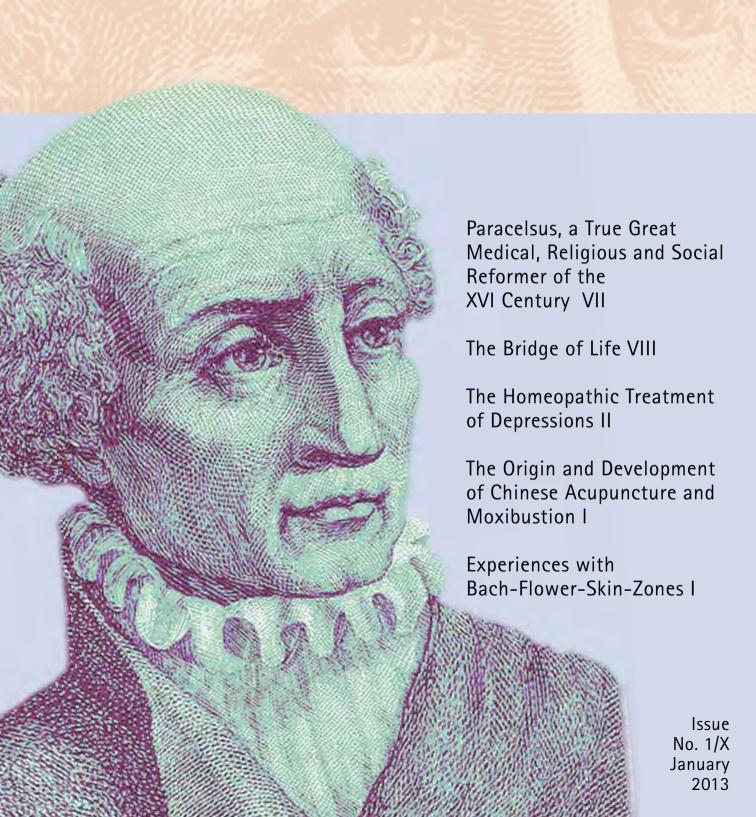
PARACELSUS Health & Healing





DIETMAR KRÄMER Neue Therapien mit Bach-Blüten ätherischen Ölen und Edelsteinen

Hp. Dietmar Krämer - Autor und Seminarleiter

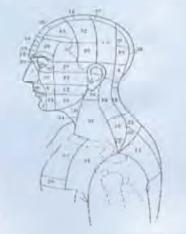
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To Paracelsus-Center Büelstrasse 17 CH-6052 Hergiswil Switzerland



Editorial

Contents

People should be taught not to brood over the past and dampen the health of the psyche. Brooding and mourning over the past events, the past mistakes, creates a platform for future sicknesses through despair and depression. Innumerable people look back and get stuck with their past failures and past losses. The only benefit from such looking back is to learn from the mistake and move forward. Beyond this, if one broods over it only creates more and more burning in oneself, damaging the nervous system and thereby the health system. The primary energy is affected by constant brooding over events. There is no wisdom in looking at the burning city or a burnt city and inhale the carbon of the smoke. What is to be learnt has to be learnt, but if it is nurtured over and over again it brings carbon into the system. Carbon is anti-life and builds its own anti-life system within the life system. Instead, it is wisdom to bid farewell to the burnt city and the desecrated temple. Clinging to the desecrated temple, destroyed synagogues and churches or mosques, only brings sorrow and

hatred towards those who were the cause of it. Least one remembers that it is a past event for which no avenges can be entertained in the present.

Today humanity is preoccupied with the past acts of injustice and reacts unjustly in the current times as a reply to the past.

There is a children's story where a tiger drinks water of a stream and a deer also drinks water down the stream. The tiger says to the deer, that it is contaminating the water. The deer says: "But I drink down the stream and you drink up the stream. How can the water you drink get contaminated? Is it not the contrary?" The tiger says: "No, no, no... Do not argue with me, your forefathers did it. So I punished you now." This children's story is at play in humanity, that the present community has to fear for the remote forefathers' actions.

Dr. K. Parvathi Kumar

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Paracelsus, a True Great Medical, Religious and Social Reformer of the XVI Century VII

Jordi Pomés Vives



Jordi Pomés Vives (Sant Pol de Mar, Barcelona, 1962) has been working as Professor for Contemporary History at the Autonomous University of Barcelona (Universidad Autónoma de Barcelona) since 1997. His research includes some biographies as well as topics related to the history of agriculture and of agrarian and state associations.

Constant pilgrimage

In addition to the countries already mentioned so far, he toured Spain, France, England, Turkey, Greece, Egypt in this period from 1515–1524, and he came until the Middle East. [Map of Ball:76]

Between 1517 and 1518, he visited those places in Spain, which had been, during much of the medieval period. the main centers of the Arab culture in the Iberian Peninsula: Cordoba, Seville and Granada. The remains of the Arab culture were an attraction for anyone interested in alchemy and for Paracelsus, too. He visited also Santiago de Compostela, the final destination of the long and busy European pilgrimage route that exactly passed through his home town in Einsiedeln, Switzerland. In Spain, the theologian Erastus said that Paracelsus learned magic and chemistry due to the popularity of the works of the medieval alchemists and physicians, Juan de Rupescissa and Arnau de Vilanova. (1) Afterwards he crossed northward and arrived in Paris between 1518 and 1519. In this city, which was the

bastion of medicine, he already challenged the entire medical system and the authorities of that time. He cured cancer that had been given up by medical officers and he ended saying that they despised outside doctors when they were no more than complete ignorants.(2) Later on, possibly following the footsteps, that the franciscan alchemist monk from the XIII century Roger Bacon had been leaving here and there,(3) he went to England, where he visited the London of the Tudors before Henry the VIII's religious reform. He saw tin mines in Cornwall and lead mines in Cumbria and visited the famous Oxford University. He sailed to Ireland and then to Scotland and Yorkshire.(4) He returned to mainland and more or less following the shoreline of the North Sea, he shot to the renowned Sweden in 1520. According to some sources not entirely reliable, he participated in a war already mentioned in this country, and after visiting the University of Uppsala and the copper mines in Falun, he travelled northward, bevond the arctic circle in the lands of ice and the midnight sun, looking for hidden treasures.(5)

Between 1520 and 1521, he came to Moscow at the invitation of the Czar. However, after leaving the capital, and while he was still in Russia, in the middle of the war scenario between Russians and Tartars, he was taken as prisoner by the latter. But thanks to his skills and abilities as a doctor, he befriended a prince of this Asian people, who protected him and took him to Constantinople, via Ukraine and Crimea. According to Van Helmont, in this Turkish city- now named as Is-

tanbul, Paracelsus received from the hands of a magician, the Sorocereris Stone. (6) Some others say that in this town he learned Kabala.(7) But, during his captivity with the tartars, he learned a lot of the traditions of those people and their shamanic medicine. which Paracelsus himself said was rooted in faith and imagination as well as in the floral and herb remedies. He always held in great esteem the time he spent with the tartars and also considered it as provindential.(8) There were even rumours that Paracelsus underwent a shamanic rite of initiation, and that he was introduced to secret doctrines by eastern masters of occultism. In fact, as we shall see, there are many similarities between the Paracelsian system and that one of the Eastern adepts. Pagel himself said that Paracelsus is not understood, without the mixture of Hellenistic ideas and the Jewish, Christian, Greek and Eastern symbolism, as it was expressed in Neoplatonism, Gnosticism, Kabbalah, Alchemy, Astrology, and Magic. The Renaissance humanists were the ones who revived these sources just before and during the time Paracelsus lived.(9)

From Turkey, he continued his pilgrimage towards the Greece of the great philosophers and Crete. Here he crossed the Mediterranean to reach the Egyptian coast. He visited Alexandria, the craddle of alchemy in North Africa, and he found firsthandedly, the mystic traditions that partly made up his philosophy, neoplatonism, and anosticism. He wrote about the Alexandrian doctors and he said that Egypt had received imagical instructions. In 1522, he crossed the Gulf of Agaba and along a trade and pilgrimage route he came to Palestine and to the Holy City of Jerusalem. (10) Early in 1423, he arrived in Athens, after visiting the islands of Cyprus, Rhodes, Samos and the Cyclades. In Greece, he visited the temple of the oracle of Delphi.(11)

During the Winter from 1523 to 1524, he crossed the Alps, to return again to his father's house in Villach. Certainly, after nine years of long and painful journeys, although they were tremendously instructive and formative. Paracelsus was already an initiate who was prepared to carry out, in the heart of Europe, great goals in medical, social and spiritual reforms.

...to be continued

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Compiled by Jordi Pomés jordi.pomes@uab.es

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Remedies for Healing



Samuel Hahnemann (1755-1843) founder of homeopathy

Cases from the Homeopathic Practice

Coryza, Cough and Fever

Once a boy of five years was brought for the treatment of primary complex. His symptoms were noted in the following order:

- Frequent attacks of coryza since a long time. His nose was having a perennial flow of watery discharge.
- 2. Frequent cough with phlegm, which was aggravated at night.
- 3. He was subjected to fever once in two or three days since one year, which lasted for a few hours.
- 4. Startling in sleep.
- 5. Pain in limbs.
- 6. Frequent hiccough.
- 7. Redness and heat to the head and temples whenever he suffered from fever.
- 8. Vomiting with cough.
- 9. Irritable and angry temperament.
- 10. Bed-wetting in sleep since a long time.
- 11. Grinding of teeth in sleep.

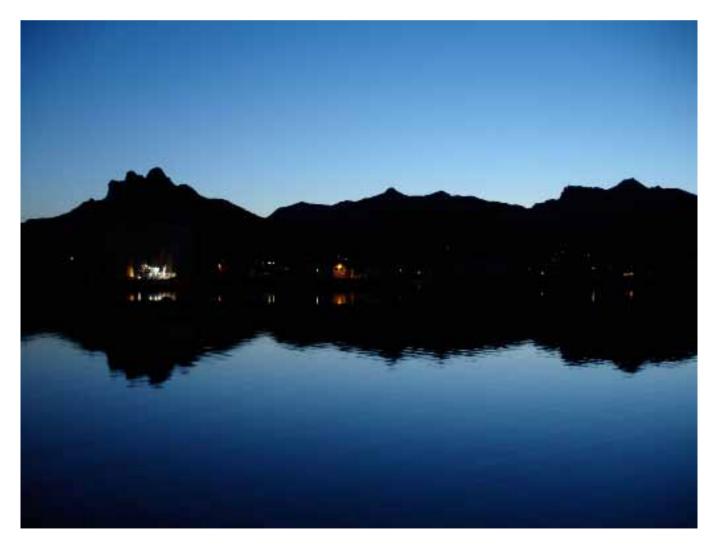
- 12. Obstinate peevish and cross temperament. He was beating other children.
- 13. Craving for sugar and sweets.
- 14. Worms in stool now and then.
- 15. He was falling while walking.
- 16. He started talking and walking normally, but the speech was slightly stammering type.
- 17. Occasionally he was getting blood from the left ear.
- 18. Pain in the back of the neck.
- On 3.10.82, Dr. K.S. Sastry prescribed Calcium phosphoricum D6, daily twice.
- On 24.10.82, he returned with loose motions, stomach pain, stool with mucus. The stomach pain was ameliorated after passing stool. Aloe vera C30 one dose was given. As there was no change on 25.10.82, Merc. sol. C6 three doses were given. Repeated the same on 26.10.82, and 27.10.82. He was better.



Artemisia cina, Franz Eugen Köhler, Köhler's Medizinal-Pflanzen

- On 31.8.82, Dr. Sastry administered Cina C200 one dose. He was much better. Slowly he started improving in all aspects. Mentally he was better. Kept on placebo, till 27.2.1983. As there were no symptoms in him we advised to discontinue the treatment.
- Cina was selected basing on startling in sleep irritability, peevishness, obstinacy, bed-wetting, grainding of teeth in sleep, and history of worms. The remedy was suited exactly to that boy. Single dose was enough to remove all the symptoms!
- He returned on 3.10.83 with frequent coryza, cough and fever. Repeated the drug. There was no improvement. Then I administered Tuberculinum C200 one dose on 1.11.83.
- As the Miasm dominated in the patient and the action of the medicine was not sustaining due to that effect I administered that drug. It promptly relieved him.
- The same was repeated on 26.12.83.
- We kept him in observation with Alfalfa daily doses till 3.3.84.
- Till now he did not return with complaints.

Dr. E.V.M. Acharia, DHMS



Cure by Spiritual Force XLII

Remedies for Healing

2. Psychic Faith and **Integral Faith**

To which plane does faith belong mental or psychic?

The Mother: Faith is an exclusively psychic phenomenon.

The perception of the exterior consciousness may deny the perception of the psychic. But the psychic has the true knowledge, an intuitive instinctive knowledge. It says, "I know; I cannot give reasons, but I know." For its knowledge is not mental, based on experience or proved true. It does not believe after proofs are given: faith is the movement of the soul whose knowledge is spontaneous and direct. Even if the whole world denies and brings forward a thousand proofs to the contrary, still it knows by an inner knowledge, a direct perception that can stand against everything, a perception by identity. The knowledge of the psychic is something which is concrete and tangible, a solid mass. You can also bring it into your mental, your vital and your physical; and then you have an integral faith, a faith which can really move mountains. But nothing in the being must come and say, "It is not like that", or ask for a test. By the least half-belief you spoil matters. How can the Supreme manifest if faith is not integral and immovable? Faith in itself is always unshakable, that is its very nature, for otherwise it is not faith at

all. But it may happen that the mind or the vital or the physical does not follow the psychic movement.... You will always miss your destiny if you start arguing. Some people sit down and consider whether the psychic impulse is reasonable or not.

It is not really by what is called blind faith that people are misled.... Pure in itself, faith can get mixed up in the being with low movements and it is then that you are misled.

Taken from: Integral Healing, Compiled from the works of Sri Aurobindo and the Mother. Pondicherry: 2004

Paracelsus - Remedies

Remedies for Healing



Philippus Theophrastus Aureolus Bombastus von Hohenheim, named Paracelsus. * 1493 in Einsiedeln, + 1541 in Salzburg.

Saffron

Saffron (latin: Crocus sativus) belongs to the most expensive and precious healing plants. It is called the "gold among the spices". For 100 g of saffron stigma 15,000 to 20,000 blossoms are needed. They are collected in autumn (September/October). Originally saffron comes from Asia Minor and is grown in Iran and Europe (mainly in Spain, Turkey, Greece and Italy). Already the Phoenicians used saffron as healing remedy. They probably got to know it in India.

migraine and hemorrhoids. "Saffron infusion with vinegar serves for inunctions when suffering from epileptic seizure or stroke." (Willfort, page 423) In folk medicine, warmed milk with saffron is given to children who suffer from an intestinal colic. (Attention: Saffron should not be heated.) Saffron has a soporific effect and strengthens the nerves and heart. Paracelsus says: "Crocus (Saffron) is the highest remedy against grief." (III/466) An extract of saffron in brandy (Vinum vitae) is "the highest joy of the heart for the elderly as well as for sick and melancholic people." (I/629)

Sabine Anliker



Saffron. Franz Eugen Köhler, Köhler's Medizinal-Pflanzen

Saffron has analgesic and antispasmodic effects. It is applied against spasmodic cough, abdominal and intestinal colic, flatulence and headaches. It is used externally against inflammations, acne, eye complaints,

Paracelsus: Collected Works, Volume I and III, Anger publishing house Eick Willfort, Richard: Health through Medicinal Herbs (Gesundheit durch Heilkräuter), Rudolf Trauner publishing house Linz, 23rd edition 1986

Hermetic Pharmacology, Chemistry and **Therapeutics**

Manly P. Hall

The control of universal energy is virtually impossible, save through one of its vehicles (the mumia). A good example of this is food. Man does not secure nourishment from dead animal or plant organisms, but when he incorporates their structures into his own body he first gains control over the mumia, or etheric double, of the animal or plant. Having obtained this control, the human organism then diverts the flow of the archaeus to its own uses. Paracelsus says: "That which constitutes life is contained in the Mumia, and by imparting the Mumia we impart life." This is the secret of the remedial properties of talismans and amulets, for the mumia of the substances of which they are composed serves as a channel to connect the person wearing them with certain manifestations of the universal vital life force.

According to Paracelsus, in the same way that plants purify the atmosphere by accepting into their constitutions the carbon dioxide exhaled by animals and humans, so may plants and animals accept disease elements transferred to them by human beings. These lower forms of life, having organisms and needs different from man, are often able to assimilate these substances without ill effect. At other times the plant or animal dies, sacrificed in order that the more intelligent, and consequently more useful, creature may survive. Paracelsus discovered that in either case the patient was gradually relieved of his malady. When the lower life had either completely assimilated the foreign mumia from the patient, or had itself died and disintegrated as the result of its inability to do so, complete recovery resulted. Many years of investigation were necessary to determine which herb or animal most readily accepted the mumia of each of various diseases.

Paracelsus discovered that in many cases plants revealed, by their shape, the particular organs of the human body which they served most effectively. The medical system of Paracelsus was based on the theory that by removing the diseased etheric mumia from the organism of the patient and causing it to be accepted into the nature of some distant and disinterested thing of comparatively little value, it was possible to divert from the patient the flow of the archaeus which had been continually revitalizing and nourishing the malady. Its vehicle of expression being transplanted, the archaeus necessarily accompanied its mumia, and the patient recovered.

The Hermetic Theory Concerning the Causations of Disease

According to the Hermetic philosophers, there were seven primary causes of disease.

- 1. The first was evil spirits. These were regarded as creatures born of degenerate actions, subsisting on the vital energies of those to whom they attached themselves.
- 2. The second cause was a derangement of the spiritual nature and the material nature: these two, failing to coordinate, produced mental and physical subnormality.
- 3. The third was an unhealthy or abnormal mental attitude. Melancholia, morbid emotions, excess of feeling, such as passions, lusts, greed, and hate, affected the mumia, from which they reacted into the physical body, where they resulted in ulcers, tumors, cancers, fevers, and tuberculosis. The ancients viewed the disease germ as a unit of mumia which had been impregnated with the emanations from evil influences which it had contacted. In other words. germs were minute creatures born out of man's evil thoughts and actions.
- 4. The fourth cause of disease was what the Orientals called Karma; that is, the Law of Compensation, which demanded that the individual pay in full for the indiscretions and delinquencies of the past. A physician had to be very careful how he interfered with the working of this law, lest he thwart the plan of Eternal Justice.
- 5. The fifth cause was the motion and aspects of the heavenly bodies. The stars did not compel the sickness but rather impelled it. The Hermetists taught that a strong and wise man ruled his stars, but that a negative, weak person was ruled by them.

These five causes of disease are all superphysical in nature. They must be deduced by inductive and deductive reasoning and a careful consideration of the life and temperament of the patient.

- 6. The sixth cause of disease was misuse of faculty, organ, or function, such as overstraining a member or overtaxing the nerves.
- 7. The seventh cause was the presence in the system of foreign substances, impurities, or obstructions. Under this heading must be considered diet, air, sunlight, and the presence of foreign bodies. This list does not include accidental injuries: such do not belong under the heading of disease. Frequently they are methods by which the Law of Karma expresses itself.

According to the Hermetists, disease could be prevented or successfully combated in seven ways.

1. First, by spells and invocations, in which the physician ordered the evil spirit causing the disease to depart from the patient. This procedure was probably based on the Biblical account of the man possessed of the devils whom Jesus healed by commanding the devils to leave the man and enter into a herd of swine. Sometimes the evil spirits entered a patient at the bidding of someone desiring to injure him. In these cases the physician commanded the spirits to return to the one who sent them. It is recorded that in some instances the evil spirits departed through the mouth in the form of clouds of



Hermetic Pharmacology, Chemistry and **Therapeutics**



Mars amulet

- smoke; sometimes from the nostrils as flames. It is even averred that the spirits might depart in the form of birds and insects.
- 2. The second method of healing was by vibration. The inharmonies of the bodies were neutralized by chanting spells and intoning the sacred names or by playing upon musical instruments and singing. Sometimes articles of various colors were exposed to the sight of the sick, for the ancients recognized, at least in part, the principle of color therapeutics, now in the process of rediscovery.
- 3. The third method was with the aid of talismans, charms, and amulets. The ancients believed that the planets controlled the functions of the human body and that by making charms out of different metals they could combat the malignant influences of the various stars. Thus, a person who is anaemic lacks iron. Iron was believed to be under the control of Mars. Therefore, in order to bring the influence of Mars to the sufferer, around his neck was hung a talisman made of iron and bearing upon it certain secret instructions reputed to have the power of invoking the spirit of Mars. If there was too much iron in the system, the patient was subjected to the influence of a talisman composed of the metal corresponding to some planet having an antipathy to Mars. This influence would then offset the Mars energy and thus aid in restoring normality.
- 4. The fourth method was by the aid of herbs and simples. While they used metal talismans, the majority of the

- ancient physicians did not approve the mineral medicine in any form for internal use. Herbs were their favourite remedies. Like the metals, each herb was assigned to one of the planets. Having diagnosed by the stars the sickness and its cause. the doctors then administered the herbal antidote.
- 5. The fifth method of healing disease was by prayer. All ancient peoples believed in the compassionate intercession of the Deity for the alleviation of human suffering. Paracelsus said that faith would cure all disease. Few persons, however, possess a sufficient degree of faith.
- 6. The sixth method which was prevention rather than cure - was regulation of the diet and daily habits of life. The individual, by avoiding the things which caused illness, remained well. The ancients believed that health was the normal state of man; disease was the result of man's disregard of the dictates of Nature.
- 7. The seventh method was "practical medicine", consisting chiefly of bleeding, purging, and similar lines of treatment. These procedures, while useful in moderation, were dangerous in excess. Many a useful citizen has died twenty-five or fifty years before his time as the result of drastic purging or of having all the blood drained out of his body.

Paracelsus used all seven methods of treatment, and even his worst enemies admitted that he accomplished results almost miraculous in character. Near his old estate in Hohenheim, the dew falls very heavily at certain seasons of the year, and Paracelsus



discovered that by gathering the dew under certain configurations of the planets he obtained a water possessing marvellous medicinal virtue, for it had absorbed the properties of the heavenly bodies.

... to be continued

Taken from An Encyclopedic Outline of 'Masonic, Hermetic, Qabbalistic and Rosicrucian Symbolical Philosophy" by Manly P. Hall, The Philosophical Research Society, Los Angeles, 11th Edition, 1957

Organon XLV

The Art of Healing

Dr. E. Krishnamacharya

§141

But the best provings of the pure effects of simple medicines in altering the human health, and of the artificial diseases and symptoms they are capable of developing in the healthy individual, are those which the healthy, unprejudiced and sensitive physician institutes on himself with all the caution and care here enjoined. He knows with the greatest certainty the things he has experienced in his own person.1

Samuel Hahnemann, M.D.

1 Those trials made by the physician on himself have for him other and inestimable advantages. In the first place, the great truth that the medicinal virtue of all drugs, whereon depends their curative power, lies in the changes of health he has himself undergone from the medicines he has proved, and the morbid states he has himself experienced from them,

ible fact. Again by such noteworthy observations on himself he will be brought to understand his own sensations, his mode of thinking and his disposition (the foundation of all true wisdom gnwgi seuton), and he will be also trained to be, what every physician ought to be, a good observer. All our observations on others are not nearly so interesting as those made on ourselves. The observer of others must always dread lest the experimenter did not feel exactly what he said, or lest he did not describe his sensations with the most appropriate expressions. He must always remain in doubt whether he has not been deceived, at least to some extent. These obstacles to the knowledge of the truth, which can never be thoroughly surmounted in our investigations of the artificial morbid symptoms that occur in others from the ingestion of medicines, cease entirely when we make the trials on ourselves. He who makes these trials on himself knows for certain what he has felt, and each trial is a new inducement for him to investigate the powers of other medicines. He thus becomes more and more practised in the art of observing, of such importance to the physician, by continuing to observe himself, the one on whom he can most rely and who will never deceive him; and this he will do all the more zealously as these experiments on himself promise to give him a reliable knowledge of the true value and significance of the instruments of cure that are still to a great degree unknown to our art. Let it not be imagined that such slight indispositions caused by taking medi-

becomes for him an incontrovert-

Dr. Ekkirala Krishnamacharva (1926 - 1984) was a university lecturer for Vedic and oriental literature, a homeopath and healer, who founded numerous spiritual centres and schools in India and Western Europe. He also established more than 100 homoeopathic dispensaries in India, where until this day the sick are treated for free. Dr. E. Krishnamacharya authored many books in English and in Telugu, covering the Vedas and the Ancient Wisdom as well as yoga, astrology, homeopathy, and spiritual practice. One of his main goals of his work was the spiritual fusion of East and West.

cines for the purpose of proving them can be in the main injurious to the health. Experience shows on the contrary, that the organism of the prover becomes, by these frequent attacks on his health, all the more expert in repelling all external influences inimical to his frame and all artificial and natural morbific noxious agents, and becomes more hardened to resist everything of an injurious character, by means of these moderate experi-

ments on his own person with medicines. His health becomes more unalterable: he becomes more robust, as all experience shows.

When the drug symptoms as determined by the results of the experiments done, are applied by the Physician on himself, a careful and impartial report is available. It is natural for anyone to have clear knowledge of what he had experienced.

Original in Telugu by Dr. E. Krishnamacharya Translation by Dr. K.S. Sastry.

Taken from the book: Organon of the art of healing Kulapathi Ekkirala Krishnamacharya 3rd Edition, 1999, The World Teacher Trust, Visakhapatnam, India

"Self-observation brings man to the realization of the necessity of self-change. And in observing himself a man notices that self-observation itself brings about certain changes in his inner processes. He begins to understand that self-observation is an instrument of self-change, a means of awakening."

Gurdjieff

Hercules XXXVIII

The Man and the Symbol

Dr. K. Parvathi Kumar

Dr. K. Parvathi Kumar is an author of more than 100 books. He held more than 500 seminars in five continents. His topics comprise the areas of meditation, yoga, philosophy, astrology, healing, colour, sound, symbolism of world scriptures, time cycles, etc. Among many other things, Dr. K. Parvathi Kumar takes care of various social welfare projects; for example, he has founded and supports schools and healing centres in India, where education and homoeopathic treatment are given. He organises free food, clothing and other needs for the poor. He promotes projects of self-help. He contributes significantly to environmental development. He is the inspiration for many charity foundations. He is a householder and demonstrates spiritual values in every facets of life. He is a traveller in the true sense of the word and inspires through his way of life.

"Hercules - The Man and the Symbol" is a teaching given in May 1994 by Dr. K. Parvathi Kumar. The life and accomplishments of Hercules signify the experience of the soul through its journey along the zodiacal path of the twelve sun signs.

Hercules' is a grand story, which carries behind the myth a grand universal pattern. It is this pattern that a disciple encounters as he treads on the path. We have similar stories all over the globe. The commonness can be very clearly seen when we get into the occult side of things.

№ CAPRICORN The release of Prometheus

The threefold bondage

The tenth labour of Hercules relates to Capricorn. It once again brings us to Prometheus, about whom we had a very elaborate understanding. Prometheus was chained and was being put to trouble by virtue of his being chained on either side. The labour is to release him from the state of conditioning. The Teacher asked Hercules to

make sure that Prometheus was saved. In Gemini we have considered the duality aspect binding Prometheus. In Capricorn it is spoken of his threefold conditioning in the lower three bodies. Hercules was told that unless he overpowers the dog with the three heads which is conditioning Prometheus, there will be no way for Prometheus to get released.

Prometheus here represents the son of man, the heavenly man bound to matter, which is a representation of humanity. That means, the son of God, who is also the son of man, is caught up in the three lower bodies. The task given to Hercules was to cut off the heads of the dog which was very vicious. Hercules was to function to redeem humanity from its slavery of the threefold bondage.

The dawn of the year

The conditioning of the three lower bodies is very familiar to us in everyone of these labours. These three are specifically mentioned in the labours of Capricorn, only to remind us of the Makara aspect. Makara, the Sanskrit name for Capricorn, is symbolic for a crocodile or a five-pointed star or a white dragon. Capricorn is the dawn of the year, where there is the release of the spirit from matter.

Every dawn is the effulgence of Light from the seeming darkness. There is the emergence of the sun, and its happening in Capricorn is an astrological way of expressing it. Capricorn represents the third earthy sign in the zodiacal signs, meaning the spiritual matter, the subtle matter, the matter through which Light can permeate without getting arrested. In the gross

matter the possibility for permeation is little. The subtler the matter is, the greater is the possibility for the spirit to shine through. Capricorn is the third earthy sign and is the spiritual aspect of the three earthy signs.

We have seen Taurus as the form aspect of Nature, Virgo as its beauty aspect, and in Capricorn we find the Light aspect of the matter. In Capricorn the matter is made very subtle through a fiery process which we have considered in Sagittarius, when there is the blow-up through the tail of the threefold horse. The horse also represents the three fiery signs: the tail representing Sagittarius, the body representing Leo, and the head representing Aries. When once the fiery process is conducted, there is the subtle matter emerging which enables the permeation of Light. This permeation of Light is what is called the dawn, that is enacted annually in Capricorn.

The three-headed dog

In Capricorn we speak of the dragon with the five aspects. This dragon exists in three planes, the fourth one being the dragon with Light, and is referred to as the five-pointed star, which permeates the Light. The other three five-pointed stars are inferior to it, and referred to as the three heads of the dog.

In the Vedic symbolism, the three heads of the dog are described as the three Makaras, the three crocodiles which grip the being. When we are gripped, we are conditioned, this grip is threefold. That is what is represented by the three heads of the dog.

Man is a double being. He is the meeting point of the centripetal and the



Hans Sebald Beham (1500-1550): Hercules capturing Cerberus, 1545.

centrifugal forces. In him, two principles approaching from two different paths meet and co-exist. The spirit, which is absolutely impersonal, that which is within and beyond as Existence. It emerges as Soul and as the Light of the Soul from the spiritual triad. They are respectively called: Paramatma, Atma, Buddhi. These three live as principles and get embodied in Creation, as the patterns of Creation are recollected in them in due course of time.

Another set of principles emerge from the same Source, deviating into opposite direction to create the forms for the first set of beings, thus completing the circle. In one direction the beings are prepared, in the other direction the bodies are proffered for the beings. The being is threefold, (Spirit, Soul and Light of the Soul) and the body is threefold, (mind, senses and body). The former is the indweller, and the latter is the dwelling house. The composite unit in its optimum state is man. When this man knows not how to live in the threefold body, he suffers pain. Prometheus

When man knows not how to live in the threefold body (mind, senses and body), he suffers pain.

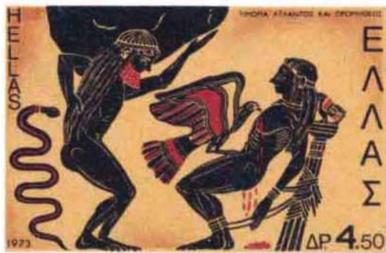
Beheading the three heads of the dog is regaining the knowledge to live in the threefold body with freedom.

Hercules

is a representation of that. Beheading the three heads of the dog is regaining the knowledge to live in the threefold body with freedom.

The three Makaras

There is a pentagon of limbs or organs of action, a pentagon of sense organs, and a pentagon of senses, which are worked out by the pentagon of the elements. There are five organs of action: the hands, the legs,



the mouth, and the two excretory organs as the physical pentagon. Then there are the sense organs: the ears, the eyes, the nose, the tongue, and the skin as another pentagon. Then we have the five senses of hearing, seeing, smelling, tasting, and touching. These pentagons are called "Makaras", MA is the sound which has its numerical potency as five. KARA means hands. The one with five hands is called Makara. It is symbolically presented as a crocodile or a dragon. The grip of these three dragons is the grip over the physical, the emotional, and the mental aspects of the human being. These three have a grip over the Light which we are, and that Light is

represented as the vertical column. The other name for that vertical column is "Pra Mantha", whose Greek version is Prometheus.

The son of man, who is in the vertical column or Brahma Randra, is gripped up to the physical on account of these three Makaras. The gripping is in the Solar Plexus, in the Sacral, and in the Base Centres. There is a way to voluntarily live in these planes of Existence, and there is also a way to get conditioned by these planes of Existence. Anything voluntary is joyful. Through the laws of involution, and through time we get conditioned in the mind, senses, and the body. If we are able to function through the mind, senses, and the body and not get conditioned by it, then the human body is realised as a vehicle to function through. But when we are stuck in it and have become part of it, then comes the conflict, the pain, the suffering, which is reflected by the vultures eating the intestines and the liver of Prometheus.

All our problems arise out of the disturbance in the Solar Plexus, Sacral Centre, and Base Centre. This is because as we get into the vehicle called the human body, we forget that we have come to function through it, and we get identified with it. Consequently there is the grip of the objectivity. We develop our own concepts of living, which in turn develop a memory in us. Mostly all our life is memory-based and that memory is relating to the memory of the objectivity.

The original descent is forgotten and we are caught in these three aspects of the body which in the Orient are represented by three crocodiles. The

nttp://www.mlahanas.de/Greeks/Mythology/Ethon.html

grip of the crocodile is considered to be the strongest, as it has grip even in waters. To have grip in waters is not easy. The crocodile has a strong hold in waters

As much as the crocodile holds the arip, so much is our grip over the sense objects, over the form, over the memory of the experience relating to the senses, and upon the opinions and concepts we hold. These are the grips that make us bound to the body. Instead of the human vehicle being an expression for the Soul, it becomes a prison house.

This prison house is what is referred to as the threefold prison house of the mental concepts, the attachment to the sense experience, and the attachment to the objects which are the replica of the form aspect. There is the attachment to properties, to personal effects, and to personal forms, which is the greatest grip that man suffers from. It is called the Makara of the brown colour, which is the attachment to earthy things.

Then there is the memory of the sense experience, which keeps putting us on to the same programme again and again without giving us contentment or fulfilment. The eye, the ear, the tongue, the skin, and the nose, they create a memory programme in us and always pull us towards it, creating a craving for them. See how our tongue craves for a delicious dish arising out of memory. So is the case with the sense of touch. Touch and taste are the two senses that bind us to the objectivity very heavily. So also the sight, the hearing, and the smell. While they create a craving in us, they give only a momentary happiness; that is their limitation. That is why man is never satisfied by satiating the senses. He is satisfied for the moment and in the next moment he is in hunger for something else. If some sense object is considered as a source of happiness, the moment we get it, we should become happy and get contented. If we are contented, there is no such thing as another desire sprouting from it. So it only deceives and makes us believe that it is giving happiness, but it is again putting us in desire arising out of the strong memory we hold through these five senses. It is a great grip, called the grip in

Our grip on earth is questionable, as a big wind can carry us away. Imagine the grip in waters: we are swept away by the current of the waters, called the emotional waters of the senses. This Makara is said to be of grey colour, the emotional/astral state. Then there are the concepts and opinions we hold, our own understanding of life, our so called values of life. We have certain fixed views about things in life. We also have fixed views about every "ology", including theology. The fixation is the source of conditioning. This is the Makara of Mind which has the polluted orange or reddish brown colour.

These are the three dragons or Makaras. The first is of brown colour, the second is of grey colour, and the third is of reddish brown colour.

Man-Sacrifice

"Fidelity" is the message as well as the key-note of Capricorn. In the act of fidelity for the fellow-beings, the man turns into the Master. Until such

The grip of the three dragons or Makaras is the threefold prison house of attachment to mental concepts, attachment to the sense experience, and attachment to objects.

Hercules



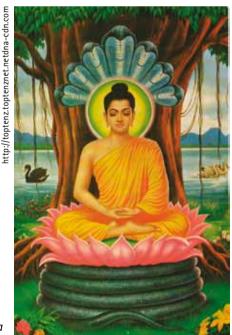
When we overcome these crocodiles or Makaras. we land up in a Makara or a five-pointed star which is full of Light.

During Christmas there is the display of this star: it means the birth of the Saviour in one's own being, after having overcome the three Makaras.

time, the Word remains concealed in the Heart Lotus and is locked as a secret. To deliver oneself from the bondage, one needs to deliver the race and that is the task of the Saviour in Capricorn. Rama, Krishna, Buddha, Moses, Jesus, did so. The Word in Capricorn is not uttered forth as Sound, but as self-expression of the act of Fidelity. It is uttered forth through the activity of the Star, i.e. through the activity of the five senses.



The disciple in Capricorn is ready to "come down" to death to redeem his fellow beings! He is willing to suffer and bear the pain. He gives up the aim of living for himself and takes up the mission of offering himself to the fellow beings.



Gautama-Buddha

"Man-Sacrifice" (self-sacrifice) is the ritual to gain the "White Robe" in Capricorn. It demands the sacrifice of the "Self" for the noble cause. People sacrifice money, time, energy, but not their intellect and concepts. The ritual demands a total sacrifice, or "Sarva Huta", says the Veda. Such is the labour entrusted in Capricorn for the redemption of the race, and Hercules did it!

When we overcome these three fivepointed stars, these crocodiles or Makaras, we land up in a Makara or a five-pointed star which is full of Light. This star of Light is what is referred to as "the Glorious White Robe", which in recent years is also called as "Antahkarana Sarira", or the Body of Light. During Christmas there is the display of this star, which is expected to be of white colour. It means that there is the birth of the Saviour in one's own being, after having overcome the three Makaras, or having chopped off the three heads of the dog in the nether regions. The chopping off is only symbolical, because as I said before, Greeks believed more in the words killing, chopping off, etc. It only means overcoming the limitation relating to it. If we kill the physical, the emotional, and the mental bodies, there is no way for us to express ourselves. (To be continued.)

K. Parvathi Kumar, Hercules - The Man and the Symbol. Dhanishtha Publishing House, Visakhapatnam, India 1999.



Concentration is the effect of Silence.

The silent one is focused, attentive and alert.

Dr. K. Parvathi Kumar

Occult Healing XLIV

Dr. K. Parvathi Kumar

Dr. K. Parvathi Kumar is an author of more than 100 books. He held more than 500 seminars in five continents. His topics comprise the areas of meditation, yoga, philosophy, astrology, healing, colour, sound, symbolism of world scriptures, time cycles, and many other things.

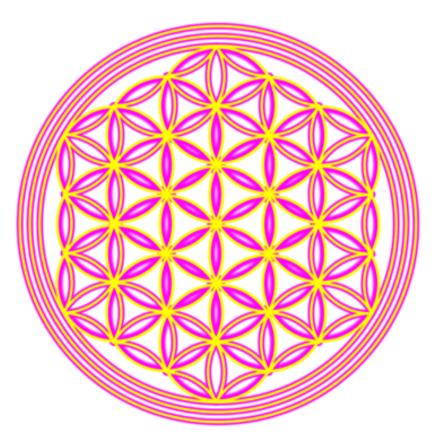
The science of Ayurveda emphasizes upon appropriate utilization of mind, senses and body to enable maintaining good health. Non-utilization, excessive utilization and wrong utilization of mind, senses and body would eventually lead to sicknesses. Incorrect timing of actions is also considered as wrong utilization. Right activity in wrong time could also lead to sicknesses such as eating late in nights and mating and sleeping during day times. Right action with right knowledge coupled with right time is the way to health. Wrong action, untimely action, over-action and non-action would eventually lead to sicknesses. All those actions are considered as ignorance. The other name for ignorance is sin. Of course sin includes malicious mental faculties in addition to what I said above, such as hatred, jealousy, excessive pride, prejudice of others, excessive anger, fear and so on. It is no wonder that in the past men believed that one suffers from sickness due to one's one sin. Sin was meant to be ignorance and evil thoughts as well. It is of common knowledge, that sinful thoughts could be neutralized through thoughts of good will, service and charity. The religion of all times promoted prayers, repentance, penitence, serving the fellow beings, offering help, nursing people, feeding good food and such acts of good will. Secularism in recent times threw away the positive dimensions of every religion and did not bring in enough rationale and reason to substitute the former. This resulted in indiscrete eating, mating and sleeping. The dimensions of time were thrown away through winds. Consequently there is an outrage of diseases in the modern civil societies. There is an invariable indiscrete use of sense organs through un-thoughtful craves for sense objects, mental restraints were also jettisoned.

Religions carry the associated fears of sin. Through fear, people remain in restraint. When religion was lifted in the name of secularism, the restraint and the fear disappeared and men fell into the ill-conceived freedom. He did not realize the importance of responsibility that is associated with freedom.

The approach of Ayurveda to the science of health is a golden middle principle, where it strongly associates sicknesses with the unnatural behavior of man. What is natural behavior is also well defined.

Natural instincts of body, such as hunger, thirst and sex were all recognized, and appropriate times for their fulfillments were also recommended. This dimension of science must necessarily be included in the present day practice of medicinal therapies. If healing is to happen in an appropriate way, this is what is to be pronounced by the Masters of Wisdom as new era healing. New era healing involves educating man, so that he develops a harmonious relationship with the nature, within him and around him. The science of natural

harmony is of great importance to regain natural health. Such harmony with nature within oneself and with the surroundings is of great value. When these values are sidelined, working for health remains an unreachable goal.



'Flower of Life'

The Bridge of Life

Astrology and Schusslersalt by Dr. Carey

Birke Klevenhausen



Virgo Potassium sulphuricum No. 6

The following is a quotation from the chapter "The Bridge of Life" in the book "The Tree of Life" which also gave name to this article.

Dr. George W. Carey, Los Angeles CA wrote in 1917 the books "The Tree of Life" and in 1918 "The Wonder of the Human Body - Physical Regeneration According the Laws of Chemistry

and Physiology". Dr. Carey connects his comprehensive spiritual knowledge with Astrology and the 12 different tissue salts by Dr. Schüssler. His books are almost one hundred years old but they are still relevant even in modern times. Dr. W. H. Schüssler noted 12 different tissue salts in all healthy human cells. Dr. Carey now links chemistry with astrology. Each sign of the

Zodiac is corresponding with one of

the cell salts.

Virgo

Sulfate of Potash.

Synonyms: Potassium Sulfate, Kali Sulphos, Potassae Sulphos, Kali Sulphate. Formula: K₂SO₄.

The microscope reveals the fact that, when the body is in health, little jets of steam are constantly escaping from the seven million pores of the skin.

The human body is a furnace and steam engine. The stomach and bowels burn food by chemical operation as truly as the furnace of a locomotive consumes by combustion. In the case of the locomotive the burning of coal fur-

nishes force which with vibrates water and causes expansion (rate of motion) that we name steam. The average area of skin is estimated to be about 2000 square inches...... Each square inch of skin contains 3500 sweat tubes or perspiratory pore (each of which may be likened to a little drain tile) one-fourth of an inch in length, making aggregate length of the entire surface of the body 201166 feet, or a tile draining for the body nearly forty miles length.

All tangible elements are the effects of certain rates of motion on the intangible and unseen elements. Nitrogen gas is mineral in solution, or ultimative potency. Oil is made by the union of the sulfate of potassium (potash) with albuminoids and aerial elements. The first element that is disturbed in the organism of those born in the celestial sign Virgo is oil; this break in the function of oil shows a deficiency in potassium sulphate, known in pharmacy as kali sulph.

Virgo is represented in the human body by the stomach and bowels, the laboratory in which food is consumed as fuel to set free the minerals, in order that they may enter the blood through the mucous membrane absorbents.

The letter X in Hebrew is Samech or Stomach. X or cross, mean crucifiction, or charge, transmutation. (1)

Commentary

In contrast to Dr. Carey's point of view, contemporary biochemistry does not focus primarily on the fat metabolism but on the transfer of oxygen into the cell. Without a proper import of oxygen the cell cannot breathe. The respiration of the cell is a complex process for which oxygen is essential. The goal of cell respiration consists of providing energy for the body. (2)

Like a pump, potassium and sodium are in charge of the oxygen transport which goes through the cell membrane into the cell. In fact, Potassium Sulphuricum is an important means stimulating the metabolism. A hint at lacking of Potassium Sulphuricum is given through a strong envy for fresh air.

Because of this, it is a remedy for asthmatics. (3)

Without oxygen, the whole chain of process of respiration does not work. and neither does the metabolism of food. Thus, constipation and slagging are caused.

In this context it also makes sense that Potassium Sulphuricum is a means to treat the third stage of an inflammation, whereas Ferrum Phosphoricum, No.3, is the first inflammatory agent. Together with Sodium Sulphuricum, Nr. 10 it helps to provide purification and detoxification.

Slagging and constipation do not only occur in a cell but also in the gastrointestinal tract. Potassium Sulphuricum has some importance for the skin and especially for the mucous membranes. Catarrhs in the nose or scaly, dry skin can imply a need for Potassium Sulphuricum.

Persons who need Potassium Sulphuricum sometimes have Cinderella properties. They like to please others in order to gain their good will. This complacency can reach states of selfabandonment. The antithesis to these properties are anger, irritability and discontent which are consequences of suppressed emotions. It turns out that there is no self-confidence, iqnorance about oneself or even hatred towards oneself. (4, 5)



Cinderella, by Alexander Zick (1845 - 1907)

Astrologically, the stomach/intestinal tract are associated with the sign of Virgo. Again, it comes to the fiery process of metabolism because the digestion and breakdown of food begins in the gastrointestinal tract. The belly symbolizes digestion as well as feelings.

The Bridge of Life

As the digestive system is closely related to the autonomic nervous system, it often directly responds to emotional issues with constipation, diarrhea or other ailments of which the reader may be able to name some. Even the more severe diseases such as gastritis, colitis or Chrohn's disease are considered more and more as psychosomatically influenced diseases by the medical profession.

As Dr.Carey points out in the text above, digestion is always about transformation. The nutrients are extracted essentially from the food and. being transformed and cleaned, they serve the cells as food.

"As above so below": in this way the physical digestion symbolizes emotional digestion. The essences of daily experiences and events are recorded, preserved and enrich the inner man. Depending on the compatibility of food and experiences, excessive demand may happen and thus, lead to an emotional slagging. Leftovers of food remain rotting in the intestines; so do undigested experiences and events.

In a spiritual sense, the sign of Virgo symbolizes transformation and cleansing of the form (the matter) enabling it to absorb the higher. Anyone may know the state of coming home after a hectic day. Thoughts and events revolve in the head and do not loosen their grip. True contemplation is difficult, then; the vessel is not ready to receive the spirit. It may be added here that matter is not only meant in a physically visible way. Emotions and the lower mind are understood as matter, too.

The purity of form is accomplished through transformation. Here, the vanguishing or killing of the lower nature is not in the foreground (like it is in Leo): the transformation of the form, the matter, is important in order to make it a vessel for the spirit.

The planet Vulcan is the esoteric ruler of Virgo and in Latin, it is also called Virgo. Vir is a Sanskrit root and means "out of oneself". Here, too, the inner blast furnace and inner burning is pointed to, which leads to the transformation.

"As God, the light, reveal himself in the visible plane, the darkness of the world disappears." (6)

In "The Labours of Hercules" this story is narrated as the fight of Hercules with Hippolyta, queen of the Amazones. Hercules was instructed to take the girdle of Hippolyta, The girdle was around the belly and symbolizes synthesis. Though Hippolyta offered it to Hercules, he slew the Queen and took the girdle. He recognized his mistake too late. He killed the Mother who should give birth to the Christ child, the spirit in us. (7) Many spiritual students go through the same. They do not give reverence to matter; they suffer with flesh and psyche instead of handling matter with loving care and thus taking care for their own transformation. What would the spirit be without matter? The whole drama of creation would not have been possible; it would not happen. (8)

Matter is the vehicle for the spirit, all secret teachings tell the same. Spirit and matter are like Father and Mother, and therefore equal.

"I am the mother and the child; I am God, I am Matter." (9)

Birke Klevenhausen holds a Master Degree in education sciences. She is also an astrologer and a naturopath. Representing a holistic psychology she tries to understand and to treat the whole human being.

...to be continued

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Madonna of the Magnificat (Madonna del Magnificat) by Sandro Botticelli (1445-1510)

Yeast

Uses and Abuses: **Could Yeasts Cause Cancer?**

Univ.-Prof. a. D. Dr.-Ing. Günter Bärwald



Preliminary Note: Yeasts are parasitic. Cancer could be accompanied by veast infestation.

(Continuation of: Benefits and harm: useful to human pathogenic yeasts -Harmful Influences on Health Due to Yeast)

Yeast Mycoses, Candidosis

Prof. Dr.-Ing. Günter Bärwald, born in Berlin in 1934, is a trained maltster and brewer, studied Agricultural Technology at the Technical University of Berlin, obtained his doctoral degree in 1964 and received his habilitation for the subject "Fermentation Technology". He worked in the same university as professor from 1970 to 2000, and subsequently he has been involved in voluntary activities in this field until now.

Newborn infants are sometimes accompanied with thrush and practically develop an immunity protection - a resistance against the cause, Candida albicans. A mycosis only expresses itself in cases of proliferating occurrence. However, elderly people are sensitive with regard to such occurrences. Therefore, the subject of problems with yeast is enlarged upon here. C. albicans is part of the normal human microbiota. It can be identified in the mouth and throat area, in the digestive system, and in the outer genitals. In the normal case, the morphological form presents us with the standard picture of sprouting yeast. In tissue, however, the microscopic picture shows filamentary shapes, described as pseudo mycelium.

Which parts of the body are infested by candidosis pathogens?

All areas of the skin and mucous membranes, inner organs like the lungs, the central nervous system, hair, nails, eyes and ears are infested by all Candida species. Due to miscolonization inside the intestines, neurodermitis can occur. Again, it is evident that candidosis as also other large-scale colonisations of surfaces as well as of the inner mucous membranes of the human being take place in the shape of biofilms, i.e., in several cell layers.



Illustration 1 illustrates a dense biofilm of large-scale colonies, clearly adjoining each other and situated on top of each other on a surface. - Today, researchers are of the opinion that the monocellular yeasts could have developed into such unstructured cluster formations to structured multicellular species of fungi. - If now the "liquid nutrition" washes around and over the cell clusters, the cells positioned mainly above will receive nutrients like carbohydrates, amino acids, and minerals/trace elements. The cells situated underneath impoverish and die off. From these, however, auxins are released, such as vitamins and enzymes. These diffuse into the growing, supplied cells of the biofilm.



Illustration 2 illustrates the marked out occurrence of unstructured yeast cells in vegetative propagation: parent cells with adhering daughter cells. These again are stock forms for larger clusters of cells (centre and left above in the picture). If the latter adhere to a surface, a biofilm is created as shown in Illustration 1.

Some yeast possesses pathogenic properties and trigger diseases. Pathogenicity is understood as the ability to convey disease processes under certain conditions. A disease develops if yeast or parts of yeast cells or their ingredients have overcome the immune powers and other powers of resistance of the human being as host. With regard to time, this might indeed be a long-winded process which is described as incubation.

Thus, it is for example reported that pseudo-allergic reactions were to be traced back to biogenic amines from yeast extracts. Yeast extracts are used as flavour enhancers in the kitchen. Biogenic amines - eaten in abundance - lead the predestined person to reactions with high releases of the tissue hormone, histamine. As a consequence, symptoms of poisoning occur, accompanied with a drop of blood pressure, asthma attacks, and intestinal colics. It could come to increased yeast colonization. Also, pathogenic yeasts form pathogenic metabolic products, which create symptoms like inflammations on glans, foreskin or prostate gland of the man and of the vagina of the woman.

Cultured yeasts are non-pathogenic apart from exceptions which will be stated in the following. They are secure food products ("SAFE"). On the other hand, there are a number of other kinds of yeasts, which from a medical point of view cause saprophytic colonizations of the mucous membranes up to the chronic invasion of the ureter. They do not occur isolated, but form biofilms. Bacteria could arrange themselves into these and firmly install themselves. Symbiotic situations could occur due to exchange of the nutrients. The treatment with antibiotics is therefore difficult. If in the multi-layer biofilm the upper outside positioned cell structures are killed, they autolyze. The inactive untreated cells situated underneath take up the released ingredients of the dead cells (similar to cannibalism in the animal kingdom) and receive new nutrition. It has to be observed here that in the case of yeast bacteria symbiosis, the employed antibiotics do not turn against all pathogen groups. Therefore, it has to be combined accordingly, for which the species has to be determined by swab tests first of all. Only then, targeted antibiotic treatment measures can be introduced. Some occurrences of diabetes were only recognized by stubborn yeast mycoses. With respect to this, yeast favour sugary urine for their growth, especially as they also find nutrients there apart from carbohydrates.

Yeast and Cancer

Yeast

"Could pathogenic yeasts cause cancer? This is a current, but largely undealt with question. Most pathogenic yeasts are at first only parasitic. Although sure proof is given for carcinogenesis in the case of Candida parapsilosis, the formation of carcinoma in the case of Candida albicans is evaluated as "probable".

Do other diseases caused by pathogenic yeasts exist?

Amongst others, cryptococcosis is known, caused by the only pathogenic genus of this species, Cryptococcus neoformans. By breathing in this yeast, which is present in the faeces of pigeons, this disease is transmitted to the lungs, the skin, and to inner organs. - Another pathogen of yeast mycoses can be found amongst the "red yeasts", Rhodotorula rubra, while the equally rosy coloured Sporobolomyces salmonicolor is only very rarely found on the skin as a pathogenic germ. Weaker than the clinical picture of candidosis is that of torulopsidosis, caused by the yeasts of Torulopsis glabrata, T. candida and T. inconspicua.

Other Skin Disease

As a last disease pattern we shall name the trichosporonosis here, which - besides the usual infestation of skin and mucous membranes typical for yeasts - is especially causing annoyance for wearers of beards. It is the species of Trichosporon cutaneum (cutis, Latin. = skin), which forms white and rock-hard little knots at the hair of beards and moustaches. Another name for these little knots is "piedra alba"(piedra, Spanish = stone; albicans, Latin = whitish). The yeast of Trichosporon cutaneum belongs to the imperfect forms as it only reproduces vegetatively. Perfect forms know sexual reproduction via ascospores as also vegetative reproduction. This yeast can also infest the respiratory passage as well as the nails.

Yeast and Hospitalism

In 1999, on the occasion of a scientific congress, researchers of yeast reported on a new form of hospitalism (occurring in hospitals). After this, in the case of organ transplants with increased dosages of active agents against candidosis as well as sepsis, new pathogenic types of yeast from the genera and species of Candida famata, C. dubliensis, C. lipolytica, Hansenula anomala, Rhodotorula pallid, and even Saccharomyces cerevisiae (!) were identified. The occurrence of known pathogenic yeasts like C. tropicalis, C. parapsilosis, C. krusei and Torulopsis glabrata was also confirmed in this context. Pathogenicity studies on candida infections carried out in 25 years - from 1980 to 2005 - showed differences between the United States and Europe. In intensive care wards in Europe, 17 % of the patients, in the United States only 9% of all cases were clearly infested with candida, in which case C. Albicans made up 2/3 of the pathogenic infectants. As already mentioned, this infection primarily affects the elderly patients from 70 years onwards; and men more than women. C. albicans has an oestrogen receptor, which is identically equal to the human counterpart. - C. glabrata infestation increases with age but is more difficult to fight. This means that there is a poorer prognosis for this because the resistance of this yeast compared with the customary antibiotics is high. For treatment, it always has to be assumed that severe liver damage will be prevented.

In hospitals, the commonly known "thrush yeast", C. albicans, is the most frequently occurring representative. Candida is one of the most well known of yeast allergies. The spreading of the antigens takes place from the source of this yeast. With the removal of the source, the visible skin pustules and the furry coat of the mucous membranes disappear. In the current and post-treatment of cancer after therapies, when the immune system is weakened, special attention is paid to Candida colonization, and this is fought by means of antibiotics. Another field of application is during HIV and AIDS treatment.

Yeast allergens can also cause asthma. If the asthma is verifiably based on yeasts as a trigger, it is imperative that these have to be fought not only by medication but also by hygiene measures. In each case of an infestation with pathogenic yeasts, the physician will take care that the source is not only to be treated on the surface, but - because of the frequently proliferating yeasts in the shape of the thread-like pseudo-mycelium - especially in depth as also in the greater extent of the involved areas. Thus, for example, vagina and male genitals of partners have to be treated at the same time in order to prevent reinfections by sexual intercourse.

Source of Pictures: OLYMPUS OPTICAL CO. (EUROPA) GMBH - We thank for the kind provision with picture material

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"To transform something, we need to fully experience it and to love it as it is."

Colin C. Tipping

The Homeopathic Treatment of Depressions

Dr. Ravi Rov

Dr. Ravi Rov was born in India on 28th April 1950. Under the attendance of his famous father and homeopathic doctor Dr. S.K. Rov he started to practice homeopathy in the villages of India at the age of 17. In 1976 he came to Germany to study the scriptures of Hahnemann in the original language. Since 1980 he has been offering comprehensive trainings in homeopathy. Together with his wife Carola Lage-Roy, who works as alternative practitioner and homeopath herself, he has been writing 30 books on homeopathy. In 2003 he founded "Surya", the society for the spread of homeopathy (Gesellschaft zur Verbreitung der Homöopathie e.V.) and since then he has been publishing the magazine Surya. In 2005 he founded a homeopathic centre for training, research and treatment in India, the Asthanga Homeopathic Project.

This article is based on the contents of the seminar, "Homeopathic treatment of depressions" by Ravi Roy, taking place on October 30th to 31st, 2010 at Berlin.

As until now, nosodes were hardly specifically used for the treatment of depressions, so this aspect is essentially described in the following.

Psorinum

Psorinum often has quite sad eyes but it can convey the impression that everything is in order, and that life is under control; even a happy facial expression could be possible. The eyes, however, give away the real emotional state. Especially at the outer corners of the eyes you can see the lines from sorrow and grief. Sometimes, these persons have phases of depressions which slowly rise from a nadir to an endurable level, in order to completely disappear one day.

They then feel newly born and believe to be completely relieved. On the next day, however, they have already fallen into the deepest pit again. This is the very normal state of *Psorinum*. However, with Psorinum there are also longer happy states, maybe together with another person who will suddenly be taken away and might even be ruined by the person him- or herself, respectively.

One criterion: At the height of happiness. Psorinum decides against it and erects a hundred walls which form an obstacle to its fulfilment.

Psorinum can work slowly on his happiness until one day the goal is reached: something happens at this moment. Maybe something comes from the outside, which takes away the substance of his happiness. Maybe that, which was built up is forbidden: a child, after a very hesitating and slow feeling is finally at home with the idea or with the place and, creates a nice spot for himself. His paradise is not in existence. On the following morning, when the child returns to it, there is nothing left but only a building site. Or there had been a landslip at the hill and the nice hiding-place was buried. Loss is a major subject.

Psorinum can become quite speechless under shock, can withdraw, and make no further attempt any more. The person only speaks if necessary, carries on with his work, even excellently, but all this without any happy feelings. Happiness was taken away from him and he does not find the way back to his own happiness.

Case Description

The following case describes the development of Psorinum. This is a case of slight depressions. But it is not a case of severity degree, but of such nature. If the picture is in accordance with the nature, even the most severe depression will vanish.

The most difficult time of this person was in his twenties. After that, things improved, and life became more pleasant. The greatest challenge for him is what he also calls "his drug", which is an ideal which goes back into his childhood. He had always found it fascinating how Goethe dealt with alcohol. By pursuing this ideal, he began to have problems with it, which is what preoccupies him. In principle, his wife has problems with the way he copes with alcohol. For this reason he has done an awful lot for the sake of his wife. It is not the case that it ended with a bad result for him, but everything had to happen according to his standards, otherwise things would have gone too far.

The reason why he is sitting here has something to do with his wife. She is sometimes on the right track. He is very slowly approaching the idea of homeopathy. The fact that life came into being in these fine energies goes "against the grain" of certain subjects in his soul. He wishes that change should go out from him, but that the last instance should derive from nature.

He spends six weeks in intensive contact with people, and then he needs about ten intensive days in nature. This is something very nice. The change, however, is strenuous for him. It would be much nicer and easier if the change could take place in the south of France.

He has a tremendous yearning for affection and love, which is, of course, quite normal!

He started, however, with very little love for himself. He was small and slight. He had always been able to see discrepancies and lies in himself. But it took a long time to be comforted.

He is a contented person but he has not yet reached his goal. A long time ago, he lost his trust in those physicians who relied on apparatuses at a time 30 years ago when he spent ten years in a wheelchair. He does not know whether he has drawn enough conclusions from his illness. He is unable to judge this. The gods mean well with him. There are always small signs, not too many.



His inner voice says that the reduction of his alcohol consumption is not fast enough. During the time in the south of France, when he is surrounded by

Melencolia I. by Albrecht Dürer, ca. 1514

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nature, he is drinking no alcohol, and transposes the consumption of alcohol to the time he spends in Hanover. Where is the difficulty? If he were to make up the balance now (regarding alcohol) the result would not be negative. In his vouth, he would not have been able to make certain decisions without alcohol. Also, without alcohol, he would not have met his wife. Alcohol makes him productive: if he does not find the right words when he is writing, he waits until he has consumed wine in the evening and then it will work.

He still has to find the right frame. He copes with his body alright, likes his body, and has the clear feeling of a unity of body, spirit, and soul.

For 35 years now, he has owned lots of olive trees, which mean much to him and which have taught him patience so that he does not overcharge himself. Maybe his problem is that he only does what is necessary, and that he is settled quite comfortably. He has the great gift of experiencing at the same time: indulgence, sociability, health, equanimity, and money.

Most of the time he drinks red wine; in summer because of its coolness rather rosé wine. He had a brief period of smoking between his 20th and 25th year: pipe, "Gauloise", and "Rothändle". It was rather a ceremony with the purpose of a self-assured attitude and the expression of his opinion. He stopped smoking from one day to another.

He carelessly started drinking coffee eight years ago. Maybe not too much, but nevertheless 5 to 6 cups a day. One and a half years ago he clearly reduced his consumption of coffee.

In the presence of his wife he drinks no alcohol because she does not like it: it switches off her affection. She demands of the other person the same control she has over things, and maybe she also blames the partner for his weaknesses.

He does not know whether he can really get rid of his main problem. If it would not disturb his wife so much he would be able to live comfortably like this for some time as it helps him to be disciplined.

If one gets rid of a disease before one has learned from it, it becomes more dangerous than it was while one was still attached to it.

He has learned to live a simple life. He needs no expensive wines although he knows that the more expensive ones taste better. But it is perfectly alright. His greatest wish would be to write something deeply comforting.

Psorinum from LM 120 onwards in increasingly higher potencies brought him a lot on the emotional level. It is always inconceivable for him that a remedy can have such an effect. Of course, his alcohol consumption was reduced in a natural way and his skin also improved.

Medorrhinum

Alright, what are we going to do with Medorrhinum? If Medorrhinum decides on one way, it makes the person depressive, if the decision is made for the other way, this is even more depressing.

Having fun in life, goes hand-in-hand with not having to bear responsibility. As time goes by, this makes a person depressive. If the person decides to take on responsibility, he or she is cornered and is showered with all possible consequences, which cannot be more depressing.

In Variation One, the Medorrhinum person lives for the moment, in which case he/she does not like it as most other people involved with the person, pursue some sort of duties.

In Variation Two, the person lives for the evening. The day is drab and boring. Only in the evening, the day starts for him/her and is then immensely beautiful.

Time ticks endlessly slowly. Medorrhinum feels like an automat, like a robot, far away from here. Things which have just been done seem to have happened an eternity ago. In fact, the person does not even know anymore what she/he had intended to do right now.

The person picks up something, reads something which has to be done, sits or stands there and feels like left completely dumbfounded. It is a feeling as if he or she is jammed up somewhere deep, pressed down by a mass of hopeless darkness.

Only when a bucket full of tears has been shed, the mood becomes lighter again. In the case of Medorrhinum the dark and hopeless emotions alternate with a strange exhilaration of the spirit which is almost bliss.

The person is very, very sensitive. The slightest reproof, even just a look of reproach lets him immediately be dragged into the worst feeling of disaster. The person blames himself for having done everything wrong in life and feels condemned into eternity, so unhappy in fact that only death can bring about release. In the night, the person thinks of suicide. It will bring

him relief if one persuades him to refrain from this, and under a flood of tears, the thought finally dissolves.

Lyssinum

"What a world this is! Those you love have to be protected against me. Now I must have jumped a bit too far, which seems to be my way. Oh, well, I am too impatient. I want you to understand me with just one sentence. But it does not work this way. So annoying and depressing, but what to do?"

Lyssinum is at the same time impatient, and patient when putting things into practice, has all the time in the world to plan in peace and tranquillity or can - if immediately required adjust himself completely to the matter and work accordingly.

But what exactly is the problem? Or, in other words, we have to find the fly in the ointment. The special task with all the snags of this difficult world is where his talents are demanded to the extreme. That's where he starts to come alive. He finds satisfaction in special situations, in conflicts, in difficult cases. But these do not take place in great lumps each day.

But what can be done under these circumstances? The 'other' kind of life is after all boring for Lyssinum.

The protection of beloved persons and also going to any length are both important to him. Compromises make him depressive. The attraction for him lies in situations which are impossible, which exceed his powers, and which take place immediately and without any planning. In this context, the film "Stander" (from 2003) would be interesting (direction: Hughes



A woodcut from the Middle Ages showing a rabid dog

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Bronwen), in which the life of a South African policemen in the seventies is described. His history is a great help in understanding Lyssinum!

Ambra grisea (spermaceti)

For Ambra, life becomes increasingly more strenuous. In the past, everything was effortless. It was such a nice feeling. Everything one touched became golden and beautiful. One was loved, well liked and highly respected. The presence of other people increasingly became too much although always with a tendency to be a loner. A certain aversion against others started to develop, especially when it came to celebrations, parties, or important get-togethers.

One has to pull oneself together if it has to be. It's no fun, anyway. One has to be nice and has to utter something pleasant. After all, this is expected.

"You are an important person. You give others so much pleasure with your presence, with your laughing and your affectionate way", says his wife to him, encouragingly.

"Yes, yes, I know", he replies and thinks, "as if that worked on its own". "I have to let the energies flow. Let them flow over to people as well - those loving, comforting, strong-willed, golden energies. I have to tap all my energy reserves. And then these women who snuggle up to you and drain every bit of energy they can get from you. And the men, they are even worse, the corners of their mouths vampire like, voices big and boisterous, their eyes focusing on you - all diversionary tactics – those hands which are so monstrous. Smilingly, you stretch out your hand to them and feel suction

cups beginning to cling to you. Help, oh, help! They extract everything from you deep inside. You are kept in a firm grip, just as if they never wanted to let go of you. Oh dear! Oh no!"

After each evening of such kind, Ambra grisea feels emptier and more exhausted. It is so depressing. His head does not work anymore. Especially after such evenings, he cannot understand things any more. He reads about something several times, and in the end, he still has not grasped what it is all about. He feels so stupid, he cannot even think properly. And then he looks into these grimacing faces of people he dealt with yesterday. They don't want to leave him in peace. They want more and more. He would cry if he could. Just sit somewhere, not wanting to know anything. Once melancholy sets in properly, he really sits there for days and cries. He has no strength for anything and his back hurts so much.

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"The doubter perishes. Have faith!" Dr. Sri Parvathi Kumar

The Origin and **Development of Chinese** Acupuncture and Moxibustion

Yan Run-Ming

1. The origin of Acupuncture and Moxibustion

Human beings appeared in the vast continent of China about 1.7 million years ago. It was about 600.000 years ago that the Beijing man began to use stone implements and fire. From the remote past to the 21st century B.C. our ancestors went through primitive social formations of different eras, invented primitive agriculture, cattle breeding, craftsmanship, and primitive culture and art. In the process of these inventions, acupuncture and moxibustion started unfolding.

Treating diseases with stone implements was mentioned in the ancient books "Suwen" (The basic questions) and "Lingshu" (Canon of acupuncture), compiled in the period from 6th century B.C. to 1st century B.C., as well as "Maifa" (The pulse-wave) written on silk scrolls excavated from the Han Tomb of Mawangdui, Changsha in the Hunan Province in 1974. Among these tools, the instrument that was used to pierce into the skin

was called "Bian Stone". It was a coneshaped or wedge-shaped small stone used for tapping the skin or opening an abscess. Finally stone needles were developed for the treatment of diseases. The Bian stones, discovered by archaeologists are of various shapes, some look like a knife, a sword, a needle, etc., Most of them date from the New Stone Age to the period of the Spring and Autumn Wars (770-221 B.C.). There is no doubt that the metal needles originated from Bian stones, hence, acupuncture therapy came up from Bian stone therapy.

Although no definite records about moxibustion exist in the ancient scriptures, it is, however, considered that it emerged after the introduction of fire into the primitive human life. Fire was introduced during the period of the Beijing-man in China. Gradually people learned to utilize fire. The introduction of fire into human life laid the foundation for the invention of moxibustion therapy.

Moxibustion therapy was initially mentioned in the ancient scriptures of "Zuozhuan" (Commentary on the Spring and Autumn Annals) and "Huangdi Neijing" (Canon of Medicine) in which the author mentions the word "moxa" in many chapters. It showed that moxibustion was prevailing at that time. The ancient people accidentally found out in their daily life that applying heat or burning at certain spots of the body surface could give relief from pains or stomach cramps. Based on such experience, hot compresses and moxibustion have been developed through a long historic period.

II. Theory formation of the System of Acupuncture and Moxibustion

The inscriptions from 21st century B.C which were found on bones and shells indicated favourable conditions for the development of medicine and pharmacology. "Huangdi Neijing" formulated in the 3rd century B.C., compiled the most representative works. Its main contents comprised the theory of Yin-Yang, vital energy and blood, the five elements, of Zang-Fu as well as of the channels and collaterals. It described the physiology and pathology of the human body as well as the principles of diagnosis, prevention and treatment. Up to 265 B.C. (Jin dynesty), Dr. Huangfu Mi compiled "Zhenjiu Jiayijing" (a classic of acupuncture and moxibustion) which is the earliest specialized and partly systematised acupuncture text-book. Based on the experiences to open abscesses by cutting with Bian stones, gradually the idea came up to puncture those spots, which showed a kind of softness or flexibility. It means applying the method of puncturing or burning at soft spots which had to be found out before the treatment in order to relieve the pain. Later, people gradually discovered that those points on the body surface stand in certain relations with diseases of the internal organs.

The above mentioned pressure points were named by the ancient people as "Shuxue" or "Kongxue", and later they were just named as "point". Hence the concept of Acupuncture Points was formed. Some of the points mentioned in Lingshu are pressure points.

Besides the pressure points on the body surface, people also found out that it would be effective for the treatment of certain diseases to cause bleeding at certain areas or to stimulate certain spots. All these methods were forerunners of the Acupuncture Points.

The theory formation of channels resulted from the observation of the anatomy and physiology of the human body which was recorded in the ancient scriptures. For instance, "an 8 feet high human being of flesh and skin can be measured and outwardly palpated. After his death, one can make an autopsy for observation". People at that time knew to some extent about blood vessels, tendons, muscles and internal organs on the basis of macroscopic observation. They discovered the characteristics of blood vessels which communicated with every part of the body, and the distribution of which had certain relations with the sensory perceptions spreading over the various channels. Thus it was considered that the blood vessels were the substantial basis of channels and collaterals. This was the reason why the channels and collaterals were known as "Mai" (vessels) in ancient days. Later it was realised that "Mai" could not completely explain the function of channels and collaterals, so that the word "Jing" was added in front of "Mai". That is why the channels and collaterals were known as "Jingmai".

As mentioned before, the close relationship between the points and their indications discovered during the treatment, the phenomenon of spreading of sensory perceptions



"Zhenjiu Jiayijing" (a classic text-book of acupuncture and moxibustion)

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along the channels in diagnosis and the anatomically localised blood vessels was found out. The theory of channels and collaterals was a summing up of all these discoveries.

III The Development of Acupuncture and Moxibustion

1. The Development of the Theory of Acupuncture and Moxibustion.

Since 1949, the theory of acupuncture and moxibustion has been further developed on a large scale. The research on acupuncture and moxibustion can be divided into the following three stages: In the early 50s the main work was done on systematizing the basic knowledge and on



Traditional moxibustion set from Ibuki (Japan) where mogusa is produced since old times. A thick incense stick is used to light the moxa cones.

Photo: Wolfgang Michel.

compiling the clinical acupunctural practice; from the end of the 1950s to the 1960s clinical research was carried out in great measure (including clinical acupuncture anaesthesia) and experiments were done in order to register the functional influence of various organs through acupuncture and moxibustion; since 1970, extensive and profound investigations were done on acupuncture anaesthesia, mechanism of acupuncture analgesia and the sensory perceptions along the channels.

In the past 30 years, 9,000 articles have been published and a lot of historic cultural relics of acupuncture and moxibustion were discovered in recent years by archaeologists, such as Bian stones, brown needles, gold and silver needles, which provide the substantial basis for the research of the acupuncture history.

In addition, the annotation and correction of the ancient acupuncture scriptures "Lingshu" and "Zhengjiu Jia Yi Jing" were completed. In 1961, 404 different books were collected in detail on acupuncture and moxibustion in "The United Library Catalogue of Traditional Chinese Medicine". Recently 460 different books on acupuncture and moxibustion underwent a systematisation in the Academy of Traditional Chinese Medicine, and these books will be the extended edition of the former ones.

The theory of acupuncture and moxibustion has gradually been refined based on the experiences of longterm practice and experiments. As early as about 6th century, the theory of the channels and acupuncture therapy was adopted in some Asian countries, such as Korea and Japan. Later it was adopted in Europe. Nowadays acupuncture therapy which has become a part of global medicine along with its theory research is practised in many countries.

2. The Development of Acupuncture-Technique

After the publication of "Zhenjiu Jia Yi Jing", acupuncture has successively been specialized. In the 7th century A.D., it was officially confirmed as a speciality at the then established department of acupuncture and moxibustion of the royal medical college. The needling instruments were step by step refined from "Bian stone" to "Bone needles", "Bamboo needles", "Pottery needles", and other kinds of needles. From 400 to 200 B.C., due to the development of the iron-smelting technique, the manufacture of needling equipment reached a significantly refined stage, so that the metal needles gained acceptance. Most of the needles clinically used today are made of stainless steel, which are better than any other kinds of metal needles, because they are hard, elastic and protected against rust.

On the basis of transmission and further development of the ancient acupuncture treatment, many new methods have been invented and applied during the last 30 years. Particularly filiform needles, electrical needles, hydro needles (low-dose-point-injection), fire needles, warm needles, skin needles (including plum-blossom needles), ear needles, prick blood-letting therapy and many others are to be mentioned. A brief introduction of acupuncture techniques commonly used at present in China follows:

1 Filiform needling therapy: Needles with 13-150 mm length and 0.26-0.32mm in diameter. Clinical manipulation usually is puncturing vertically, obliquely, flatly, deeply and include many other tonic and seda-

- tive methods. A wide range of diseases can be treated, for instance, puncture of Shangzhong, Neiguan and Zusanli, in the case of coronary heart disease. An observation made in 600 cases shows that the effective rate for angina pectoris clinically is 89.2% and the effective rate of ECG is 53.2%.
- 2 Prick, blood-letting therapy: It is described as "pricking the collaterals", in "Huangdi Neijing" literally as "bleeding caused by sedation of the collaterals", which functionally leads to revitalisation, dispelling of heat and removal of swelling. Usually the three-edged needle is selected and blood-letting is always done on Dazhui, Fufen and Pohu points. 1,000 cases of acute mastitis have been treated with this method, 970 cases were cured, and the effective rate is 98.8%.
- 3 Fire-needling therapy: It was also named "burn needles" in ancient times. This is a method for curing diseases by means of heated needles which were set at certain areas of the human body, mostly for treating scrofula, carbuncle and skin ulcer. 165 cases of scrofula were treated with this therapy, 102 cases of complete recovery matched an effective rate of 61.82%
- 4 Ear-needling therapy: The sensitive spots on the auricle have to be found out, before this needling-therapy is applied. This is another method of treating diseases. For instance, when puncturing the sciatica point on the auricle, the phenomenon of spreading of sensory perceptions along the bladder channel occurs. It indicates that the ear is closely re-

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lated with channels, collaterals, and internal organs. Through clinical examination in the past years until today, more than 200 points on the auricle have been discovered.

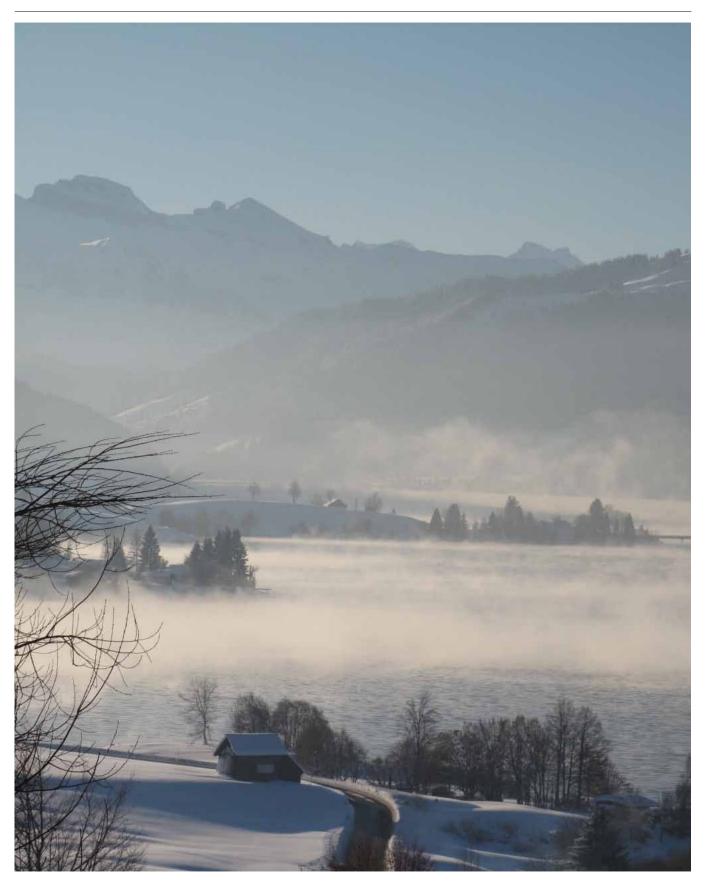
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Experiences with Bach-Flower-Skin-Zones

Dr. Edward Bach already applied the Bach-Remedies externally

Dietmar Krämer



Dietmar Krämer has been active as a natural health professional in his own praxis since 1983. Over many years he taught as a lecturer at various naturopathic training centres. He is famous for his extensive seminar- and lecturer activity nationally and internationally, especially as a famous author on issues such as "New therapies with Bach-Flowers, etherical oils and gemstones".

There is a remarkable case in this context, when he treated a man about 50 years old, who had a badly sprained ankle. The ankle had been intensively swollen, stiff and hurt. The patient was a strong, vital and strong-minded man, who was extremely impatient with his injury. An assumed healingprocess of three weeks seemed to be intolerably long for him, as he generally disregarded his physical needs concerning periods of relaxation, as he was not able to relax and recover. Bach prescribed the flower Impatiens, because of the man's impatience, and Vervain, because of his force of activity and the inability to relax. Both remedies were given in a bowl, filled with warm water, one, two or three drops of each. A compress soaked in this liquid, was put around the sprained ankle and moistened regularly. To his own amazement the man could go to work next morning and was healthy again next evening.

Discovery of the Bach-Flower-Skin-Zones

The impulse for doing research on the Bach-Flower-Skin-Zones had been

given by sensitive people who had visited my praxis. Because of their ability to see the aura they often gave me worthwhile hints about the states of mind of patients which they had observed, without those people being informed about the "diagnosis". Certainly I had special interest in their cooperation with patients, with whom no treatment seemed to work. The phenomena, which they described in those therapeutically resistant cases, almost always were the same. They always could observe conspicuities as follows:

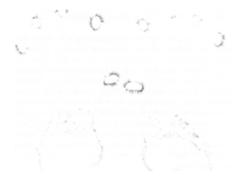
The aura of these people basically showed very dark colours. In most cases there were combinations of dark red, dark brown and black.

The aura had holes.

I could not interpret the holes in the aura. Years later - as a test - I dripped Willow for a person who was embittered, on a palpable alteration in the aura. Immediately after the flower had been used, the person reported everything became lighter, as if the light had been turned on.

Several months later we started the first trial: A fifty-year-old woman came because of pain in the sacrum and in the right hip. She had been treated with several injections and electrical stimulation current treatments by her doctor, without any results. My former assistant and I gave her several drops of Pine onto the sacrum and waited for a reaction for about ten minutes. The woman reported an immediate feeling of relief which extended over the whole back. Afterwards, a dragging pain appeared which moved from the back to the Solar Plexus and further up to the lungs. A feeling of pressure in the Solar Plexus dissolved and relief was felt. Afterwards, we gave a few drops Vervain onto the throat at the thyroid gland. The woman did not complain about any problems there, but we perceived strong changes in the aura there. Directly afterwards, she reported she felt better in her head and her thoughts became more free. During the last weeks she had had a sense of numbness there, and a sense of fog in front of the eyes. This was also gone now.

After ten minutes we embrocated several drops of Wild Oat at the painful place at the right hip. The pain immediately vanished; only a slight pressure remained. Also, a feeling of congealment in the abdomen disappeared. The patient explained she had regained a normal feeling of her body. Ten minutes later she stood up from the couch completely free of symptoms. Both Kirlian photographs, made before and after the treatment, show an enormous change in the energetic flow (Picture 1 and 2). The fact that one can identify the feet on the second picture shows that the energetic congestion in the middle of her body had been dissolved. The lack of radiation at her hands - symptom of a hormonal dysfunction - has also normalised. One week later the patient came back into my praxis and still was free of complaints. She came back again seventeen years later because of other complaints. The problems in the hips and sacrum had not appeared again in the meantime!



Kirlian photograph before the treatment



Kirlian photograph after the treatment

In the ensuing period compiled the rest of the 243 Bach-Flower-Skin-Zones. We thereby learned that negative soul concepts do not only cause changes in the colour of the aura, but also in its form. Anger causes a ruby-

Bach flower Honeysuckle, with friendly permission Isotrop Verlag & Versand www.isotrop.de



Experiences with Bach-Flower-Skin-Zones

red colour and an indentation, for instance at the liver. The size depends on the intensity of feelings; either a small indentation emerges or a hole. After calming down of the person, the changes form back. Chronic anger causes constant changes, which cause physical symptoms at these places. Fear of concrete things causes changes in the area of the right kidney, whereas acute panic appears in the left abdomen underneath the navel. The left kidney corresponds to the feeling of being impure. The Bach-Flower-Skin-Zones here demonstrate that the common association of fear in context of the kidneys is insufficient. As the kidneys are not only an organ for purification and expulsion of substantial slags, yet also as the Chinese Acupuncture suggests - clean the body of impure energies which had been ingested by the food and brought to the kidneys through

the stomach over the so-called "Lower Heater", the connection to the flower Crab Apple becomes understandable. However, it cannot be easily deduced why the left kidney corresponds to this principle, whereas the right kidney has a relation to fear.

.....to be continued

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Bach Flower Star of Bethlehem. with friendly permission Isotrop Verlag & Versand www.isotrop.de

Healing Stones

Jade Green Jade, Violet Jade, Black Jade, Yellow Jade

The Great Encyclopaedia of healing stones, fragrances and herbs

The Great Encyclopaedia of healing stones, fragrances and herbs is not the work of one single author, but a joint achievement by many authors and experienced people worldwide, who over decades have gathered knowledge of healing stones. Consequently, it does not reflect any preceding literature which could be referred to in a directory of sources, but the actual experiences of innumerable cured people, whose endeavours for the powers of healing stones are the true sources of this book.



Colour

Pale green to dark green, mainly transparent. It can also be obtained on the market in violet, yellow and black.

Chemical composition:

NaAI[Si₂O₆]

Geology:

Jade, or jadeite as it is also called, is a compound of sodium and aluminium, which does not appear in crystals. It has a hardness of 6.5 to 7 (it can therefore be distinguished from the less hard, but deceptively similar nephrite which is a calcium-magnesium silicate). With its fantastic green colour, jade belongs to the most valued stones known in human history. Due to the inclusions of chrome a green iade is produced, while manganese inclusions produce the fantastic violet colour of the very rare violet jade. The most important deposits are certainly those in Burma and China. In particular, the dark green jade is found in Canada. It can also be found in small locations in Mexico, Egypt and Silesia.

Historical tradition:

Traditions about jade date back as far as the fifth century B. C., at which time they were already referred to as being the "best of all precious stones". The Chinese regarded jade as a symbol of the five main virtues: wisdom, justice, compassion, modesty and courage. It raises the consciousness of its wearer and ensures a long and healthy life. In ancient Egypt, the stone was referred to as the stone of love, inner peace, harmony and equilibrium. Even nowadays, jade still serves as a dream stone; that is a stone which gives its wearer the ability to interpret dreams. In almost all Arabic countries, jade is ground to scarabs, and it is revered as a protective stone that keeps away all evil influences from the body. The Mayas in ancient Mexico treasured this stone as a love stone which Gould transform friendship into tender love.

Curative and therapeutic effects on the body:

The green jade, or jadeite, is often grouped with the weaker stones. This is, however, incorrect, since the somewhat gentle oscillations of jade penetrate deep into the body as a consequence of their high frequency. So, for example, it can heal diseases of the inner organs, such as the spleen,

Healing Stones

liver and intestinal tract. Jade offers protection especially to the kidneys against ailments, colic and kidney stones. As a chain or as tea, it can even purge contaminants and deposits from the liver and the kidneys. By flushing out these poisons, we gain more soulfulness and vitality, and we become more resistant to infections and jaundice. Due to the deep penetration of jade, it strengthens the whole immune system and regulates metabolism in both the body and the mind. It relieves high blood pressure and is also a stone providing support in pregnancy, protecting the mother against painful contractions and miscarriage. It is often used as a fertility stone which, when a child is desired, accelerates the coming together of the egg cells. When placed under the pillow, jade relieves difficulties in going to sleep due to stress and prevents diseases of the thyroid gland and larvnx. Jade fortifies the bone structure and the musculature. As donuts or as a chain worn on the skin, it can alleviate injuries to the skin, including burns and sunburn. Large jade donuts even possess the ability to protect us against severe sunburn. By using jade water or tea it is possible to relieve and quickly heal food poisoning, mushroom poisoning (mycetism) and salmonella poisoning. This also applies to indigestion and nausea. After vomiting, the sufferer should certainly drink a glass of jade water with salt, because this soothes the gastric juices and the nerves which function during the digestive processes.

Curative and therapeutic effects on the mind:

Due to the stimulating effect on mental metabolism, jade is able to overcome prejudices. Virtues such as justice and compassion are reinforced. Jade gives us more joy, pleasure in being alive, and receptiveness which spreads its effect throughout a large circle of friends. As a stone of love, inner peace, harmony and equilibrium, iade endows us with greater satisfaction in life. In relation to intentions, jade can strengthen in us both courage and our personalities. We lose our anxieties, stage-fright and gain more skill in dealing with our superiors at work and when we are in contact with our business partners.

Sign of the zodiac

Libra, 24th September to 23rd October

Chakra

As has already been mentioned, jade is characterised by its gentle oscillations with high frequency. It purifies virtually all of our energy centres. This has the consequence that we can use jade for virtually all of our chakras as a warming and healing stone. You should lay it on your sexual chakra, and then you will experience how listlessness and infertility disappear from your life. You can unite jade with fertility in combination with a ruby-zoisite, and then you can be certain that you will not have to wait long until your wish to have a child will be fulfilled. Indigestion and disorders of the gastrointestinal tract are best relieved by placing a jade on the solar plexus. You can magnify this effect with a citrine and this will result in even the most deep-lying and advanced ulcers, colic and inflammations being healed. People, especially children, who are very susceptible to infectious diseases, influenza, headaches and migraine, should wear jade above the heart chakra around the neck as a pendant or a chain.

Violet Jade

This is very difficult to obtain, but it possesses healing effects which we should not disregard. However, violet jade lacks the gentle and harmonious oscillations that are shown by green jade. Violet jade acts with great energy and therefore it should only be used in the event of really severe illnesses in an advanced stage, or in conjunction with green jade. We recommend you only use violet jade after you are convinced that the green jade is too weak for the illness you are suffering from. When laid, for example, on your brow, even very severe attacks of migraine can be healed in a very short space of time. When placed under the pillow or under the mattress, violet jade has indeed so much energy, that it can activate you and your sexual partner in the event of prolonged infertility. This way you will not need to wait to have your own child. However, you should exercise caution, since the power of the violet jade is so strong that it can even sometimes result in twins or triplets being conceived. During pregnancy, you should certainly use the violet jade in combination with green jade as a harmony stone. Advanced cancerous diseases and tumour ulcers can be healed by laying on the violet jade. Kidney stones and gallstones can be eliminated by the powerful oscillations of the violet jade. In meditation, we recommend you to only use the violet jade when you have really had practice. You should lav it on the brow and you will notice that your body starts to warm as a result of the fusion of the mind with the body and the soul. After approximately 20 minutes, you will be overcome by a relaxed feeling which resembles deep sleep. You can gain a gentler form of the stronger effects of the violet jade in this case, as well, if you combine this with green jade or with another gentler, transparent stone.

Black Jade

In contrast to the other types of jade, black jade is one you should leave absolutely alone. In the bible, in the Book of Revelations, it was mentioned that Lucifer is hidden in a stone which embodied to people the greatest intimacy, love and fortune. The devil selected jade in order to concede himself, so that he could remain undiscovered, but this was prevented by the stone's powers. He had the stone, but not its soul. The power of green jade is the reason why we are able to distinguish the devil's stone, the jade, from all other types of jade. After all, although green jade was not indeed able to prevent the force of evil entering black jade, the stone was able to colour itself black, so that all living beings could be warned of it. Black jade was therefore avoided by all peoples and almost hardly ever referred

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to. In devil's circles and black magic, black jade is still today revered as the direct ladder to the underworld. In fact, it also serves as a transmitter. which is capable of bringing the evil wishes of jealous and devilish people to fruition. We therefore recommend you to always carry a green jade amulet with you, because the evil forces within black jade are smashed to pieces by it.



Yellow Jade

Yellow jade is a relatively young form of jade, which first came to us in Europe in the past few years. In China it has been valued for thousands of vears.

There it is worn as a concealed item of jewellery and it is revered as a valuable healing stone.

Curative and therapeuric effects on the body

Yellow jade has been used since time immemorial as a healing force against spasmodic dilation of the veins. The Chinese mixed it in tea and with a bath, in order to even better alleviate and heal connective tissue debilities and pathological dilation of the veins. Inflammatory, chronic venous and nervous disorders, which are inherited, are especially well relieved

and healed using yellow jade. Varicose veins, plexus of the veins, accumulation of water, phlebitis and venous thrombosis can be relieved and healed using a chain or yellow jade tea. In pregnancy, as well, yellow jade has been shown to be a preventive healing stone against the accumulation of water and varicose veins associated with pregnancy. By drinking yellow jade tea or wearing a chain close to the neck, dilation of the veins similar to varicose veins at the anus and painful haemorrhoids can be alleviated and healed. Yellow jade is also very suitable for alleviating and healing chronic constipation.

Curative and therapeutic effects on the mind

Yellow jade has a very soothing effect on people who frequently react with strong emotional outbursts and hot flushes irascibly and in an over-accentuated manner. It calms and gives more peace and composure.

Chakra

Yellow jade penetrates best via the solar plexus and the secondary chakras and it harmonises our inner equilibrium. Thanks to its calming properties, yellow jade is considered to be one of the most important stones for aiding relaxation.

How can I obtain a jade and how should I look after it?

Jade can be obtained as tumbled stones, hand stones, beads, pyramids, chains, pendants, donuts and many fantastic forms for necklaces and leather bands. However, it can also be purchased as art objects, such as figures, vases or tea services, and jade is a highly valued precious stone. Jade figures that have been made in China are not only valuable art objects, but also, because of their antiqueness and high degree of purity, often very effective as healers. When it comes to taking care of your jade, you should let it make the decision itself. If you notice, that it has become somewhat cloudy on the surface, or it only warms up slowly when it is placed on your body, you should clean it under lukewarm, running water. You should regularly recharge jade after discharging it. We

recommend you to charge the stone overnight in a glass with amethyst tumbled stones or in an amethyst geode. You should not charge jade in the sun, as the powerful rays of the sun can warp the harmonious oscillations of the jade.

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he said 500 years ago is now slowly being found valid

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