a triangle of light, that connects these 3 centers. Later the triangle starts to pulsate, because it is a functional unity. Then the energy rises to the head and the therapist feels an extension of the whole head and that the bony lesions are disintegrating. The whole head only exists as a membrane and a slow tidal movement of the head starts.

Here I want to continue with the above mentioned quotation of Blavatsky: If a person is in its regular state of mind, an adept can perceive the pulsation of the golden auras in both centers, like the pulsation of the heart, that does not stop for the entire life. This pulsation gets stronger during the attempt to develop clairvoyant abilities. The aura starts vibrating in a stronger way.

The Yoga-Teachings mention the following: Two hidden chakras exist, that are used the most by Raja -Yogis. One of them is located in the forehead between the eyebrows (Ajna-Chakra); it correlates with the higher soul or that principle of consciousness that is called "higher intelligence". The second center is located in front of the heart; it stands for the highest principle, that controls desires and actions. It is a common way to start a meditation by directing the consciousness on these centers, one by one. (62)

CSO works with the movement, the pulsation of the brain and wants to release tensions with the aid of imagination, to disintegrate wrong axes and restore them, to improve the circulation of LCP, and so on. Many of these elements can be seen in accordance to Eastern philosophies and the Yoga teaching, which are concepts of human spiritual development. The laws are the same and thus have to be valid everywhere and all the time. Only the approaches are different.

5.4. The spinal column - The midline of the body

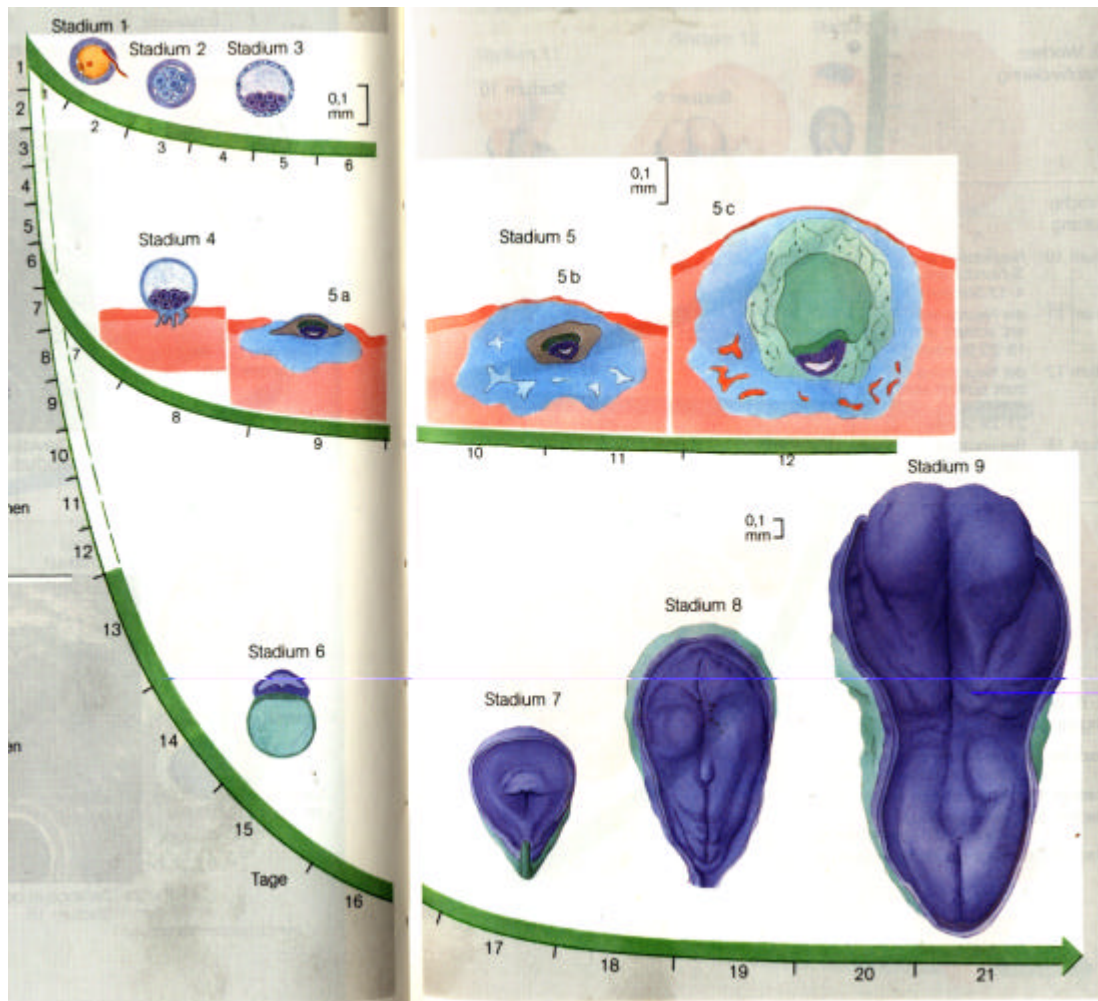
As commonly known the spinal column takes a central position within osteopathic philosophy. The vertebra is the central axis of the human being and thus the importance of free movement of occiput and sacrum, of the dura mater and of the unobstructed flow of LCS must not be explained here in detail. Tom Shaver points out, that a displacement of the spinal channel and of the foramen magnum presents an obstacle for the flow of energy from cranial to caudal.

Also in embryology this central axis has a significant importance for the development, around which everything unfolds and evolves.

Erich Blechschmidt MD, a very well established, yet unusually progressive embryologist independently provided significant contributions to the field of osteopathy. Dr. Blechschmidt carefully observed the cells of the developing embryo as they would migrate (move from one location to another) and differentiate (change from one form into another), to ultimately become the structures of the adult organism. Dr. Blechschmidt used the term "Biodynamics" to describe these movements of "metabolic fields" in the developing embryo. He felt that these dynamic fields of activity seemed to arise from the very geometry of the cellular foundations of life, and produced distinct patterns of movement. Those migration patterns within the developing embryo (observed and described by Blechschmidt) appear to be identical to the movement patterns observed and described by William Sutherland in the process of Osteopathic Treatment.

In essence, the "generative" forces of the developing embryo are identical to the "regenerative" forces used for healing in all of us.

On the 14th day after conception a flat plate of tissue forms, known as the "embryonic plate." On the 19th day, directly in the center of the embryonic plate, a line forms. This line, known as the "primitive streak," seems to appear out of "nowhere", and expands towards the head and tail. This line becomes a tube - the neural tube, which becomes our central nervous system; expanding toward the head end to form the brain. Just deep to the neural tube lies another structure known as the "notochord." This notochord functions as the midline segmental organizer for all of embryologic development.



Stadium 8 of the embryonic development shows the forming of the “primitive streak”, Fig. 15

The midline of the body has great significance for the organization of our growth, development and maintenance of health. The midline acts as a fulcrum around which all aspects of primary respiratory motion are expressed. The organization of motion around the midline can be seen in operation as far back as the time of early embryological development. By about 15 days after conception, a line of cells, called the notochord, has formed along the midline of the developing embryo. (63)

The notochord provides the axis of development for the central nervous system and vertebral column. Once the growth of these tissues has been established, the notochord disappears. This axis is called primal midline by Franklyn Sills. He writes about it:

Within the bioelectric matrix an organizing and orienting midline is generated. Fluids, cells and tissues naturally align to this midline as the main orienting axis of the body. The structural axis of the body is a derivative of this midline function. Structure and function orient to the primal midline.

And it remains the cardinal axis not only of embryological development but remains “the main energetic and structural organizing axis of the human body”. He adds that in yoga theory it is the sushumna of the caduceus. (64)

Tom Shaver speaks about the importance for the therapist to connect himself by visualizing the axis, the pattern, out of which the structure developed. Thus the lesion can disintegrate and reestablish itself according to the inherent embryonic patterns. By visualizing the axis, it can dissolve its manifested structure and rebuild again its original structure.

Tom Shaver also calls this axis the bioenergetic axis. (Lecture in WSO, Group Lunatum, January 1997)

And Jealous states:

We can actually perceive the breath of life come into the body, come into the midline and form the midline, generate different forms of rhythms in the bioelectric field, fluids and tissue. Essentially, what’s happening is genesis. It never stops. Moment to moment we are building new form and function. (65)

Randolph Stone called the primal midline the fountain spray of life. He called its uplifting force the neuter essence and likened it to the midline of the Kundalini energy of the Indian philosophy system:

5.4.1. The spinal column as channel of energies

In the Indian teachings 3 channels of energy rise from the groundchakra, following the spinal column. This energy is called *Kundalini (Shakti)*, the power or Force which moves in a curved path. It is the Universal life-Principle manifesting everywhere in nature. This force includes the two great forces of

attraction and repulsion. Electricity and magnetism are both manifestations of it.
(66)

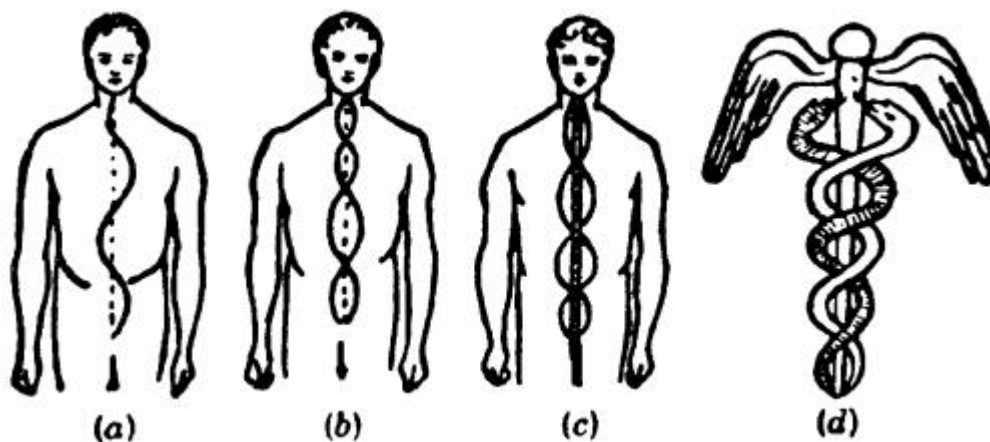
This energy can, when being awakened and activated and the person being ready for it, flow through the chakras and stimulate them. The term *Kundalini* derives from the word *Kum* meaning *origin sound* or *origin force*.

These above mentioned 3 energy flows are called *Ida*, *Pingala* and *Sushumna* and rise from the groundchakra to the heartchakra; *Ida* is the female energy that ends at the left nostril and *Pingala* is the male energy and ends at the right nostril. *Sushumna* rises up to the crownchakra. (in this context male and female is not connected to the physical sex but expresses two different aspects of universal polarity.)

That's how the universal symbol comes to existence, the *Caduzeus*, the tree of Life and Being - also called *tyrsus*, and it is an attribute of the god Mercury. This symbol is also found within the human body.

Therefore in all Eastern philosophies the energies, that flow along the spinal are being given great importance. The spinal is also called *Brahmadanda*, the stick of Brahma, symbolized by a bamboo stick, that is carried by ascets.

Accordance can be found here as well between a basic principle of osteopathy - the connection between sacrum and cranium, also called "midline of the body" and the ancient Indian Teaching about the energyflow within the human body.



Kundalini energy and caduzeus; Fig. 16

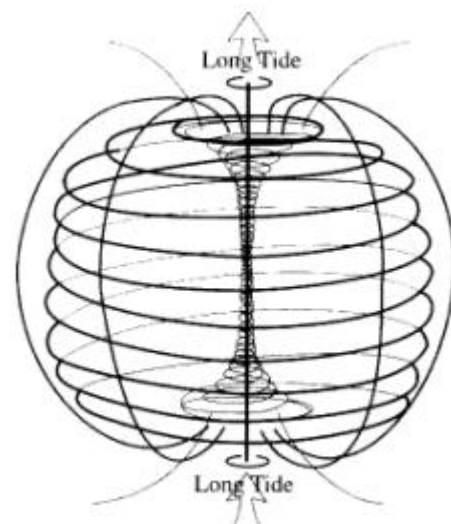
5.4.2. Spiral movements

Sutherland talked about spiraling forces. He talked about the Tide as a reciprocal spiraling outward and inward from a point of source. He called this reciprocal spiraling action of the tide the groundswell. It is the groundswell of the Tide that generates the cycles of primary respiration within our human form. The unfolding of the Tide is alike to a pulsation, which arises from a point source and which returns to it via centrifugal and centripetal spirals.

This motion is called by Viktor Schauberger “original motion.” Schauberger was an Austrian nature philosopher and natural scientist (1885-1958). By observing nature he got to deep knowledge about the energetic processes of nature and the living energies. Out of that he developed the technology of implosion that is the complete opposite to our commonly used technology of explosion. It is much more efficient and is in complete harmony with nature.

It became obvious to him, that all movements within the universe are spiral movements. He called them cycloid spiralshaped-motion. He called it the *origin motion*, a shapegiving dynamic force. It is an energy channel, a neverending movement from mental toward matter (exhalation, unfolding) and from matter towards mental (inhalation, withdrawal). This pulsation goes through the whole creation. This force is called *Kundalin Shakti* in the Eastern esoteric teachings.

Schauberger talks about uplifting forces in the heart of every organizing field, that he called *force of levitation*. That what is happening in the center of a cyclon is similar to the “uplifting force in the midline of the body”, an expression of Randolph Stone.



The spiral forces of creation,
the original motion, Fig. 16

The center line through the body is the location of

the path of the ultrasonic energy substance as the primary life current and the core of being...It is the primary energy which builds and sustains all others. Randolph Stone, D.O. Polarity Therapy

Sutherland talks also about this shapegiving and creative force in the center of the spiral movements:

See the potency in the eye of the hurricane, not the destruction around the outside. See the potency of the eye, the stillness of the Tide, the spiral movement. (67)

5.5. Still Point and Dynamic Stillness

In osteopathy and above all in CSO the healing effect of stillness is a central idea.

The term stillpoint means a period of stillness in which tidal phenomena become still and move into a normal and self-regulatory "still point". The still point is somewhat like the eye of a hurricane, as Sutherland states - a state where all the forces that hold us in a place of unease become balanced. In this case, the practitioner initiates a fulcrum into the structure, through visualization or mindfulness, to enable a still point to occur. In the osteopathic treatment it is necessary to reach this state, in which all rhythmic movements cease, everything becomes still, but nevertheless is dynamic and alive. It is during this quietness and stillness that the tissues begin first to oscillate and then alter their state. The potency of the Breath of Life becomes more accessible, because the intentions of the Breath of Life arise from the state of Stillness. The body comes out of this stillness reorganized, sometimes dramatically yet often imperceptible. On the part of the practitioner, this would perhaps be palpated as a change of momentum, amplitude, or duration of the cranial rhythmic impulse and an observation that the tissues perceived underneath our hands have changed into a more physiological norm. From here we can perceive the Health, that is never lost.

Sills writes about dynamic stillness the following:

The stillness is a ground of emergence from which all forms arise. Within its nature are enfolded all potential manifestations. ... Dynamic Stillness is a timeless state from which the most formative healing process may arise. ...The organizing winds of the Breath of Life arise from the Dynamic Stillness. (68)

Jean Arlot, D.O., sees the still point in his lecture in the WSO in a larger context by saying, that life in general is always a search for the still point, for balance of harmony.

By looking at physics we realize, that all energies and forces only emerge while achieving balance. Electricity only works, because electric current has to be balanced, waves run as long, until the surface of the water is still again, gravity causes, all bodies to find their most stable position within space, there are enough examples.

Likewise health is the right balance between everything. Health is a dynamic state, where all forces within a person are in harmony. That means that the still point is not only a mechanical point of balance, but a state of life, a state of consciousness of human mind, a philosophical approach to life in its diversity.

Still point and dynamic stillness, these basic ideas, that osteopaths work with are often difficult to understand for the rational mind. This might make it difficult for the therapist to actually reach this still point. This point that is actually a state of mind, must be reached by a different way of perception, not by an intellectual approach. One has to become one with the patient and be free of all intentions, must not want or expect anything, but try to be completely neutral.

Sutherland introduced the term still point and brings it into context with the Sutherland-Fulcrum:

The fulcrum around which the balance worked was the still point, the point of power in the function of mechanism. (69)

Sutherland gives the still point a further meaning and with the following quotations connects it to higher levels than just a mechanical balance point: ...I want you also to get the importance of the fulcrum, not only the one in the membranous articular mechanism, but especially the fulcrum point, the still

point in the fluctuation of the cerebrospinal fluid where you come closer in your understanding of what Dr. Still meant when he referred to the highest known element in the living human body. (70)

...Then you get this vibration to the center of the Tide, the point where you might say that you have come to what was known in a hymn as „The Still Small Voice.“ (“And after the earthquake a fire a still small voice.” 1 Kings 19:12, “Be still, and know that I am God.” Psalms 46:10, King James Version.) ...Do you get the point? It is the stillness of the Tide, not the stormy waves that bounce upon the shore, that has the potency, the power. ... See the potency in the eye of the hurricane, not the destruction around the outside. See the potency of the eye, the stillness of the Tide, the spiral movement. (71)

Sutherland hints to the possibility of getting in touch with other levels. In the center of spiral movement it might be possible to get in touch with the divine, whatever this means for the person. Sutherland himself being influenced by the Christian background, uses for that a Christian image.

Therefore it is worth looking for this principle of stillness also in philosophical context and in comparison with other religions. Once again it is valid here: *“As above, so below; as below, so above.”*(*Kybalion*). As in human being, so in universe; when Breath of Lifes derives out of stillness, it must be alike in genesis. And here we find in all prechristian philosophical and religious systems similar ideas about creation, that can be summed up like that.

Whatever exists in universe, derives from a numinous source, the creative origin of a genesis. Although it is not material, it is the cause of all material things. H.P. Blavatsky says about this transzendental source in the „Secret doctrine“: „that there is one absolute Reality which antecedes all manifested, conditioned, being. This Infinite and Eternal Cause - dimly formulated in the "Unconscious" and "Unknowable" of current European philosophy - is the rootless root of "all that was, is, or ever shall be". It is of course devoid of all attributes and is essentially without any relation to manifested, finite Being. It is "Be-ness" rather than Being (in Sanskrit “Sat”), and is beyond all thought or speculation“ It is an omnipresent eternal, borderless and unchangeable law.

This principle is also called absolut abstract and eternal space. It is the boundless emptiness, that contains everything that exists, being obvious or not. In this sense it the borderless, eternal emptiness. (72)

It is puzzling, that all myths of creations, all cosmogenesis of different cultures of mankind have a great accordance in the idea that the universe derives out of emptiness, that everything evolves out of it. All mythologies carry this idea within.

5.5.1. The principle of Stillness in different cultures

In Hinduism this absolute principle is called *Brahman* and is defined as follows: Brahman is the impersonal, supreme and uncognizable Principle of the Universe from the essence of which all emanates, and into which all returns, which is incorporeal, immaterial, unborn, eternal, beginningless and endless. It is all-pervading, animating the highest god as well as the smallest mineral atom. (73)

In the Jewish secret doctrine, the Kabbalah *Ain Soph* would be equivalent to Brahman, it is also the Borderless, without origin, the Unconsciousness, the source and root of everything else.

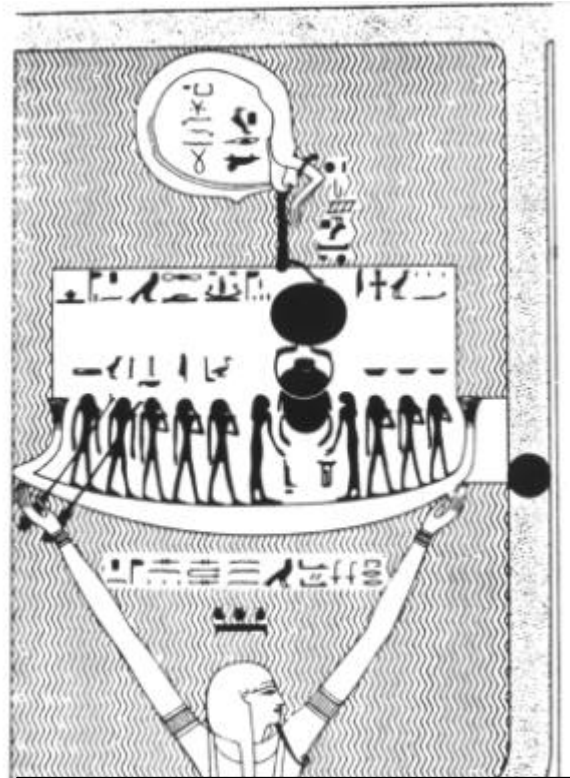
Some early Christian theologians and thinkers called it “Nihil”. This term roots in St. Denys, a pupil of St. Paul. It a synonym for the impersonal, divine Principle, the Infinite All, which is no Being or thing—the *En or Ain Soph*, the *Parabrahman of the Vedânta*. (74)

In Daoism this principle is called „*dao*“ and is the unperceiveable primal cause of the world ... Dao as Unconditional rests in itself and thus it is called in a term of European philosophy the “Absolute”. (75)

The Sanskrit term *Mahâ-Sunyatâ* means in Buddhism and respectively in the Indian philosophy the space or the eternal law; the big emptiness or the chaos. And *Svayambuhû- Sunyatâ* means the self-evolution, governed by itself; the self-existence of the real in the unreal, of the eternal in the Impermanence.

This correlates with the idea, that the eternal Breath of Life which is selfexistent, goes through the impermanent human being. It is eternal, the human is limited in time.

Egyptian myths of genesis state that there was an endless, lifeless ocean in the dark at the beginning. This endless watersurface was called the first being *Nu* or *Nun*. No temples were erected in the honour of Nun, but at many cultic places a holy lake symbolizes the chaotic state of “Not-Being”. (76)



God Nun lifts the first gods out of the primal ocean, Fig. 17

One version of Greek mythology describes the genesis of the world: In the beginning was the “Night”. (O.Kern, Orphicorum fragmenta) In Greek it is called „Nyx“, and it is one of the most powerful goddesses, that even Zeus felt reverence for.

The Germanic „Edda“ tells in its cosmogonesis: At the beginning of times there was the Nothing, *Ginungaga*, the yawning, silent, dead cleft. But in the borderless universe lives *Fimbultyr*, the allmighty worldspirit.

The principle of stillness we find in a further aspect in Hinduism, known under the Sanskrit term *Sattva*. *Sattva* is one of the three *Gunas*, called *Triguna*. They are the three states of matter: They consist of two basic polarities in life -

activity and desire (*Rajas*) and on the other hand inertia and decay (*Tamas*). The third state of matter is complete stillness, balance and harmony, called Sattva. These three aspects correspond with the best known Indian trinity: Vishnu for activity and growth, Shiva for destruction and decay and Brahma is associated with Sattva. Sattva is neither activity nor passivity, neither growth nor destruction, neither male nor female, neither positive nor negative. It is the stillness and harmony between the polarities, although the movement of life does not stop there. This would be death. In Sattva all aspects and polarities are united. Sattva is the cosmic principle of harmony through opposites.

That's how the still points in osteopathy work. In the balance point of the movement of the fascia the opposites, the external tensions are neutralized. Now something new can start, a new impulse can reach the person over the Breath of life. The balance point of the fascia changes into a point of contact with universal energies.

I would like to use the universal symbol for the pyramid for that: The axis of the pyramid, which connects the basis to the top goes through the point in the middle of the basis, its balance point, its center of gravity. Only when the physical balance point has been found, in other words the balance point between the tissue tension there can be contact to a higher level, contact to the Breath of life, to health in general.

Therefore the above mentioned quotation of Sutherland once again: ...Then you get this vibration to the center of the Tide, the point where you might say that you have come to what was known in a hymn as „The Still Small Voice.“

I would like to bring the term “Dynamic Stillness” into context with the Eastern term “Nirvâna”, which is used in Hinduistic and Buddhist philosophies. In the common interpretations Nirvâna means the complete extinction of the existence. But the esoteric explanation sees the Nirvâna as a state of absolute existence and absolute omnipresent consciousness. The extinction only refers to the physical part of the human being.

“Paranirvana” is defined as followed: Absolute “Not-Being”, equal to absolute *Being* or *Pure Being*. (it is the state, that is reached by the immortal human soul at the end of the large cycle.)

All these examples from different religions show that everything that comes into being comes out of stillness, out of complete unity. Thus the insight of Sutherland of dynamic stillness is a law that is valid for the whole life and therefore must also be applied during the healing process. The insight of osteopathy, that a new healing impulse or process can only derive from the center of stillness is in accordance with the great spiritual worldviews of humanity.

In Hermetic philosophy the law of stillness is found: The All is in a state of constant vibration, that is so intense and fast, that it can be seen as being immobile. Like a wheel, that moves so fast, that it seems to be not moving at all.

In the heart sutra, part of a Buddhism texture we find the following:

Listen, Shariputra, form is emptiness, emptiness is form;

form does not differ from emptiness, emptiness does not differ from form ..

all dharmas are marked with emptiness; they are neither produced nor destroyed ... neither increasing nor decreasing.

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- 69 W.G. Sutherland, Contributions of Thought, p.346
- 70 W.G. Sutherland, Contributions of Thought, p.348-349
- 71 W.G. Sutherland, Teachings in the Science of Osteopathy, p. 16-17
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- 74 H.P. Blavatsky, Die Geheimlehre, Book 3, p.402
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- 76 Hart George., Ägyptische Mythen (Egyptian Myths); p. 14-15

6 Conclusio

In order to cure the human body, it is necessary to have knowledge of the whole of things.

Hippocrates

The aim of this study was to examine whether comparable aspects can be found in osteopathy and other philosophical concepts. Furthermore, it was meant to find out more explanations for the osteopathic work on more subtle levels as CSO, somato-emotional release and visceral techniques.

Many quotations are mentioned, which help the reader to find out that these comparable aspects can be found. I stated Eastern teachings as Hinduism, Buddhism, Chinese philosophy, but also examples of Western teachings as Greek philosophies or Egyptian ideas.

The general worldview of osteopathy can be associated with Eastern spiritual and holistic world views, because all its principles are also found in osteopathy. The principle of unity of all life, the existence of a borderless and divine principle and the animation of all beings are basic views of osteopathy. Also the endlessness of life and the existence of other worlds than the one we perceive Still hints to when he talks about the philosopher within the osteopath. Still always refers to God as the Great architect who rules life. He and Sutherland don't doubt at all that beyond the manifestations of life there exists a supreme intelligence and an universal energy, that is also found in the human body - here it is the Breath of life.

Two quotations of Still may support that:

All must have, and cannot act without the highest known order of force, which submits to the voluntary and involuntary commands of life and mind, by which worlds are driven and beings move. (77)

Still is quoted by Rollin E. Becker, D.O.: All parts in the whole body obey the one eternal law of life and motion. (78)

Still lived in a very active philosophical time, because the end of the 19th century was in a very big mental upheaval and there existed a lot of extreme worldviews. Thus he came into contact with a lot of different philosophical concepts, that root mostly in the old spiritual teachings of humanity (spiritism, mesmerism, theosophy). Many osteopathic approaches are found in the teachings of Mesmer or in the theosophical doctrine. Also the idea that unity and integration all parts of the human being are necessary for health is an Egyptian idea.

We know from his autobiography and the book about A. Still from Carol Trowbridge that Still knew various philosophical concepts and it is quite understandable, that he integrated them in his own concept of osteopathy.

Many principles of osteopathic teachings can be found in other philosophical systems. The Breath of Life as a basic principle of life and is found in a lot of different cultures. There it is called *Prana*, *Qi*, *Nepesch* or *fluid* in Mesmerism. Also the principle of stillness - Hinduism, Buddhism, Jewish religion, Greece and China talk about the creative aspect of the stillness, of the nothing, of the chaos. It corresponds with the healing and generating effect of the dynamic stillness in osteopathy.

Rhythm, vibration and polarity are main principles of the Hermetic philosophy, that is the basis of all esoteric doctrines. They are manifested through Inhalation and Exhalation, Infolding and Outfolding, through the Breath of life. They are universal laws, that are formulated by the founders of osteopathy. And because they are universal, they have to be reflected in the body of man, who is part of the cosmos in the holistic world view.

A larger part of the study is dedicated to the Eastern teachings about ether and the chackas, because what I understood about osteopathy tells me that the effect on the energetic level and the chacras is responsible for the success of osteopathy as well. The ether of the body can be brought in coherence to the original matrix of James Jealous, that have a shapegiving function. All these

concepts might be an important help for explaining for the subtle techniques, because they can be seen in a larger context.

Thus the concept of osteopathy can be related to the ancient teachings of humanity in almost all aspects. It formulates timeless and very old knowledge of all views of men and cultures. Osteopathy works with basic principles of life. They are found in all spiritual ideas of humanity and thus also in osteopathy.

It was a great achievement of the founders of osteopathy - and the merit belongs to them - to recognize and understand timeless and universal ideas and to bring them into context with a healing concept. That is a great help for the people now and will also be in the future.

77 A.T. Still, Autobiography of A. T. Still, p.195

78 W. G. Sutherland, Teaching in the Science of Osteopathy; p.x (Foreword by Rollin Becker)

7 Glossary :

Chakra: center of energy within the human etherical body

Ether: fine vaporous medium, a field of energy, that keeps the molecule and cells in a state that enables the mutual movement and enables the shaping and reshaping of the body

Ida, Pingala and Sushumna: 3 energy flows of kundalini

Jiva: universal life that penetrates the wole cosmos

Karma: law of cause and effect in Hinduistic and Buddhistic philosophy

Kundalini (Shakti): 3 channels of uplifting energy, rising from the groundchakra, following the spinal column

Kybalion: in the early days a compilation of certain Basic Hermetic Doctrines, passed on from teacher to student only from lips to ear

Parabrahman (Sanskrit): from *para* beyond + *Brahman* (neuter) universal self or spirit. That which is beyond Brahman; the self-enduring, eternal, self-sufficient cause of all, the one essence of everything in the kosmos.

Prana: Life energy in Hinduistic philosophy

Qi or Chi: Life energy in Chinese philosophy

Stanzas of dzyan: prebudhhistic Tibetan teachings about the history of cosmos. They are said to be the oldest teachings of humanity, written in the ancient and symbolic “Senzar” language

Vedanta (Sanskrit): The end or completion of the Veda; the final, most perfect exposition of the Vedic tenets

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Fig. 14: Ulrich Drews, Taschenatlas der Embryologie, Georg Thieme Verlag,
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