

Plants and their Cosmic Healing Powers [III]

Starving Despite Abundance

Psychotherapy in Practice for New Consciousness

The Guts - Our Second Brain

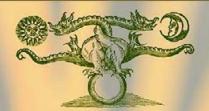
School Difficulties [VI]

Eyebright - First Aid for Eyes

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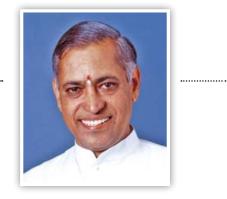


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Editorial

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he Ancient Law of Evil Sharing need to be understood. Diseases are but products of and subject to three influences. Firstly, a man's past wherein he pays the price for his ancient error. Secondly, his inheritance wherein he shares with all mankind the tainted streams of energy which are of group origin. Thirdly, he shares with all the natural forms of this Earth which life imposes on his body.

Man's past, the First of the three speaks a lot. Man's selfishness is greed. Even till date drives man to such an extent that he cares not its impact on surrounding Life. 'As you sow, so you reap' is an ancient dictum. Whatever one does, comes back to him with equal vigour and with equal quality. One cannot sow bitter seeds and look for sweet fruits. Each person has to pay the price of his/her past error. This is an infallible law very well known in the Orient and is also well-known in recent centuries in the Occident. Knowing full well, man continues to be selfish and therefore cannot escape from the consequence of such deeds in terms of misfortune

of which health is one aspect. Disease has come to stay on the planet and perpetuates itself at individual level or group level as long as the predominant factor that drives humanity is selfishness and the related greed.

Coming to the Second aspect of the Disease namely The Tainted Streams of Energy of Humanity, it is but evident that right from Atlantean times of to the present Aryan times, by and large, humanity is involved in thieving others' property or people either by brutal force or by intellectual manipulation. This activity continues to persist even in present times, but in a more sophisticated manner. This resulted in implant of germs on Earth which germinate innumerable mysterious sicknesses. There are too many vaccinations which prove the fact of growing of fresh and new sicknesses. Coming to the Third factor of Influence that produces disease, man went on disturbing the surrounding Nature much more drastically during the last 100 years. He polluted water on Earth. He polluted the air around the Earth. He invented chemical products such as chemical fertilizers, pesticides and

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Editorial

insecticides that caused further degeneration of Life in the plant and animal kingdom.

All the Three factors, to sum up contribute to disease and therefore, the disease grows in Geometrical Progression. While there is no immediate repair to these growing sicknesses, a distant solution is seen in propagating and educating the Humanity of yet another Ancient Law of Dominating Good. This has to be brought into activity in a spirited manner by governments that really matter on the Plan-

et. Until then, we continue to fight a losing battle with growing diseases with the help of inadequate ammunition called medicines, a major part of which again are chemicals. Healing the sick eventually has become the most predominant activity amidst mankind since there is fast growing sickness that cannot be matched to any therapies of health except correction of human behaviour.

Dr. K. Parvathi Kumar



Man caused air pollution

Plants and their Cosmic Healing Powers [III]

A Contribution to Astrology and Phytotherapy

Olaf Rippe



Olaf Rippe, born in 1960, is a nature practitioner in his own practice in Munich and is the co-founder of the Working Group Natura Naturans. For more than 20 years, he has been passing on his experience with a medicine according to Paracelsus in seminars. He is regularly writing for naturopathic professional journals and is the co-author of the books "Heilmittel der Sonne", "Paracelsusmedizin", "Kräuterkunde des Paracelsus" and "Die Mistel".

Mars

Mars incorporates strength of will, resistance as well as libido and aggression as an impulse to survive. In antiquity one venerated Him as God of War Mars / Ares, also the Goddess Athena. Heroes like Herakles or Siegfried the dragon killer show Marsianic elements. Corresponding to their heavenly copy, many plants of Mars with their stings, thorns and stinging nettles are also able to defend themselves (thistles, whitethorn, stinging nettles). Some are skin irritating or blister causing (hogweed, poison ivy, daphne). The taste of many Mars plants is burning and sharp (radish, garlic, and masterwort); red tones dominate (arum, pimpernel, coffee bean). Since also toxins serve the plants to protect themselves they often are under Mars influence (aconite; before discovering transsaturnal planets all toxic planets were under the influence of Mars and/or Saturn). Not all Mars plants are beneficial and with some you have to be careful when using them.

Nevertheless, most plants of the God of War are relatively nonpoisonous

and their areas of application belong to the most important ones in medical science: on the one hand many strengthen the defense and the life and will energy, respectively (Blackthorn, Eleutherococc, Echinacea); some Mars plants stimulate the gall bladder activity (gall is the organ of the will; thistles, swallowwort). On the other hand, they protect the body against toxic effects and pull these out of the body, respectively (in general "sting signature for detoxification") -- therefore the applications with chronic metabolic diseases with exhaustion, rheumatism, gout, allergies or skin diseases. Additionally, the following recipes with plants of Venus and Sun or of Mercury are suitable for detoxification.



Plants and their Cosmic Healing Powers



Etching depicting the god Jupiter, by Polidoro Caldara da Caravaggio (1495 – 1543)

Even still today some Mars plants are used as protective, magical amulet against bewitching over the door, for example the silver thistle with its animalistic smell (is also called thistle) and its corona of thorns incorporates the vitality of Mars. It contains antibiotic agents (Carlinaoxyd) – so the popular use as a protective amulet is founded.

Rp. Sun Incense

For predictions (according to Leo Vinci's "The magical works of A.V. Nettesheim), the recipe contains the two Lights of Sun and Moon as well as the messenger of the Gods Mercury.

St. John's wort, mugwort, anise, valerian, Angular Solonom's seal, Saffron, Laural leaves. Cut them up and mix them in equal parts. During a meditation or questioning of an oracle the herbal mixture is put on glowing coals.

Rp. Immunity Strength

(Immunity stimulant) and will power; Mars, a little bit of Sun, Venus and Uranus

Carlina acaulis
Prunus spinosa
Rosa centifolia
Urtica dioica aa 10.0
Echinacea angustifolia
Eleutherococcus aa ad 100.0
(Let the company Staufen-Pharma mix it)

MDS, 3 - 5 x daily 20 drops

Jupiter

Jupiter incorporates the principle of harmony and charity together with Venus and Sun. It is the big benefactor of astrology. Luck, influence, and richness are given to him who has a good Jupiter constellation in the horoscope. The Jupiter person is characterized by joviality (Jovis=Jupiter). Jupiter plants are beneficial just like their heavenly example. Together with Venus and Sun the regent of Olymp has trees and eatable fruits as well as corn fruits under his influence. Many other leave trees are also influenced by Jupiter (Chestnut). This is especially typical for the oak (Quercus robur) in its powerful shape and strong spirit of Zeus and Jupiter (robur = strength). In fact, oak is not only strengthening but also an important remedy against poisoning (binding alkaloids and heavy metals), inflammations, and skin allergies. Further, Jupiter plants are especially suited for the treatment of skin and connective tissue (comfrey, starflower, chestnut, houseleek, limpet).





Planet Jupiter, photographed by Hubble Space Telescope 2009 (left), and 2010 (right)

When watching the signatures, there is a significant number of plants with similarities with the Sun, for example, the majestic shape with slight bitter and pungent taste, glowing colors, especially yellow (artichoke, angelwort and yellow gentian). Many of these plants show a liver specific effect. Since the Jupiter organ liver is not only an organ for the metabolism and detoxification but also responsible for our temperament, such plants serve beside the treatment of liver disorders also the therapy of emotional disturbances (melancholy, choleric; also "the louse on the liver" - practice for natural methods 12/1995).

Rp. Weakness of the liver and depression

(Jupiter with Sun, a little bit of Mars)
Agrimonia euparotia
Cichorium intybus
Cnicus benedictus
Gentiana lutea
Hypericum
Tataxacum officinale aa 10.0
Carduus marianus
Cynara scolymus aa ad 100.
MDS, 3x daily 30 drops with the meal

Saturn

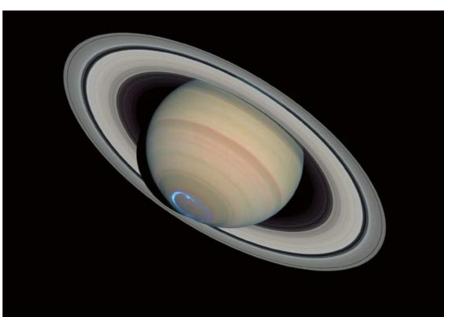
Until the discovery of the transsaturnial planets Saturn was the most dubious amongst the seven basic cosmic forces. He is the lord of restrictions and tests, but also of metaphysics. In this sense he corresponds to the call we have to follow in order to avoid misfortune. Only in case we refuse to accept the situation then his influence becomes unpleasant.

On the one hand Saturn incorporates the Lucifirian fall of the spirit into matter, on the other hand he is called the "light bringer." The correspondence is our ability to recognize how we can overcome our material limits. There are a number of Saturnal plants which can help us through their psychoactive effects to help us gain awareness (Fly Agaric, Peyoti). Saturn is the "guardian of the portal" to the world of Cosmic Awareness and many of his plants still serve the shamans of the entire world to view hidden truth beyond space and time. (Saturn is the quardian of time until the New Age all hallucinogenic matter and / or Mercury.)

Saturn corresponds to age, to death (ditto initiation death) and everything permanent; this way spleen (death processes), bones, all chronic diseases as well as all mineralizing or calcification or hardening diseases are under Saturn's influence (MS, sclerosis, stone forming).



The planet Saturn depicted as the Roman god Saturnus. Lucas Cranach the Younger, 1550–70. (British Museum)



Hubble Space Telescope photography of Saturn





Pluto and Neptun - etching by Polidoro Caldara da Caravaggio (1495 – 1543)

This Saturnal mineral principle we find in plants with high Silica content (horse tail, bamboo, oat, borage family as comfrey. Silica stimulates the resistance, structures in case of inflammatory skin and mucous membrane diseases, fortifies and cleanses the connective tissue and improves the light metabolism between cells.

Furthermore, Silica is necessary for the force to raise (striving to light): most of all Silica is used for spinal and bone diseases but also for psychological sufferings for Silica is a true food for nerves for exhaustion and depression (combine with solar remedies). Incorporation of winter and the underworld Saturn is connected to death cults. Cemetery plants such as ivy, juniper, yew and cypress are all Saturnal. Their similarity is besides darkness that they are all evergreen. This is also a sign for their solar nature for they witness that the gates to the underworld are never totally closed. Nevertheless, the birth of the Sun happens in the sign of Capricorn which we still today celebrate as Christmas; evergreen plants as Christmas decoration give witness to the immortality of the Sun.

As healing remedy the evergreen plants are without exception for the treatment of old age as well as chronic and/or cold. For root concentrated healing plants similar points are remarkable, for the sub-terrestrial mineral pole of the plant is also subject to Saturn.

Rp: Osteoporosis;Saturn and Moon, a bit Jupiter, Sun
Acorus calamus
Cimicifuga D2

Equisetum arvense
Inula helenium
Symphytum officinale aa 10.0
MDS, 3 x daily 30 drops
In addition calcium for reconvalescense I and II (Weleda), daily one pinch as well as calcium phosphoricum D12, daily 10 drops

Beyond the threshold – Uranus, Neptune and Pluto

With Saturn we leave the seven cosmic basic forces and push "beyond the threshold into the area" of cosmic consciousness. With the discovery of Uranus, Neptune and Pluto a new chapter of humanity began.

"In old times, with seven planets in the sky people communicated with gods and creatures of nature as with his equals. Then the fall into the world system of the hateful "One-God" came. The dark Middle Ages end only now in the age of the new planets which people discovered as manifestation of a New Age. Via the new planets there is the possibility to have a connection to the supernatural again. With this we entered into the age of light and mercy. However, everyone has to decide for himself which path he will follow." (A. Crowley)

Though the new planets are looked upon as "collectively effective", during this time everybody is called to find his true and unique path, apart from all institutions and belief systems. The effect of these forces is dissolving of crusty social structures.

Astral forces, spontaneity (Uranus),

Astral forces, spontaneity (Uranus), mystic (Neptune) and the access to the archaic roots of consciousness

determine the spirit of the times. The increase of heart diseases, viral diseases, allergies, cancers, nervous disorders, psychoses and drug dependency - all are due to the effect of these planets which show how difficult this path is for humanity. These sufferings are an expression of the conflict of the individual in order to get rid off of all old skins. If we look at the plants of theses planets they show certain similarities. The location of growth is geopathic often. (water verins, shiftings), forming of toxins (intoxication plants), bizarre forms of growth which remind us of nature spirits. The new planets incorporate the "other world."

Planets of Uranus show many similarities with Mercury (Octave). They are mostly suited to increase the potential of consciousness (Channeling: Akelei, Columbine, Evergreen, Vipor's bugloss, diviner's sage). Others show their healing effects by suffering through sudden influences or radiations (Thoroughwort, Arnica, Mugwort, Eleutherococc).

Plants of Neptune however have a narcotic and paralysing effect; in homoeopathic preparation however they show a stimulating or harmonizing effect (opium poppy, henbane, spatterdock). Some very quickly lead to addiction or insanity when misusing them (opium poppy, heroine, angel's trumpet). Some plants of Uranus and Neptune are cancerous in suitable doses (Eleutherococc and Mystle). Pluto incorporates the "other world" very impressively. As Lord of the Underworld (= earth) his plants are mostly dark. Some Pluto plants such as the Tree of Life or Cypress are favorite cemetery plants. If given in correct dosage they are the best immune stimulants and life prolonging remedies.

The Yew shows Pluto in a special pure form. Under the Yew Tree the Druids met for council and in the death cult of the Gauls, she was looked upon as sacrifice and symbol of eternal life. Maybe she was even the world tree which was supposedly evergreen.

Henbane also shows plutonic forces. Herakles brought it from the underworld into daylight and in the Oracle Cult of many people it played an important role because it opened the eyes into a world beyond imagination. If you look at the list of the plants of the three planets one notices that many are only available through prescription or the use is forbidden through the narcotics act. This is not necessarily for the benefit of humanity but rather an indication for how much our life has removed itself from any spirituality. The future will show if we are ready to give the "plants of the Gods" a firm place in our culture again. Maybe we can better use the transcendental potential of the new planets for the development of our consciousness.

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Pluto, photographed by space probe New Horizon on July 27th 2015, 2 o'clock a.m.



Planet Uranus

Remedies for Healing

Dr. K.S. Sastry

Homoeopathy XIII





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 practitioning 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.

There is a continuous dispute/disagreement among Homoeo Physicians as to diet and other regulations during homoeopathic treatment. The views of the founder of Homoeopathy as given by him in his book "Chronic Diseases" are extracted below, which may be followed with authority: "As to the diet and mode of living of

patients of this kind I shall only make some general remarks; leaving the special application in any particular case to the judgement of the Homoeopathic Practitioner. Of course, everything that would hinder the cure must be removed. But since we have here to treat lingering, sometimes very tedious diseases, which cannot be quickly removed, and since we often have cases of patients in middle life and also in old age, in various relations of life, which can seldom be totally changed, either in the case of rich people or in the case of persons of small means, or even with the poor, therefore, limitations and modifications of the strict mode of life as regularly, prescribed by Homoeopathy must be allowed in order to make possible the cure of such tedious diseases with individuals so very different. A strict homoeopathic die and mode of living does not cure chronic patients, as our opponents pretend in order to diminish the merits of Homoeopathy, but the main cause is the medical treatment. This may be seen in the case of many patients who, trusting these false allegations have for years observed the most strict homoeopathic diet without being able thereby to diminish appreciably their chronic disease."

"In order to make the cure possible the homoeopathic practitioner must yield to circumstances in his prescriptions as to diet and mode of living. In case of the daily labourer, the artisan, the former etc., this must be left to the intelligence of the rational physician."

"The class of men usually occupied not with bodily labour and persons belonging to higher class but with fine work in their rooms, usually with sedentary work, should be directed during their cure to walk more in the open air."

"All classes of chronic patients must be forbidden to use of any domestic remedies or the use of any medicines on their account. With the higher classes perfumeries, scented waters, tooth powders and other medicines for the teeth must also be forbidden." "As to diet all classes of men who wish to be cured of lingering diseases can suffer some limitation if the chronic disease does not consist of an ailment of the abdomen. With the lower classes there need be no very strict limitations especially if the patient is able to remain at work in his trade thus giving motion to the body. The poor man can recover health even with a diet of salt and bread and neither the moderate use of potatoes, flour porridge nor fresh cheese will hinder his recovery. Only let him limit the condiments of onions and pepper with his meager diet."

"Most difficult for a homoeopathic physician is the decision as to drinks. Coffee has in great part the injurious effect on the healthy body and soul; but it has become so much of a habit and necessity to the greater part of the so called enlightened nations that it will be as difficult to extirpate as prejudice and superstition unless the homoeopathic physician in the cure of chronic diseases insist on a general absolute interdict. Only young people up to 20th year or at most up to the 30th can be suddenly deprived of it without any particular disadvantage. But with persons over 30 and 40 years they have used coffee from their childhood. It is better to propose to discontinue it gradually and everyday to bring somewhat less. Most of them leave it off at once and they will do so without any peculiar trouble. Older persons who are unwilling to do without I might be allowed to use in a small quantity. I am convinced that even a long continued habit cannot make it harmless and as a physician can only permit what is best for his patient. It must remain as an established rule that chronic patients must altogether give up this part of their diet which is insidiously injurious."

"Most absolutely necessary in a cure of chronic disease is the giving up of Whisky and Brandy. Where the strength appreciably diminishes at giving it up totally a small portion of good, pure wine must be used instead

of it for a little while, but later, wine mixed with several part of water according to circumstances."

"Moderation in all things, even in harmless ones, is the chief duty of the chronic patients."

"Smoking should always be limited and more so if the mental activity, sleep and digestion or the evacuations are defective."

"More objectionable is the using of snuff."

"Among events of human life untoward circumstances/events to a person who is already a chronic patient may not only augment his disease and increase the difficulty of curing, but if they break in on him violently make his disease incurable." "Uninterrupted grief and vexation very soon increase even the smallest traces of a slumbering Psora into more severe symptoms and they then develop these into outbreak of all imaginable chronic sufferings, more certainly and more frequently than all other injurious influence operating on the human organism in an average human life."

"A similar great hindrance to a cure of far advanced chronic diseases is often found in the debility and weakness into which youths fall who are spoiled by rich parents, being carried away by their abundance and wantonness, and seduced by wicked companions through destructive passions and excesses through rivelings, abuse of the sexual instincts, gambling etc."

...to be continued

Remedies for Healing

Blueberry

(lat. Vaccinium myrtillus)



Philippus Theophrastus Aureolus Bombastus von Hohenheim, named Paracelsus, * 1493 Einsiedeln, † 1541 Salzburg. He founded the discipline of toxicology. He is known as a revolutionary for insisting upon using observations of nature, rather than looking to ancient texts, in open and radical defiance of medical practice of his days.

In folk medicine, one uses the dried blueberries because of their tannin in case of slight diarrhea. The single dose is 1-2 tablespoons and the daily dose 20-60q. For that purpose the dried berries are to be simmered slightly. "In colon inflammation (colitis) the blueberry wine can be highly recommended. The real, tart blueberry wine is not only against colitis, but also against all acute or chronic gastrointestinal diseases and indigestion, loss of appetite and weakness, resulting from that. The so-called fermentation- and putrescence dyspepsia - which are digestion dysfunctions by fermentation and putrefaction in the intestine - are quickly brought to heal through the blueberry wine. Therefore, the blueberry wine is the best natural remedy against those enumerated diseases and sufferings, because it sucks and discharges the decomposition products and toxins of the intestinal contents. "(Health Through Medicinal Herbs, p 190)

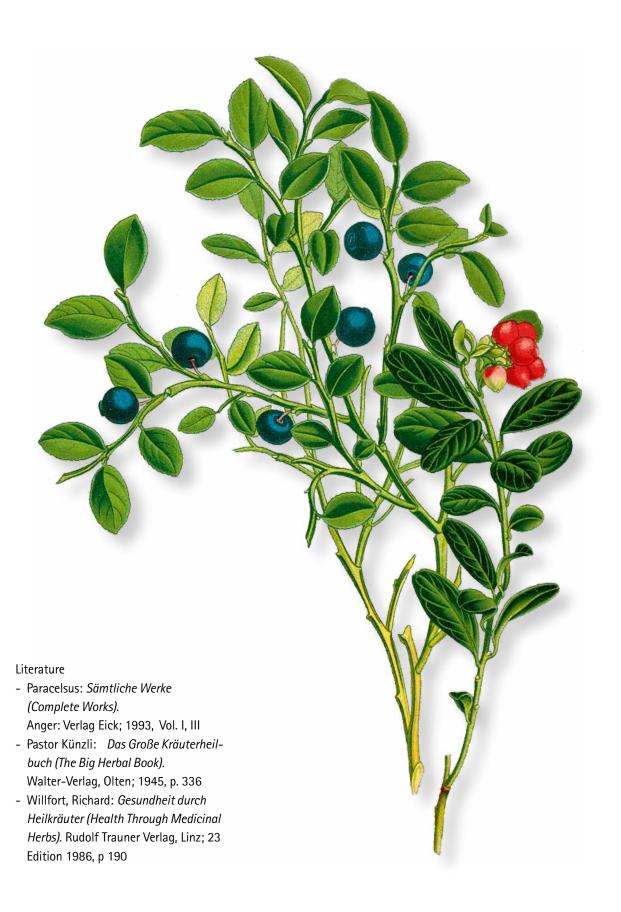
Paracelsus used blueberry oil against poisons. "Oleum Myrtillorum is to be added, and in that Malva (Malva sylvestris) is to be cooked." (III, 548) In addition, he used the blueberry oil even with jaundice (I, 949) "it draws the colour out of the limb" (I, 941), and along with coral "restricting the menstruation and the discharges". (III, 196)

The fresh and through proper sterilization preserved raw juice of the blueberry is an excellent gargle for inflammation of the gums (gingivitis), throat- and larynx-catarrh. In addition, the juice eliminates "smoking bad breath" and produces, when regularly drunk - very small sips several times per day - a certain aversion to smoking.

The blueberry leaves have healing properties, too. It is extremely important to emphasize that the leaves should be collected before the fruit ripening, so that the medically-active substance, the myrtillin, is still present in the leaf. When the leaves are harvested along with the berries, they have no curative effect. The blueberry leaves, harvested at the right time, are an excellent remedy for diabetes. The myrtillin of the blueberry leaves acts as "herbal insulin". It goes without saying, that at the same time a regular medical check should not be missed. One tablespoon of dried leaves is doused with a cup of hot water. After 10 minutes it is to be sieved, and 2 to 3 cups of the tea of blueberry leaves should be drunk per day. This tea is also good in case of ureter catarrh.

Pastor Künzli recommends blueberry leaves in hair loss. "The decoction of fresh or parched blueberry leaves is an effective remedy for hair loss. The application is simple. Every evening, one rubs the scalp with the decoction." (Das Große Kräuerheilbuch, The Big Herbal Book, p 336)

Sabine Anliker



Rasa Shastra in Ayurvedic Medicine [XX]

Sabine Anliker, M.Sc. (Ayu)



Since 1997 Sabine Anliker has been

working as naturopath. She has been

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Medicine" at the European Academy

for Ayurveda and at the Middlesex

University in London.

In 2013 she finished her studies "Master of Science of Ayurveda **5 Preparation of Mercury**

5.2 The Eight Samskaras of Parada (Mercury)

5.2.5.3 Tiryak Patana Samskara (Transverse Distillation)

The distillation process of mercury with the transverse direction is called triyak patana samskara.



Fig. 1: Distillation process

Sr. No.	Ingredients	Quantity (g)
1.	Adhahpatita Parada	1161 g
2.	Fine powder of mica (dhanyabhraka)	72.5 g
3.	Total amount of Kanji required for mardana	1

Table 1: Ingredients of Tiryak Patana Samskara

Pre-operation Processes Tiryak Patana Samskara

- 1. The purified mercury (adhah patita Parada) of the second sublimation process (adhah patana) was mixed and triturated with (an amount of a 1/16th part of mercury) fine powder of mica (dhanyabhraka) in the iron mortar (khalva yantra).
- 2. As much Kanji (sour gruel) was added as required, so that the paste with the above mentioned ingredients was kept in a soft semi-liquid form during the trituration process. During the whole process, the mortar remained on a hot plate (tapta khalva) at a temperature of 50°C to 55°C.
- 3. After 27 hours of grinding, the mercury had lost its form and was integrated in the shape of small globules (nashta pishti) in the paste.
- 4. The iron bottle, into which the paste with the mercury was to be filled for distillation, was wrapped up with cotton cloths saturated in clay. Five layers of cotton cloths were required onto which clay was spread once more. These layers of clay were dried. They served as a protection against the intensive heat.
- 5. The paste with the integrated mercury was carefully filled into the iron bottle. All materials like mortar, pestle, spoons etc. were carefully cleaned with a little Kanji so that the complete paste could be filled into the bottle and no mercury was lost. This cleaning and filling process took approximately 1 1/2 hours.





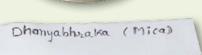




Fig. 3: Mixing of mercury and mica



Fig. 5: Mercury loses its form



Fig. 7: Wrapping of iron bottle with clay and cloth;

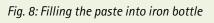




Fig. 4: Trituration



Fig. 6: Trituration till nashta pishti



Rasa Shastra



Fig. 9: Placing the bottle in the ofen



Fig. 10: Distillation apparatus

- 6. The iron bottle was thoroughly screw-fastened with the distillation pipe and the connection piece was wrapped with a cotton cloth saturated in clay in order to prevent mercury from leaking out.
- 7. The bottle was carefully placed inside the vertical electric muffle furnace and covered with a plate so that the heat in the furnace remained. The plate was issued with a small opening through which the connection pipe - connecting the bottle with the distillation device - was led. At the lower end of the distillation pipe a water hose was installed, which provided water for cooling during the distillation process. At the upper end of the pipe a discharge hose was attached through which the water could run off. The distilled and purified mercury was captured in a glass filled with water at the end of the distillation device. All apparatus were attached and prepared so that the main process of the distillation (tiryak patana) could commence.

Timetable

The pre-process of tiryak patana samskara was carried out from 12th July to the morning of the 16th July, 2012. Trituration was done for 27 hours and the washing process for 1 ½ hours.

Observation

- 1. The colour of the paste with the above-mentioned ingredients turned into dark-brown after half an hour of grinding.
- 2. After 11 hours of trituration the mercury in the paste became a little heavier and more compact.
- 3. After 25 hours of grinding the mercury had transformed into an inert, compact mass and started to separate flakes. After a further 20 minutes, the mercury completely lost its form and was only visible in small globular form (nashta pishta).
- 4. It was observed that for trituration a certain consistency of the paste was required, which may neither be too dry nor too liquid so that the mercury is able to free itself from its form and can blend with the paste.

Safety Precaution

- 1. The trituration process has to be carried out till the mercury is properly amalgamated with mica powder (pishti nirmana).
- 2. The iron bottle has to be thoroughly screw-fastening with the distillation pipe and the connection piece has to be wrapped in addition with a cotton cloth saturated in clay in order to prevent mercury from leaking out.

Table 2: Ingredients of
Tiryak Patana Samskara

Sr. No.	Postulates of Pishti Nirmana	Observations	
1.	Average liquid media (Kanji) required for prep	1.8 l	
	(Parada and Dhanyabhraka)		
2.	Average time required for preparation of	Day 1 - 3 hrs	27 hours
	Dhanyabhraka pishti.	Day 2 - 13 hrs	
		Day 3 - 10 hrs	
		Day 4 - 1 hour	
3.	Weight of <i>Pishti</i>		1292 g

Main Process of Tiryak Patana Samskara

- 1. The vertical electric muffle furnace was switched on and the temperature set to 600°C. (Fig. 11 & 12)
- 2. After 5 1/2 hours, the distillation process (*tiryak patana*) was finished and mercury was collected in the waterglass. The furnace was switched off, and it was left to cool down until the next morning.
- 3. The next morning the iron bottle was taken from the furnace and screwed off from the distillation pipe. (Fig. 13)
- 4. The left over mercury inside the distillation pipe was removed by tapping on the pipe.
- 5. From the bottom of the iron bottle the greyish-black ash (the residue of *dhanyabhraka*), still also containing smaller amounts of mercury, was removed. (Fig. 14)





Fig. 11: Switching on the electrical heat



Fig. 12: Putting the heat on 500°C



Fig. 13: After destillation disconnecting iron vessel from distillation pipe



Fig. 14: Collecting the residue of dhanyabhraka





Fig. 15: Collecting mercury from the ash



Fig. 16: collection of vaporated mercury



Fig. 17: Mercury after Tiryak Patana Samskara

6. The entire material was cleaned and the remaining mercury was carefully collected from ash and material. (Fig. 15)

Timetable

The main-process of tiryak patana samskara was carried out from 16th to 17th July, 2012. The distillation process was completed in 5 1/2 hours.

Observation

- 1. After 1 hour, a temperature of 300°C was reached. The layer of clay around the vessel started to burn and for about 15 minutes smoke and a strong, burnt smell rose from the furnace.
- 2. After 75 minutes 350°C was reached and the first drops of mercury emerged from the distillation pipe.
- 3. After 2 hours the temperature increased to 600°C. Larger amounts of mercury flew out.
- 4. After 4 1/2 hours only small amounts and the smallest drops of mercury flowed out.

Safety Precautions

The temperature has to be regularly checked and the whole processed has to be carefully observed.

Observation after all three Patana Samskaras

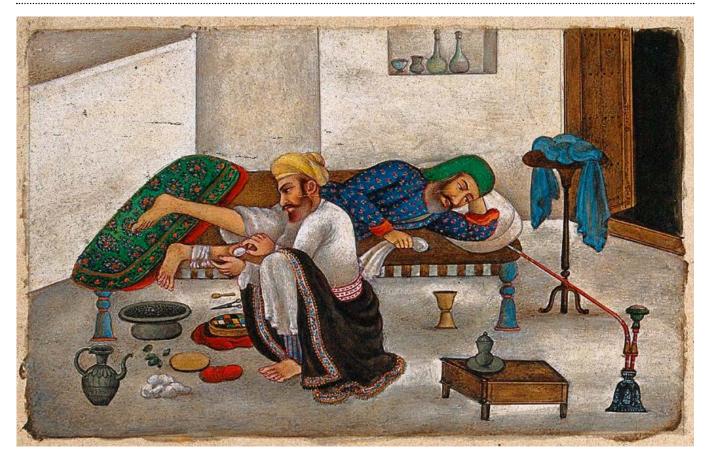
- 1. After these three processes, the mercury appears a shining silverywhite.
- 2. A special observation was the fact that the mercury had lost its agility and was less active now. If small drops of mercury were collected with a spoon, it could be observed that the metal had become inert and moved slower than before.

... to be continued

Results of Tiryak Patana					
1.	Weight of Adhah Patita Parada	1161 g			
2.	Weight of Tiryak Patita Parada obtained	1111 g			
3.	Loss of weight of <i>Parada</i>	50 g			
4.	Percent loss of <i>Parada</i>	4.3 %			
5.	Sample kept for analysis	10 g			
6.	Parada left after sample for analysis	1101 g			
7.	Residue collected at the bottom of	101 g			
	Tiryak Patana Yantra				

Table 3: Results of Tiryak Patana Samskara

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Ayurvedic medicine. Indian Watercolour: "Man of the Medical caste" http://wellcomeimages.org/indexplus/obf_images/42/ea/021e3cc426d33baac73528f44039.jpg

Organon [LXIX]



The Art of Healing

Dr. E. Krishnamacharya

Dr. Ekkirala 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.

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In mental and emotional diseases resulting from corporeal maladies, which can only be cured by homeopathic antipsoric medicine conjoined with carefully regulated mode of life, an appropriate psychical behavior towards the patient on the part of those about him and of the physician must be scrupulously observed, by way of an auxiliary mental regimen. To furious mania we must oppose clam intrepidity and cool, firm resolution - to doleful, querulous lamentation, a mute display of commiseration in looks and gestures - to senseless chattering, a silence not wholly inattentive - to disgusting and abominable conduct and to conversation of a similar character, total inattention. We must merely endeavor to prevent the destruction and injury of surrounding objects, without reproaching the patient for his acts, and everything must be arranged

in such a way that the necessity for any corporeal punishments and tortures 1 whatever may be avoided. This is so much the more easily effected, because in the administration of the medicine - the only circumstance in which the employment of coercion could be justified - in the homœopathic system the small doses of the appropriate medicine never offend the taste, and may consequently be given to the patient without his knowledge in his drink, so that all compulsion is unnecessary.

Samuel Hahnemann, M.D.

1 It is impossible to marvel at the hardheartedness and indiscretion of the medical men in many establishments for patients of this kind, who, without attempting to discover the true and only efficacious mode of curing such disease, which is by homoeopathic medicinal (antipsoric) means, content themselves with torturing these most pitiable of all human beings with the most violent blows and other painful torments. By this unconscientious and revolting procedure they debase themselves beneath the level of the turnkeys in a house of correction, for the latter inflict such chastisement as the duty devolving on their office, and on criminals only, whilst the former appear, from a humiliating consciousness of their uselessness as physicians, only to vent their spite at the supposed incurability of mental diseases in harshness towards the pitiable, innocent sufferers, for they are too ignorant to be of any use and too indolent to adopt a judicious mode of treatment.

Mental sufferings in Psoric diseases with spoiled bodily health are not curable by theories but by anti-Psoric treatment coupled with regulated living habits. The behavior of the doctor and the family members of the patient should also be regulated. The required mental strength suitable for effecting a cure should be created. Calmness and quietness should be shown in cases of raving madness. Firm silence, love and affection are to be exhibited before a dejected mental patient weeping piteously. In case of patients, who talk without meaning, silence indication no negligence is to be exhibited. In case of patients with hateful behavior using filthy language, utter negligence should be shown. We have

only to stop him from spoiling the things and beating persons. Even then pointing out the misdeeds should not be done. There is no necessity to subject them to physical suffering or punishment. Force may be necessary only for administering the medicine. Even the medicine being small in quantity and sweet in taste, that also can be administered through water or milk without the notice of the patient and thus avoid forcible application.

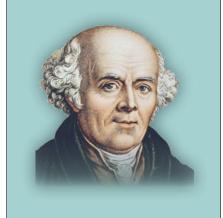
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On the other hand, contradiction, eager explanations, rude corrections and invectives, as also weak, timorous yielding, are quite out of place with such patients; they are equally pernicious modes of treating mental and emotional maladies. But such patients are most of all exasperated and their complaint aggravated by contumely, fraud, and deceptions that they can detect. The physician and keeper must always pretend to believe them to be possessed of reason.

All kinds of external disturbing influences on their senses and disposition should be if possible removed; there are no amusements for their clouded spirit, no salutary distractions, no means of instruction, no soothing effects from conversation, books or other things for the soul that pines or frets in the chains of the diseased body, no in vigoration for it, but the care; it is only when the bodily health is changed for the better that tranquillity and comfort again beam upon their mind.1

1 Foot-note in Sixth Edition only: The treatment of the violent insane manic and melancholic can take place only in an institution specially arranged for their treatment but not within the family circle of the patient.

Samuel Hahnemann, M.D.



Organon

On the other hand, contradicting argument or eager and loud explanations, pointing out mistakes or narrating sermons should not be done. Fright, submission, timidity, yielding disposition should not at all be exhibited. Such behavior annoys the patient and causes aggravation. Mental patients will have excessive awareness. They can easily grasp any little thought of deception or hurting ideas. It is only desirable to gain their confidence by behaving ourselves in a believable manner. The Doctor as also the attendant should follow these principles.

As far as possible care should be taken to see that the surroundings are free from provocative causes to the senses and mind of the patient, after all, these are the suffering human beings as if chained by disease and arrested in a jail called the diseased body and are crying piteously. They do not have any means to spend time like us. Their clouded souls do not have any device for pleasure. They do not also have good entertainments.

There is no possibility to them for getting good teachings. They cannot relax in good discussions. Reading books is not possible. Unless their health is restored, the rays of peace and tranquility do not settle in their minds.

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If the antipsoric remedies selected for each particular case of mental or emotional disease (there are incredibly numerous varieties of them) be quite homœopathically suited for the faithfully traced picture of the morbid state, which, if there be a sufficient number of this kind of medicines known in respect of their pure effects, is ascertained by an indefatigable search for the most appropriate homæopathic remedy all the more easily, as the emotional and mental state, constituting the principal symptom of such a patient, is so unmistakably perceptible, - then the most striking improvement in no very long time, which could not be brought about by physicking the patient to death with the largest oft - repeated doses of all other unsuitable (allopathic) medicines. Indeed, I can confidently assert, from great experience, that the vast superiority of the homœopathic system over all other conceivable methods of the treatment is nowhere displayed in a more triumphant light than in mental and emotional diseases of long standing, which originally sprang from corporeal maladies or were developed simultaneously with them.

Samuel Hahnemann, M.D.

Drugs that are capable of overcoming Psora and useful to such mental patients are innumerable in Nature. They should be honored with purity. Their influences should be understood with diligence. Unstinted and tireless effort is required to find suitable medicines. It is easier since there are mental symptoms. The main symptom of the patient should be first noticed. If treatment is done in this manner, restoration of health would result in much less time. It is not necessary to make him swallow unsuitable drug in higher doses and see his end. There is not other method that works so easily in prolonged mental diseases than the excellent homoeopathic treatment. This pronounced with unflinching confidence based on manifold experience.

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

Starving Despite Abundance

Miriam Müller



Miriam Müller-Asghedom is a naturopath (TEN), medical specialist of Ayurveda and studies Master of Science in Ayurveda-Medicine.

Daily we are facing a flood of nutrition theories, of what components a healthy meal has to consist, which trace elements, minerals, vitamins we need, so our body would not suffer from nutrition-related deficiencies, etc.

But, it is a paradox: nutrition-related symptoms are increasingly visible like overweight, osteoporosis, rheumatic diseases, allergies, heart and circulatory problems. From an Ayurvedic point of view, the contemporary human being is in danger of starving though there is abundance of foodvarieties. Obesity, bone loss, diseases of the nervous system, dermatologic illnesses, immune diseases, all the way up to infertility -- speaking from an Ayurveda point of view hint at the fact that the body tissues are not receiving enough nutrition because the metabolism on cellular level is not working properly. The Vedic knowledge from thousands of years may explain the deeper co-relations of the causes behind.

In Ayurvedic doctrines about nutrition the focus is primarily set on how the food is assimilated. Essentially, it is not about what is taken in but what the body does with that. An excellent assimilation of the nutrition as well as the complete excretion of metabolic by-products are decisive factors of sound food and maintenance of the body. In order to reach this goal, the Agni (fire of metabolism) is of enormous importance. Agni is the central factor in deciding whether metabolism works well or not; it is the spark empowering all metabolic processes. Ayurveda knows 13 Agnis of which the Jathar-Agni, located in the gastrointestinal area, is the main actor. The Jathar-Agni is capable of dividing the intake into what has to be assimilated (Ahara-Rasa, juice of nutrition) and what has to be wasted.

Any tissue-layer has its own fire of metabolism. Ayurveda describes the step-by-step processing of the food Dhatu-Parinama (transformation of tissues) that transforms the nutrients into either energy or body substance so the cells would be fed, maintained and regenerated.

If a disorder in the metabolic fire occurs on any Dhatu-layer (tissue-layer) the whole process of assimilation gets hindered and the processing of the nutrients from one tissue to the next cannot be granted anymore so they slowly starve. In this way, Ayurveda explains the aforesaid symptoms of disease up to infertility.

How can the functionality of the Agnis be restored and maintained? Ayurveda knows numerous effective methods to empower our Agnis and balance them well. Here we go with some tips which most of us can easily integrate into their daily life:

Starving despite Abundance

- Stick to timings of breakfast, lunch and dinner; three to six hours should be in between; only children and teenagers may have more meals.
- Adopt food to season (more light food in summer time) and constitution (Vata, Pitta, Kapha).
- Warm food- if Agni (metabolic fire) were to process food well, it should be warm or have warming effect (spices!). Cold and raw food challenge metabolism and should not be taken in large quantities.
- Drinking: along with food only; 1-2 glasses according to the climate and food composition. No ice-cold drinks. Frequent drinking of little amounts of hot water (boiled 10-20 minutes) timed well over the whole day, as per the constitution a slice of fresh ginger may be added.

- Bitters are good tonics for the whole gastro-intestinal system. The vermicular movement becomes more vivid; stomach and liver, gallbladder, pancreas, intestines increase amount of digestive juices.
- From time to time have a day of fasting, have rice-bean soup only.
- Place and kind of food: do not take food when stressed out, at restless places, under strong emotionality or while walking.
- Check amount of food: 1/3 solid, 1/3 liquid food, 1/3 of stomach should be empty. Overeating or too heavy food should be avoided.

Ayurvedic medicine deals with everything containing life. The health of an individual depends much on his daily habits, his way of feeding himself and the positive fulfilling of his physical and emotional needs. The superior goal of Ayurveda is described relating to two aspects: promotion and maintenance of health, elimination of disease. For this, a variety of healing methods are applied which have a holistic effect on cause, effects and symptoms of a disease and can be used also for prevention and instant treatment.



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BODY is as Divine as SOUL for they emerge from the same SOURCE

Dr. K. Parvathi Kumar

Occult Healing [CVIII]

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 issues.

Self-will can steer the psychic energy. The old saying, "Where there is will there is the way" is true in its occult sense. Men can be stimulated by their will, so that they steer their energy meaningfully and find the harmony of life. Reinforcing the will in the weak is by far the most superior activity of healing. When will is reinforced, every person can work wonders with him, failures can be turned into successes, succumbing to sicknesses can be overcome, seeming insurmountable becomes surmountable. The examples are many.

Men have to be reminded of their innate inherent ability. Men do not generally use the will, which each one is endowed with. In cases of sickness, the sick person shall have to be encouraged in every possible way, that his illness gets cured very soon and that he would find his way into life with renewed enthusiasm.

For example: A diabetic can be informed of the needed discipline to monitor his diabetes through right exercise, right food, and right rhythm. He should also be informed that if he follows the discipline related to diabetes and ensures its regulation, he concurrently would have many other benefits emerging from such discipline. A person who follows the discipline of diabetes would be selective in his food intake, attentive of exercises and be careful of his daily routine. When this is followed, he avoids the possibilities of obesity, hypertension, cardiac problems and problems of kidneys. One simple discipline enables him "to keep at bay" other sicknesses. There are men who followed the discipline of diabetes and lived healthy and functional until their nineties. Jiddu Krishnamurthy, a famous philosopher of recent times, demonstrated this. He did not even take medicines. It's a matter of will.

Instead if a patient of diabetes is informed, that it is a lifelong disease, that it leads gradually in a decade to hypertension, cardiac problems and that in due course he would have kidney problems, the patient's will gets dampened. The auto-suggestion works and invites all sicknesses in due course of time and succumbs to them. Diabetes is seen as a sickness emerging from inertia or hyperactivity. When men bring in the needed rhythm, the golden middle point is accomplished. Inertia and hyperactivity come together at their meet point, which is called poise. When poised living is accomplished, many sicknesses are kept away.

Ayurveda says: "Ensure daily defecation. May the defecation be complete. May you not eat and drink unless you really feel the hunger and the thirst." Ayurveda further says, that if one follows the above principles, it insulates against seasonal sicknesses as well as chronic sicknesses. The base for multiple sicknesses is seen in indigestion. When digestion is complete and is effective, man gets energized and lives healthy. He would have a body resistant to sicknesses. Even here will is required to be exercised to ensure intake of digestible food and also to ensure healthy daily defecation.

Will transforms much. Enforcing the will is healing. Let the healer reinforce

himself daily with the energy of will and transmit through love the energy to stimulate the will of the patients, which in turn would effectively work for transforming the patient from sickness to health. There is a profound meaning when Jesus Christ said: "I'm the son of god and you too." Saying so, he opened doors for the humans to innumerable divine possibilities. May the healers and physicians realize the beauty from will and utilize it appropriately to serve the surrounding life.



Psychotherapy in Practice for New Consciousness

Gertrud Waldis



Gertrud Waldis is a specialist in psychiatry and psychotherapy. Since 25 years she runs a private practice in Sarnen (Switzerland). From spring 2016 she will devote herself as freelancer exclusively to the therapy with new consciousness.

If a physical body is completely soaked with life, then this could signify, that it is healthy and whole. The natural science can explain how a body functions. She is actually discovering more and more of this. Since life is not measurable, not countable nor having weight, it does not fit well into the concept of medical science. Psychiatry - this specialty studies the psyche (=human soul) - is equally authorized as any other medical departement at least. She still is anchored in the natural sciences. The studies about biological or other reasons for mental disturbance are quite balanced. Psychiatry however keeps a door open to realities not to be grasped through the mind only, realities which enrich human experience very much. During the last century a lot has been probed in this niche of medicine, which enlarged the rational consciousness with contents of the unconscious, e.g. in psychoanalysis. Explanations of reasons for psychic imbalances rocked the pendulum between biologicals and other ones (behavior, environment, education, trauma, psyche) and kept it swinging because either body or soul were short cut. This dualistic, old consciousness is full of presumptions, limitations and belief-patterns that are contradictory excluding each other. Humans therefore hide away a lot from themselves and are convinced that in this parking area reside only unpleasant things. The knowing about a divine part of each human unfortunately landed there as well and awaits the liberation like the rest. The conviction e.g. one should not be aggressive (capturing life) is omnipresent in psychiatry, even though this ability is needed to survive. Depression is also a result of suppression of a healthy aggressiveness and restricts patients and their relatives always very much. New Consciousness opens up for wide space and fresh air, brings movement and flow into life. A commitment to it means change, means looking exactly at own ideas about worth and letting go what does not function any more. Change is always connected to feelings of fear and grief. Therefore the start into something new may cause depressive reactions or anxiety. This is very normal in such a context. The fear of getting stuck in the old may be as strong as the fear of going forward into the new. The decision does not matter from the viewpoint of fear in spite of the clear difference in the result. Proceeding nevertheless on the New Way contains then taking full responsibility for oneself, for one's own life, for nobody else. This challenge is the core-theme treated in New Consciousness.

An old Indian wisdom recommends to teach only what the master practices herself. During many years of my life I investigated in the subconscious and brought experiences back into consciousness. I discovered with endurance and courage new ranges of consciousness and hereby gathered many opportunities of letting go from old things and entering new territory. I took this together with others and for myself into the daily life and actions. Now I allow myself to offer support and to prompt the reader:

Dare experiences with New Consciousness.

Dare to come out from your hiding place and to show you.

Dare to invite changes into your life. Dare to be aware that you are far more than what your eyes can see.

Dare to trust your feeling.

Dare to be totally yourself knowing all that you are.

Dare to go beyond your mind and to discover new dimensions without getting lost.

Dare a new way of commitment without control.

Dare to let your consciousness unfold.

Dare to come out from our hiding place and to show you.

There are since ever innumerable reasons for hiding oneself. From experiences in Lemuria, Atlantis up to the actual childhood each one draws personal conclusions about life. In addition religions, schools and education contribute their share, which sums up to a belief system about the own person and the environment. This system is limiting, often contradictory and induces that the human grandness remains hidden. Now it is time to come forth, to sort out hindrances and to show oneself. Synchrotize offers wonderful, effective possibilities to use New Consciousness efficiently.

Dare to invite changes into your

Coming out from hiding calls for lifechanges, maybe others than the mind would plan. Inviting changes is unfamiliar to the old consciousness, and the mind opposes against it. The conflicting tendencies against preparing changes are often physically felt as friction (heat and pain). New Consciousness supports and relieves this process that takes place anyway as it belongs to life.

Dare to be aware that you are far more than what your eyes can see.

The evolution of humanity in the last millenniums turned more and more towards rationality, e.g. "I only believe what I can see". However it is obvious to everybody that a human is more than the visible, physical body. Taking care of this "more" and looking at it is related to fear because the rational world provides no place for "more" and the results are inner conflicts. Most humans prefer to zoom it out. New Consciousness wakes up from the deep sleep and points out how both, visible things and others can live together under one roof.

Dare to trust your feeling.

Pure rationality undermines the selfconfidence of humans accordingly e.g. "others know better, have more than I" and generate the desire to get from them. Already the program is turned on to search the needful for luck, health and wealth outside of oneself. Yet just the right thing cannot be found there. It exists nowhere else but only within each one. New Consciousness opens up the way to

the self by active feeling (not feelings). Like this self-confidence can grow and self-responsibility as well.

Dare to be totally yourself knowing all that you are.

There is a German proverb: "What the farmer doesn't know, he won't eat ". How could self-confidence arise, if possibly the most important part of the human lies in the unconscious and is not known? Widows often live new and other parts of themselves to the full after the death of the partner to the astonishment of the environment, because these parts were uncultivated over many years. To give space to them, to get acquainted to them and to appreciate them widens the possibilities of enjoying life. Aspectology is a method of New Consciousness and a good way, independently from the death of a partner to connect with the unknown, hidden parts of oneself and to integrate them into consciousness. Conscious completeness forms a solid foundation for self-confidence and self-responsibility.

Dare to go beyond your mind and to discover new dimensions without getting lost.

The human mind was originally created otherwise than it is used today. It had to take over a lot of tasks along the human history for which it didn't fit. The mind got furnished with control and applies it now in a very restricting way. This leads to an overload for the mind and exhausts it. Simultaneously the mind defends its monopoly and acts against support form feeling. Therefore we know the trendy booming phenomenon of aimlessness, chaos, inability to stop

Psychotherapy in Practice for New Consciousness

thinking, of physical fatigue (called Burn out). In the last century the discovery of drugs opened the door to other dimensions often used as an escape out of the misery mentioned above. As much as this discovery is acknowledged as a merit as much it has paved the way into the ruin for many, because nor the human mind nor all the inner rest of a human were prepared to cope with other dimensions. Getting los there means psychic disturbance and requires high curing costs.

In our natural development it is provided to integrate other dimensions into daily life. New Consciousness offers here in this development a toolbox to keep the mind healthy while expanding into new territory and to spare the fear of losing the mind. If anything the mind will be integrated according to its real capacity. A team of mind and feeling grows together towards optimal life competence. This team of new creativity is more efficient than it was under the lead of old consciousness in duality and separation.

Dare a new way of obligation without control.

A regular meeting of like-minded persons e.g. takes place without the necessity to login or logout for the actual event. Many well educated, but in the old consciousness grounded people could not imagine such. They would rather fine the participants or give them extra tasks. This leads to pressure of controlling, a bondage for both, initiator and participant, they become unfree. The play with jealousy is another well-known example for the same dynamic. New Consciousness brings real freedom and is incompatible with control. Because there is only either/or, self-responsibility is absolutely required. Giving up control means renouncing to power. During the changes into New Consciousness a lot of things become untenable. This creates free space to really use the potential of the human creator. With simple tools New Consciousness shows, where to find this potential and how to bring it into material reality.

Dare to let your consciousness unfold.

At one go it seems self-evident to grant unfolding to the consciousness. Now the situation is similar to the moment, when a patient after a long sojourn leaves the psychiatric clinic for home. The patient had there conveniences not available outside. He perceives rather rejection in the new environment. Standing up for oneself is strenuous, although the longdesired freedom is within his grasp. The old I with all its boundaries and the new I have to adjust first, to learn from each other, to integrate with one another. For this point of intersection in the process of development the New Consciousness created Merabh and more, what allocates for all parts of a human a safe harbor and homeland.

Psychotherapy of New Consciousness clears up many taboos and positions them on a new level e.g. death, birth, sexuality.

The theme death is treated extremely ambivalent in medicine. Everybody knows that death belongs to life. Humans, sick of cancer, cannot die, if they have not learned to shape their life; this goes hand in hand. The medicine always tries by all means to ban death or to delay it, got caught in the old way of either/or. The most frequent form of terminal care end with physical death. Dreamwalk death uses old knowledge of Tibet and Egypt in a new way and opens here gates independent from any religion for the time prior to death and afterwards. The escort continues into the dimension of free personal choice after leaving the physical body. Showing these possibilities to dying people relieves them from the anxiety about this step over the border. Documentation about the journey comforts the surviving relatives, allows them easier to find peace and to follow the path of their life.

As in dying there is an afterwards, there is a before birth, the nine months pregnancy. In dreamwalk birth parents can learn together, to feel how their child masters this loneliest part of the journey to the earth, and most of all, how they can help the child. They learn putting actively signs, which are guideposts for the child, and they gain familiarity with it. As a consequence birthing proceeds smoother, the time afterwards more fluently, the communication more clearly. Here the voice of a mother: "I found it fascinating, to get to know the soul of my child and to know, that the child knows us as well. The continuous exchange through awareness with the child, the father and the teacher was very rewarding and helped to specify the image. These encounters in the here and now were wonderful".

Sexuality is like hardly another theme connected with lots of individual perceptions and expectations, which are of little use to relaxed experiences. Sexuality is not only in prostitution acted out with power and energystealing. The Sexual-Energy-School (SES) lifts up these power- and energy-plays onto another relationship-level. It helps to recognize these games in many areas of life. It encourages new possibilities of enjoying the own sexuality in a more fulfilling manner.

In the examination of these themes audacity is wanted. New Consciousness with its toolbox is the resource to this daring. The tools are simple and comprehensible for everybody. The whole toolbox is light and always available. Using and mastering these tools brings independency and freedom and allows to benefit from therapies in autonomy, instead after quidelines. In my office for New Consciousness these tools come into play and (quotation): "they work". In comparison to other therapies (quotation): "this approach gains depth without drilling, shocking or lingering in the past. It wakes softly the own liveliness and launches like this a development". This process can differ individually very much in intensity, speed and result. New Consciousness applied and put into practice can be guardrail and signpost for the personal daring of life.

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The Guts -Our Second Brain

vis, in the lower abdomen and in the 3rd Chakra as well. When the energy flow is blocked in the first three chakras, this manifests as a blockage in sexuality, feelings, sensuality and self-esteem. Hara connects with the root chakra, the will and steadiness. "Here I stand, here I am!"

the entire belly area, both in the pel-

Kerstin Tschinkowitz

scientists call the belly "second brain".

One of the most common questions that many people ask themselves when making decisions is: do I decide with the head or do I decide with gut instinct? What is right? Can I trust my belly at all? Yes - because now even

The author is an Ayurvedic specialist, healer/naturopath with her own practice in Biel/Switzerland, leading the training

REAA, massage and specialists.

According to latest insight even scientists talk about the belly as the "second brain".

The American scientist Michael Gershon has proven that psychically highly active substances such as serotonin, dopamine and opiates are produced in the belly. 90 percent of the nerve connections lead from the belly to the brain. "Decisions are made from the gut instinct", the folk going says. Time has come to reconnect with the powerful center and to take the inner voice serious. In Eastern traditions for example in the Japanese culture, Hara, the center, is one of the most important aspects of life and spiritual practices. Hara means: the true nature, where you can be real human. Staying in Hara with attendance means to be consciously present in

Known for millennia

In Ayurveda, for thousands of years it is known that health is closely related with the condition of our belly. Before being born the navel nourishes the unborn child through the placenta of the mother; after birth it nourishes the person energetically through Prana - life energy. The 3rd chakra (Manipura) and the digestive fire (Agni) are situated in the navel center area. They are controlled and regulated through Nabhi.

All Nadis and Pranas converge at the navel Nabhi

All Nadis and Pranas converge at the navel Nabhi and can be harmonized and strengthened through this main point. Nabhi is connected with the internal organs via the Nadis and provides them with Prana and in this way combines the subtle and the physical. When the navel center is in harmony, we feel that we are centered and touch the root of our being. The rationality of the industrialized societies has removed us from our center. The guidelines of research, medicine, provability and social norms determine our thoughts and actions. Hectic schedule, emotional stress, unhealthy diet and lifestyle take us away from our true nature. Many people seem to have lost the connection with their belly and their emotions. Instead of fixating ourselves to the idea that "the belly has to go away", we should wake-up and reconnect with our gut instinct and our intuition. It is up to us to wake-up, to stop the cart we are driving, get-out and pause to think in order to examine and check our lifestyle habits and if they are right.

Deceleration and regularity

In Ayurveda, the lower abdomen is considered to be the main location of Vata dosha. When there is an imbalance this can cause various symptoms such as bloating, irreqular digestion, tension headaches, joint pain, back pain, menstrual cramps and complaints of the urogenital tract, but also weak connective tissue, sluggish blood circulation, lymphatic congestion and a low muscle tone. Deceleration and regularity both in daily life and in diet calm the nervous system and harmonize Vata dosha. Food should mainly be warm, cooked, nourishing, grounding and seasoned in a mild way to strengthen digestion and metabolism.

Pitta dosha is located in the stomach, in the twelve-finger intestine and small intestine. Its power of quidance and transformation brings joy in working, and helps in determining and deciding. It fills us with knowledge and motivation and helps us to overcome obstacles. When we use this power, we are very effective. When, however, this power loses the healthy connection with our mind a destructive character can develop which may on the physical plane cause inflammations, indigestion, diarrhea, blurred vision (seeing red). In this case acidic,

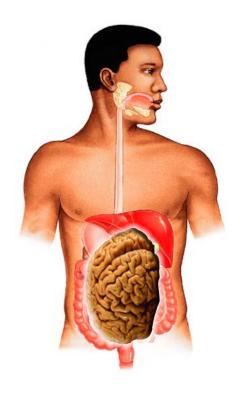
spicy, too salty and hot food should absolutely be avoided. This includes any acidic fruits and vegetables, coffee, meat, alcohol and vinegar, very salty food such as cheese and finished products. Your diet should be cooling, bitter and sweet food.

"Health is closely connected to the state of our belly."

Individual concept

With its various treatment methods Ayurveda offers an individual concept for each constitutional type for relaxation, cleansing and stimulation of the belly, its organs and energy points. Unresolved blockages on the emotional and psychic plane are often the source for disturbances of the inner balance and can lead to physical complaints. Old thought patterns that characterized the way of life until today will be examined in view of their validity for today and in this way can be resolved, transformed and removed.

The treatment methods comprise both special massages, therapeutic treatments such as Dharas (pourings), Basti (internal and external oil treatments, enemas), Pichu (herbal oil applications), inner administration of herbs and a targeted diet and health advices. Yoga, spiritual therapy methods and meditative exercises give a support in solving blockages and cleansing Nadis and Shrotas and help to bring gross material and subtle energies back to flow. Harmonizing the belly, the "second brain", its chakras, Marma points and Nadis balance the connection between thinking and feeling. It helps to perceive



The Guts -Our Second Brain

the "voice of the belly", to train intuition and to centralize the own power within.

"The rationality of the industrialized societies removed us from our center."

> Create islands of happiness Ask yourself every morning after waking up, what could bring you joy today, and look where you can build-in this beautiful moment into your day. This may be a small thing, maybe going to a lake, sitting on a bench and looking over the water. These small moments of happiness train your "gut intuition", it needs joy and love to reawaken. Remember a moment where you were in contact with your inner voice, show your willingness to reintegrate it into your life.

Belly massage

Turn to your belly lovingly, for example, with a nice massage in the morning or in the evening. Lay on your back, put the feet shoulder width apart, let your breath flow calmly. Get your hands in touch with your belly. How does it feel? Is it cold or warm? Hard or soft? Is it in motion or completely at rest? Feel how it raises and lowers, the breath becomes calm and slow, the belly relaxes and expands. Give your full attentiveness with your hands and thank for the work it did during day and night. How does it feel when you lovingly care and your hands touch the belly? How do your feelings and thinking change? If your belly suffers at the moment because you did not care properly ask what it needs. Maybe it would like to have a little belly massage of five to ten minutes in the morning or in the evening? Put some warm oil (sesame or almond oil) in your hands and massage your belly very gently with both hands in the gut course: put your hands above

the navel on the right side of the abdomen, then move straight over to the left side, turn left down to below the navel, then massage from the left to the right side and again high up above the navel. The entire palm massages in smooth large circles. Feel the touch, look inward while your breath continues to flow calmly, and sensate your feelings. Massage now with the fingers of one hand in small circles clockwise, each circle accompanied by gentle empathize. Pause for a moment and sensate your feeling. Put both hands on your belly and let them rest. Feel your breath, how it lightly touches your nostrils, flowing through the throat, widens chest and the belly area, raises and lowers your hands. Bring your attention to Hara, the point which is four to five centimeters below your navel, perceive it and sensate your feelings.

...to be continued

Contact: www.ayurvedabalance.ch

School Difficulties [VI]

Homeopathic Aid for School Problems

Ravi Roy and Carola Lage-Roy



Ravi Roy was born in India. In 1976 he came to Germany in order to study the scriptures of Hahnemann in the original language. Since 1980 he has been extensive training courses in homeopathy. Together with his wife Carola Lage-Roy, naturopath and homeopath, he has written 30 books on homeopathy. Carola Lage-Roy, naturopath, is running her own practice as a homeopath for 35 years and has been working for 17 years with Chakra Flower Essences, which were discovered and developed by her.

1. School Phobia

Tuberculinum bovinum (bovine TB nosode)

The individual fears for his power The Tuberculinum child is frightened of school. Most of the time it is easy to recognize this remedy due to the general symptoms, but the fears of the Tuberculinum child are concealed and often not visible to others. They are concerned with the confrontation with authority.

Teachers at school naturally represent authority, but the Tuberculinum pupil does not always wish to do what they want, and this is the reason why he acts stupid. At any rate, he wants to do his own thing! If the teacher says, "But this is all wrong, do it again!", the Tuberculinum pupil might answer, "O.K.", but then he will soon forget it because he is not in the mood for it. However, the Tuberculinum pupil asks, "Why do I have to do the whole thing all over again? I am only willing to repeat what was wrong." His determination often leads him into difficult situations. He wants to have his own will and only wants to do what he considers to be right. He will not allow to be influenced like all the others. Therefore, the Tuberculinum child can sometimes be very obstinate and pigheaded; however, the power of the teacher creates the fear in him to carry out things against his will. This fear of permanent confrontation with authority can be great, and his guardians can only talk carefully with him and hope to sense the cause of his fear.

The pupil has to be able to sense the importance of the subject because this is where his motivation lies. For example, "English is important for me so that I can understand the pop music lyrics; therefore the power of the teacher is not interesting for me anymore! The more he has doubts of his feeling for rightness, the greater his fear becomes. If the Tuberculinum child thinks in the morning, "today is a nice day", then the rest is going like clockwork, just as if he himself had determined the day. Here, the danger exists that a feeling of power over his fellow human beings implants itself in him, which he in fact so much disfavours in the case of his counterpart, the teacher.

On the surface, the Tuberculin child shows no fear, and his effect on others is even pronouncedly courageous. His problems of fear are created from the aversion to any kind of authority, which presents something to him to which he has to keep strictly. If he gets into difficulties with his teacher who wants to force his ideas onto him, he closes his door to everything. In case of a lack of understanding on behalf of the teacher, he can completely lose interest in the subject or in school. This is where his real fear is hidden because the others (the teachers) have the power, and certain efforts simply have to be made. In the

School Difficulties

worst case, the authority figures can misuse their power and break his will. The strongly Tuberculinum- characterized pupils are not at all prepared to participate in lessons if their individuality is disregarded. He fears that his creative self is disregarded and manipulated.

School as well as teacher are risk factors for him, and already the thought of them can trigger off fears that are, however, not verbally expressed by the pupil. They show in the form of physical discomforts like headaches and throat aches as well as stomach and intestinal complaints. The otherness of wishes of the Tuberculinumcharacterized child is usually not so incongruous, but demands rethinking on behalf of the teacher. This pupil only wishes to try out other possibilities and to experiment. He is not a person who moves along on trodden paths in which stiff rules and outline plans allow no room for something new. Therefore a Tuberculinum child is often in better hands with a teacher, in whose care it is able to translate his creativity in an individual frame.

In what way is a Lycopodium pupil different from a Tuberculinum pupil?

The Lycopodium pupil always requires self-affirmation. He says to himself, "I am the best", but he is looking for recognition here. If he has not reached this stage yet, he permanently seeks affirmation from others.

The Tuberculinum pupil, however, does not care much for recognition through others; his only goal is to push through his own ideas.

How can parents and educators support the Tuberculinum child?

- You can support the Tuberculinum schoolchild by simplifying your own way of thinking and at the same time by dropping complex hypotheses and "well-tried paths like for example, "saving the rod spoils the child". Even a verbal punishment or one with respective acts like withdrawal of affection can break the "back" of the child. This way, a creative, freedom-loving child is turned into a colourless puppet on a string. If this has taken place, even homeopathy will have difficulties in healing the wound.
- Exercise your authority together with the readiness to question yourself. Then the self-will of the child will turn into enthusiastic cooperation. The child will respect you and will listen to you.
- At home, you should keep the rules more flexible so that exceptions are possible.
- You carry out principles with varied offers. The Tuberculinum child loves the diversity of the laws.
- Create his room in such a way that you introduce a new atmosphere every now and then with small alterations without disturbing the basic structure.

How does Tuberculinum promote the development of the schoolchild?

- The child will gain more trust into his own instinct. He will be able to keep his ground much better and lose the feeling of running against a wall.
- His "unusual" ways of thinking and acting will appear natural and will

- bring about pleasure due to sometimes remarkable success.
- Fright decreases, and the child will go to school with much more pleasure and relaxation.
- His creativity can unfold and often creates pleasant surprises.

The Motto of Tuberculinum:

"Blessed are the Brave!"

Polio Nosode

Paralyzing Self-Limitation

The pupil in need of the Polio nosode was born in a certain family situation or with certain features, which make him feel to be unable to cope with the requirements of school and of life. It is his fate that he does not possess abilities similar to those of others and that he performs to a lower degree. The fear of this paralyzes him inwardly and lets him fail already at the attempt to achieve better performances. He is unable to transcend the limits he has set for himself; already the thought to do this is alien to him. However, the Polio child wants to meet the requirements of school, resp., of life. The inability to comply with a demand triggers off fear in him. Even the slightest excessive demand is able to block him completely. He believes to be less gifted and to have no right to ask more than what is given to him. But he fears to feel the envy of others because without this envy he would make an effort. However, he fears he had not properly resigned to his fate and should yet demand more than the genetic material given to him by his parents. He thinks in categories of fate: "These are my abilities, and I should be content with them. This is all that can be had."

He cannot allow feelings to come up because these would tear him out of his paralytic state. Being ready to fight would mean not to allow paralysation any more.

The Polio pupil rarely asks questions during lessons and keeps himself back according to the motto, "Who am I to contribute? - I know and can do only little."

One really senses his fear and inability. He also does not answer questions. At the beginning of school he is frightened not to be able to comply with the expectations of others. The Polio nosode pupil is therefore depending on the mercy of his teachers. He absolutely needs affirmation that his performances are of some value. If support is not given to him, he withdraws into his snail shell and is not prepared to meet with the requests of the teachers and to actively participate in the lessons.

How can you support your Polio schoolchild as parents and educators?

- The Polio nosode schoolchild needs surroundings, in which the pressure of competition falls away. The school reports merely give an overview of his learning stage and show him in which manner he gets ahead.
- Through own example and careful bringing up of the subject it can be shown to him to regard weaknesses as facts, and how these can by and by be transferred into strengths.
- You should organize a corner in your house with different simple tasks (a corner for arts and crafts). Recommended is an atmosphere, which regards the way to be more important than the final result. The pleasure lies in the proper handling of the individual steps, which are

- practiced again and again until they are mastered. Here particularly the old wisdom applies, "the journey is the award".
- At home or at school time should not play a role. Pressure has to be replaced by the feeling of permanent learning.

How does the Polio nosode promote the development of the child?

- The child becomes more and more emotional and thereby loses his fright of feelings that are connected with bad experiences.
- He will learn to claim his right in the family and school community and to recognize his strong qualities and to use them in a positive way in order to address his weaker points.
- He will immediately start to tackle his tasks with great enthusiasm and with the respective strength.

His motto is:

"With the small things in everyday life, I fill up my being with life." "Fight for equality."

2. Lack of Concentration

Similarly volatile as school fears, difficulties to concentrate can also effect all areas of life of the child. For this, too, a number of effective homeopathic remedies exist.

Ailanthus glandulosa (tree of heaven)

It dawns only slowly

This remedy does not act in such a wide-ranged way as for example Calcium and Tuberculinum, but it is very

School Difficulties

effective for children who struggle to understand. There exists an inability to concentrate and therefore, school always presents a problem. These children have to read texts several times in order to have a vaque understanding of what it is all about. Even after repeated explanation, they have understood the matter only vaquely. This leads to the fact that their descriptions and calculations are often inaccurate and off the mark.

What kind of difficulties are present in such a child? His basic disorientation continuously creates problems for him. What he can see with the eyes is not the same that he perceives inwardly. The inner pictures are fragmentary or distorted in their sequence (e.g., with regard to figures). The coherence is missing.

The Ailanthus person stands outside his perception. If he sees pictures, he perceives them in his own way, which is not identical with reality. Once a false image has taken root, it becomes very difficult for his educators to convey him the right picture. However, he does not see everything wrong, only some things. Therefore he needs such a long time until his inner picture has adjusted and is in accordance with the outer reality. One can easily imagine that it is difficult for an Ailanthus child to cope with the basic arithmetic operations. These children, although nervous during their learning attempts, do not freak out and try again and again to get back to their tasks.

It is best if the teacher lets the child become quite clear of one learning step and allows this to settle before he goes on to the next step.

The math problems always have to be

solved one after the other, following the same scheme, and not all at once. In positive condition, the Ailanthus child will not insist on incorrectly absorbed information. If these are not comprehensible, resp., faulty, he will not take them up uncritically, but will instead inquire. He will first of all look at pictures and does not want to memorize them at the first impression (photograph).

Barium carbonicum (Barium carbonate)

Learning by heart instead of understandina

The Barium carbonicum child says, "I can't concentrate!"

He is frightened and thinks the teachers will want to know exactly from him what they had taught yesterday. At home, it is the parents who will always ask what school had been like. They always want full reports about everything. They will not give time for clear thinking to the child that is by nature a bit slower. He believes he has to have everything ready, and if he does tell things incorrectly or if he uses a wrong word, they would fall upon him and clobber him.

He has to make a terrible effort so that no word the teacher has said will get lost. If something is not quite comprehensible, the child sees no possibility to ask a question in order to understand properly. "How can one only be so stupid not to understand these simple things?" he thinks. If he nevertheless brings up the courage to disturb the teacher or to interrupt, the teacher will wait with such an impatient expression that he cannot formulate his question properly. The material is too quickly repeated and he

feels increasingly stupid. And if there is a time when it goes step after step and he is happy to understand everything, suddenly highbrow definitions or completely new subjects are introduced, which he is unable to associate. And then he feels lost again. The pressure of having to understand everything is so great that he simply cannot concentrate.

Thus, the Barium carbonicum schoolchild needs surroundings in which he can feel to be in good hands and where he is confident that the teachers look after him in a loving way. He needs trusting persons around him you can teach him the subject matter in an easy and understandable way. Basis is the assurance of loving help. The Barium child is happy if he is guided with patience through the maze of subject matter.

At home, the child loves to be able to live under the protection of his parents. They should treat him in a very gentle but determined way. The fundaments are laid slowly but securely. There is an atmosphere of unimpeded development and concentrated work, and he is not suddenly confronted with the entire life, but bit by bit.

What effect has the intake of Barium carbonicum?

- The child develops the courage to ask grown-ups questions.
- He can now resist unfair actions with equanimity.
- The pupil begins to ask questions to understanding at class.
- His concentration grows. He is able to let coherences that were not quite understood hang in the air and can patiently keep track of study matter until clarity comes of

its own accord. The teacher has lost the terror of the teacher once held for him; instead, he is a person with whom he gets along well.

■ If things are not clear, he has the courage to ask precise questions in order to understand the many coherences better.

His motto is:

"Practice makes perfect!"

Calcium carbonicum (oyster shell)

Inwardly driven, outwardly absent The Calcium carbonicum pupil wants to get to the heart of the matter. In order to be sure that he can rely on his feeling and does not go haywire, he needs the approval of the teacher, resp., of authority figures. He behaves stubbornly with all those who do not know and

respect his feeling of insecurity. He needs a person who conveys to him the feeling of security so that he can give up his insecurity.

Principally, Calcium has a problem with any kind of strain, be it physical, emotional, or mental. For him, there has to be a clear framework for everything to be in order. In case of deviations he reacts immediately by being overstrained with the effort that is approaching him. In a positive situation, he is absolutely contoured and inexhaustible. In Chapter Fear, Calcium carbonicum is more specified. The concentration problems of the

Calcium carbonicum pupil arise as



Oyster shells

School Difficulties

a result of the fact that he wants to take up the subject matter slowly and carefully. If the teacher does not proceed in a careful and orderly way, important components are missing for the Calcium carbonicum pupil, and he is unable to follow the rest of it. Today's tendency of having to pull through with the study matter causes him great difficulties. He is in need of the explanation and understanding of the heart of the matter. If fundamental issues are presented as a matter of course, without regarding them from all sides, it is not easy for the Calcium pupil to keep track of further subject matter. He is still working on understanding the previous issue.

Maths causes him special difficulties. It is mainly geometry, which becomes mysterious for him after a while. If the Calcium pupil lacks the basic knowledge, he becomes scared of this subject. Normally, he has no problems to cope with figures and even loves playing with figures.

Otherwise, the Calcium carbonicum pupil can have difficulties to keep apart similar words. In his speech he might even say the word the other way round, e.g., instead of 'Leben' (life) he might say 'Nebel' (fog).

His motto is:

Photograph by Luis Miguel Bugallo Sánchez

"Inhale the strength of clean air!"

... to be continued

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Traditional European Natural Healing - TEN [VI]

Strength, resp., weakness of the pulse wave

its length and width its fullness, resp., flatness its rhythm the suppressibility of the pulse

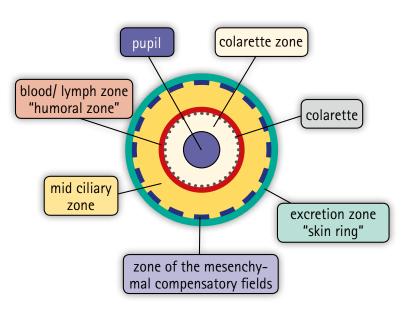
Authors: Christian Raimann, Chrischta Ganz, Friedemann Garvelmann, Heide-Dore Bertschi-Stahl. Rosmarie Fehr-Streule From the combination of these conditions, approx. 30 pulse pictures result, from which the dominant humoralmedicinal state becomes recognizable at the time of the examination.

4. Methods of TEN

4.1.4 Pulse Diagnosis

The measurement of the peripherally palpable heart rate is only one of the criteria of traditional pulse diagnosis. For TEN, it is one of the most important methods for the evaluation of the current disease situation and should be carried out at each consultation. During the palpation of the radial artery the following criteria are analyzed:

Circular Topography - the Division of the Iris into Concentric Circles



4.1.5 Urine Diagnosis

From the evaluation of the urine, conclusions can be drawn with regard to the mixture and quality of the cardinal humors in the human body. From ancient times until the late Middle Ages, urine diagnosis played an important role for the evaluation of pathological changes of the cookings and further humoral processes. Here, the morning urine is examined after a resting time of 2-6 hours with regard to aspects like amount, colour, smell, consistency, solid matter, and others. A viscous, whitish type of urine is for example associated with phlegm.

As a further development of urine diagnosis, some TEN therapists make use of the so-called cooking tests, during which various reagents are added to the urine.

4.1.6 Iris / Eye Diagnosis

The iris diagnosis provides information on the constitutional situation and thus about the genotypically susceptible and phenotypically individually distinctive humoral-medicinal reaction patterns of a person. In TEN, it is therefore the most important diagnostic foundation for a long-term constitution therapy.

Traditional European Natural Healing - TEN

4.1.7 Tongue Diagnosis

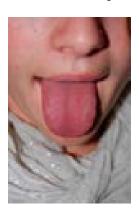
Also the tongue - frequently called the "mirror of the stomach" - allows diagnostic conclusions with regard to the functionality of the assimilation organs, the quality, and the quantity of the humoral principles, and the character of disease processes. Changes of the form, the colour or of the coating of the tongue are interpreted.

The following aspects are evaluated in their individual combinations (by way of an example):

4.1.8 Diagnostics and Therapy via Reflex Zones and **Somatotopies**

In this domain, modern neurological findings of the reflective connection between internal tissues and the body surface are linked with the traditional teachings of the consensual organ relations. Basis for the therapeutic methods to be applied, however, are mainly the defined allocations of pathofunctional and symptomatic states to the humoral qualities. Here are three examples:

Sanguine tongue with a hint of heat at the tip of the tongue.



	Phenomenon Example	Interpretation
Body of the Tongue		
Colour	Redness	Raised heat principle
Form	Broadened tongue	Increased moisture principle
Moisture	Dry tongue surface	Lacking physiological moisture
Tonus	Slack tongue	Lack of tonus due to a deficit of physiological warmth
Coating of the tongue		
Colour	White coating	Cold moisture
Characteristics	Thick coating	Cold moisture
Expansion	Extensive coating	Strain due to pungency (quality depends on the colour)
Moisture	Moist, shiny coating	Excessive moisture

In the pure form that only rarely occurs in reality, a sanguine tongue is for example of a rosy colour, broad, and well filled with blood; the surface is rather smooth and moist, - on the other hand, a choleric tongue is bright red, dry, as a sign of heat and lack of moisture. Frequently, yellowish coatings or red dots occur on the surface.

- An increased muscle tone, which is palpable as hardened muscles or tension, is interpreted as a symptom of the overshooting heat principle and has to be treated with purgative and cooling measures.
- Reversely, a lack of tone (myasthenia) is a sign of a heat deficit, which has to be treated by means of stimulation.

A swelling of tissue is in principle a symptom of excessive moisture, the flow of which is stagnating - as a sign of a lack of heat. Here, the cold-damp qualities of the phlegm are reflected. The treatment must therefore on the one hand be warming and on the other the purging of moisture

Decisive for the choice of the therapy methods is their humoral objective in accordance with the current situation of the patient. In principle, this can be reached with different methods, for example with purgative and draining measures, manual and physical therapies, but also with physiotherapeutical applications that can be chosen, resp., modified in accordance with the humoral criteria.

4.1.9 Facial Diagnosis

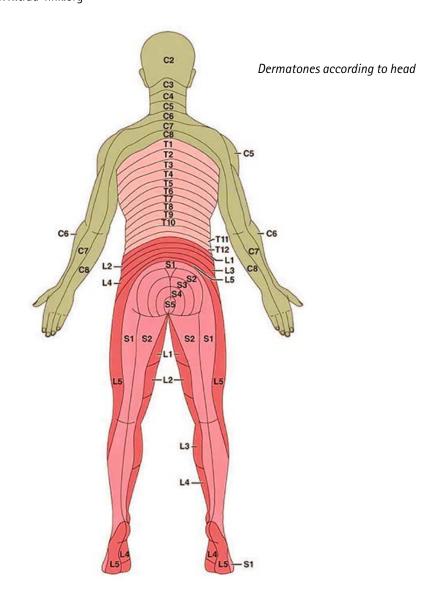
In facial diagnosis, the face is looked at in order to recognize internal diseases through outward phenomena. By their direct relationship with the respective organs, outwardly visible signs can be interpreted, by which the emergence of chronic diseases can often be recognized at an early stage and their manifestation can be prevented. Individual signs, however, cannot be regarded in isolation but the entirety of the impressions is linked with the findings from the overall assessment of TEN.

...to be continued

References follow at the end of the article.

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Biochemistry According to Dr. Schüßler [I]

Thomas Feichtinger



Thomas Feichtinger was born in 1946 in Salzburg. He now lives in Zell am See. After years of dealing with a serious illness and overcoming it, i. a. with the help of minerals by Dr. Schuessler, Thomas Feichtinger is able to work again today. In addition to courses in the teaching of Dr. Schuessler's minerals and the closely linked face analysis by Kurt Hickethier, he made a training in Gestalt Therapy, Existential Analysis and Logotherapy by Viktor E. Frankl. Today he works in adult education, individual counseling, is a successful author and Head of Training in the GBA.

An important consideration leads us to the question how these mineral substances of biochemistry according to Dr. Schüßler can be combined with other healing methods! This leads us first of all to a "comparison of healing methods" because from the conclusions that are drawn from this comparison, also indications for the practical arrangement in the application of this healing method are the result!

The Conventional Medicinal Healing Method¹

Medicine has reached such an incredible level in its development that an improvement is almost inconceivable. In its domain, medicine is unsurpassable. It fights the disease, which often saves lives and must accordingly be highly regarded.

It only becomes precarious when medicine explains itself to be "omnipotent", resp., when it frequently denies its existing helplessness. It is a matter of its placement in a comprehensive edifice of support and care of the human being on his life journey. The common belief that man has of medicine is that medicine has to pre-

vent or to suppress the appearance of problems. Symptoms are pushed aside, swiped away, and the pain is suppressed. With regard to this belief, disease is the enemy of man, something which the physician has to fight, and the patient should best of all not interfere because he does not understand anything of it, anyway. Stefan Zweig has presented this situation in his book, "Heilung durch den Geist" (Healing through the Spirit) in the following way, "Scientific medicine regards the ill person and his disease as an object and assigns him in an almost contemptuous way the role of absolute passivity; he must not ask anything nor say anything but follow the requests of the doctor in an obedient and even thoughtless way and must possibly deactivate himself from the treatment."2

In this perspective of medicine and the sick person, resp., the physician, the medication is the weapon against the disease. The doctor is the specialist, the patient the spectator, and the disease is the enemy. Apart from the de facto necessary employment of different medications, unnecessarily far too much effort is made in order to urgently eliminate a disturbance. However, also the patients are a determinant factor here because they are often not prepared to face a long process of a real healing.

In his book, "Man's Search for Meaning", Viktor Frankl writes very emphatically and vividly about the distance which has already developed between physician and patient:

"Certainly, objectivity is a matter that suits the physician well; inevitably, the attitude towards the patient is full of inner distance. We only need to

think how a doctor's visit in a hospital takes place. In each case, one has in one's mind eye the medical case, and not the person. The assistant, who guides the professor during the doctor's visit, presents him the ill person as a case of this or that disease. In general, the physician also tends to treat the sickness and not the sick person. And time and again one hears the expression, 'that is a case of...' Please observe: THAT is there, not THIS HUMAN BEING; and further, IS, and therefore not SUFFERS FROM, - thus, there is not the question of a disease, which this person has, but only of the case, which this person IS, - a CASE, and thus an arbitrary, sheer representative of a certain disease, or maybe the case number soandsomuch of a series, called the patient material. With such phrases, which unconsciously worm into the medical jargon, it is sufficiently characterized how deeply and widely this tendency of distancing on behalf of the physician and his objectification of human is taking place."3

However, it would be wrong to work up an enemy image with regard to medicine! It is tragic if people arrive too late for a necessary medical care only because they had relied for too long on methods and possibilities, which were not appropriate for their problem.4 Gentle methods will not take effect anymore for those who have overlong disregarded the fundamental pillars of health.

The patient's attention is by far not sufficiently called to his individual responsibility. Thereby, the attention is hardly focused on preventive health care, for which each individual person is responsible. However, many a serious disease could already be coped with right from the beginning, and a lot of misery could be spared.

In any case, classical medicinal healing methods are appropriate when the person is unable to organize himself satisfactorily on the physical level. As long as this is not the case, exclusively consultation and information should be given about such measures, which the patient needs for himself in order to cope with the problems ahead out of his own resources. Only an extremely fine boundary exists between incapacitation, an appropriate counsel, resp., support, and a necessary treatment.

The Healing Method of Stimulation

Its aim is challenging the self-healing powers of the organism by means of a stimulus so that it is able to cope with the disease by itself. This healing method works wonders if the stimuli are placed in accordance with the person and the person's suffering, and if the organism is able to answer the stimuli.

With regard to the stimuli, it is absolutely necessary to know the Arndt-Schulz rule of stimuli.

It implies that weak stimuli accelerate vital energy, medium stimuli inhibit, and strong stimuli halt force. If one takes these rules into consideration, one will recognize how wrong the principle of "the stronger, the harder, the firmer, etc., the better" is.

It is wrong when for the preparation of tea, one spoon per cup is used; it is wrong when during a massage it is explained that it is good when it hurts; it is wrong if during electro-

therapy so much voltage is administered that one can hardly bear it; it is wrong in all fields of medicine if one is merely concerned with the elimination of a disturbance as fast as possible, - without getting to the root of the problem.

Such physicians have to be admired who e.g., do not suppress fever anymore but instead allow slow decline, as far as this is responsible, of who do not suppress pains immediately they are, after all, a cry for help of the body and often of importance for diagnosis.

If the organism is confronted or burdened with whatever stimuli, it has to be taken into consideration that function minerals are required. This also has to be regarded in view of our world full of stimuli, in which the flooding with stimuli is so strong that it is more and more met with blunting. This is nothing but the fourth step of the law of stimuli, namely halting. Due to the intensity and multitude of them, life energy is blocked. The environment can only be perceived with more and more difficulties. The connection with the outside world becomes more and more feeble, and the person is increasingly self-oriented, which leads to separation (isolation. This is by the way an enormously important aspect that takes effect with No.12 Calcium sulfuricum.

(The question arises whether in cases like this, a healing method of stimulation is appropriate at all!)

It is like a snail. First, it draws back its feelers when it becomes startled by a stimulus that is too strong; then it withdraws into its snail shell. Thereby, the outside contacts are broken off. Even the most sensitive efforts

Biochemistry According to Dr. Schüßler



are bounced off at the shell. During the time of withdrawal, for the outside world there is only the possibility of waiting, until the being regains enough power and trust to emerge to the outside again. The shell protects the snail; at the same time it forms an obstacle in coming out of itself again without any difficulty.

However, in order to respond to stimuli, the operation of the organism has to be in order, i.e., it must have enough function minerals at its disposal. The function minerals are mineral substances. There is no process inside the body at all, which does not use function minerals, i.e., mineral substances, as was already emphasized elsewhere. Thus, if by drinking tea (not every kind of tea is a stimulus), physiotherapy⁵, homeopathy, aromatic substances, nosodes or whatever stimuli⁶ or irritants are brought to, resp., into the body, the body will have to respond to such stimulus; it has to start up its operation, which will only be possible as long as operating materials are available. If this is not the case anymore, the organism tries to keep out of the way of stimuli, which is the case of many people (as stated in the footnote) who say that sun does not agree with them.

Also, the organism cannot respond to a multitude of stimuli although they were supplied in the form of medicinal products. A homeopathic doctor has once formulated the problem of missing function materials as follows: "Homeopathy wants to make things happen, but sometimes there is nothing that can be moved."

(Therapy blockade! The example of a tired and shaky horse that does not feel the smarting blow of the whip any more, but trots on with blunted senses.)

The supply with the necessary operation materials is then the only possible (because appropriate) response at the inability of the organism to answer to stimuli.

The Physiological Healing Method

is a method, which does justice to the body and to the demands of the organism.

It is a healing method that principally focuses on the misery and the deficiencies of the person. With regard to this, underlying deficiency the interventions are then chosen.

- It could be quite necessary that a person requires more time for recovery because he/she has not been relaxed for a long time.
- If somebody suffers from undercooling, he needs no stimulus to produce warmth; this is impossible for him. He is in desperate need of heat supply.
- In case of a lack of energy, it might simply be necessary to provide energy, in whichever form, but in any case in a responsible way. In case of a too-much, of an overload, the person needs a discharge for the surplus energy.
- If energy is invested in energydraining structures, this will result into great exhaustion. It is appropriate here to point out the fixations and obsessive structures and how one can cope with them. Information is missing as to how this can be done. This is not a stimulus but a necessary provision on the proper level.

- If people suffer from great loneliness, they certainly need no tranquilizers, but conversations and quidance for how to establish relationships, on how it is possible to find communities and to dismantle barriers of contact.
- If a person develops a great lack of certain mineral substances due to extreme, one-sided traits of character, he should set to work on these structures and not just fill up his mineral storage.
- The other way round, should a person suffer from intensive and burdening feelings due to a lack of a certain mineral substance, then it is necessary to fill up the lack and not to unnecessarily look for apparently associated, burdening, pathological character structures. (Somato-psychology)
- Sometimes it also becomes necessary to carry out a change of place if a person has become ill and suffers from a depression due a much too long obfuscated phase. For him, sunlight with all its intensity of colours then becomes the necessary care.

Biochemistry according to Dr. Schüßler is essentially a purely physiological healing method as it fills up the deficiencies. In case of a lack, the respective mineral substances are filled up, and only later, research for the deeper causes will be carried out.

Biochemistry according to Dr. Schüßler is physiological because the individual salts (combinations of mineral substances) are not foreign to the body, but the body itself contains them permanently in every cell, in the 5 Science of the remedial treatment with tissue, and in the fluids.

As focus is always placed upon what is lacking in the organism, or on what

it needs, only such measures can be taken that answer the body and its demand. Everything that is not in keeping with it, thus, what is called heterogeneous, finds no place in this healing method.

In his "Abgekürzte Therapie" (Abbreviated Therapy), Dr. Schüßler writes: "Biochemistry reaches its aim directly: covering of a deficiency; the other healing methods that use means, which are heterogeneous9 with regard to substances constituting the human organism reach the aim indirectly." The physiological healing method will in its endeavours exclusively use homogenous ingredients, which are similar to the body, resp., adequate

However, as physiology is also the science of the fundaments of general life a process, the physiological healing method comprises all levels of the person with all his respective needs.

(appropriate) to the body.

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- 3 Frankl, Viktor: Der Mensch vor der Frage nach dem Sinn, München: Piper & Co. Verlag, 1979, 10. Auflage 1995, Seite 113
- 4 In a wordplay I frequently differentiate between alternative and alternaive people!
- plant substances.
- 6 A particularly strong stimulus for the organism is sun-rays. If a person lies

out in the sun, the organism has to make the same effort in balancing out the stimulus like during the activity of chopping wood. This is one of the heaviest kinds of work and the comparison shows, which enormous efforts the organism has to make in order to cope with the accruing burdens. Warmth has to be regulated. The epidermis has to be strengthened by building in a stronger filter (we understand this as a suntan). The metabolism is tremendously accelerated, the heart beats faster, and perhaps even the body temperature rises. For carrying out these processes, the organism spends an enormous amount of mineral substances in order to more or less get by. During the acute strain, mainly extremely much No. 3 Ferrum phosphoricum is used up for the accruing transports and for the oxygen supply. If a person has a greater lack of this mineral substance, he cannot afford any more to lay in the sun (the body can no longer afford to lie in the sun. The person will avoid direct sunshine and will claim, "I can't take the sun any more." Indirectly he points out the respective deficiency.

- 7 Physiological: regarding the life processes inside the body
- 8 Schuessler, Abgekürzte Heilweise, 31. Auflage, 1904, Seite 9
- 9 Of a different kind, disparate, of foreign substance (DUDEN, Die deutsche Rechtschreibung)

....to be continued

Contact www.gba.at

Eyebright -First Aid for Eyes

Erika Röthlisberger

on sandy and clay soil, on dry, lean meadows and slopes, in moor areas and in open woods. The eyebright is a so-called parasite. With its root suckers (haustoria) it connects with the grass roots to tap the mineral-rich sap flow. The annual plant only reaches a height of a few centimeters. White flowers sit with dark purple veins at the end of the tiny branches. Feature is the yellow spot on the lower lip of the flower (see photo on the right).



Erika Röthlisberger is a certified Kneipp health adviser with Emfit Quality Label (Eskamed) for course leaders who are active in the field of health promotion. She is a certified Phytopractioner after Ursel Bühring, specialised in women's Naturopathy after Dr. Heide Fischer. Latin: Euphrasia officinalis L. Common name: bollard light Family: Scrophulariaceae/Figwort Family

The genus name Euphrasia has Greek origin. It means cheerfulness, wellbeing. Eyebright is a symbol of joy. The beauty of the flower attracts the viewer magically.

Botany

The plant can be found throughout Central Europe, at higher altitudes

Flowering and harvest

The bloom time strongly depends on the location. Depending on the location eyebright flourishes from June to October. At the beginning of the blossoming time, the flowering herb is to be harvested, without the lower parts of the stalk.

Ingredients and healing power

The combination of ingredients, responsible for the anti-inflammatory effect, are the Iridoidglykosid Aucubin with antibiotic properties, flavo-



Euphrasia officinalis

noids, tannins, and many others. They are anti-inflammatory, soothing and analgesic.

Side effects

of Euphrasia are not known. However, in the external applications hygiene is very important. Also, the tea should be freshly prepared for each application.

Eye wine with low vision

Paracelsus says that the drug because of the power of its image leads itself and he explains an example: "Euphrasia contains in itself the form and the image of the eye. That is why it penetrates into its limb (the eye) and into the form of the limb (the eye), when it is ingested, so that Euphrasia becomes a whole eye."1

"For old people it is a very good arcanum for the eyes. It should be drunk with wine in case of poor eyesight (amblyopia)." He gives the following eye-wine recipe 2:

6 oz (210 g) fennel (Foeniculi) 2 oz (70 g) eyebright (Euphrasia) 1.5 oz (52.5 g) centaury (Florum centaureae) Start the eye-wine

A recipe by Olaf Rippe and Margret Madejsky 3: 30 g fennel (Foeniculum vulgare) 15 g eyebright (Euphrasia officinalis) 5 g centaury (Centaurium erythraea) On 1 liter medicated wine

In folk medicine

Eyebright is considered as an excellent eye remedy that has proven itself traditionally in eye conjunctivitis.



Euphrasia flower

The conjunctiva of the eye is a mucous membrane. It is similar to the oral or nasal mucosa, but much finer. The first signs of an inflamed conjunctiva are a feeling of dry eyes, as if filled with sand, itching, burning eyes, sticky eyes in the morning when awakening. The cause for that are dry air produced by central heating, excessive use of the screen, eyelashes affecting the eye because of wrong directional growth, drafts, wind, cold, dust, etc. A simple conjunctivitis can be treated by oneself. If after 2-3 days of self-treatment no cure occurs, a medical consultation would become necessary.

Eyebright tea

Blanch 2 teaspoons eyebright herb with 1/4 liters of boiling water and leave for 3 minutes. Adding 1 pinch of sea salt or 1 drop of brine makes the eyewash agreeable because it is adjusted to the salinity of the tear fluid. For hygienic reasons, the tea is poured through a paper filter, such as

coffee filter paper, for the treatment of the eyes.



Euphrasia Eye Tea

The pharmacist M. Pahlow⁴ recommends: "The tea acts on various eve infections, especially in conjunctivitis and blepharitis. Even with eye injuries, in which corneal ulcers are to be feared, eyebright acts as both analgesic, as well as healing agent. And in treating the so-called stye, eyebright tea, mixed with chamomile in equal



parts is effective as a warm compress. My special advice: in all previously mentioned external applications of eyebright tea, a tea blend that includes fennel fruits has proven itself. Fennel (an experience of folk medicine) strengthens and "clears" the eye and is effective thanks to its essential oil content which by itself is also antiseptic."

Among the first measures of conjunctivitis belong, inter alia, to refrain from eye rubbing, to wear sunglasses in sunny weather and to make eye baths daily.

Bruno Vonarburg⁵ recommends the following:

Eye bath

"1 tsp of herbal mixture consisting of eyebright, fennel (in a mortar freshly crushed) and chamomile in equal parts (pharmacy) blanched with boiling water in a cup, brew for 3 minutes. Add 1 pinch of sea salt. Pour through a coffee filter paper. The still lukewarm liquid is poured into a glass eye. Eye glasses are also available at the drugstore / pharmacy.

Bathe the opened eyes in the morning and evening for 2-3 minutes. Take eve baths as long until one has no more complaints."

Eye bath - Instructions

As preparation of the eye bath, clean thoroughly the eye lashes and eyelids from the make-up. Fill the eye tub and then press it on the eye that no water can leak. Put the head slightly back so that the eye is covered by the tea. Blink several times, so that the eve is well moistened.

Footbath

In case of eye inflammation pastor Künzle also recommends to provide for warm feet and, if possible, to take a warm foot bath with salt and wood ash in the evening.

Eye washing

Soak a cotton ball (cotton pad) in freshly prepared, body-warm tea. Wipe the edges of the lids from the outside inwards in one process. Dispose of cotton ball and use a new one. Repeat 3 - 4 times a day. Hygiene is very important in this application. This includes washing the hands with soap between the eye washings and consistently using a new cotton pad every single time.

Eye compress

Soak cotton pads in freshly prepared, body-warm tea and put it on the eyes. Then put a cloth over the eyes to keep them warm. After 20 minutes, remove the cotton pads. Have a rest for 20 minutes.



Euphrasia eye bath

Eye tea mixture

By Dr. Susanne Vogel⁶ in chronic conjunctivitis and for tired and strained eyes:

40 g eyebright (Euphrasia) 20 g plantain (Plantago lanceolata) 20 g fennel (Foeniculum vulgare) 20 g centaury (Centaurium erythraea)

Drink daily 3 to 4 cups of it and use the rest of the tea for eye compresses.

Finished preparations

In the pharmacy, one can also buy finished preparations based on Euphrasia in the form of eye drops, tinctures, homoeopathic globules, spagyric sprays for internal and external use. An eye bath can also be prepared with a tincture. For traveling the sterile packaged Euphrasia portions of Wala are practical, for example, in case of eye burning after a swim in the public swimming pool. It will help to wash the eyes with warm water and give Euphrasia eye drops into the conjunctival pocket. It goes without saying that conjunctivitis has nothing to do in a public swimming pool because of the risk of infection.

Important:

The applications stated do not replace professional consultation of a doctor or therapist. Especially with purulent conjunctivitis or if a slight inflammation will not subside after three days of natural self-treatment, a medical examination is indicated.

All photographs by the author.

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