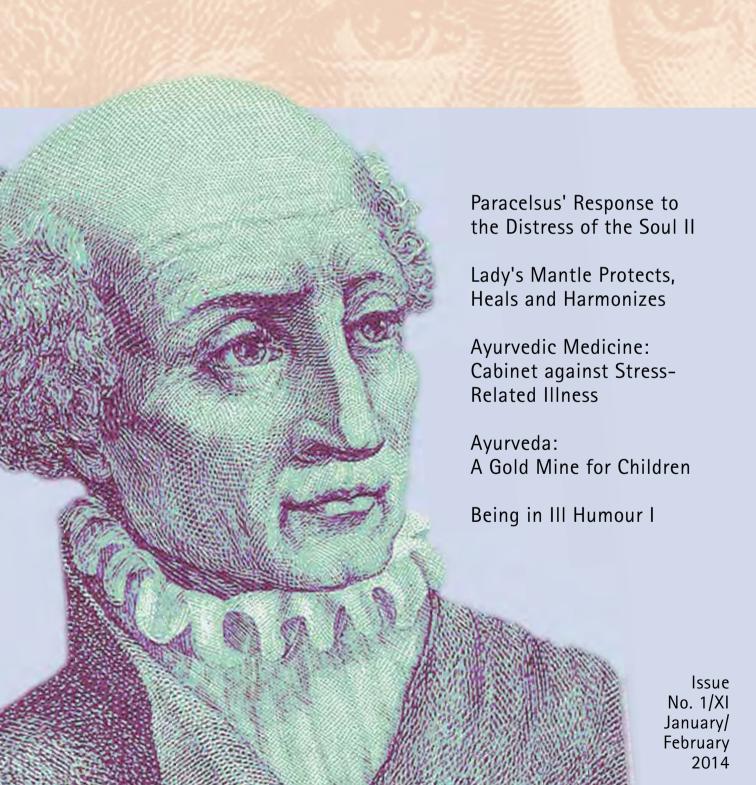
PARACELSUS Health & Healing





DER PFAD DER ERWEITERUNG

Jupiter führt zu einer Neuordnung des Energiesystems, wenn man den entsprechenden Prinzipien folgt. Diese Neuordnung wandelt ein Eisenstück in einen Magneten um. Die Hindernisse, die der Erweiterung des menschlichen Bewusstseins im Wege stehen, liegen im Menschen selbst. Sie sind nichts anderes als seine ungeordneten Energien. Jupiter gewährt die erforderliche Korrektur und Erweiterung. Es gibt eine

intelligente Möglichkeit, um mit Jupiter zu arbeiten und zu einer raschen Bewusstseinserweiterung zu gelangen.

K. Parvathi Kumar

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Editorial

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Paragoleus' Paspansa to th

A physician's advice is not followed in its complete sense. For example, when a patient is advised to fully inhale, he does it for a few days and then abandons it days after. The desired result is not obtained. Many times patients are given advices after being cured of their sickness. These advices are generally left to the winds. People do not strive fully to their ultimate goal, therefore the results are elementary. Somehow they are busy in attending to themselves and look for the physician at all times. They are too quick to point their finger to the physician. There is too much blame on the physician to be fair. The physician does what he needs to do. The patient does not. He falls back into his own habits and rhythms. In one way, there is abuse of physician by the society in the sense, for a very little discomfort they tend towards the physician and the medicine. Many patients are half doctors and freely use medicines by themselves, thinking that they know. But half knowledge is much more dangerous. Many times ignorance is better.

Patients should remember that their undisciplined behaving causes suffering not only to them, but also to their quides, the physicians. Considerable degree of burden related to sickness is passed on conveniently by the patients to the physicians.

Patients should readily listen to the advice of the physicians. Very seldom, however, they translate their advice into action. They need to search their hearts. Their disbelief, laziness and ignorance bring them generally to the same sad end.

Due to ignorance, the patients think that they are fully recovered from a sickness when they are half recovered. They behave as if they are fully healthy while they are half-healthy and fall into careless ways. Patients are like infants, if one may say so, who need counseling during pretreatment times, during the treatment and even after the treatment. More and more counseling seems to be the need of the hour. Counsel is as important as treatment. Teaching and treating are the two hands of a physician today.

Dr. K. Parvathi Kumar

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Paracelsus' Response to the Distress of the Soul

Lecture by Hanni Studer, Bern



Hanni Studer is engaged as a social worker in the vicinity of Bern. She has been working for years with Paracelsus as Teacher, especially how through his impetus the soul is guided to recognize the backgrounds and to become autonomous.

Symposium: Paracelsus –
From the visible to the invisible

1. Ens Astrorum

So, let us turn to the first ens to which we are subjected according to Paracelsus, the ens astrorum. "Astra" means star. Here, Paracelsus introduces us to the cause of the diseases which emerge from the stars, i.e., from the individual, or rather the individualized microcosmic zodiac.

What is man in the world? Paracelsus states: "You call the human microcosm. This name is fair. For, as the Earth is surrounded by her own firmament, by her own stars, likewise, man is surrounded by his own stars." Our own microcosmic starry heavens depict the constellation of our birth, specifying our current challenges and potentials. However, this personal constellation does not exist, because we were born on a certain day, but because it has been activated from our own inner program. That is the reason why we are born during a certain external constellation of the planets. "Since the expulsion from paradise"

"Since the expulsion from paradise" this astral firmament has been influ-

enced by all kinds of dwellers and was thus constellated. So it became what it is today, expressed by inhabitants who moved between joy and sorrow, between sympathy and antipathy, between day and night, that is, between the myriads of contradictions in life on Earth, and collected experiences, accordingly. All facets of these diverse experiences are stored in the firmament.

Is man living under this firmament aware of this? Generally not. Simply said: Only a very limited portion of this horizon of experiences has its place in his daily consciousness. This part is related to experiences that must be brought to an end, lessons that can and actually should, i.e., have to be learned. The rest remains dormant or seething in his subconsciousness.

As long as man is not "ruler of the stars", he cannot really integrate or recognize them in any larger context. He is more or less at the mercy of the karmic laws. So deep in the unconsciousness, from the past, forces raise up. In certain circumstances, many things also appear obscure to him. Therefore, he often rebels against his destiny. And, whenever he does this, he is just busy creating new magnetic tensions.

Every human being looks at his surroundings, his life from within his very personal "constellation". The more mature, the more conscious he is, the more he is able to recognize the outside as a reflection of his own inner condition. Yet, he still does not find the answer to many things. Could it be that he has not yet learned to ask the right questions? What is man's



Large engraving of the polarities in the macrocosm and the microcosm from J. D. Mylius Opus medico Chymicum, 1618

goal? Will he live his life searching for answers to the hows, whys and whatfors of life, or will be get drowned in the habit, for example, in a consumer attitude or other superficial practices of social life?

In this regard, Paracelsus speaks of ARSENIC. What is mud on the physical plane is habit on the soul level. Habit is man's worst enemy, because habits crystallize, solidify his etheric body. This way, man in turn attracts diseases which carry within themselves the tendency to dissolution.

Other terms for habit are: convenience, laziness, weakness.

We probably know the arsenic from of our life experience: we keep on procrastinating decisions imposing themselves from within us. Or, instead of just moving, "penetrating" through various life situations - like Percival, whose name means "right through" - dealing with them and thus struggling spiritually, we evade them. "Learn, learn, ask, and ask and don't be ashamed" is what Paracelsus calls out to us here.

So what is the goal then? "Man is to be ruler of the stars," says Paracelsus. That is his destiny. This calls for a reformation of the forces from within, a new order of the spiritual potential. But who is able to really organize his soul forces anew? That is, at the same time: how it is conceivable for man to get an overview of the effects of the stars on his microcosm / firmament / starry heavens? Is man capable of doing this, without getting into new entanglements at the same time? How does he become "ruler of the star"?

Paracelsus' Response to the Distress of the Soul

2. Ens Veneni

The second ens is the Ens Veneni. This ens is about diseases arising from impurities and toxic substances. Says Paracelsus: "The body is given to us without poison, in it there is no poison. But what we need to feed the body with contains poison. What a person eats and drinks, this is poison as well as healthy for him, but you should understand that what he eats is not a poison in itself. However, for the imperfect substances that we must use to our detriment, He (The Creator) has given us an 'alchemist', so that we do not consume the poison that we take up with the good, but that we may differentiate it from the good."

The task of the 'alchemist' is to collect the venom, to further it to excretion and to render the good as food to the body. When the alchemist is ill, the poisonous and the good proceed to decay without having been separated and there is a digestio, a mixed decay which is deposited and strains the entire system.

Whatever grows, grows through the food it receives and that corresponds to its nature. We can understand this especially with regard to our mental and spiritual plane! Feelings and thoughts can be just as polluting and harmful to our mind as are indigestible substances for our body. Isn't it true that anger, anxiety, envy, hatred, harm our soul, even poisoning, and paralyze it, rendering it unable to act? But where is the alchemist of the soul? It is the reason, the insight, our cognitive faculty. If the soul has enough power of comprehension, it can classify, eliminate, and neutralize pain, disappointments, even defamation. It forgives - and it can also forget. It arranges the experience. It deliberately removes that, which is poison for it.

How does it measure? This ens, too, savs Paracelsus, has been described the heathenish way. For the soul can attain this power of realization only through a "new born soul-body, arising from the heavenly wisdom." Hence, body and soul, speak an obvious language: man can - if it is given to him - recognize in his suffering, what is to be aspired and what is to be abandoned.

The diseases testify to the immense efforts that the alchemist has to undertake to maintain the balance of at least a fairly good health. Think also of the enormous exposure to radiation, the effects of nuclear fission, the electro-smog, the exhaust gases, the innumerable toxic effects that are constantly being spread all over the world via radio, television, internet, etc.

If the soul is not strong enough, it may succumb to all the astral and ethereal effects and be encouraged to a life style that inflicts major damage not only to itself, but also to the whole system.

Man is destined to participate in the building of a higher world. That is what the school of life serves for. He needs to learn how to read the "light of nature" and to listen to his innermost self, in such a simple way, as do the plants facing the sun: just by opening up to the light. In contrast to the plant he must do it consciously. Through this, the soul and, as everything communicates with everything,

with it the whole organism, gradually expels the poison by itself in a very natural way. There is no more correspondence, no starting point anymore.

But, who can clearly differentiate the essential from the inessential, the pure from the impure?

... to be continued

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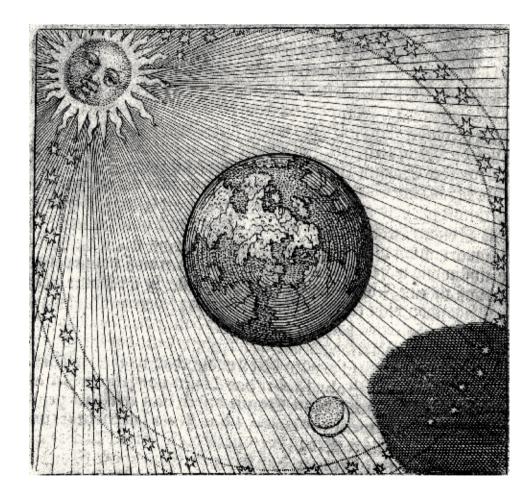
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Remedies for Healing



Dr K S Sastry is a renowned Homoeo Physician. He has the rightful place in the field of Homoeopathy. He is a true practitioner of Homoeopathy and is fully obedient to the cardinal principles of Homoeopathy laid down by Dr. Samuel Hahnemann. He has been partitioning Homoeopathy over 35 years on a charitable basis. By this he distinguishes himself by the contemporary Homoeopaths. In spite of more than three decades of experience, he still remains an ardent student that looks for new vistas of understanding Homoeo Science. He authored a few books on Homoeo and he is a philanthropist that looks forward to serve the society in every possible way.

Homoeopathy I

What is Homoeopathy?

Homoeopathy is a human science, allied to the principles of Nature. It helps rectifying the behaviors of the person, restores clear understanding, and establishes sound relations with friends and relations. Its aim is to relieve the person from unwanted thoughts and haunting impressions of personal life which lead to serious diseases.

What is a Disease?

A distortion of the mind develops extremities of feelings-aristocracy, irritation, anger, grief, brooding, suspicion, secrecy, jealousy, malice, and etc; which lead to innumerable diseases. A violent nature sets in. The person lives a life of unrest, dissatisfaction, and dejection etc; and develops into physical diseases in course of time.

How Homoeopathy helps the mankind?

The system of Homoeopathy consists in inclusion of the person as a whole for the purpose of treatment and not any single suffering. Any deviation in the mental sphere gets rectified simultaneously with disappearance of physical sufferings, i.e. restoration of health. It is capable of curing all ailments, including accidents, injuries, animal bites, etc; except where surgery is needed. Homoeopathy is capable of curing even most complicated diseases.

Definition

Homoeo means similar. Similar cures similars is the formulae. In Latin terminology it is Simlia.

Similibus Curenteur i.e., if a medicinal substance produces a group of symptoms or abnormalities in a constitution and if these symptoms are similar to the natural disease then this medicine affects a permanent cure to the patient. It explains the origin, growth and curative process of diseases.

Explanation

Homoeopathy consists of two parts i.e., Theory and Materia Medica. The theory gives us the principles to be adopted for treatment with homoeopathic drugs, while Materia Medica gives us the description of drugs. The book containing theory is called "Organon". The one that contains description of the drugs is called "Materia Medica". Dr. Hahnemann has proved many drugs and preserved in his volumes "Materia Medica Pura". Dr James Taylor Kent classified all the drugs in a personified way. The same is now available in a book titled "Lectures on Materia medica". This is considered as an authority for Homoeopathic drugs.

The disease symptoms that a drug is capable of curing are well detailed in the Materia Medica for each drug. The drug administrator should only match the symptoms and then choose a drug. If the matching is accurate, the cure is certain.

When a healthy person takes a substance of quinine, it produces some abnormalities like fever, vomiting, headache chill etc. These are artificially created abnormalities. If these are similar to a natural disease, the natural disease disappears with the application of that medicinal substance. The artificial symptoms created by the medicinal substance get exhausted automatically after its action ceases. The essential feature is that the symptoms of the artificial disease should be similar and a little stronger than that of the natural disease. [The principle here is that "A stronger disease cures a weaker or smaller disease permanently, if both are similar in nature"l.

Example

As given in the Organon, a person suffering from chicken pox had a vesicle in his eye and he lost his eye sight. With passage of time, he had another attack of small pox of a greater degree with a vesicle in the same eye. By the time small pox is cured he regained his lost sight. Such examples confirm that a stronger disease cures the weaker disease permanently if both are similar.

The Problem

There are two dangers in such a situation. First is that we cannot wait indefinitely for a stronger similar disease to appear. It may appear after a pretty long time or may not appear at all. In the meantime we may have to run a risk with the original disease. Even if such a similar disease occurs after a pretty long time the cure of the original disease may not be possible as in the meantime the symptoms of the original disease may undergo many changes. That is why it is not a realistic solution to wait for a stronger disease. Sometimes a very acute disease like Cholera may not give time to follow the principle.

The Solution - Homoeopathy

To avoid such precarious situation Dr. Hahnemann, the founder of homeopathy, discovered that it is possible to create stronger disease artificially by introducing poisonous substances which can create similar effects of the natural disease and cure the natural disease.

"Health is Wealth."

What is health?

"Wise are those who can understand that "Health is Wealth". Only those who are healthy can experience the happiness of life. Wealth, good food, taste, family happiness, children, friends and vocations are all meaningful to those who are healthy. Mental health includes exclusion of fear, anger, doubt, jealously, malice, faultfinding nature and creating sorrows by one's own procedure. Physical health is indicated by not experiencing dis-

torted sensations like pain, burning, numbness, smarting and heaviness in any part of the body. Those who have physical and mental health will enjoy good memory, imaginative power and proposing ability. They can exert physically and mentally and do their work with pleasure."

(Dr. Ekkirala Krishnamacharya)

Dr K. S. Sastry

Cure by Spiritual Force

4. Opening the **Body-Consciousness**

B. Overcoming the Subconscient Resistance

Sri Aurobindo: There is no delusion about the force working in the body, but there are evidently points where there is still much resistance. The body consciousness has many parts and many different movements and these do not open or change together. Also the body is very dependent on the subconscient which has to be cleared and illumined before the body can be free from adverse reactions. The attitude of his physical mind prevents any result for it is so unwilling to recognize anything as the result of the Force and his subconscient works in the direction of preventing any re-

Remedies for Healing

sult coming and it is the subconscient that is most determinative in matters of illness.

The illness has no doubt a physical cause but there is associated with it a strong resistance to the Force which is evidently seated in the subconscient, since you are not aware of it. This is shown by the fact that after Mother put a concentrated force there yesterday, the whole thing returned more violently after an hour's relief. That is always a sign of violent and obstinate resistance somewhere. It is only if this is overcome or disappears that complete relief can come.

Occasionally does it not happen that the pain or illness becomes all the more violent because the force is put on it to throw it out?

It may for a time, but if the force is strong, quiet and persistent, it will get the better of the resistance unless something in the consciousness supports the illness or is open too much to the adverse Forces, for in that case the struggle may be a long one.



The Mother: We shall have made a great leap towards realisation when we have driven all defeatism out of our consciousness.

It is by perfecting our faith in the Divine Grace that we shall be able to conquer the defeatism of the subconscient.

The big difficulty in Matter is that the material consciousness (that is to say, the mind in Matter) has been formed under the pressure of difficulties dif-

ficulties, obstacles, sufferings, struggles. It has been, so to say, "worked out" by these things and that has left upon it a stamp, almost of pessimism, defeatism, which is certainly the greatest obstacle.

It is this that I am conscious of in my own work. The most material consciousness, the most material mind is accustomed to act, to make an effort, to advance through whippings; otherwise, it is tamas. And then, so far as it imagines, it imagines always difficulty, always the obstacle or always the opposition, and that slows down the movement terribly. Very concrete, very tangible and often repeated experiences are needed to convince it that behind all its difficulties there is a Grace, behind all its failures there is the Victory, behind all its pains, its sufferings, its contradictions, there is Ananda.

C. The Need for Perseverance

The Mother: One can succeed in pulling oneself out, so to say, from the disease, in withdrawing from it, in cutting off the relation one had with it; and then suddenly one emerges above this feeling of unease, disorder and confusion and realizes that one is cured. But sometimes it is enough even to remember, a movement of surprise is enough, a memory of what it was is enough for everything to be reversed once more and for one to have to begin the same work over again. Sometimes one has to begin again thrice, four times, ten times, twenty times. And then some people can make the effort once, but the second time they no longer do it well, and the third time they don't do it at all; and they tell you, "Oh! one cannot be cured by occult means, the divine Force doesn't cure you, it is better to take medicines." So for these, it is better to go to the doctor because this means that they have no spiritual perseverance and only material means can convince them of their effectiveness.

When one wants to change something of the material life, whether the character or the functioning of the organs or habits, one must have an unfaltering perseverance, be ready to begin again a hundred times the same thing with the same intensity with which one did it the first time and as though one had never done it before. How many times during a suffering, for example, when a suffering is there, acute, and one has the impression that it is going to become unbearable, there is the little inner movement (within the cells) of Call the cells send their S.O.S. everything stops, the suffering disappeared, and often (now more and more) it is replaced by a feeling of blissful wellbeing; but the very first reaction of this imbecile material consciousness is: "Ah! we shall see how long that is going to last, and naturally, by this movement it demolishes everything one must begin all over again.

I believe that for the effect to be lasting not a miraculous effect that comes, dazzles and goes away it must really be the result of a transformation. One must be very, very patient we have to deal with a consciousness which is very slow, very heavy, very obstinate, which is not able to advance rapidly, which clings to what it has, to what has appeared to it as truth; even if it is guite a tiny truth, it clings to that and does not want to move. Then to cure that, one must have very much patience — much patience.



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

Paracelsus - Remedies

Red Coral (Corallium rubrum) II

2. Force and Effect

In Southern Italy and Nepal, the red coral was called "witch stone". The coral was hung in houses to protect against bad influences, envy, discord, and lightning strikes.

Paracelsus used red corals as a means of protection. "When red corals are placed, or worn secretly and comfortably, they would banish the devil and its spirits. These spirits hover around persons and seek to possess and desire them. "

Vol. III p. 521 (German edition)

"Let's look at the virtues of the beautiful corals first; namely, that they are very good and effective against phantasia, phantasmata (detrimental phantasies), spectra (the astral body of a deceased person), and melancholia (gloominess)." The explanation as to what is defined as phantasia, phantasma, spectra, and melancholia can be found in Vol. III p. 519 (German edition). These types of illnesses will be cured when using red corals and increase when treated with brown corals.

Paracelsus recommended the use of the coral as a remedy and protection against affright. "You know that

Corallium rubrum, Portofino, Italy (Depth: 27 m)



Remedies for Healing



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

many people die of affright. Furthermore, children are often given a coral to be worn around their neck to protect them against affright. "

Vol. I p. 673 (German edition)

Corals and their forces are that "They dispel bad thunderstorms, lightning, rain, and hail. Where they are placed according to their innate order, nothing and no one will be affected by thunderstorms."

Vol. III p. 520 (German edition)

"Where red corals are present, we find a multiplication of fruits on the land, in the fields, and in the garden." "The red corals protect the acre from birds, worms, damaging insects, and especially from the spirits of the night, which can cause a lot of damage to the fields. Hence, these corals increase the harvest of the fields. " Vol. III p. 522 (German edition)

"They are very useful and beneficial for pregnant women, and women who have recently given birth... They are very beneficial for women in labour to ensure a happy and healthy birth. " Vol. III p. 522 (German edition)

"Red corals arrest the blood in the veins, nose bleeding, that of bleeding wounds, and bleeding of the main vein in the rectum. They stop spasmodic fits / epileptic fits, and enable nature in such way that persons lose or do not develop a disposition towards epileptic fits. In addition, they bestow cheerfulness and a positive disposition while they soften all crudeness in the nature of the mind." Vol. III p. 523 (German edition)

"Hence, if nature is possessed by impure spirits then nature is also in a position to free itself from these. However, this cannot happen by nature itself, nor by forces that are inherent in it, but via something that is alike, given to nature by God as a kind of revitalisation. Comparable to medicine that is a remedy against disease, nature is helped by a remedy against evil spirits and evil diseases. Thus, red corals should be used without intermission, as they are empowered by God, like the medicine is empowered by earth, namely to aid against all diseases. "

Vol. III p. 523 (German edition)

Sabine Anliker



The Queen Farida de Egipto, red coral parure, 1938, Neaples, Museo del Corallo di Napoli www.ascione.it

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Snow covered trees and the sunrise in Ruka, Northern Finland

"The Divine Healer visits daily twice during the twilight hours."

Dr. K. Parvathi Kumar

Rasa Shastra in **Ayurvedic Medicine** VIII & IX

Sabine Anliker, M.Sc. (Ayu)

Since 1997 Sabine Anliker has been working as naturopath. She has been specialising in Traditional European Naturopathy, Homoeopathy and Bioresonance Therapy and works in her own practice in Luzern (Switzerland). In 2013 she finished her studies "Master of Science of Ayurveda Medicine" at the European Academy for Avurveda and at the Middlesex University in London.

3. Mercury in General

Continuation of:

3.7 The Eight Samskaras of Mercury

Patana Samskara of Mercury

In this samskara the Parada (mercury) is ground with specific drugs and it is subjected to patana (sublimation) in upward, downward and oblique (urdhva, adhah and tiryak) directions by heating in urdhva patana, adhah patana and tiryak patana yantra, respectively. Naga (lead) and vanga (tin) doshas, which are artificially mixed (adulterated in mercury) are eradicated with the help of this patana samskara. (R.R.S., 1998)44

Urdhva Patana

Shuddha Tamra curna (copper filings), taken 1/4 of Parada, is mixed in and made into a pishti (soft bolus). It is then kept in urdhva patana yantra, and patana (sublimation) is achieved. This is the upward sublimation of Parada. (R.R.S., 1998)⁴⁵

Adhah Patana

Here Haritaki (Terminalia chebula). Amalaki (Emblica officinalis), Bibhitaka (Terminalia bellirica), Shigru (drum stick), Citrakamula (Plumbago zev-lanica), Saindhava-lavana and Rajika (mustard seeds) each in 1/16 part of *Parada* are taken, powdered, mixed together and then added to Parada (mercury). They are then ground along with mercury and Kanji (sour gruel). This mixture, when attaining nashta pishta (homogenous) stage, is smeared inside the upper vessel of adhah patana yantra and heated by lighted cowdung cakes. This makes the downward sublimation of mercury. (R.R.S., 1998)46

Tiryak Patana

Mercury is mixed with finely powdered Abhraka or dhanyabhraka (mica) and ground with Kanji (sour gruel) until the mixture attains nashta pishta (homogenous). It is then placed in tiryak patana yantra and heat is added in stages (mild, moderate and intensive). (R.R.S., 1998)⁴⁷ In many texts it is said that after these five procedures mercury is pure and can already be used for the preparation of therapeutic medicines. "Learn to recognize what alchemy is, that it is just that which transforms the impure into the pure by fire." (Paracelsus, 1993)48

Table 1: Showing the Details of the Eight Samskaras, (Damodar, 2006)

The Details of the Eight Samskaras							
Seral No.	Name of Samskara	English Name	Purpose	Procedures	Yantras	Duration	
1.	Svedana	Heating in boiling acidic liquid bath	Dosha/Mala Shaithilya Karana (loosening of impurities)	Svedana	Dola yantra (swing apparatus)	3 days	
2.	Mardana	Grinding with prescribed drugs in tapta khalva	Bahir-Mala Vinashana (to destroy external impurities)	Mardana	Tapta khalva (iron mortar on a hot plate)	3 days	
3.	Murchana	Trituration of mercury with prescribed drugs until Nashtapishta state is achieved	Naisargika dosha Kancuka dosha Nasana (to destroy natural blemishes)	Mardana until Nashtapishta (Mercury is divided into fine globules)	Khalva yantra (mortar and pestle)	72 hours in 6 days	
4.	Utthapana	Regaining of mercury	Svarupa- Padana (returning mercury into original state)	Prakshalana Patana	Khalva yantra Patana yantra Trays	1 day	
5.	Patana a) Urdhva b) Adhah c) Tiryak	Sublimation -upward Sublimation - downward Distillation with prescribed drugs	Yaugika Doshas Sarvadosha Nashana (to remove any kind of metallic impurities)	Urdhva Patana Adhah Patana Tiryak Patana	Urdhva- Adhah-Tiryak Patana Yantra (distillation apparatus)	About 21 days	
6.	Rodhana	Rehabilitation of original properties and Revitalisation	Sandhatva dosha Nashana Apyayana (it removes the weak stage of Mercury and improves the potency and properties)	Ghata-Mahya or Kacakupi- madhya sthapana	Ghata Yantra (earthen vessel) Kacakupi	3 days	
7.	Niyamana	Restraining its mobility by heating through boiling in liquid bath	Capalatva nivritti Mercury is very active now, this process is meant to restrict activity	Svedana	Dola yantra (swing apparatus)	3 days	
8.	Dipana	Appatisation of mercury for consuming metal grasa by heating through boiling liquid bath	Bubhuksita or Grasarthi-Karana (it stimulates its appetite, means increasing the metal consuming power)	Svedana	Dola yantra (swing apparatus)	3 days	

Rasa Shastra in Ayurvedic Medicine

Rodhana Samskara of Mercury

After having undergone all these processes like mardana, murchana, utthapana and patana scientists believe that mercury becomes somewhat sluggish, "impotent" and inactive. This is the reason for the sixth procedure: to bring back mercury into its potent and active form. For the sixth samskara, Saindhava-lavana is taken in an earthen pot with water in the form of a solution and Parada is kept in it for three days. This process is known as rodhana by which mercury gains back its potency. (R.R.S., 1998)49

Niyamana Samskara of Mercury

The inactivity of mercury is corrected after the sixth procedure. However, it seems that it has gained an "over correction". For controlling this "over correction" of activity and quickness, Rasaratna Samuchchaya says: "In order to remove this mobility, Parada is subjected to the svedana process again. " (R.R.S., 1998)50

Karkoti (cucumber), Sarpakshi (Rauwol-fia serpentina), Vrishchika (Boerhaavia diffusa), Saindhava-lavana (rock salt) and Bhringaraja (Eclipta alba) are rubbed together to prepare the bolus. The Parada (mercu-



National river of Republic of India – Picture of a sunset on the Ganga, near Allahabad., taken at Habeliya, Jhusi Kohna.

ry) is kept in the middle of this bolus and tied into a cloth to make a pottali (bag). This pottali is then boiled in Kanji (sour gruel) in a dolayantra (swing apparatus) for three days. (R.R.S., 1998)51

Dipana Samskara of Mercury

Mercury is processed by svedana (boiling) in Kanji (sour gruel) along with metals, minerals and various medicinal sub- stances in a dolayantra (swing apparatus) for three days. This enhances the power of mercury to consume minerals like Abhraka (mica) etc. (R.R.S., 1998)52

After these eight samskaras mercury (Parada) is clean and can be used for medical use or further processes, i.e. kajjali, parpati, etc. preparations. In the classical text Ayurveda Prakash, the state of mercury is precisely described so that it can be used for a medical preparation: "The expert in preparing medicines from mercury, (rasakarmasiddhi) should use mercury which is bright as the midday sun, externally, and which has a bluish tinge com- ing from within, and mercury which is smoky dull, or yellowish white (paripan-dura) or with different colours must not be used". Another

technical term used to describe mercury is galadroupyanibham, which means "just like liquefied silver". This description holds true for pure mercury even today." (Ayurveda Prakasha, 1999)53 (Dole, 2006)54



Hindu priest saluting the sun in the Ganges Varanasi / Benares, India, by Jorge Royan

Rasa Shastra in Ayurvedic Medicine



Kajjali

3.8 Different Types of Mercury **Preparations**

There are different types of procedures of purified mercury preparations. Some often used mercurial preparations are mentioned here as follows:

3.8.1 Kajjali

Mercury is mixed with sulphur (or other ingredients, like metals, minerals, etc.) and is triturated in an iron mortar (khalva yantra) without adding any liquid until it turns into a smooth, soft, lustreless and black powder form. (R.R.S., 1998)55

"Purified mercury rubbed with half, equal or double quantity of sulphur becomes soft and black like collyrium. This is known as 'kajjali' and is used as a base of a number of mercurial formulations." (R.T., Rasa Tarangini, 1974)56

3.8.2 Parpati

Kajjali is put in an iron pot (darvi), which is first of all oiled with ghee and heated on a mild fire. The molten substance is put on a banana leaf, which is kept on cow dung. It is immediately covered by another banana leaf and pressed by a flat plate. After cooling, the flakes are collected from the banana leaf and then powdered. The test for good quality is such that the flakes should break easily when a little pressure of the thumb is applied. Rasaparpati alleviates all diseases from childhood to old age. (R.R.S., 1998)57

3.8.3 Kupipakwa Rasayana

A common preparation of Kupipakwa Rasayana is "Rasasindura". The

procedure is described as follows in Rasa Tarangini (R.T., Rasa Tarangini, 1974)⁵⁸. Kajjali is filled into a glass bottle (kacakupi), which is covered with a seven-layer cloth smeared with mud. After drying, the bottle is kept in valuka yantra (sand apparatus) and the sand is filled up to the neck of the bottle. Then it is subjected to gradual heating for 24 hours. The heat is then increased in regular intervals with mrdu (mild heat) up to 250°C, madhyagni (middle heat) 251°C to 450°C, and tivragni (high heat) 451°C-650°C temperature. After cooling down on its own, the bottle is carefully broken and the product which has gathered at the neck of the bottle is collected. In the study "Chemistry of Kupipakwa Rasayanas - A Review", Sarkar et al. came to the conclusion: "All the Kupipakwa Rasayanas are products of complex chemical processes. Modern analysis of these processes confirms the high level of understanding of the physico-chemical principles and the skill achieved at an early date in ancient India". (Sarkar P., 2008), (Sarkar P. K., 2010 a)

3.8.4 Pottali Rasayana

Kajjali (6 parts) is mixed with gold (Svarna bhasma) (1 part) and copper (Tamra bhasma) (2 parts) in a khalva yantra (mortar and pestle). A sufficient quantity of Kumari patra majjα (juice of Aloe vera) is added in the prepared kajjali and triturated until its dryness. This process of wet trituration is repeated seven times.

The whole material is given the shape of a conical mass (betal nut) with the help of Kumari patra majja and dried in sunlight. After completely drying,

the pugakara gutika (conical shape) is wrapped with a fourfold pure silk cloth, which is then sewed together with needle and thread in order to form a pottali (small sack).

The pottali is suspended in liquid sulphur with the help of a glass rod. Because the pottali is suspended like a dola (pendulum) in the process, the whole arrangement is known as dolayantra, which is generally used for the svedana purpose.

The dolayantra is then subjected to heat through valukayantra where valuka (sand particles) are used to give indirect heat and to avoid sudden variation in quantum of heat. Mild heat should be maintained until the desired characteristics are achieved, i.e.:

- a) The surface lustre of molten sulphur should appear sky blue in colour during heating.
- b) A metallic sound should be created when an iron rod is beaten against the pottali.

The two thermometers of 360°C are fixed - one in the sand and another in liquid sulphur to measure the heat. The pottali is opened while it is still hot because cooling sulphur becomes solid, and the silk cloth would adhere to the pottali. At last the pottali is rubbed with a cloth to produce a luster.

Precaution: Pottali should not touch the pot from any side and should be hung in the middle of pot submerged in liquid sulphur during the whole process. (Prajapati P., 2003)

3.8.5 Kharaliya Rasayana (Trituration)

Grinding of mercury or any other metals, minerals, animal products and herbals with liquid media or without liquid media (according to the reference) with mortar and pestle, e.g. Arogyavardhini, etc.

3.9 Analytical Parameters

3.9.1 Ayurvedic Physical Parameters for the Ideal Bhasma

The Ayurvedic scriptures of Rasaratna Samuchchaya, Rasa Tarangini, etc. state that any pharmaceutically produced metallic bhasma has to be tested before released for therapeutic application. There are several Ayurvedic tests for bhasma preparations:

3.9.1.1 Varitara Test

If the bhasma of a metal is very fine and light, so that it can float on water, such a bhasma is well prepared and is called varitara bhasma. The varitara test can be considered, based on the law of surface tension. Here the particles of metallic bhasma attain such a fine and light character that they cannot break the surface tension of stagnant water. (R.R.S., 1998)59

Procedure:

Take clear transparent water in a transparent glass. Take a little amount of metallic bhasma in between the index finger and thumb, sprinkle it slowly on the stagnant water surface from a small hight. The properly incinerated metallic bhasma will float on the surface of water.

Rasa Shastra in Ayurvedic Medicine



Unama Test

3.9.1.2 Unama Test

This test is a further reassessment of the varitara test.

Procedure: If a grain of rice is to be kept carefully on the layer of floating metallic bhasma, and the grain remains as it is on the laver then the metallic bhasma can be considered as properly prepared. (R.R.S., 1998)60

3.9.1.3 Rekhapurnata Test

The bhasma particles should be of a minimum size for the easy absorption and assimilation in the body. A large particle may cause irritation of the gastrointestinal mucous membranes and cannot be absorbed properly. The metallic bhasma should be so microfine that it can fill the furrows of the finger tips, and cannot be removed from there even through severe rubbing.

Procedure: A little amount of bhasma is rubbed in between the index finger and thumb. It is to be observed whether the particles can fill the furrows of the finger

tips. If the bhasma attains the microfine character so as to fill the furrows. it may be considered as properly incinerated. (R.R.S., 1998)61

3.9.1.4 Slakshnatvam Test

This test is based on the tactile sensation produced by bhasma by simple contact with the finger tips. The properly incinerated metallic bhasma attains the quality of smoothness (freeness of particles from adhesiveness). Slakshna bhasma can be absorbed and assimilated in the body without producing any irritation to the mucous membrane of gastrointestinal tract. (Mishra, 1994)

3.9.1.5 Susukshmatvam Test

The susukshmatvam test indicates the metallic microfineness of the bhasma preparation. This character of bhasma can be perceived by varitara and rekhapurnata tests. Properly prepared metallic bhasma must be sukshma, so that it can be absorbed in the body easily. (Mishra, 1994)

3.9.1.6 Anjana Sannibha Test

Anjana (collyrium) is smooth in character and it does not create any irritation whenever applied in the eyes. Properly incinerated metallic bhasma should have the same characteristics like anjana. It must be smooth and should not create any irritation to the mucous membrane of the gastrointestinal tract. (Mishra, 1994)

... to be continued

Footnotes

- 44 Rasa Ratna Samuchchya, 8/64
- ⁴⁵ Rasa Ratna Samuchchya, 11/34
- 46 Rasa Ratna Samuchchya, 11/36
- ⁴⁷ Rasa Ratna Samuchchya, 11/41
- ⁴⁸ Paracelsus, I/513
- 49 Rasa Ratna Samuchchya, 8/65
- 50 Rasa Ratna Samuchchya, 8/66
- ⁵¹ Rasa Ratna Samuchchya, 11/46
- 52 Rasa Ratna Samuchchya, 8/67
- 53 Ayurveda Prakash, 1/8
- ⁵⁴ Dole, p. 77
- 55 Rasa Ratna Samuchchya, 8/5
- 56 Rasa Tarangini, 6/107
- ⁵⁷ Rasa Ratna Samuchchya, 11/72
- 58 Rasa Tarangini, 6/168-176
- ⁵⁹ Rasa Ratna Samuchchya, p. 198
- 60 Rasa Ratna Samuchchya, p. 198
- 61 Rasa Ratna Samuchchya, p. 198

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National mountain of Republic of India – Nanda Devi from the west, Chamoli District, Uttarakhand, India Michael Scalet from India...

Organon LVII

The Art of Healing

Dr. E. Krishnamacharya

(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.

Dr. Ekkirala Krishnamacharva

§187

But those affections, alterations and ailments appearing on the external parts, that do not arise from any external injury or that have only some slight external wound for their immediate exciting cause, are produced in quite another manner; their source lies in some internal malady. To consider them as mere local affections, and at the same time to treat them only, or almost only, as it were surgically, with topical applications - as the old school have done from the remotest ages - is as absurd as it is pernicious in its results.

Samuel Hahnemann, M.D.

Affections like boils etc. on the external parts are coming even without injuries. At times, a boil may also originate from an injury. The disease-cause relating to the boil is within the body but not on the skin. It is paleolithic to consider all such affections as local diseases and treat them surgically or by external applications. They are not only absurd but also dangerous.

Explanation

Some sharp instrument piercing the foot or some other part of the body is external, but it's becoming a wound and getting suppurated is not a skin disease. It is a consequence of a disease inside the constitution. Surgery is apt to remove the foreign body, but treatment is not complete by removing the pus. The real treatment should consist in preventing further accumulation of pus or becoming a gangreine for which medication is essential. Same is the case of warts, eczema, boils etc. All these are the results of a disease in the constitution. By administering local or external treatment to such eruptions, it leads to suppression of the disease force in the constitution.

§188

These affections were considered to be merely topical, and were therefore called local diseases, as if they were maladies exclusively limited to those parts wherein the organism took little or no part, or affections of these particular visible parts of which the rest of the living organism, so to speak, knew nothing.1

Samuel Hahnemann, M.D.

1 One of the many great and pernicious blunders of the old school.

§189

And yet very little reflection will suffice to convince us that no external malady (not occasioned by some important injury from without) can arise, persist or even grow worse without some internal cause, without the co-operation of the whole organism, which must consequently be in a diseased state. It could not make its appearance at all without the consent of the whole of the rest of the health, and without the participation of the rest of the living whole (of the vital force that pervades all the other sensitive and irritable parts of the organism); indeed, it is impossible to conceive its production without the instrumentality of the whole (deranged) life; so intimately are all parts of the organism connected together to form an indivisible whole in sensation and functions. No eruption on the lips, no whitlow can occur without previous and simultaneous internal ill-health.

Samuel Hahnemann, M.D.

All these are regarded as local diseases of a particular part. The constitution as a whole is the activity of the vital force (Prana). It is not understood properly. Without a disease-cause in the constitution of the body and without the constitutional cooperation, it is impossible for any external affection to remain and get some parts spoiled. If there is no disease-cause in the entire constitution such local affection does not come up and grow. Excoriation of lips, skin disease or a boil on the nail, even are not caused without a disease-cause inside.



be intelligible, definite, successful and permanent, the whole system is to be treated. Treatment should be aimed at the cause of the disease, but not the results thereof.

If the treatment to such diseases is to

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

§190

All true medical treatment of a disease on the external parts of the body that has occurred from little or no injury from without must, therefore, be directed against the whole, must effect the annihilation and cure of the general malady by means of internal remedies, if it is wished that the treatment should be judicious, sure, efficacious and radical.

Samuel Hahnemann, M.D.

Saturn: Lord of Karma and its **Function in your Chart**

Alan Oken



Alan Oken was born and educated in 1944 in New York City and majored in Romance Languages and Linguistics at New York University. He lectures in seven languages, he is the author of a dozen titles, including Soul-Centered Astrology, Rulers of the Horoscope, and Alan Oken's Complete Astrology. In addition he has written hundreds of articles for Dell Horoscope Magazine and many other national and international journals.

Saturn in Aries

Mercury, as the esoteric ruler of Aries, blends its energies with those of Saturn allowing the Third Ray of Active Intelligence to work well with Mercury's urge to communicate. The Soulcentered purpose for this position is involved with the need to discipline and structure the mind for the birthing of new ideas. Problems can arise if there is a lack of responsibility in the proper use of mental energy. Another factor that may inhibit soul growth is the habit of dominating other people with one's thoughts for the purpose of personal gain. When the right use of will is coupled with the right use of mind, this can be an excellent position.

Saturn in the First House

A very strong need to express the responsibility of one's Soul Purpose. This is an incarnation in which a sense of personal limitation can be transformed into a sense of self-discipline so that the nature and structure of the personality may conform to the will of the Soul.

Saturn in Taurus

This position can be most helpful in structuring those ideas that bring (or inhibit) material prosperity into one's life. If one is polarized in the desire nature of the personality, such a manifestation of resources will block the wealth of the Soul from exteriorizing in one's life. The Soul-centered purpose has a great deal to do with harnessing material possessions and the treasures of the Earth for the service of the Soul and the benefit of humanity. Saturn in Vulcan's sign (esoteric ruler of Taurus), will break up and destroy anything in the formative world that prevents the Higher Self from externalizing.

Saturn in the Second House

The test here is one of personal values. What do we value in ourself, in others, and in the world in general? How to we go about expressing these values? Do these values inhibit Soul awareness or give us the right sense of responsibility to live in our truth?

Saturn in Gemini

Venus is the esoteric ruler of The Twins and her energy blends with Saturn in this placement. The Soulcentered purpose is for the individual to become an agent for the Law of Right Human Relationships. There is a need to understand mutual responsibilities in relationship and to use the mind as a loving tool of communication. The achievement of harmonious relationships is very much the goal. In this respect, an individual with Saturn in Gemini (especially if afflicted to Venus in the natal chart) may experience a certain sense of restriction

in his or her ability to communicate. The dualities and crises in one's relationships are but the training ground for the wider communicative aspirations of the Soul

Saturn in the Third House

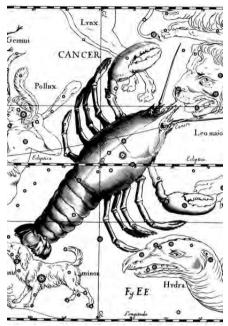
This can be an excellent position for the right use of the mind for the purpose of the Higher Self and also bestows a tendency towards being self-disciplined towards the goals of intellectual development. If afflicted, it reveals a narrow perspective and the urge to limit and control all forms of communication.

Saturn in Cancer

This placement often reveals that the surrounding family or fundamental psychological circumstances of the personality life limit the expression of the Soul. What is required is the ability to detach from the emotional/astral dynamics of the earlier life and build a strong, conscious connection to the higher mind. Saturn is a planet of the Third Ray and Cancer is a Third Ray sign. Emotional restriction on the personality level has to be transformed into greater compassion and worldly understanding. The message here is: Give up the personal pain and grow mentally. Such growth will provide the detachment required for higher consciousness.

Saturn in the Fourth House

Take charge of yourself! The path towards a greater sense of personal fulfillment is totally connected to the construction of a strong inner foundation of mature responsibility. When well aspected and/or in a favorable sign, Saturn in the Fourth shows that such efforts have already been achieved and that the individual may now build upon such a solid foundation



Cancer constellation from Uranographia by Johannes Hevelius in 1690.

Saturn in Leo

As Leo is a First (Will/Power) and Fifth (Concrete Mind) Ray sign, and Saturn is the planetary ruler of the Third Ray (Intelligence), the lesson of this position is very clear.. "Creativity" is always the keyword in any planetary combination involving the Lion. The creative dynamics of the Soul will be inhibited in their release as long as conscious attachment to the needs of the personality predominate. People with Saturn in Leo often tend to use personal power to control the environment. From a Soul-centered perspective this tendency has to be transformed in such a way that personal creative power is directed towards service to the collective.

Saturn in the Fifth House

Discrimination is called for in order that the individual express only those creative activities which actualize and express the Higher Self. Limitations in one's creative self-expression will dominate the life until the person finds the correct pathway for his or her talents and abilities.

Saturn in Virgo

Virgo is strongly connected to the Mother and is thus involved with birthing those forms which give rise to the opportunity to express the love of the Soul. Saturn in this position reguires that the individual learn the necessary discrimination so that one's mental efforts are not wasted on superfluous activities. When well aspected, Saturn in Virgo can reveal that an individual has already achieved the intuitive ability to know what "works" and what does not, thus saving time and energy for more important things. This focus of practicality comes from knowing what will create a more integrated sense of wholeness in a given life situation. Such inclusivity is a characteristic of Virgo's connection to the Second Ray of Love/Wisdom.

Saturn in the Sixth House

The mastery of the right processes, techniques, methodologies, and tools for true service to others are characteristic of Saturn when well placed in this house. When afflicted, there is dis-ease, a lack of cohesion, and limitations caused by misplaced talents and abilities.

Saturn: Lord of Karma and its Function in vour Chart

Saturn in Libra

We find Saturn in its exaltation when positioned in this sign. A Soul-centered individual with Saturn in Libra will function to administer a balanced judgment in the right use of energy, an impartiality expressed in all forms of human interchange. This planetary combination involves all of the Rays of Mind. The Third (Saturn and Libra). the Fifth (Venus as exoteric ruler of the Scales), the First (through Saturn's rulership of Capricorn), and the Seventh (through Uranus, esoteric ruler of Libra). Thus we have a person with the potential to relate to others in ways that are proper and fair no matter what the circumstances may be.

Saturn in the Seventh House

This usually indicates the need to take on responsibility in relationships, the nature of which in a Soul-centered chart is to point to the path of orientation necessary for spiritual growth. Limitations and blockages in relationships on the personality level are likely until one learns to go beyond the urge to control others for purely personal reasons.

Saturn in Scorpio

Not the easiest position as it combines the energies of Ray Three (Saturn) with those of Ray Six (Mars, as ruler of Scorpio). There may thus be a very strong battle between the emotional and mental aspects within oneself. On the personality level, this often leads to some very distinct challenges in dealing with one's sexual expression. It is through the Fourth Ray of Scorpio that harmony will have to be established out of this conflict. If achieved, Saturn in Scorpio gives the ability to release hidden strengths and resources. This position works to break down the compulsive nature of negative emotional habit patterns. In this way more refined mental structures may be built for the externalization of the Higher Self.

Saturn in the Eighth House

The desire nature of the personality has to be transformed. This position gives this opportunity but not often through the easiest tests or lessons. In effect certain sexual/emotional blockages arise that cause a person to recognize his or her patterns of Selfdenial. This Self, the Soul, will manifest more directly once such frustrating inhibitions are transmuted.

Saturn in Sagittarius

Saturn and the Earth (esoteric ruler of Sagittarius) combine to bring a certain mental pragmatism to this combination. The Archer-Centaur gives direction and purpose to walking the Path. When Soul-centered, Saturn in Sagittarius provides the ability for an individual to take the inherent wisdom contained in all the world's creeds and philosophies, and synthesize this information into a teaching that transcends all religious differences. On the personality level, this position may restrict a person from widening his perspective through a rigid adherence to one's personal beliefs.

Saturn in the Ninth House

The potential to stabilize the higher mind in order to anchor a firm foothold on the spiritual Path. Saturn in this house may also block any further

Aquarius, engraving of 1782 (Uranographia by Johann Elert Bode). mental progress until one learns not to control or dominate others through a particular philosophy or orthodox teaching.

Saturn in Capricorn

When accompanied by love and wisdom, this potent position may serve to create those structures that lead the individual (and others) up the Mountain of Initiation. The Third Ray is at its most powerful here, endowing the Soul-centered individual with astute mental abilities and an especial talent for handling the economic considerations of life. On the personality level, there is the tendency to make up one's own rules and requlations no matter what the reality of universal Law may be. An incarnation with abundant opportunities to put the Will-to-Good into material form and concrete actions.

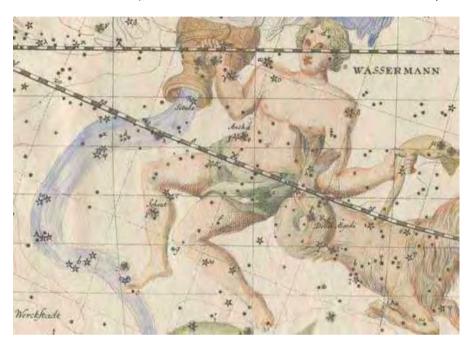
Saturn in the Tenth House

The culmination of a very special purpose in life, giving the need to achieve. But on which level? The personality will seek to rule and govern based on personal opinions and emotional needs. The Soul will seek to administer the Law expressed through Love.

Saturn in Aquarius

A most benevolent position for Saturn from the level of the Soul, Jupiter (esoteric ruler of the Water Bearer) adds the energies of the Second Ray of Love Wisdom to this Venus-ruled Fifth Ray (Science and Technology) sign. This combination may contribute to a person hard at work creating those social institutions and networks that anchor group consciousness. A position which has the inherent ability to blend worthy ideas from the past with the unfolding concepts for the future. On the personality level, personal ideologies and concepts inhibit an individual from a more positive contribution to society.

uncover the subconscious dynamics which give rise to our fears and their resulting miseries. On a more practical level, this can lead to wonderful discoveries in the laboratory which are used to heal illnesses and other human ills. When afflicted on the per-



Aquarius, engraving of 1782 (Uranographia by Johann Elert Bode).

Saturn in the Eleventh House

The orientation to take on social responsibilities for the sake of the group. It also gives the experience of consolidating spiritual visions and aspirations for the benefit of many people. If afflicted on the personality level, blocks occur to one's social progress leading to frustration.

Saturn in Pisces

Pluto (esoteric ruler of Pisces) joins with Saturn on the Soul level to create a most powerful force that works to pierce the veils of glamour and illusion. Thus the individual with this planetary combination may be able to

sonality level, Saturn in Pisces gives the tendency to create artificial walls and barriers, thus fencing in one's fears and adding to inner tensions.

Saturn in the Twelfth House

In terms of the personality, this position often results in fear of the direct use of personal will power. This leads one into conflict with people in authority and may gives rise to a manipulative nature. The Soul-centered meaning may indicate the need to take on the responsibility for redeeming some of the collective karma of

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Occult Healing XCVI

Prof. Dr. h.c. 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.

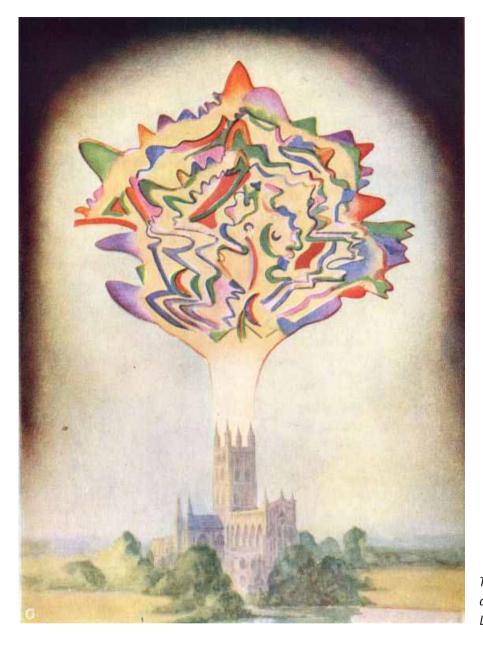
Continuing the theme of psychical energy, we may speak of certain stimulations and reactions that happen when two persons that never met before, happen to meet and have reactions pleasant or unpleasant. Study requires to be made to know how instant likes and instant dislikes happen without apparent reason. The reactions or stimulations are so real and tangible, although to the reasoning mind there is no clue. A European traveling to South America suddenly finds, at the very first sight, his or her partner and vice versa. How could it be so? It requires study. It opens doors to timelessness of actions. Two distant energy-systems find such great familiarity and two proximate energy systems are so distant in their agreeability. Far away, a man receives psychic tidings and by this very act, a bondage is established between distant parts of the world. Instances are there, where a lady finds her man and a man find his lady, either in a train or at the swimming pool or at a picnic and so on. These are all "guided" events by which things happen. Therefore psychic manifestations

should be investigated over a broad expanse. It is difficult to corroborate the effect of psychic energy when there is no mutual exchange of information. Such events require meticulous study in the academies of physicians and scholars.

Many times a noted physician treats cases not with medicines alone, but with psychic energy. Medication coming from physicians dedicated to serve life are supplemented and even reinforced by the surrounding psychic energy. There is always unseen cooperation coming from the subtle world to those who serve life with pure heart. Sometimes men of good will notice this in their own acts of good will.

With regard to the actions, experiments were done by certain chemists, who could induce diverse moods in given situations, with the help of gases. In a meeting where some friends were engaged in listening to wellknown authors, a chemist introduced gases that could cause laughter and tears. With the help of chemical gases, one can cause laughter even in a funeral scene and can also induce weeping in a joyful ambience. When crude activations of gases can distort the moods, why cannot the words of inspiration, aspiration and motivation induce the needed moods? Even through right thoughts, one can induce right moods and stabilize equilibrium. When it is so, how much stronger is the reaction to the psychic energy of thought, which itself creates powerful thought-forms?

Are not powerful thought-forms of capitalism, communism, socialism, Maoism and other religious 'isms' di-



Thought-form of the Music of Gounod, according to Annie Besant and C.W. Leadbeater in Thought Forms (1901)

recting the moods and actions of humanity? If it is so, why cannot health be induced into the sick through right flow of psychic energy? Human psyche reacts to powerful thought-forms that are generated by others. Likewise, science of health can also release tremendous psychic energy to offset the obsession of sickness, which today prevails over humanity. Psychic energy can no doubt work wonders.

Lady's Mantle Protects, **Heals and Harmonizes**

Erika Röthlisberger

Erika Röthlisberger is a certified Kneipp health adviser, a certified phyto-practitioner in the line of Ursel Bühring, and a certified gynaecological naturopathy with focus on phyto-therapy after in the line of Dr. Heide Fischer.; she is also a fairy tale teller and a laughter- yoga instructor. In the context of health promotion, she conducts courses for adults and for children.

Latin: Alchemilla xanthochlora. Alchemilla vulgaris Common names: Lion's Foot.

Nine Hooks

Family: Rosaceae / Rose Family



Lady's Mantle Alchemilla

Where does the name Lady's Mantle or Frauenmänteli (little Lady's Mantle), as we Swiss say, come from? It depicts the similarity of the leaves with the medieval coats women used to wear when riding a bicycle. After Christianization the lady's mantle was placed under the protective coats of Mother Mary and thus it was given the name Mary's coat or coat of Our Lady. This plant cares for the woman in a helpful manner from puberty to

menopause. It stands for the affirmation of the female rhythms and of womanhood as such.

The characteristic folded, soft, hairy leaves which have 7 to 11 semi-circular toothed lobes are borne on long stalks. Through a process called guttation, i.e. by radicular pressure, the transportation of the plant's liquid through the pathways is supported. At the ends of the pathways = water columns, there are the so-called hydathodes. These are located on the fine teeth of the leaf tips, where the tiniest, crystal clear guttation droplets are excreted clinging to the leaf margins like beads. After some time these beads gather in the middle of the leaf node of the folded leaves thus forming a larger drop, that reflects the sky and sparkles in the sun like a diamond. This drop is protectively enwrapped by the foliage like a mantle. From this the plant was given the popular name dew mantle. It is also called "Sinau", from old High German: "Sin" (= always) and "au" (= dew) - the plant that always contains dew. The former name Alchimilla or Alchymilla also refers to these guttation drops.



Lady's mantle guttation beads

Because of its power against women's diseases the pre-Christian midwives and herb wives dedicated the later 'Our Lady's mantle' to the love and fertility goddess Frigga. With the Lady's Mantle, the goddess had given women a "feverfew". The term mother refers to the medieval terminology on the uterus. It was used during the waning moon and possessed the power to stop bleeding or to close labor wounds. The Germanic peoples worshiped the plant for the blessing of marriage. They offered milk and incense hoping the plant may watch over the women in labor.

The Commission E monography (scientific experts commission for herbal medicines grants it merely the use in mild, non-specific diarrhea.

In folk medicine, however, this precious medicinal plant is considered to be jack of all trades = the multi-talent. Like the protection of a mantle, lady's mantle helps women also symbolically for better distinction. It supports and facilitates womanhood in all fields by harmonizing, balancing the hormones,



Ladv's Mantle flower

helping in case of luteal failure (common cause of infertility) and where there is a tendency to miscarriage. It strengthens the uterus, promotes rapid recovery after childbirth and strengthens the connective tissue as well as the lower abdominal muscles.

Lady's Mantle blossoms from June to August. The blooming herb (Herba) is used medicinally. If possible, it should be reaped in the morning, when the dew, i.e. the guttation drops have dried up.

Lady's Mantle belongs to the bloodbuilding medicinal plants for anemia, such as stinging nettle (Urtica dioica), smartweed (Polygonum aviculare), dandelion (Taraxacum officinale), beet roots and green vegetables.

As tannin containing plant it has an astringent, hemostatic, anti-inflammatory and antibiotic effect. This makes Alchemilla also a wound healing agent for skin and mucous membranes, for purulent wounds, ulcers, etc. For this reason it was formerly known as "Wundwurz" or "Ohmkraut" (old High German "ohm" = inflamed skin region).



Lady's Mantle blooming herb

Lady's Mantle Protects, Heals and Harmonizes

Tea made of Lady's Mantle is an excellent remedy for gargling and rinsing after tooth extraction, because owing to its tanning substances it has an astringent effect and promotes wound healing.

The use of Lady's Mantle is also recommended to strengthen the musculature and as treatment of fractures, especially inquinal hernias. For Paracelsus, Alchemilla belongs to the plants that heal broken bones, besides comfrey (Symphytum officinale) and sanicle (Sanicula europaea). According to pastor Künzle, the regular use of tea makes children strong, who, despite of good food, always have weak muscles. He even had the opinion: "Many gynecological operations could be avoided if this medicinal herb would be applied earlier or taken as a cure." 1

First aid on the road in nature

Outside on a hike, clean, crushed Lady's Mantle leaves serve as a temporary dressing and for disinfecting, because they are anti-inflammatory, astringent, hemostatic, wound healing and antiseptic = germ killing / disinfectant.

Methods of preparation

Lady's Mantle tea

Scald 1-2 tsp of the herb with 1 cup of boiling water, cover and allow to infuse for 10 minutes. The water droplets that collect on the lid contain precious etheric oils that are returned into the tea. This is a very mild, delicious tea. Drink 1 - 3 cups in a day.

Lady's Mantle tincture for use at home

Cut into pieces up 50-100 g of dry harvested blooming herb and fill them into a jam jar, douse with about 500 ml of 40 % alcohol and close the jar. Keep at a warm place (cooker, window sill) for three weeks and shake well every day. Then filter off with coffee filter paper, fill in dark dropper bottles and label.

Alchemilla is also available as excellently effective Ceres mother tincture: take 2 - 5 drops

1 - 3 times daily either undiluted or with a little water. From the homemade tincture, twice the amount of drops can be taken as it is less concentrated.

The tincture is considered more effective than the tea. However, it is important to note, that tinctures contain alcohol. For that matter, alcoholics and liver patients may not take tinctures. Non-alcoholic options are Lady's Mantle powder or lactose trituration.

Lady's Mantle powder

The naturopath and herbal doctor Alfred Sigrist known in the Swiss Canton of Appenzell, gives the following recipe: take 1/2 tsp powdered Lady's Mantle herb stirred with a little water 2 - 3 times daily.2



Lady's Mantle trituration

(by Susanne Fischer- Rizzi) 1 part fresh Lady's Mantle leaves 2 parts milk sugar (health food store, drugstore)

Mince the leaves, triturate thoroughly in a mortar with the milk sugar. For this purpose the ingredients are gradually added into the mortar alternately in small portions and pressed (not mashed, as usually) with the pestle (the mortar - tool) against the mortar wall until a green dry powder is obtained. Spread and allow to dry for about 2 to 3 days. Store the powder in a paper bag. This way, it remains fresh for about one year. About half a teaspoonful is taken 1 to 3 times daily. As a cure for two weeks or, in case of an acute illness, several times in a day.3

External use for acne

Compresses and ablutions can help, and, in addition to this, Lady's Mantle tea for internal use. The progesterone plant Alchemilla has a hormone balancing effect and it is anti-inflammatory and astringent.

Premenstrual Syndrome PMS

The causes are to be clarified by a medical specialist. For the complaints of premenstrual sensitivity various naturopathic treatments can help such as sports, exercise, relaxation and a wholesome diet. Mind to take enough polyunsaturated fatty acids such as Omega 3-6-9. Among other things a stressful metabolic condition or an acidosis may aggravate the symptoms. Therapeutic options are a liver cure, deacidification through an alkaline diet, foot baths, etc. If luteum deficiency is the cause, Lady's

Mantle, being a progesterone plant, can help to harmonize, because luteal weakness requires progesterone. Progesterone plants that affect PMS, are used in the second half of the cycle only, i.e. as of day 12 - 26. Drinking 2 - 3 cups of Lady's Mantle tea for several cycles can have a luteum body regulating effect and can prevent hormonal imbalance.

Menopause

Lady's Mantle regulates the hormonal imbalance and, at the same time, acts in a covering and protecting manner. Drinking 1 cup of tea 2 - 3 times a day is of help. It is particularly beneficial to have a cup of tea at the end of the day, in quiet, because Alchemilla also helps when calm, relaxation and reflection are needed.

Promotion of fertility, creativity and beauty

Svenia Zuther advises: The intrinsic Alchemilla mother tincture is taken for several months (in fertility cases) or as needed. An average dose is 2-3 drops three times a day. They are diluted in a little water and slowly sipped. In addition to this, the tea can be drunk. If possible you should visit the Lady's Mantle in nature. Look at its grace, its gesture, in all of its parts and ask for a message. If you like, imagine how to bathe in the water cup flower like a little elf, swipe some dew water on your skin or think of Grimm's fairy tale of "The Star Money" and ask to receive - a golden star rain, a child, an idea or just a good feeling.4

Important: The applications listed above are not a substitute for the consultation of a doctor or therapist.

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Photos Erika Röthlisberger

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Lady's Mantle guttation

"A good word is like a dewdrop touched by a sunbeam."

Native American proverb

Ayurvedic Medicine: Cabinet against Stress-Related Illness

Kerstin Rosenberg



Kerstin Rosenberg is an internationally known Ayurvedic Specialist and author of Ayurvedic books who also educates therapists and consultants in Germany, Austria and Switzerland. Together with her husband, she directs the renowned European Academy for Ayurveda with connected centre of Ayurveda Health and Rehabilitation in Birstein (Hessen/Germany).

Diseases related to stress is not a new phenomenon. The old Ayurveda scripts from the Charaka Samhita depict stress as a physical and mental weakening caused by the suppression or non-fulfilment of natural needs as well as the false, excessive, or lacking use of mind. By closely observing these causes, we will quickly understand why today more than two thirds of the population suffer from stress-related complaints:

1. Suppression of natural needs

Whenever we suppress or un-fulfil natural needs on physical level like eating, sleeping, urinating, yawning, moving, stress is generated. Thus, every bus driver who cannot go to the loo when he is in need of, every nurse fighting against sleep at the night shift, and every child sitting in school instead of cavorting is already affected by stress-generating circumstances that weaken physical and mental performance.

Not-fulfilment of emotional needs like lack of love, tenderness, recognition, self-esteem, enthusiasm, and relaxation have the same effect be-

cause the emotional lack also dislodges the equilibrium of the physical, spiritual, and psychological forces leading to excessive consumption of life-energy (ojas) which can attract symptoms like burnout or exhaustion-depressions.

2. Incorrect, excessive, or lack of use of the mind

Seen from Ayurvedic perspective, our mind has various functions that are over-accessed constantly by our fast-moving way of life full of stimulation and information: from all-encompassing sensory overload through computer-work, TV, fluorescent light, air conditioners, traffic noise, flavor enhancer etcetera to the over activity of the mind (manas) and emotional factors of stress that decompose the balance of soul and the power of mind.

Our mind (manas) is submerged by new information coming through smartphone and email programme from early morning till late in the night which has to be assimilated, selected, analyzed, and processed. Another factor of strain consists in the

Bacopa monnieri, Brahmi



Ayurvedic Medicine: Cabinet against Stress-Related Illness

manifold experiences and undigested memories from the past that weaken our emotional immune system and make more difficult the relation and communication with other people.

Too much vata, pitta, and rajas infect the psyche

Stress-generating factors affect our physical and psychic health. The external overstimulation and inner tension lead to an increase of the Vataand/or Pitta-Dosha, nervousness, lack of concentration, tendency to anger and impatience, insomnia, hyperacidity as well as the tendency to autoimmune diseases or cardiovascular ailments are the result. Also, the psyche suffers because the psycho-men-



Amalaka or amla tree (Phyllanthus emblica), known as the Indian gooseberry.

> tal powers of Sattva, Rajas, and Tamas are put to imbalance. The excess of Vata-Pita increases directly the rajasic forces making the mind restless, unrestrained, violent, and unstable. We live, eat, and work lacking a proper measure and let the greed of unfulfilled desires take away inner peace,

> Thus, a basis is created for all psychological diseases which the imbalance

joy, and satisfaction.

of Rajas (mental over activity) and Tamas (lack of mental activity) produces.

Diet and herbs for stress

Ayurvedic medicine recommends various measures of the Sattvavajaya Chikitsa against stress-related diseases. They range from meditation, relaxation, and breathing exercises to individual talk- and nutrition-therapy. Special herbs and spices strengthening the mind are also recommended. These are herbal plants like Amalaki, Guduchi. Brahmi. Shanktapushti. Ashwagandha, Pippali oder Yashti (see separate box on page 38) which are preventively used for improvement of mental ability to withstand stress and as phytotherapeutical medicine that can be used for treatment of stressrelated and psychomental symptoms like insomnia, depression, anxiety attacks, support memory disorders, or burnout.

An important component of every psychomental Ayurveda therapy is proper nutrition, because the body, mind, and soul are nourished by fresh food that provides a lot of nutrition. The alpha and the omega of healthy Ayurvedic Brain Foods is that it is always freshly prepared.

If food consists of ready-made items or from that is left over from the day before, then the sattvic vitality is gone and the pathogenic factors of the psyche have increased (Tamas). Ayurvedic dietetics praise vegetarian nutrition with lots of milk, ghee, sweet vegetables, light grains, and legumes as valuable food for mental health. Additionally, almonds, dates, and honey have an instantly felt effect on mental performance and stress-withstanding. Spices like Ajwein, fenugreek, asafoetida, and rosemary soothe vata, reduce Tamas and promote awareness. The meals should be simple but tasty, prepared with love and served in a relaxed atmosphere and shared with a friendly company.

As simple as these recommendations for nutrition sound, many stressedout patients have great difficulty in integrating the health-promoting tips into daily life. Due to their prominent increase of Vata-Rajas, they suffer from craving after sweet, sour, and salty dishes that are taken in as chocolate, alcohol, and fast food, Especially, the afternoon is a "dangerous time-zone" in which physical and emotional states of stress tend to be compensated with unhealthy and tamas-promoting foods. In order to break this vicious, psychomental balancing relaxation therapies and herbal preparations do help. They stifle the stress-related misconduct right away. So, Ayurveda suggests that at the latest from 17 hours onwards to include equilibrating activities in daily routine - such as yoga, walking, cooking, pet cat, make friends - and to become the center of attention. The evening should start with a delicious, freshly cooked food and end with a warm anti-stress milk (see recipe).

Ayurvedic evening milk for mental regeneration & better sleep

- 1 cup milk
- 1 cup water
- 1 tsp Ashwagandha
- pch cardamom
- 1 tsp raw cane sugar
- 1 Add the milk, water, Aswangandha and cardamom together in a small saucepan. Bring to a boil and simmer on low heat until the water has evaporated and the amount has again reduced to one cup of liquid.
- 2 Pour the liquid through a fine sieve and separate from Aswangandha. Now sweeten the milk with a little cane sugar and drink in small sips.



Ashwagandha

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Ayurvedic Medicine: Cabinet against Stress-Related Illness



Tulasi (Ocimum tenuiflorum plant) is a sacred plant for Hindus. The photo shows an altar with the plant for daily worship in a courtyard in India.

Medhya - Rasayanas - Herbs for psycho-mental balance

Ashwaqandha

Aswangandha, the winter cherry is known in Ayurveda as a powerful and immune-boosting herb. It promotes the digestive fire and concentration, calms the nerves and is particularly good for insomnia and depression.

Amalaki

Amalaki, the Amla fruit is due to its protective, restorative, regenerative and preventive effect against all known stress-related illnesses is also known as the mother of medicine. It calms the mind, improves the memory and is recommended for the prevention and treatment of depression and burnout

Brahmi

Brahmi, the navel herb is one of the most famous Medhya - Rasayanas of Ayurveda. It calms the nerves, improves concentration and strengthens the memory.

Guduchi

The climber Guduchi is known in Ayurveda for its balancing effect. It balances all three doshas, helps against all behavioral disorders - such as ticks, including attention deficit syndrome - and is one of the best remedies for metabolic waste (Ama).

Shanktapushti

Shanktapushti is highly appreciated in Ayurvedic psychotherapy for its balancing properties for the mind. It harmonizes all three doshas, strengthens mind consciousness and (buddhi) and has an intense anti-stress effect on burnout. Along with Brahmi (navel herb) and Pippali (long pepper), it is also used for depression, severe anxiety and disorders of memory.

Tulsi

Tulsi, Indian basil is a soothing herb for the mental and emotional balance. It is one of our best anti-stress plants that relaxes the body, strengthens and rejuvenates. It calms and strengthens the mind, promotes mental load capacity and has a direct effect on severe irritability, nervousness, and aggression.

Pippali

Pippali (Piper longum), long pepper is a very good tonic for mind and body. It improves digestion and the immune system, sharpens the thinking ability and perception and is used as a traditional remedy for reading and writing difficulties. For unfolding its full potential as a Rasayana, it should be taken with a little honey.

Yashti

Yashti, the liquorice helps with its calming effect against excitement, stress, nervousness and difficulty in falling asleep. It nourishes the brain, promotes satisfaction and improves voice and vision.

Ayurveda a Gold Mine for Children

Kerstin Tschinkowitz



As nurse and ethnologist Kerstin Tschinkowitz has been studying naturopathy of different tribes. By finding Ayurveda-Medicine she got totally new impulses how to deal with health promotion, holistic life orientation and lifestyle and thus being the main focus of her therapies for many years. Mrs. Kerstin Tschinkowitz is an Ayurveda specialist, healing practitioner and a doctor of naturopathy with her own praxis in Biel in Switzerland.

The science of a long, healthy life helps us to understand children in an easy way to accompany them individual-Iv and to promote them according to their abilities. If we know their basic structure it is easier for us to ease their complaints

If we look into the eyes of a new-born we are deeply touched in our souls. It reminds us subconsciously of our first breath, of our path we have walked up to now. When a child is born it has a very special basic structure. The task of it is to grow towards light. In its soul there is the longing for love, life and light.

Life path leads us to ups and downs. The thus resulting thought patterns remove us from our true nature. Unsuitable lifestyles and nutrition, fear and stress as well as restricting education can bring our natural forces inherent in us out of balance and can show themselves through changing symptoms and complaints. The holistic approach of Ayurveda opens the perspective for the connection between physical and mental structure and the resulting different symptomatology

and the cause of certain sicknesses. Nutrition and lifestyle are attuned together with the therapy and its cause of treatment to the different constitutions of the child The realization of the child's constitution, the Prakriti, enables on the one hand to further the strengths and on the other hand the positive direction of the weaknesses of the individual child. This creates an important basis for healthy growth and a holistic personality development. The doshas or bio-energies Vata, Pitta and Kapha are built through the connection of the five elements which are present in everyone: in the human being, animal, stone, plant, cosmos. The basic constitution, the Prakriti, is found through the quantity of their specific elemental characteristics.

The Doshas are active in each cell

Vata, the air-ether-principle, Pitta, the fire principle and Kapha, the earth-water-principle are active in every cell, every organ and each tissue. In each person all three Doshas are present. The different combinations and emphases form the uniqueness of each. The balance of our inner energies is relevant for our health condition. According to the Ayurvedic view the Doshas are responsible for all positive and negative changes in the body. They take over the communication between body and spirit. They form the individual constitution, are effective through the seasons of the year and during the three big life spans childhood, middle age and old age.

Ayurveda – a Gold Mine for Children

Delicate physical constitution

The basic constitution shows itself very well during the first five years of a child. If the Vata-Dosha, the principle of movement is especially dominant in a child it appears fragile and needing protection. Its fragile body constitution, the shimmering veins under a delicate skin and its sensibility incorporate the air- and ether-element. The elements show themselves if there is stress and disturbance through a restless sleep, stutter, nervousness, and in the digestive tract through flatulence and constipation. Windy and cold weather, irregular and heavy foods are very disturbing for the health condition. Ear aches, susceptibility to infections, feelings of cold and hyperactivity are the expression of typical Vata complaints.

The Vata-child is very curious, loves movement and goes wondering into the world. With its sociability and the readiness of mind it conquers its social surroundings. If its basis is unsteady for example through the loss of an attachment figure or stress it can withdraw timidly into itself. For its wellbeing it needs calmness, consistency, care and security. With a balanced, regular, easily digestive food, which stimulates the digestion, the development can be positively supported.

Pronounced Will

The Pitta-child needs a lot of space and attention. With its pronounced will it demands the fulfillment of its needs. Its intelligence and charisma open the hearts for it. The Pitta-child knows this. It always wants to be the best. If this is not the case it can react with heavy resistance and rage. It needs clear structures and a strong, loving person to bring its abilities to a constructive social competence. Due to their fiery temperament and their readiness to assume risks Pitta children are prone to accidents and failure. Pitta, the principle of change, shows itself through a big joy to move and physical warmth, a light, sensitive and irritable skin. The symptoms of increased Pitta Doshas show themselves through inflammation, burning of the stomach and intestinal track, diarrhea and hyperacidity (heartburn), chronic skin diseases, migraine, to break into sweats, sudden fevers which appear with 40 degrees Celsius seemingly unexpected in the evening and are gone the next morning. The complaints always manifest themselves in an excessive way and change very quickly as well.

Friendly and Balanced

A Kapha-child with its friendliness and balance, charmes its environment. Kapha represents structure, stability, love, calmness and strength. The child sleeps well, eats well and takes its time with everything. It enjoys and observes the world. Excessive effort it does not like. It invests only so much energy as is required at the moment. Its body is blessed with good stability and immune system. Kapha-children are inclined to mucous forming in the head and chest area, stuffy nose, listlessness and fatigue. Due to its love of coziness and enjoyment unbalance appears frequently through lack of movement and love for enjoyment, especially for sweet things. The consequences are listlessness, heaviness,

inactivity, nausea, edema, colds and disturbances of metabolism which show themselves in the tissues. Adiposity, diabetes, moist eczemas, and cysts can be the consequence.

Kapha-Dosha prevalent

During childhood the prevalence of Kapha-Dosha can be observed very well. Baby fat, big shiny eyes, moist skin and the need for a lot of sleep, regularity and the inclination for colds are an expression of this phase on the physical level. The enjoyment, inner contentment, confidence and the ability to compensate find their expression on the emotional level. The Kapha-Dosha creates the basis for a healthy individual development of body and spirit during this time. During this phase of life the metabolism of the body tissues-Dhatus blood-plasma, blood-cells, muscletissues, fatty-tissues, bone-tissues, bone-marrow and brain as well as substances for reproduction - are especially attended to. Their constitution and health is responsible for the resistance and health of the child up to the early grown-up-age. The treatments are tuned to the Kapha-Dosha during childhood because it is responsible for the build-up metabolism of the tissues. During this time it is independent of the individual constitution and will be prevalent. Kapha-symptoms as well as strong mucous-forming, fatigue and lymphatic swellings are the typical diseases in the early age of a child.

Small children whose basic constitution is dominated by Kapha could be overweighed which could disappear in a natural way when they are nine years old. Then the Pitta-Dosha increases according to their constitution. The body stretches, the relationship between child and its environment is newly defined, it looks for its place in the family and the social structure. The ability to observe and the intellect find new expressions why, wherefore, whyever - the child wants to know and understand.



The Kapha-Child enjoys and observes the world

Balance of the Doshadisbalances

In case you observe in your child or youth typical Vata-symptoms such as restlessness, sleep disturbances, flatulence, constipation, dry skin and hair then you can influence them through regularity in the daily routine, sufficient periods of rest, warmth, bath, oil massages and Vata-reducing nutrition (warm, nutritious, easily digestive, sweet, sour, salty, oily). Gentle Yoga in a warm room supports this stabilization. Most of all take special care for an atmosphere of security. A Pitta-excess shows itself through excessive feeling of heat and sweating through inclination of inflammation, burning, diarrhea, heart burn, pimples, skin rashes and aggressiveness. They can be balanced by cooling food,

"The basic constitution shows itself very well during the first five years of a child."

Ayurveda — a Gold Mine for

activity in fresh air and cooling clothing. The nutrition should prefer sweet, tart and bitter tastes. It should prefer cooling herbs and foods. Yoga exercises in cool rooms, such as bending forward, twisting and raised legs, which ease the upper part of the body, help to relax. A Kapha-dominance shows itself through fatique, listlessness, digestion disturbances, excessive sleep, water retention and overweight. Easily digested food, mainly warm foods, supported by digestion supporting spices and herbs which can heat the body easily and help out of listlessness. An interesting movement offer, encouragement and praise by the beloved persons can work miracles. Quick and dynamic Asanas when standing, reversed positions, bending backwards as well as hand- and headstands stimulate the Kapha-dominance.

During puberty the Pitta-Dosha begins to take the leading position. Excessive

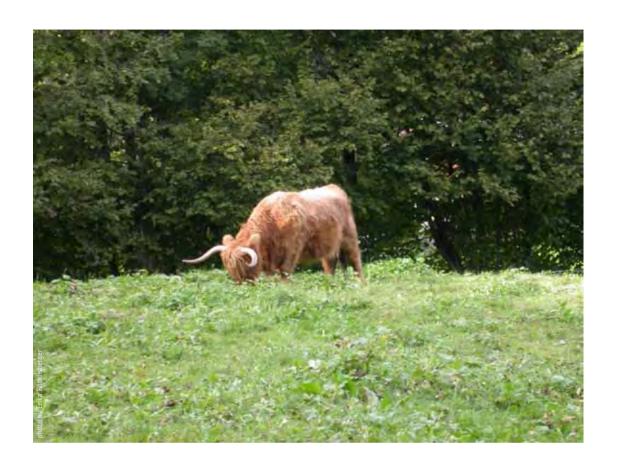
physical and psychological heat creates a demanding field of tension for the youth where they especially demand the understanding and strength of the grown-ups. The education of children and the youth needs with all the personality structures and ideals the loving presence of the educators to further the self acceptance and the buildup of a healthy self confidence of the child.

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Reverse position help to overcome fatigue and listlessness



"Where from originates the human skill to cook and to prepare extraordinary things in kitchen? From human mind. Watch the bees cooking and preparing honey. Which cook is on par with them? Who knows how to produce milk from grass? No one but the cow. The invisible master prevails over the visible. The invisible is the one teaching and instructing creature, every one according to his kind, manner and characteristic."

> Taken from: Dr. Aschner, Bernhard: Paracelsus, Sämtliche Werke, Band IV, p. 388 (Complete works, Volume IV)

Do You Want to Be Right or Happy?

Constructive Handling of Anger

Simone Anliker, lic. iur.



Simone Anliker, lic. iur., CNVC certified trainer for Nonviolent Communication. iEMDR-Coach and owner of Compassion & Voice

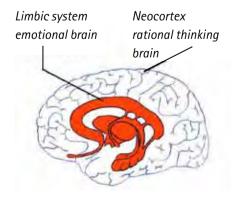
The bigger the anger the deeper the pain

There is another saying in connection with anger: The bigger the anger - the deeper the pain. This is especially relevant when we make a mountain out of a molehill. It is a hint that our system perceives a certain behavior pattern or a certain situation as dangerous and an area is addressed where our imprint, experiences or the way I like to call it our "backpack" subjects are triggered. A "backpack" subject is a painful experience in our biography which has not been healed yet. It is mostly expressed in our inner convictions about ourselves, others or about life in general (a so called core belief). Who does not know this? Certain situations or people have the ability to push our buttons and our system reacts automatically with flight, fight or freeze. We don't seem to have any other choice. These are the survival functions of the limbic systems or emotional brain. The emotional brain is unconscious, geared for survival and in close contact with the body. The rational thinking brain (neocortex) on the other hand is conscious, rational and open to the outside world. The emotional brain controls the breathing, the heart rhythm, the blood pressure, the appetite, the sleep, the libido, the release of hormones and the immune system. 3

From the brain research we know that the emotional brain has the ability to switch off the most developed area of the cognitive brain ("to go offline") 4. On the other hand the cognitive brain can reduce the reactions caused by feelings and it keeps us from overreacting. "But the control of emotions by "thinking" is a double-edged issue: If you use it too often, one could lose the ability to hear the call for help of the emotional brain. Often one can see the consequences of the suppression of feelings in persons who as children have learned that feelings are not acceptable.

A typical example for this is men who were always seriously told: "A boy does not cry!" 5

In connection with our aggressive behavior this means that anger is an expression of the limbic brain in the form of fight. The cognitive brain thinking now tries to prevent danger by its own stories and projections (accusations, judgement and so on) on



the outside. Basically both "brains" try to protect my system from pain. Only few have learnt that anger can be used as a constructive energy and to listen to its own message. Anger was suppressed and with this the life force, the needs which wanted to be expressed. The consequence is patterns of behavior with our environment which not only hurt us but our vis-à-vis as well. The bigger the anger is the deeper the pain.

By closely listening and opening myself I realize even deeper layers of feelings and thoughts which are not so obvious in my opening dialogue. Below my anger there is insecurity, tension, fear and helplessness. The first reaction to "Nonsense!" is to stop breathing and freeze. Then my brain starts to work. I go into the modus of accusation and bossiness and so on and I tell myself the story of: "I have no chance. What is important to me does not matter anyway." This story I know very well and it is my companion through my entire life. The dialogue is only a trigger of an old pain which has not been healed. The story is of a little girl who has the conviction not to be important. And this realization causes mourning.

Depression is the reward for being good

If anger is suppressed over longer periods of time it can lead to depression. Rosenberg said: "Depression is the reward for being good" 6. It is the same energy of resistance. But it is not uttered but suppressed. On the outside we are "dear and nice" and on the inside we are furious. The more anger we bottle up the bigger the chance is that we fall into verbal, emotional or physical violence. The cause is not the point. All forms of aggression or violence are tragic expressions of unfulfilled needs.7 We hope that through this we can change the situation or the world. The tragedy is that we can neither change the people nor the situation, and if then only motivated by fear of consequences. Moreover our vis-à-vis also goes into resistance and arguing starts and positions are hardened.

"There is a space between stimulus and reaction. In this space we have the freedom and the power to choose our reaction. There is growth and freedom in our reaction."

Viktor E. Frankl

It is not my goal to ban anger out of my life. My system reacts due to long periods of conditioning and evolutionary development with a first impulse of contraction and tension if it feels any form of danger. You need many years of training to change this impulse. The space which Frankl mentions is the space where I can change my reaction to my first impulse. How do I react when I notice that I get angry? What do I do when I notice that I get tangled up into accusations and bossiness?

"Depression is the reward for being good."

Marshall Rosenberg

Do You Want to Be Right or Happy?

Summary

- 1. Take your anger seriously. It indicates unfulfilled needs.
- 2. Listen without judging yourself to your judging thoughts. They indicate unfulfilled needs.
- 3. Transform your thoughts (what I don't want) into needs (what I do want) and let them touch you.
- 4. If you look at the starting point again and you still feel anger it means that there are further needs which have not been recognized yet. Take yourself serious and important. Your life force is blocked.
- 5. When all needs are realized there is no more reason to get angry. Other feelings such as mourning or relief become apparent. The anger in this concrete situation is transformed.
- 6. The solution finds you! As soon as the needs are clear, as soon as you know what you need, you know immediately what the next step will be, for example a further clearing talk.

Exercise to get in touch with the living energy of needs

Sit down comfortably and breathe twice to thrice in and out.

Chose a need which is important for you right now, for example to be understood.

Close your eyes and imagine a situation in your life when this need was completely fulfilled.

How does it feel? Which feelings appear? Which physical sensations do you notice? Do you expand? Warm? Does your body relax? How do you breathe? In your belly, or in your chest? Maybe inner colors appear? Maybe you taste how being understood tastes? Maybe smells appear. Remain with this need for a few more moments which is alive in you exactly as it shows itself.

Now imagine that from this energy you ask your boss or your partner to listen to you to something which is important for you. What do you think will be the result of this talk?

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Needs / Values

Acceptance To enjoy Order Activity Equality Peace Affection Equanimity Plav **Appreciation** Exchange Protection **Approval** Flexibility Purposefulness To be authentic Freedom Relaxation Awareness Friendliness Reliability Balance/Equilibrium Friendship Reparation Respect Beauty Fun

Being allowed exactly as I am Generosity Respect/dignity Being authentic Gratitude Responsibility Belonging Growth Security Self confidence Calmness **Happiness**

Self determination To celebrate Harmony Challenge Health Self esteem Helpfulness To have a choice Self expression Clarity Honest Self realization Closeness Honesty Self responsibility To be taken serious Collegiality Hope

Community Hospitality Sexuality Compassion Humanness **Simplicity**

Competence Humor Space for personal expression

Concentration To be important **Spirituality** Connection Inspiration Strength Cooperation Integrity Structure Courage Joy Success Creativity To be listened Support

Depth To be loved Thoughtfulness

To be able to contribute Development Life support

Dignity Love Tolerance Discipline Meaning Trust

Ease Movement **Understanding Economic security** Mutuality Variety Effectiveness To be noticed Warmth To be nurtured Wholeness **Empathy Openness** Work Engagement

This list is not complete. More words may be added.

Being in III Humour

Keeping Up with the Planetary Shift

Olaf Rippe

Olaf Rippe, born in 1960, is working as a nature practitioner in his own practice in Munich and he is cofounder of the work group "Natura Naturans". For more than 20 years he has been passing on his medical experiences according to Paracelsus in seminars. He is regularly contributes towards naturopathic professional journals and is coauthor of the books. "Heilmittel der Sonne". "Paracelsusmedizin". "Kräuterkunde des Paracelsus" and "Die Mistel" *).

Temperament (Duden: "the appropriate mixture") is one of the essential characteristics of a person. In the true sense of the word, it reveals the "temperature" of a person and can be regarded as a kind of barometer of his soul.

The traditional Western four-element teachings with their classification of nature into the forces of fire (warm-dry), air (warm-moist), water (cold-moist), and earth (cold-dry) provide the basis of the Philosophy of the Four Temperaments. If one of the elements outweighs the other in a person, his temperament is in accordance with the nature of the re-

Seasons, four elements and human characters. Miniature from Isidore's of Seville, De natura rerum, Middle Age.

spective element: fire in the choleric person (Greek: chole = bile), air in the sanguine type (Latin: sanguis = blood), water in the phlegmatic person (Greek: phleama = steam), and earth in the melancholic (Greek: melancholia = black bile).

The organ system of liver/bile plays an important role in the origin of the different natures. This organ system is the main regulator of our emotional condition. Disturbances of the system bring us into emotional imbalance. This conception dates back to ancient times. A Babylonian text contains the sentence, "may your liver be smoothed down" as an expression for the wish that the person addressed would recover his emotional balance. Chinese medicine teaches in the same way that the liver is regarded as the seat of the soul. In ancient China, the executioner showed the liver of the criminal to the public after the execution in order to demonstrate the pathological size and appearance of this organ as the cause of the criminal's misdemeanour.

In cases of emotional instability, our cultural area refers to the metaphor that the person concerned had a "louse run across the liver" or that his "bile overflows".

In the following, it will be explained how it came to differing developments of the temperaments, what kind of reciprocal dependencies exist among them, and what kinds of treatment possibilities the traditional Western medicine offers in order to restore a balance of the elemental forces.

The Polarity of Liver and Gall

Beside the metabolic functions (development of vital substances, degradation of harmful substances) and the regulation of the fluid organism, the organ system of liver-gall (bile) has another important task in the control of our energy balance. It regulates the interplay between relaxation (function of the liver) and exertion (function of the gall). Thus, with regard to the tonus (tensile state) of the human being, also polar opposites can be observed.

This contrariness is also shown in the different allocation of liver and gall according to the Western four element teachings. The "cool" liver is assigned to the water element (coldmoist), the "warm" gall, formed in the liver, however, belongs to the fire element (warm-dry).

Thus, a physiological and energetic conversion process is taking place in the liver of which Paracelsus already knew when he wrote, "The liver is the alchemist in the belly".

As long as fire and water, these seemingly irreconcilable opposites, are in a balance of flow, the person is healthy. If this balance is disturbed, the person becomes dominated either by water or by fire.

In case of a predominance of the element properties of water, too much moisture and cold develops in the body, resulting in physical as well as mental slackness - the person becomes hypotonic. When this "cooling out" of the person proceeds, it comes to a slowly increasing dehydration of the organism due to ageing processes: the person becomes cold and dry - both characteristics of the earth el-

ement. One could compare this with the transmutation of water (coldmoist) to ice (cold-dry) under the too strong influence of cold. The emaciated, frail and old person is connected with the earth element, but also premature ageing phenomena as they are typical for the person with chronic liver diseases.

The situation is different in the case of a predomination of the properties of the fire element. Here, vast heat build-up takes place and in connec-

> "The liver is the alchemist in the belly."

tion with this: dehydration. The person gets into the tensed up state of a physical and mental hypertonus.

Differing from the water element, fire merges into earth in case of a loss of warmth. Here, too, the person becomes cold and dry as it is typical for old age. The conversion of fire into earth is, however, fast and sudden, e.g., by an Apoplex.

What remains now is only the air element with its warm-moist aggregate state. It has very little to do with our subject but should be briefly characterized. The warmth bestows enough will to live to the person, and the moisture enough regenerative power. He will enjoy his life until the very last moment. This, however, will most of the time end suddenly, for example by heart failure. This reflects the relationship between air and fire.

Nevertheless, the sanguine temperament (mainly of air) was considered as the most desirable state in ancient perceptions. This finds its justification in the negative attitude of ancient authors with regard to old people. Thus, Plato for example stated that the human should at the very latest leave the stage of life at the age of 63, as far as signs of infirmity occur, in order not to be a burden to the public welfare. This was of course not the case when the person - like Plato himself possesses the wisdom of old age.

In summary, it can be said that the aim of a treatment lies in the restoring of an extreme imbalance between warmth and cold as well as dryness and moisture into the domain of the broad physiological level. If the person is back in this domain - the necessary - healing has taken place. This way, life expectancy is also considerably extended.

Liver - Gall, the Organ System of Emotions

An imbalance between water/liver and fire/gall leads to typical undesired emotional developments. If the water element dominates, the person develops a phlegmatic and depressive temperament, he slackens. If, however, with a domination of the fire element a choleric temperament develops, the person cramps up.

The Choleric Person

Everyone knows the typical choleric person with permanent ill humours. Full of gall, with a sharp tongue, this patient with his latent syphilitic temperament is driven from one tantrum to the next. It just needs a tiny drop

Being in III Humour

to "get his gall to overflow". Not infrequently, such an outburst of temper ends in destruction - if not in selfdestruction then in the destruction of others; at best it is only the furniture which gets broken.

He wipes out all resistance with his uncompromising will to rule. His motto is, "I am the word, the power and the glory". The diseases of the choleric person are just like his character. They are red and dry as well as hot and their progress is sudden and dramatic (e.g., acute diseases with high temperatures). The choleric person also has a negative influence on the cardiovascular system. If he is not suddenly struck down by a fit of apoplexy due to his hypertonus, then maybe by a bilious attack with an acute abdomen as a successor state, caused by gall stones (also popularly called "anger stones"), also his marked preference for "wine, women, and song" becomes fatal to him. He frequently complains about a stiffening in his shoulder girdle and suffers from right-sided migraine, vertigo or drowsiness.

Phlegma - The Melancholia

The phlegmatic person on the other hand displays sluggishness and slowness in all his vital functions. His psoric temper especially tends to depressions which are also referred to as "liver depressions". His motto is, "I can't, I do not want to, leave me alone". Permanent worries, exhaustion, and lethargy are his main problems.

The phlegmatic person is afflicted by weakness of will and by impotence in the face of the demands of life. He particularly tends towards diges-

tive weakness as well as towards cold and chronic symptoms and oedematous swelling. In later stages, there is a pronounced development from the cold and moist nature of the phlegmatic into the cold and dry nature of the melancholic. In this state, the tendency towards chronic lung diseases like emphysema or bronchiectasis is increased and the Ca-Latenz (disposition to cancer) of the patient becomes more pronounced.

The Interplay Between the Choleric and the Phlegmatic

The choleric and the phlegmatic/melancholic seem to be unbridgeable opposites. It can, however, be observed time and again how the phlegmatic - after having been provoked for a long time - has an emotional outburst although he is much frightened of the consequences. It is not part of his nature to approach obstacles with force. The choleric is marked by fear, too, but in a completely different way than the phlegmatic. His fear is connected with the breakdown of his vital energy which he experiences on a large or small scale again and again as sudden exhaustion or as a spontaneous outbreak of depression. But he is unable to cope with this enforced tranquillity. In order to escape from this stage, he time after time resorts to stimulants, buries himself in work. or looks for other distractions - all this until total exhaustion.

Drastically formulated, we can say that phlegmatic and melancholic persons are frightened of life, choleric persons on the other hand are frightened of death. Therefore, the choleric is totally living on the day side of

life. His efforts are directed at the implementation of his ego perceptions. This requires consumption of his life energy - analogous to the degrading function of the bile acids. The phlegmatic, however, usually has his place on the dark side of life. For the benefit of the preserving principle, he renounces the implementation of his ego beliefs - analogous to the building up metabolic function of the liver. This relationship of the choleric and phlegmatic person with the day side and the dark side of life is mirrored by the Prometheus myth: Prometheus brought the fire from heaven to the human beings on earth (the fire symbolizes the ego-awareness of the human). As a punishment of the gods for this, he was forged to a rock of the Caucasus (this way, he is as it were bound to a physical existence). From now on, an eagle appears every day and gnaws at his liver (the eagle is a symbol for the energy-consuming ac-

tivities of the ego). The liver, however, is exceptionally regenerative, especially in the night - during the time when our ego is resting - the regeneration of the liver and thus a vegetative build-up takes place. And this way, the liver, gnawed at by the eagle, grows back again each time during the night.

It is clear, therefore, that it is important in therapy, to persuade the choleric in a gentle manner to more tranquillity and serenity, the phlegmatic/ melancholic person however to more activity and more "bile".

... to be continued

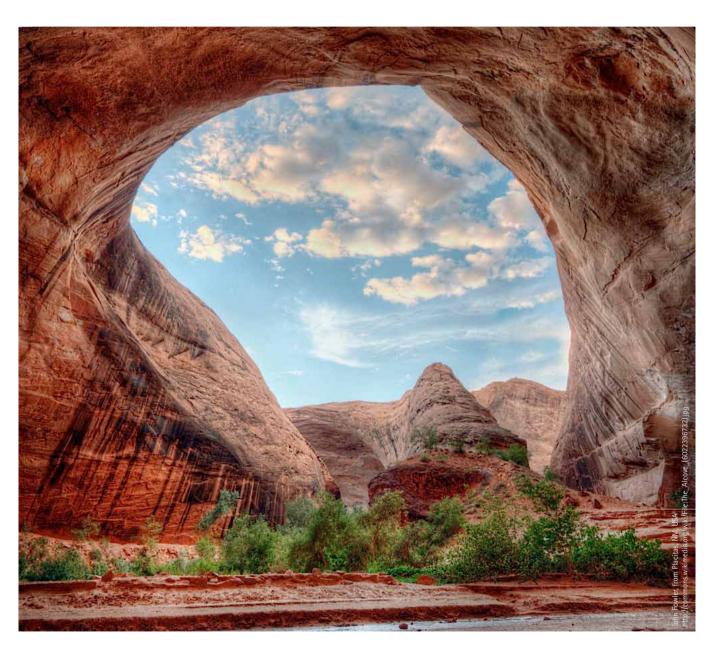
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 $Alcove\ at\ the\ end\ of\ Jacob\ Hamblin\ arch.\ It\ is\ probably\ 150\ feet\ high\ and\ 400\ feet\ wide.\ Formed\ from\ Navajo\ Sandstone.,\ Utha,\ USA$

Healing Stones

Moqui marbles "living stones", II

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.



Moqui Marbles, hematite concretions, from the Navaio Sandstone of southeast Utah. Scalecube with "W" is one centimeter square.

Where did the name moqui come from?

Mogui comes from the Indian language and translated means something like "my true love". The Indians in the western part of the United States, Utah and Arizona, guarded the secret of the location of the sites where the stone could be found. Somewhat surprisingly, the moguis were only found on a small, round land formation which is near the centre of the Earth. When watching them for a long time, one can observe how the moqui marbles come into being, partly even in pairs.

The energy stones had been known to the Indians for many hundreds of years. They not only brought peace to the Indians since time immemorial, but also ensured survival in the wild American west. These stones were often referred to as stones which have been born and every Indian family, even today, has such a pair which keeps away every evil force and offers protection against false friends. In addition, the modul marbles provide protection against fire, floods and lightning. They bestow on the whole family and all relatives greater fertility, fortune and vitality. As the Indians had such a close relationship to the mogui marbles, as they had to other members of the family, they gave them the name of mogui marbles, which, translated, means "true darlings".

The energy-rich oscillations and energy of the moqui marbles can be compared with the powers of extraterrestrial stones. Only meteorites, tektites and moldavites have similarly high frequencies. Mogui marbles can also be well combined with these stones. The reason is that meteorites, tektites and moldavites were once the heart of former planets that hit the Earth in order to achieve recuperation and peace.

Moqui marbles are part of the Earth's heart which has been present since the time of its creation and will never grow again. As no living creature can live without a heart, the Earth can also not exist without its living energy stones. In a mysterious and secretive way, the power and the whole energy of the mogui marbles also penetrate into our bodies, because we are also

Healing Stones



Inside of a Moqui Marble

part of nature. The moguis act in this context not only as an energy transmitter, but also as Information stones and catalyst. You unite opposites with one another; for example, heaven with Earth, and land with water. If more people had trust in the power of the moqui marbles, or they carried mogui marbles with them, then evil forces would no longer have a chance. Avarice, aggressiveness, egoism, megalomania and other bad human characteristics could be alleviated by these energy stones and hunger, wars and genocide would have belonged to the past a long time ago.

Mogui marbles are likewise very compatible with terrestrial healing stones and precious stones. They accelerate and strengthen even their healing properties. In combination with other healing stones not only the pulsating oscillations of the moquis are felt stronger, so that we can conclude that moquis can also experience pleasure, but we notice very quickly how other healing stones oscillate stronger. It has even been observed that, when crystals are together with mogui marbles over a long period of time, cracks disappear, they grow and they gain a healthier and more intense colour. In times which are particularly difficult for the living creatures on Earth, and the Earth is subjected to great burdens, the protrusion of mogui marbles through the Earth's surface can be frequently observed. Thus, we can recognise also the love of moqui marbles for all animals and plants and particularly towards we humans. Individuals, who dedicate them-

selves especially intensively to the moqui marbles in combination with

crystals or tektites, can also receive messages from these stones. We are convinced, that moqui marbles can foresee the future of mankind and the Earth. Strangely enough, the moqui marbles seek much more contact to people when difficult times lie ahead. Traditions show that the Greeks knew of a small Island people who spoke with stones. We suspect that they knew the secret of the living stones, but did not show sufficient respect. Consequently, this small state (Atlantis) had to come to an end, because of the inhabitants' arrogance. Only a small blue stone, the Atlantis stone (larimar) remained as a memory of this land. We can also make similar observations in retrospect about the Indians. They found mogui marbles and loved them. Nevertheless, they were unable to survive displacement by the white settlers in America. Now, the mogui marbles attach themselves to us more and more. In America the moqui marble has long been a popular and true friend.

We do not wish to continue our account of the survival of mankind, but instead we appeal to the common sense and reason of mankind. Nature, the Earth and all living creatures, the moqui marbles and crystals belong to a sensitive circulation. The moqui marbles are couriers and give us more energy, well-being and health. As a favour in return from us humans. they demand more attention and respect in our dealings with nature. We suspect that the moqui marbles will, because of environmental pollution, now appear increasingly in order to make more contact with people.

Moqui marbles consist, like other liv-

ing stones, of a mysterious alloy of metals such as iron, manganese, titanium and palladium. Surprisingly, moqui marbles have a hardness of 7.4. This is surprising, because most metals listed above have a hardness of between 4 and 6. A hardness of 7.4 is, however, necessary in order to penetrate the rock of the Earth's crust. That has a hardness of about 7.

How can we take care of a moqui marble and how does it best penetrate our bodies?

Mogui marbles are therefore not ordinary stones, but are subjective energy stones. They are brought to life by stroking and by wearing them. Body warmth, attention, tenderness and light activate the energy centres of the moqui marbles and produce an equilibrium between the polar properties of the stone. Only when the equilibrium of your moqui marbles has been established, the flow of energy closes in a magic circulation through us as well. Moqui marbles are, at the same time, held in the hands and, at the beginning, we sense pulsing bursts of energy through our bodies. When the mogui marble pair is fully activated, we feel warmth and a thrust of energy flowing through our bodies. With male stones, or only female, or only male stones, the heavier one should be placed on the weaker one, or on the affected half of the body. If the other partner is then added, you will sense pure energy. It runs through the whole of our bodies and penetrates right through via the nerve endings to the cells. In this way, each individual cell receives more energy in order to rejuvenate itself and to become healed. In addition, moqui marbles produce physical and spiritual unity for the body, mind and soul. The moqui marble pair removes congestion and blockades, and provides us with more light. The joy of life they create through their energy field not only generates a deep feeling of belonging together among people, but they also penetrate harmoniously into animals and plants alike. So, if your potted plant starts to droop, or your cat does not feel very well, you should not hesitate about giving the energy of your moqui marbles to them.

You can clean moquis with a tooth-brush and you do not need to discharge them when you use them in pairs. Individual moquis should be discharged with the aid of the partner marble, when possible of the other sex. Often moqui marbles find themselves, in this process, in an undying partnership. Charging a moqui marble using light and stroking is very important. If you only carry one moqui marble with you, we recommend you to lay it together with its partner at night to rest.

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THE EAST AND WEST