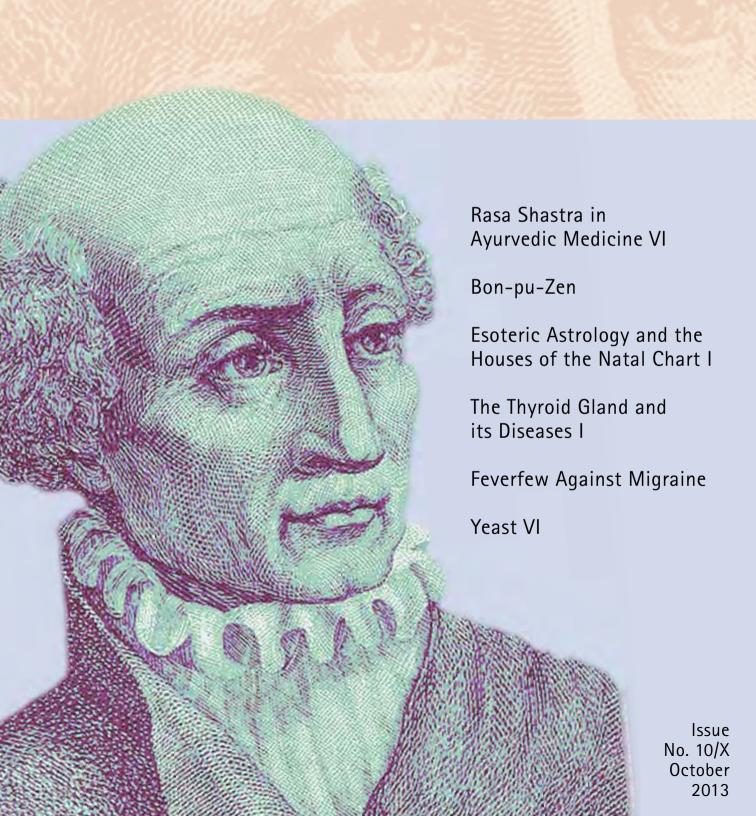
# PARACELSUS Health & Healing





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# **Editorial**

It is known to all that under normal and natural conditions the human organism can successfully overcome diseases. But it is essential to know which conditions are the best. Many people are content with the basic sanitary measures, but they overlook the foundations of life.

People go to sanatoriums, health clubs and spas to improve their health. They ignore the fact, that in those centers they will be closely associated with the random company of sick people. They seldom realize that they are in the company of the sick, while in society there may not be such concentration of sick people. In such an environment of health clubs, sanatoriums, etc. one can hardly find a positive effect. Association with people whose attention is focused upon ill health rather than health can only intensify the disease. There is more aggravation than amelioration.

There are people who prefer to live in mobile homes or in tents. But a collection of many tents or mobile houses is only a replication of urban conditions in an inferior way. There is much less sanitation in such places than in a city. People who look out for health when gathered in one place, their preoccupation and anxiety for health itself bring ill health. Thoughts are contagious. In the name of health mostly ill health is thought out. Generally health is thought due to fear of ill health. The fear of ill health subtly promotes and spreads among people who gather for health. This is not generally understood.

People are in quest of health. They want to change the unhealthy conditions around them. The very thought itself is unhealthy. If it is persistently entertained a longing for natural and normal living should be combined with psychic joy. Otherwise seekers of health will begin to complain and even weep for every little discomfort. They are like people who weep at rainfall. In a country of rains like England, rain is bound to happen any time. A joyful approach to rain is much more helpful than living in complaint. Joy turns things to the normal. A joyful psychic energy can insulate a lot of external agencies of ill health. The human organism can normally fight the diseases without outside help when the human psyche is kept joyful.

Dr. K. Parvathi Kumar

# Contents

Rasa Shastra in
Ayurvedic Medicine VI4
Remedies for Healing8
Bon-pu-Zen12
Organon LIV16
Esoteric Astrology and the
Houses of the Natal Chart I20
nouses of the Natal Chart 120
Occult Healing XCIII26
Paradigm Shift into a
New Kind of Medicine III28
The Thyroid Gland and
its Diseases I34
Tis Biscuses Filliaminininini
Feverfew Against Migraine36
Yeast VI41
D. Churca Vit fau th
De-Stress Kit for the
Changing Times III46
Haaliaa Chanaa 50
Healing Stones50

# Rasa Shastra in Ayurvedic Medicine VI

Sabine Anliker, M.Sc. (Ayu)

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### 3. Mercury in General

# 3.4 Poison Properties and Harmful Effects of Mercury

# 3.4.1 Ayurvedic Unwanted and Harmful Effects of Mercury (*Parada Dosha*)

Mercury is poisonous and a foreign metal for the body. It only very rarely occurs in its pure form in nature. Most of the time, it is connected with other elements, which makes it even more poisonous. During the last centuries, bad experiences made people realize that the use of unpurified mercury has a multitude of harmful effects on the body, which could even lead to death.

Before mercury is taken up, assimilated and accepted by the body, it has to be freed from the *doshas* (impurities). These negative and unwanted properties are called *Parada dosha*, which can be classified into three main groups according the classical Ayurvedic literature (Rasaratna *Samuchchya*<sup>23</sup>, *Rasa Prakasa Sudhakara*<sup>24</sup>):

- naisarqika doshas (natural)
- yaugika doshas (physical/artificial)
- aupadhika or kancuka doshas
- (chemical/covering impurities)

# 3.4.4.1 *Naisargika Doshas* (Natural blemishes)

These are natural blemishes, which are by nature inherent in metal. These characteristics even occur in cases of one hundred percent pure mercury. If only small amounts of naturally clean mercury get inside the body, this can lead to weakness; in case of larger amounts, the consequence is a burning sensation, and large amounts can lead to death. Visha (poison impurities). vahni (bad effect of heat on mercury), and mala (any impurities) dosha are said to be the naisaraika (naturally inherent) doshas (blemishes) of mercury. They cause death, burning sensation and coma, respectively. (R.R.S., 1998)<sup>25</sup>

# 3.4.1.2 Yaugika Doshas (Physical/artificial)

When tin and lead are molten, they look like mercury. In a molten state, they are completely assimilated by mercury. This fact is well-known and is therefore – for commercial reasons – often used for forgeries. If one uses such forged mercury for producing medicaments, this will without a doubt lead to negative effects in the body. This can bring about the following symptoms: swollen belly and increasing thickening of the skin.

Naga (lead) and vanga (tin) are two yaugika (adulterated with lead and tin) doshas, which cause heaviness, flatulence and skin disorders. (R.R.S., 1998)<sup>26</sup>

### 3.4.1.3 Aupadhika or Kanchuka Doshas (Chemical/covering impurities)

If mercury is regarded closely, one finds a thin film on its surface, in Sanskrit called kanchuka. It is stated in classical texts that this film consists of seven layers. Each layer is named after the negative effect that it will produce in the human body. These impurities (doshas) and natural blemishes have been developed either from the earth (bhumi), from the mountains (qiri), the water (vari) or from those metallic ores, which are found together with mercury in mines. Lead and tin are the most wellknown ores which contribute to this impure film (kanchuka) on mercury.

Apart from the above doshas, Parada possesses other impurities that are aupadika doshas (acquired blemishes), also known as saptakanchuka doshas: each one of bhumija, khanija and jalaja and each two of naga and vanga (thus seven in total) doshas. (R.R.S., 1998)<sup>27</sup>

Thus, according to the scholars of Rasa Shastra, there are in total twelve types of blemishes present in Parada (mercury). They orginate from nature, were artificially added or they were produced due to some chemical reactions/interactions - inside the earth or outside the atmosphere. These properties of mercury, stemming from one of these sources, can cause several toxic effects or diseases in the body if the mercury is not properly cleansed before internal use. (R.R.S., 1998)28, (Joshi, 2006)29

#### 3.4.2 Harmful Effects of Mercury

If mercury is taken internally through nutrition, fish, seafood, mushrooms, drinking water, or in the form of vapour it can produce many diseases. The organic mercury compounds are assimilated by the stomach and intestinal tract and from there they spread through the blood circulation of the whole body. They easily pass the placenta and the blood-brain barrier and then deposit in the brain and spinal cord. The heavy metal binds permanently and irreversibly essential enzymes and, thus it significantly damages the body cells. Organic mercury is especially toxic for the central nervous system (CNS). (Iscid.Enzyme, 2012)

The WHO writes: "The critical organ after short-term exposure to high concentrations of mercury vapour is the lung, where symptoms of pulmonary irritation will appear. After similar exposure to mercuric salts, kidney is the critical organ. In long-term exposure the central nervous system is the critical organ for the toxic effects of inhaled elemental mercury." (WHO. Heavy metals, 1980)

In case of an acute intoxication, trembling, vertigo, and headache will occur. Further acute symptoms are inflammation of the mucus membranes, stomach pain and intestinal colic, bloody diarrhoea, vomiting, metallic sensation in the mouth, renal failure, circulatory collapse and lowered blood pressure. (Pediatricsdigest, 2012)

The WHO Committee has established a provisional tolerable weekly intake of 0.3 mg of total mercury per person, of which no more than 0.2 mg should be present as methyl mercury. (WHO. Nutrition, 2012)

# Rasa Shastra in Ayurvedic Medicine

# 3.5 Ayurvedic Pharmacological and Therapeutic Properties of Mercury

According to Ayurvedic text of Bhavprakasha, mercury has the following pharmacological and therapeutic properties: (Bhavprakasha, 2005)30

Rasa (taste):

All six senses of taste (shad rasa): sweet (madhura), sour (amla), salty (lavana), pungent (katuka), bitter (tikta), astringent (kashaya).

Dosha:

Tridosha-guna (= vata, pitta and kapha are reduced)

Guna (properties):

Snigdha (oily, moisty)

Virya (potency): -

Vipaka<sup>31</sup>: -

Karma (actions):

Yogavahi (it enhances the effect of other drugs, when used along with them, without losing its properties), rasayana (rejuvenation), maha-vrisya (it improves the sexual power), balya (strength and immunity).

Vyadhi prabhava (special action):

Krimi (worms, bacteria, etc.), kustha (skin diseases), akshiroga (eye diseases), vataroga (all vata diseases), įvara (fever), sarvarogahara (all diseases). Rasa-medicines have a superior position in Ayurvedic therapeutics through the following special aspects: Rasa-preparations work in smaller doses and are faster in action.

They are almost tasteless.

They have a long shelf life and do not lose their potency even after long time.

If taken with honey, rasa-preparations get absorbed guickly into the body's deepest tissues.

They act as a metabolic catalyst (voga-vahi), carrying the potency of the herbs they contain directly to the cel-Iular level. (Bhatt, 2003), (Kumar S, 2003)32

... to be continued

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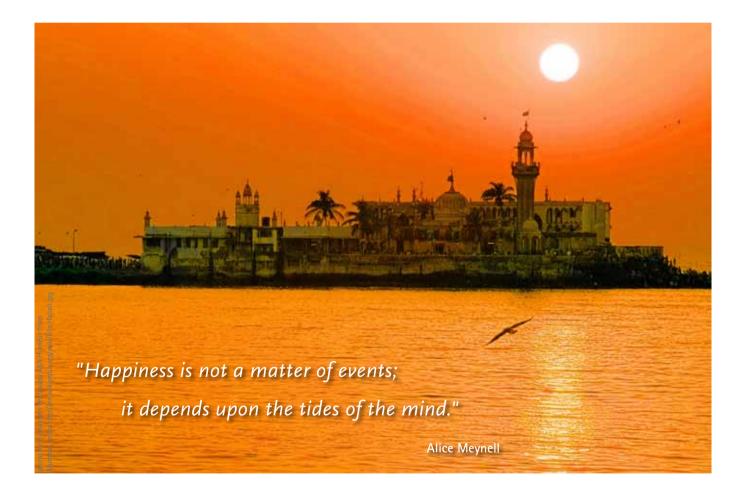
26 and "Evaluation of certain food additives and the contaminants mercury, lead, and cadmium", (Sixteenth report of the Expert Committee). FAO Nutrition Meetings Report Series, No.51, 1972; WHO Technical Re.

- Bhavprakasha, 6.8/11ff
- Vipaka is the state of food after completion of the digestion. This activity has a systemic effect on the body's constituents. Commonly it is of three types, viz. madhura (sweet), amla

(sour), and katu (pungent), nourishing kapha, pitta and vata, respectively. Bhatt, G. (2003). Rasendra Sara Sangrah. Hindi commentary Dr. Indradev Tripathi, Publication, Chaukhamba Orientalia, Varanasi, 3rd Edition.

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The Haji Ali Dargah is a mosque and dargah (tomb) located on an islet off the coast of Worli in the Southern part of Mumbai. Near the heart of the city proper, the dargah is one of the most recognisable landmarks of Mumbai.

# Remedies for Healing



Samuel Hahnemann (1755-1843) founder of homeopathy

# Cases from the **Homeopathic Practice**

### Gland Formation in the Right **Breast**

On 12-9-84, a lady of 20 years, came to our Kakinada dispensary for the treatment of the following ailment.

#### History

- 1. At the 7th year age, suffered from infantile convulsions.
- 2. Injury on left ankle with the spokes of bicycle at childhood, bedridden for three months.
- 3. Whitlow, to right thumb two years ago, from which she suffered for three months.
- 4. She had two children. Both the deliveries were with scissarian operation. She did not get pains even in the tenth month. After 2nd delivery, she underwent tubectomy.
- 5. Chickenpox at childhood.
- 6. Scorpian bite at childhood.

#### **Present Complaints**

1. Gland formation in right breast. It was hard and sensitive to touch.

This started after the 2nd delivery. (Since four years.) Since that time she was getting intense pain as if pierced with a crowbar. The pain extended from right breast to right scapular region. She was treated as inpatient for many months in General Hospital, but in vain. The diagnosis was not properly made.

- 2. Intense pain in right hypochondrium now and then. During the pain she felt short-breath.
- 3. Numbness of right hand and leg.
- 4. Agglutination with redness to the right eye since long time. It was recurring.
- 5. Frequent attacks of intense headache. During the pain she felt that the nerves in the brain were shaking.
- 6. Weakness and easy exhaustion since childhood. During weakness, she felt as if the heart was pulled down.
- 7. Many tests were conducted for the gland in the breast. Finally it was diagnosed as the result of general weakness, but nothing else.
- 8. She could not get sleep till 1 a.m. She could not sleep in warm places. Always she preferred cool air, while sleeping. When air circulation was poor, she was feeling as if many ants were biting her.
- 9. She had good appetite and always tried to eat 3 to 4 times a day. But every time, the hunger was satiated after a few mouth-fulls.
- 10. Surface of skin was hot as if she was running high temperature.
- 11. Sometimes she was getting cramps in the toes. When she developed this symptom while sleeping, she had to get up immediately, and walk a few yards.

- 12. Her menstrual cycle was regular.

  She attained puberty at her 12th year, after marriage. In the beginning she was getting menses once in 15 days. Pain in the pelvis on the first two days of menses.
- 13. Frequent bouts of dry cough. This was aggravated during the change of seasons. When the cough was intense, she was suffering from short-breath.
- 14. Bowel movement was regular, but since a long time, she was suffering form frequent bleeding, with stool, with picking pain.
- 15. Palpitation by hearing loud voices, and by seeing people quarrelling.
- 16. Since childhood aversion to milk. Even the smell caused nausea.
- 17.In the morning she was feeling much weakness with palpitation, giddiness and pain in the limbs, in the morning.
- 18. Since one month she was suffering with throat pain which was aggravate while swallowing.
- 19. Burning in the stomach with anxiety in summer.
- 20. Epistaxis frequently since child-hood. Now and then bleeding accompanied, while coughing.
- 21. Memory very poor.
- 22. Decay of one tooth. Frequently she was getting pain in that tooth, which was aggravated by drinking cold water.
- 23. Frequently she was prone to deep aphtous ulcers in the mouth from which she was suffering for more than one week.

Most of the symptoms in the totality indicated *Lycopodium*. So I started the treatment on 12-9-84 with *Lycopodium* C30 and repeated the same

after 15 days, with *Kali phosphoricum* (*Kali-p.*) D3 daily doses.

On 16-10-84, she reported that she was better. *Lycopodium* C200 was given and continued *Kali phosphoricum* (*Kali-p.*) D3. She improved nicely. But due to the cold season her dry cough relapsed and she was suffering from it day and nights.

On 13-11-84, I administered *Dulca-mara* C200 one dose with *Natrium sulphuricum* D6 daily.



Solanum dulcamara

Dulcamara was repeated on 24-12-84 and 8-1-85. *Natrium sulphuricum* D6 continued daily.

She reappeared on 17-9-85 in the same dispensary. She discontinued the treatment for 7 months. I thought that she discontinued it and used some other medicine. But she said that she was better from all the trou-

bles and she thought that treatment was not necessary when she was better and discontinued. I thought she was bluffing. But she confirmed the same many times and her neighbours also confirmed. Then I enquired about the pain and gland in the breast. She said that she was completely relieved not only from the pain but also the gland within 3 months of our treatment. She could eat normally and her weakness was cured. No bleeding either from nose or mouth. Numbness of limbs subsided. Sleep was good. She could exert much and attend all the household duties. Her cough was also subsided.

But again the cough started since 10 days. So she came again. On 17-9-85, I repeated *Dulcamara* C200 one dose and placebo daily. In this case the patient could not indicate exactly after which remedy she was relieved from the pain in the breast and the gland also. But I thought *Lycopodium* cured her as it suited to many of her symptoms. But *Dulcamara* also is not a small remedy and there is no surprise if it would have cured her. Anyhow, the patient was relieved from all the sufferings.

Dr. E.V.M. Acharia, DHMS

# **Cure by Spiritual Force**

# Remedies for Healing

### 3. Receptivity and Resistance to the Force

### B. Increasing the Physical Receptivity

How can one increase the receptivity of the body?

The Mother: It depends on the part. The method is almost the same for all parts of the being. To begin with, the first condition: to remain as quiet as possible. You may notice that in the different parts of your being, when something comes and you do not receive it, this produces a shrinking there is something which hardens in the vital, the mind or the body. There is a stiffening and this hurts, one feels a mental, vital or physical pain. So, the first thing is to put one's will and relax this shrinking, as one does a twitching nerve or a cramped muscle; you must learn how to relax, be able to relieve this tension in whatever part of the being it may be. The method of relaxing the contraction may be different in the mind, the vital or the body, but logically it is the same thing.

Once you have relaxed the tension, you see first if the disagreeable effect ceases, which would prove that it was a small momentary resistance, but if the pain continues and if it is indeed necessary to increase the receptivity in order to be able to receive what is helpful, what should be received, you must, after having relaxed this contraction, begin trying to widen yourself you feel you are widening yourself. There are many methods. Some find it very useful to imagine they are floating on water with a plank under their back. Then they widen themselves, widen, until they become the vast liquid mass. Others make an effort to identify themselves with the sky and the stars, so they widen, widen themselves, identifying themselves more and more with the sky. Others again don't need these pictures; they can become conscious of their consciousness, enlarge their consciousness more and more until it becomes unlimited. One can enlarge it till it becomes as vast as the earth and even the universe. When one does that one becomes really receptive. As I have said, it is a question of training.

In any case, from an immediate point of view, when something comes and one feels that it is too strong, that it gives a headache, that one can't bear it, the method is just the same, one must act upon the contraction. One can act through thought, by calling peace, tranquillity (the feeling of peace takes away much of the difficulty) like this: "Peace, peace, peace... tranquillity... calm." Many discomforts, even physical, like all these contractions of the solar plexus, which are so unpleasant and sometimes give you nausea, the sensation of being suffocated, of not being able to recover your breath, can disappear in this way. It is the nervous centre which is affected, it gets affected very easily. As soon as there is something which affects the solar plexus, you must say, "Calm... calm... calm", become more and more calm until the tension is destroyed.

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

### Paracelsus - Remedies

# Remedies for Healing



Philippus Theophrastus Aureolus Bombastus von Hohenheim, named Paracelsus, \* 1493 in Einsiedeln. † 1541 in Salzburg. Alleged portrait of Paracelsus, (known as Rembrandt type). Anonymous, oil on canvas, undated.

Picture to the left: An alchemical laboratory of the history of alchemy and early chemistry

*Picture to the right:* The Alchemist in Search of the Philosopher's Stone (1771)by Joseph Wright of Derby, illustrating the discovery of phosphorus by Hennig Brand in 1669

### The right dose

"All things are poison and nothing is without poison, only the dose causes a thing not to be a poison". I, 477 This is one of the best known and most quoted phrases of Paracelsus. He states that any food and any drink, when taken beyond their dose, are poisonous. We can see this from the reaction and the discomfort caused by them.

"He who despises a poison does not know what is in the poison. The Arcanum (hidden power), which is in the poison is so blessed that the poison can neither take anything away from it nor can it hurt it. For the companion of each Arcanum is health". III, 133. "Each and everything should be used

in accordance with its purpose, and we should not be scared of it. God Himself is the doctor and the medicine". I, 477



If a thing is a poison, is can be turned into a non-poisonous thing. Paracelsus says that arsenic, for instance, is one of the strongest poisons. "A drachm kills any horse. Anneal it with sale nitri (saltpeter) then it will be no more poisonous. Ten pounds can be enjoyed without harm". I, 479

"I separate that, which is not an Arcanum from that, which is an Arcanum, and I give the right dose of the Arcanum. "I, 479 Paracelsus separated the good from the poisonous by alchemical processes. Through this purification process, he transformed a toxic substance such as arsenic, mercury etc. into an effective medical agent. Owing to proper dosage and exact application, the preparation had a profound healing effect.

Paracelsus said: "But you should remember that what is good for humans is not a poison. Only that is a poison which is bad for humans, that which is not useful but harmful for them". l. 479

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Sabine Anliker



# Bon-pu-Zen

# The Way of Being Simple

Dr. Rosina Sonnenschmidt

1977 Doctorate in music ethnology, Indology, Egyptology; 1972-1985 Student of the Zen Master, Kôun-An Dôru Chicô Rôshi (Brigitte D'Ortschy); 1984-2004 Channelling and healer training with Margaret Pearson, Mary Duffy, Ray Williamson, Chris; Batchelor, Tom Johanson in England and Germany; Since 1999 Naturopathic practice for homeopathy; Since 2004 Conductor of her own courses in miasmatic homeopathy with certification for physicians and alternative medical practitioners; 2009 Invitation to Japan and appointment for honorary membership of the Empirial Society for Homeopathy

Bonpu is the Japanese word for "healthy and being simple". Bon pu Zen literally means "health sitting" whereby "sitting" means the meditation form of sitting. This is the ancient most form of meditation, which served to train the awareness, for the historical Buddha (546-454 BC) recognized that sitting quietly and the complete concentration on the natural flow of breath offers everything that is necessary for the evolving of the consciousness. The "so/silence/ sitting in contemplation", za-zen, is a body-mind training and has a healing effect on the body and on all the energetic levels of being. It has been the practical aspect of Buddhism from the very beginning. Bon-pu-Zen is the simple, wholesome WAY of spiritual development.

### History in brief

The historical Buddha Siddharta Shakya Muni was born around 563 BC in southern Nepal and he died in 483 BC near Benares. With 80 years he had attained a high age for the circumstances of the time. He first lived as a prince with all the privileges of his class, he married and had a son. Realizing the impermanence in everything that constitutes life Siddharta began to search for the imperishable, for the eternal which is free from birth and death. Being a child of his days, he followed the ascetic yoga tradition and with the toughest asceticism drove himself to the threshold of death. He realized that this extreme way did not lead to inner liberation and so he chose the "middle WAY" - he gratefully accepted any food, sat still and turned his mind inward to the natural flow of breath until finally he remained in the state of pure being. Therefore, he was the first embodiment of Dhyana Yoga, the "path of inner contemplation". For 49 days he stayed seated under a tree - which was later called the "tree of wisdom": the fig tree. On the 49th day, at the sight of the morning star, Siddharta attained complete enlightenment and he uttered forth: "I and the great Earth and all creatures do have the Buddha nature." This implied that every living being is complete and perfect and has an immortal light nature. Due to this experience fulfilling the entire person he was called the "Buddha", the Awakened (Sanskrit: buddh = to awaken. Buddha = the awakened).

At this point, the ways of Buddhism and all other religions clearly separate, because the historical Buddha did something unusual, even for Indian customs. He did not start teaching immediately or proclaiming everywhere with missionary zeal what he had experienced; instead, he trained himself for another six years in the daily practice of "dhyana", the inner contemplation in order to - as he put it - deepen and consolidate his experience and to gradually integrate it into his everyday life. During these vears of internalization and maturing, it became evident that there is no way to transmit the experience of enlightenment through words, but only through one's own practical experience. Thus, consciousness training without words emerged for the first time in humanity. The "Buddha Dharma" implied to experience the law (dharma) of being, i.e., to be everything and nothing at the same time, for oneself. The "transmission beyond words" presupposed the experience of enlightenment of a student. Mastery was seen in the overcoming of the intellect, being considered the 6th sense in the Indian doctrine, in favor of intuitive perception. The intellect is called the discriminating or ego-consciousness. This should never be eradicated or eliminated, but rather be trained to take to its rightful position in everyday life.

The first master who was recognized by the Buddha and declared his successor was Kasyapa. According to the records this is how it happened:

When the Buddha, then at high age, was asked to explain his teachings, the Buddha Dharma, to the audience, he quietly raised a flower from a flower garland up into the air, twirling it between his fingers. Everyone was silent. Only Kasyapa broke into a smile. Shakyamuni said:

"I possess the True Dharma Eye, the Marvelous Nirvana Mind, the True Form of the Formless, the Subtle Gate to Dharma. That does not rest on



A statue of the Buddha from Sarnath, 4th century CE, made of bronze, is 11.40 m

words or letters but is a special transmission beyond doctrines. This I entrust to Mahakasyapa."

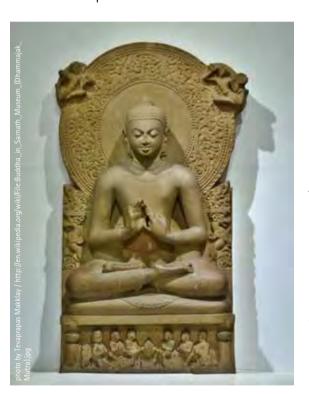
Mumon-kan, pg. 17

This transmission beyond words and scriptures of course required having had one's own experience of enlightenment that opened up the way to see the HOW rather than the WHAT.

# Bon-pu-Zen

Beyond explanation and words, situations did ensue which made the master recognize the other, the student. as one who had matured to the same inner experience. As a result, there is an unbroken genealogy of masters ever since the time of the Buddha to the present day.

Around 520 AD the 28th patriarch of Dhyana Yoga according to the Indian Buddhist tradition went to China. This was Bodhidharma. He, too, did not evangelize or give speeches but presented himself to the Chinese emperor in southern China. When the emperor asked Bodhidharma who he



Reaching Buddha (Dharmacakra mudr). Gupta period. Sandstone, H. 160 cm. Archaeological Museum (ASI), Sarnath, India.

was he replied: "I do not know." The emperor eventually let him go, but was told by a Buddhist counselor that he had just spoken to a master. The

emperor wanted to bring Bodhidharma back in order to be trained by him. But Bodhidharma went to the North into the mountains and sat, turned to the wall, in a Shaolin monastery for nine years. He, too, pursued the heritage of the Buddha not to teach immediately or even to proselytize, but to deepen the experience of enlightenment first, and then to accept students.

The transmission of the Buddha Dharma teaching of heart-mind to heart-mind came to Japan in the 12th century. Since the 3rd century, Buddhism had spread to Vietnam and Korea and brought forth a number of great masters, there. Already in 522, Chan Buddhism had spread from Korea to Japan, and famous monasteries were founded in Nara, the capital of that time. Many branches and splinter groups lay in feud with each other during this time and exhibited a deep martial attitude. The first Japanese Zen master Esai was Chinese and for that matter was attacked as being an intruder. But Esai did what the Buddha and Bodhidharma did likewise before him: he settled in a place where he was tolerated and sat "turned to the wall" for several years. He did not bother about controversy and doctrines. The shogun Minamoto Yoriie of Kamakura recognized his mastership and appointed him abbot of the monastery. There, Esai trained the monks "beyond word and scripture", thus laying the foundation for Japanese Zen Buddhism. The Chinese word "chan" became "zenna" and its short form "zen" which also means "inner contemplation". From this we can see

that Indian Dhyana Yoga, Chinese Chan Buddhism and Japanese Zen Buddhism all express the same: the practical training of the heart-mind through "sitting in contemplation". Hence, Zen is not a religion, it is a body-mind training without philosophical superstructures and without affiliation with particular to any social classes, education or religious groups. Bon-pu Zen can be practiced by anyone who is physically able and in good mental health. One can sit on a bench or a chair without back for such practice.

### How to practice Bon-pu **7en**

Keep in mind the key insight of Bonpu Zen:

Whatever there is, may be, whatever there is, maybe released. This is freedom

As your place choose a blank wall or a space free from any pattern. At the place where you sit you should be undisturbed, without noise and telephone. Sit turned to the wall.

#### Procedure

- 1. Prepare your seat by placing a blanket on the floor and putting a meditation cushion, a meditation bench or stool on top.
- 2. If you set up a small, simple altar select things that fill you with positive energy.
- 3. If you burn incense make sure they are not too strong. Take one, set fire to it, bow down with it before

- the altar and then place it safely into a suitable device (e.g. into sand).
- 4. Now go to your seat.
- 5. Bow down with your hands folded =to Gassho: first turn to the room =to honor the outside world
- 6. Bow down facing the wall = to honor the inner world.
- 7. Set an egg-timer to 10 minutes (to begin with) and cover it with a small bowl to ensure that the ringing sound will be low.
- 8. Now sit down and balance yourself first with larger, then smaller and smaller swings to either side until you feel your spinal column is straight.
- 9. Lay your right hand with the palm facing upwards in your lap and place your left hand on top, make sure the tips of your thumbs touch gently. This mudra means: the sun (right hand) carries the Earth (left hand), opposites merge into one (the thumbs touching).
- 10. After the Zen session has started the sitting posture is no more altered.
- 11. Repeat counting your expirations from 1 - 10. Just follow your breath. The way it flows it perfectly right.
- 12. When the mind gets distracted don't bother. Just remember the exercise. Continue counting your

- breaths from the point where you drifted off or start right from the beginning.
- 13. Whatever you feel in your physical body, all the pictures, insights, ideas or perceptions – let them sail past like the clouds up in the sky and bring back your consciousness to the exercise again and again.
- 14. All distractions from the content of the mediation are merely signs of tension.
- 15. When the clock rings sway from side to side first in small, then in ever increasing swings = to return to the everyday life.
- 16. Get up, fold your hands for Gassho, bow down to the wall first, then to the room.

Sitting in perfect stillness for 10 minutes a day means being a Buddha for 10 minutes.

It is not the quantity that matters, it is the quality. Therefore, the "ordinary" everyday Zen is more efficient than meditation for hours with aching legs and a rambling mind.

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# "Happiness depends on ourselves."

Aristotle

# Organon

# The Art of Healing

ited should be used first. After completing the action of that drug, next drug should be determined and after the treatment with that drug is completed, the third one should be employed. In this way till the disease is completely cured, drugs are to be used.

Dr. E. Krishnamacharya

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

### **Treatment Of Chronic** Diseases

#### **§171**

In non-venereal chronic disease, those, therefore, that arise from psora, we often require, in order to effect a cure, to give several antipsoric remedies in succession, every successive one being homœopathically chosen in consonance with the group of symptoms remaining after completion of the action of the previous remedy.

Samuel Hahnemann, M.D.

Chronic diseases not connected to venereal diseases are generally related to PSORA. When treatment is done for such chronic diseases, drugs that are capable of overcoming Psora should be selected from the group of anti-Psoric drugs and administered in the above said manner, one after the other. Out of all, the one more mer-

#### §172

A similar difficulty in the way of the cure occurs from the symptoms of the disease being too few a circumstances that deserves our careful attention, for by its removal almost all the difficulties that can lie in the way of this most perfect of all possible modes of treatment (except that its apparatus of known homœopathic medicines is still incomplete) are removed.

Samuel Hahnemann, M.D.

If the disease symptoms in a patient are less, it should be treated as an impediment and a more careful examination is needed The drug that is selected for the totality would remove all the short-comings in health (when a drug with complete similitude is not available, total removal of symptoms is not possible).

#### §173

The only diseases that seem to have but few symptoms, and on that account to be less amenable to cure, are those which may be termed one-sided, because they display only one or two principal symptoms which obscure almost all the others. They belong chiefly to the class of chronic diseases.

Samuel Hahnemann, M.D.

Diseases that project less symptoms are not susceptible for cure. They are called "Partial diseases". One or two symptoms are prominently seen and the rest are concealed. These are mostly chronic diseases.

#### **§174**

Their principal symptom may be either an internal complaint (e.g. a headache of many years' duration, a diarrhoea of long standing, an ancient cardialgia, etc.), or it may be an affection more of an external kind. Diseases of the latter character are generally distinguished by the name of local maladies.

Samuel Hahnemann, M.D.

One of the symptoms might take hold of the constitution internally. (It may be a long-standing suffering of headache, or diarrhea or a chronic heart disease or an affection of an external character). These are commonly known as local diseases.

#### **Explanation**

Disease of external character means, ringworm, eczema, psoriasis etc. These are mistaken as diseases of that particular place or area of the body. These are, truthfully speaking, a part of the disease symptoms but not the diseases. If the person has no disease, skin cannot have any disease. Drug should be selected to treat the person only but not the skin.

#### §175

In one-sided diseases of the first kind it is often to be attributed to the medical observer's want of discernment that he does not fully discover the symptoms actually present which would enable him to complete the sketch of the portrait of the disease.

Samuel Hahnemann, M.D.

In regard to partial diseases, lack of thorough attention and examination by the Physician is possible. In other words, it is possible that the Physician may fail to conduct minute enquiry of all the symptoms.

#### **§176**

# There are, however, still a few diseases, which, after the most careful initial examination (§§ 84-98), present but one or two severe, violent symptoms, while all the others are but indistinctly perceptible.

Organon

Samuel Hahnemann, M.D.

Even after excluding such of the instances, there might be still some diseases where only one or two violent symptoms are perceptible and the rest are not clear, inspite of minute examination of the case.

#### **§177**

In order to meet most successfully such a case as this, which is of very rare occurrence, we are in the first place to select, guided by these few symptoms, the medicine which in our judgment is the most homœopathically indicated.

Samuel Hahnemann, M.D.

Such cases are rare. But if they are to be treated successfully, drugs that are more similar, based on the available symptoms, should be used.

#### **§178**

It will, no doubt, sometimes happen that this medicine, selected in strict observance of the homeopathic law, furnishes the similar artificial disease suited for the annihilation of the malady present; and this is much more likely to happen when these few morbid symptoms are very striking, decided, uncommon and peculiarly distinctive (characteristic).

Samuel Hahnemann, M.D.

The drug produces an artificial disease similar to the original disease. Although the information is meagre, if the available symptoms are clear, prominent and especially peculiar to the constitution, the cure becomes easy and complete.

#### §179

More frequently, however, the medicine first chosen in such a case will be only partially, that is to say, not exactly suitable, as there was no considerable number of symptoms to guide to an accurate selection.

Samuel Hahnemann, M.D.

In such cases the drug decided in the beginning is often of a partial similitude only. There is no scope for achieving deeper similarity.

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

Homeopathy watching horrors of Allopathy 1857 painting by Alexander Beydeman showing historical figures and personifications of homeopathy observing the perceived brutality of medicine of the 19th centur. Where Do We Come From? What Are We? Where Are We Going?



# **Esoteric Astrology** and the Houses of the **Natal Chart**

Alan Oken



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

We may define Esoteric Astrology as that side of the subject which views all stellar phenomena from the standpoint of unity; whilst Exoteric Astrology begins its study from the side of diversity and separateness. The Esoteric Astrologer looks upon the whole expression of life as proceeding from one central and primal source, and therefore seeks to understand the subject from the point of view of the One flowing forth into the many.

Alan Leo, Esoteric Astrology

In my previous articles on "Soul-Centered Astrology", we presented a great deal of information regarding the "alphabet" of esoteric astrology: the nature and structure of the Soul and the personality, the Seven Rays, and the esoteric planetary rulers of the twelve signs of the zodiac. We continue now with a view of the Houses as seen from the perspective of the Ancient Wisdom

Teachings. This will require some degree of explanation of esoteric terminology used and the perspective one needs to take. A deeper grasp of the types of activities and the levels of consciousness that are available to a Soul-centered individual will then be possible. In future articles in this series, I will delineate several horoscopes esoterically, thus giving the reader some practical applications and methods of using this information more completely. As we shall soon discover, the scope of both our life expression and our creative potentials are greatly expanded when the Soul-centered perspective is added to our understanding of the horoscope. These possibilities, talents, and circumstances are not only different from those we encounter in our ordinary, daily life, but most importantly, add enormously to our sense of the Divine Center alive and well within each of us.

All of life is energy, energy in manifestation and energy in form. The planets in the horoscope indicate the "WHAT" of the chart: what type of energy is at work, and in terms of the esoteric chart, what is the nature of the Ray which is operating through that planet? The signs of the chart tell us about the "HOW" of things: how is that energy and Ray field modifying the expression of the planet? The houses of the chart tell us about the "WHERE" of things: where, in which areas of personality and/or Soul life is this planet, house, and Ray combination expressing itself?

In Soul-centered astrology, we have vet another factor, a "fourth dimentional" one. This is the LEVEL: what is the level of consciousness of the ex-

pression of this particular aspect of a person's life force? The answer to this particular facet of esoteric astrology is perhaps the most challenging to determine as it cannot be so easily handled from an intellectual and informational point of view. The determination of the level has to be ascertained through the intuition of the astrologer and this takes a great deal of time to develop. In fact, without intuition, there can be no accurate sense and assessment of the level of consciousness at all. The development of this intuitional gift is the reward that comes to the student of the Ancient Wisdom Teachings, but it is a reward that requires patience, consistency and dedication.

The subject matter presented in these articles as well as in my books and the books of other esoterically oriented astrologers and teachers, will help structure the lower mind so that the student may have a firm foundation for the continued development of his or her intuitive nature. It is through the fields of activity indicated by the houses of the natal chart that the life force of both the lower and Higher selves meet, blend, and sometimes conflict in the present incarnation. I am assuming that the reader has already studied traditional astrology and is therefore familiar with the nature and contents of the houses from the exoteric, humanistic, and psychological perspective of astrology. This will make things much easier and far more interesting!

The meanings of the houses is a very fluid area in Soul-centered astrology. The traditional significances of each house remains the same. This is because the vast majority of us spend a great deal of time dealing with the nature of our ordinary (and often extraordinary!) lives: family, work, emotional nature, creative aspirations, health, etc. The additional Soul-centered factors are gradually integrated into one's life as we encounter them on our spiritual Path. Those not on a Path, those not concerned with or conscious of the life of the Soul, will never have to deal with the additional factors presented on the following pages. This will be a relief for some and a loss of opportunity for others. Perhaps the easiest approach to the esoteric meanings of the twelve houses is by comparison.

The first House	
Traditional meaning	Soul-Centered meaning
The physical body	The Body of the Soul
The physical appearance	The aura
Activities of the personality	Emergence of the Soul purpose
Characteristics of the ego	Qualities of the Ray type
Brain and head	Head chakras
Urge for "personal space"	Expression of the manifested will
The ego in action	Activities of the Soul

#### The First House

The ego (personality, lower self) is very connected to its appearance and the nature of its effects on and acceptance by, the immediate environment (this is most obvious when Aries, Leo, or Sagittarius is rising). The

Soul is not the body, the body is an extension of the Soul. When consciousness is aligned, the individual relates to the environment from the inside out and no longer sees him or herself as a victim (or a predator) of the environment. The qualities of the

# Esoteric Astrology and the Houses of the **Natal Chart**

Ray type of the Soul and personality blend and this, rather than the clothes one wears or one's physical beauty, becomes the nature of the effect the person has on the world of appearances. The head centers radiate consciousness and the environment is illuminated by that special type (Ray expression) of Love. In a future article, we will explore how Soul purpose is determined form the Ascendant.

The Second House	
Traditional meaning	Soul-Centered meaning
Finances, personal resources and values	Spiritual resources and values; prana
Personal uses of material re- ources	Uses of material forms for Soul purposes
Attitudes about money	The shaping of matter as an ex- pression of Soul purpose
Losses resulting from incor- rect values	Gains resulting from the right use of resources
Gains resulting from the right use of resources	Increase in the ability to mani- fest form

#### The Second House

Money and our financial resources are the vehicles of exchange in the expression of our sense of self-worth (and they way we are often assessed) in most western, and especially in American, culture. Prana is the vitality of the life force contained within the Sun. It is the source of all form and thus of all wealth. The personality tends to identify with form; the Soul with prana. The more our sense of self-worth is dependant upon form,

the more we fear its loss and the more we stand to lose. Centering in the Soul increases the ability to create any amount of money, or any form of material substance for that matter, as we are then identifying ourself much more with the limitless energy of the Sun. It is then that the form loses control over consciousness and our consciousness gains control over the form. The result is freedom and much greater possibilities of abundance on all levels.

The Third House		
Traditional meaning	Soul-Centered meaning	
Rational mind and mental processes	Mind substance energy, manas	
Communication; spoken and written word	Mental telepathy	
Search for knowledge	The Path to Wisdom	
Short journeys	Developing the Rainbow Bridge	
Gains resulting from the right use of resources	Steps along the Path	
Brothers and sisters	Soul brothers and sisters; companions along the Way	

our short journeys become more meaningful as we see a logical Path to Light unfolding before us. Along the Way, we meet our Soul brothers and sisters who hear and help us as we do the same for them.

#### The Third House

The personality is often the server of the lower mind. It obeys its thoughts and has no idea that it creates those thoughts. These thoughts and ideas are more often than not, mental programs inherited from one's family and society. They are not indiviudalized at all, merely repeated by us in our own particular way, depending on our psychological state and level of intelligence, From the perspective of the Soul, the Third House is the field of mental matter from which we may create the thoughts we use in order to communicate our creative intent and our Soul's purpose. Our journeys through life are interpreted by the personality as experiences which fulfill or inhibit the fulfillment of personal desires. From the level of the Soul, each experience is a lesson in the right use of energy. As the Soul increases its control over the mind.



"Modern Book Printing", fourth sculpture (from six) of the Berliner Walk of Ideas; by Scholz & Friends Sensai, agency of "Walk of Ideas"

# Esoteric Astrology and the Houses of the **Natal Chart**

The Fourth House	
Traditional meaning	Soul-Centered meaning
Biological inheritance	Biological karma
Mother and immediate family	The World Mother, the Group Soul (source of our Soul brothers and sisters)
Psychological foundations	Foundation for the building of self-consciousness
Endings	Karmic conclusions to life cir- cumstances
Home	Ashram of the Master, spiritual home of the Disciple

#### The Forth House

The personality is totally shaped by the influences of the first seven years of life. These factors (especially the relationship with one's mother), condition the behavioral factors of one's life to a very large degree. Added to this are inherited, biological dynamics found in our genes and chromosomes. As long as we consciously and unconsciously identify with these factors as the sum total of our being, we are never, ever free to individualize our natures as conscious co-creators. In terms of the Soul, the Fourth House connects the individual to the Mother Principle of life. We are then linked by an "umbilical chord of consciousness" to the Family of (Wo) Man. We see no separation between the races, hold no tribal prejudices, fear no lack of personal nourishment, have no sense of rejection. We approach The Mother as Anima Mundi ("The Soul of the World"). She is the home of the Master. Once we are safe and secure, anchored in our foundation of Mother's Love, we may then proceed towards our Path of self-actualization and individualization.

...to be continued

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It's the banyan tree! one of the last surviving inhabitants of Auroville (iirc)

"Man comes from Nature. Doctor comes from Nature Medicine too should therefore be from Nature."

Dr. K. Parvathi Kumar

# **Occult Healing** XCIII

Dr. K. Parvathi Kumar

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

"Serve the surrounding world. You are healed." is an occult understanding of healing. The ones who heal, are healed. Serving the surrounding world enables unfolding of energies in an individual who is generally self-wounding. Man unwittingly self-wounds and binds himself. Desire for self-progress is common, but as much as one works for others' progress, progress by nature is assured. Working for others' welfare results in steady outflow of energies. An unhindered outflow of energies enables unhindered inflow of fresh energies. When energies have an even flow of circulation one stands a good chance to hold good health. This is the science behind serving others. As much as one serves to alleviate others from their sufferings, effortlessly one stands elevated, one realizes the joy of such elevation.

Desiring for the self is a self-binding process. When one works for others' progress, he too progresses. This is where a collective progress is to be thought of, instead of individual progress. Collectivity needs to be the thought. "Help others, you are helped."

is the law of the occult world. It releases man from selfish pursuits and enables collective pursuits. Selfish pursuits result in overzealousness. This overzeal leads to competition. Competition leads to jealousy, hatred, anger, prejudice, pride, suspicion, fear and so on. Many are the ills of excessive self-desire. The modern societies today suffer from too many sicknesses due to these negative energies stated above, on account of increased desire for self-progress and self-comfort. The mind becomes unstable in such situations. When man accomplishes. he is filled with pride. When he has not accomplished, he is filled with despair and with self-depreciation. With the despair comes instability to the emotional body. Unstable emotional bodies vibrate violently. The violent vibrations in the emotional body disturb the vital body resulting in physical illnesses.

Although humanity is working in terms of quantum physics with the help of science and is tending to be electronics, majority of the human is still stuck in the quagmire of emotions. Emotion dominates humanity as long as humanity clings to ambition and avarice.

This is the reason why the key to good health and good life is seen as service. Groupal progress, groupal health, groupal welfare, is the need of the hour. By working for the fellow beings, one grows better in every facet of life including health. When one serves life, life serves the one. When one manipulates life, life manipulates him. This fundamental key is required to be picked up by those who work for health.

In recent times an experiment was conducted by a man of wisdom in South India in relation to this key. He commenced serving health of the fellow beings through homeopathy. He healed through homeopathy through the laws of health and the laws of nature. He encouraged patients that came to him to serve in one field or the other on a daily basis. He recruited many patients to be his helpers in conducting the

health service. These patients not only gained health, but also became effective health workers. Many of them turned into homeo-doctors and are helping others. Thus, he created a chain-action to serve health. Those who joined the service are cured of their ill health. Patients turned into doctors in due course of time and the process is continuing. It upholds the very principle of nature: "Serve the surrounding life. You are healed."



# Paradigm Shift into a New Kind of Medicine

Dr. med. Klaus-Dieter Platsch



Klaus-Dieter Platsch is working as an internist; he is doctor for Chinese Medicine and psychotherapist. As a lecturer of the German Medical Society for Acupuncture, he teaches through seminars and lectures in Germany, Austria, Switzerland, and the United States. He is Director of the Institute for Integral Medicine and author of several books on Chinese Medicine and Holistic Healing. After 20 years of mental training, he is today standing for free and independent spirituality which goes much further than any spiritual tradition.

#### The Awareness is Powerful

It is exactly here, where conventional science and medicine turn a blind eve to the power of consciousness - consciousness not in a mental sense but as a space-less and timeless awareness in which the human being is rooted, and from where the world of the formless potential, the ocean of possibilities, and finally from where all form and shape unfolds. Our inner convictions and attitudes are able - as information from the ocean of possibilities - to create concrete manifestations and can thus co-determine what takes place in us, in our organism. They can, for example, without further ado, reinforce or weaken the effects of medication or other therapies; they can even reverse them.

The latter was already published in a New York asthma study in 1970 (Luparello, Leist, Lourie, Sweet, 1970). The patients either received the active substance Isoproterenol, a bronchodilator that relieves asthma, or Carbachol, a bronchi-narrowing substance which makes asthma worse. First, the patients were told what kind of medication they received, another time, they were told exactly the opposite of the medication they received. The study revealed that the effect of the medication increased when the patients knew what kind of medication they received. It was almost shocking, however, to observe that patients who received the narrowing medicament - Carbachol - but believed it was Isoproterenol, actually experienced dilation of the bronchial tubes and vice versa. The conviction alone was able to reverse the effect of the medication.

This study correlates with the old spiritual wisdom: our consciousness creates the world. Deep-rooted conviction is information which conveys something into space and time at the crossing point of a still not realized potential. The realized information affects the change of the spin; this has an effect on molecular bonding forces and molecular angles, on membrane gates, on ion flows, on messenger substances, etc. And at the end of the chain, the bronchial tubes dilate or narrow.

Such effects can also occur and can be maintained by conditioned learning processes of the organism. Already in the nineties. Manfred Schedlowski published a sensational study (Schedlowski, 1996). During the first step of his experiment, he administered the immuno-suppressive Cyclosporine-A, together with a saccharine solution, to heart-transplant rats. The control group received the medicament with water only. After three days, the Cyclosporine-A was discontinued; the administration of saccharine was continued in the saccharine group. In

the group conditioned by the sweetener, the immuno-suppressive effect persisted, although the group had not been administered the medicament. These rats survived up to a hundred days. The measured immune response of the organism corresponds with a trained, conditioned reflex.

In medicine, these effects are normally declared to be placebo effects, by which it is stated that a medicinal measure or method has no effect, and that the effect is practically in the mind. In doing so, medicine disregards the fact of the real strength of such effects which only come about by awareness, and it thereby overlooks the unique ability of the human being and other living beings to heal from awareness. Placebo effects are the more pronounced the more invasive the medicinal measures are. If they range at 30-50% with oral dosing of a medicament, the effects increase to 60-70% with injections or operations.

A recently published study on arthroscopy has considerably shaken up the conception of the world of orthopedists (Moseley, O. Malley, Petersen, Menke, Brody, Kuykendall, Hollingsworth, Ashton, Wray, 2002). 180 patients suffering from knee arthrosis were operated; at the same time, 90 patients only got superficial cuts into the skin. In the case of the other patients, the knee joint was in fact arthroscopically opened. Two years after the intervention, 90% of all operated persons were satisfied with the operation. There was only one difference: the pseudo-operated persons seemed to have less pain than the de facto operated persons.

High therapeutic efficacy is already reached by the fact that patients suppose they were administered a real medicament or that they underwent a real medical intervention. Thus, placebos have a significantly higher healing effect as opposed to untreated persons. 20-80% of all real medication effects can be solely traced back to the placebo effect (Binsack, Liebsch, Raabe, Sachs, 2009). In clinical studies, placebo groups are used as control groups versus verum groups. In order to prove the effect of a medicament, it has to stand out significantly against the effect of the placebo group. This way, however, the patient's own component, his own healing power, could be declassified as a disturbing and undesired side effect instead of comprehending and emphasizing exactly the activation of his own healing power as the real essential point of a healing process.

### The powerful effect of love and devotion

Silke Wrobel, a nurse, became seriously ill with cancer in 1980 and went to Crete in 1989 for spending her supposedly last year of her life there because the doctors had already given her up. She settled in the town of Chania, where she still lives today. A wounded seagull flew into her kitchen window and changed her life. She nursed the bird, where her professional knowledge proved to be useful. By and by, she started to take care of many sick and neglected animals in her environment, and she founded an animal asylum, Noah's Ark, against the resistance of her surroundings to whom her close affinity to the ani-

"Our consciousness creates the world."

Birds in Chania, Crete.



# Paradigm Shift into a New Kind of Medicine

mals occurred to be strange and suspicious. In 2001, the project seemed to come to an end with the threat of the termination of the rental contract that was not to be extended A TV documentation on German television, "I want to save them all", a sensitive portrait of Noah's Ark and its foundress, brought unexpected help. Three years later, Silke Wrobel was awarded the Order of Merit of the Federal Republic of Germany. The former cancer disease did not leave a single trace. It seems that a deeper healing power had taken over here that was able to give her soul - and thus her organism – a new direction and healing orientation through the love and devotion for her animals. Her remedy was: "The animals need me". This gave her a meaning and became a deeply-healing and life-saving experience for her (Wrobel, 2009).



### Morbid and illness-maintaining attitudes

Just as healing attitudes and expectations of salvation can unfold positive healing effects, negative expectations and illness-inducing convictions and attitudes can actually have the opposite effect. Fear is one of the greatest and most effective obstacles to healing. It maintains specific illness inducing harmful convictions and doctrines. This holds true for patients as well as for physicians.

Patients are frightened to become or to stay ill, to suffer, to experience pain, to waste away and die, to become invalids and to depend on others, to be force-fed while in coma and to be kept artificially alive by medical equipment, to become unable to die in dignity, and many others. All our fears act as illness factors - more than we can normally imagine.

And beside the fears of the patient there also those of physicians and therapists, and they can act just as devastatingly on the development of a disease. Their own fear of illness, suffering and pain prevents them to respond to their patients in an adequate way, i.e., healing way. Due to fear, physicians and therapists take cover behind the formal processes of medical practice and lose hold of the healing closeness to the patient. Their own feeling of insecurity transmits itself to the patients like an infectious disease and draws them further down into their sinister misgivings. Doctors who give more absolute credit to their textbooks, to the inevitably negative processes of the pathological concepts and to the statistically evaluated negative prognoses of diseases than to their own intuition and the healing power of real treatment, considerably limit the healing potential of their patients by such definitions and specifications.

The fear of making mistakes if one does not adhere to the usual standard

therapies and treatment guidelines, seriously infringes the response to the individuality of the patients and thus to the individually very different approaches. Moreover, in addition to their own doubts in questions of independent therapy, there is also the fear of prosecution. If a doctor wishes to avoid that, an essentially meaningful and appreciated therapy is overshadowed by the prescribed information about risks and side effects because it fuels fears that he might have to face a possible court case counteract the healing process. Certainly, information is the right thing and is necessary in many cases, however, not always and at all costs. Whether enlightenment appears to be meaningful and right can after all only be judged by therapists who are familiar with the patients - and this in the first place is essential for the benefit of people entrusted to their care.

How can in fact a medicine take effect in a healing way when we read about all its risks and side effects on the package information leaflet? Here, any effective and positive medicine could possibly turn out into a nocebo effect (the opposite of placebo). This raises questions like e.g., in how far we create the dreaded side effects ourselves by permanent focus on the risks. In clinical experience, the occurrence and intensity of side effects beside the compound-related effect - is also very much influenced by the attitude towards the respective medication or to therapy measures.

It seems as if we had to rethink about the handling of the declaration of risks and side-effects in order to find a reasonable and individual measure which is fitting for mature patients. If therapists think that "nothing more can be done", this could also act as a devastating nocebo. The attitude of the patient, "I am anyway beyond help" goes in the same direction. Such deeply rooted convictions could materialize faster than we sometimes expect.

#### **New Medicine**

The healing powers in the Healing Field go far beyond our current medicinal knowledge. In the Healing Field, healing takes place out of the realm of the formless, the ocean of all possibilities in connection with the Supreme Consciousness and in deepest relation to the source of life.

What kind of a new and healing medicine would we be able to create if we only minded to be healthful in our thoughts, beliefs and convictions! If we could manage to create healing atmospheres, healing inner and outer spaces! If our attitudes - those of doctors as well as of patients - were more beneficial and healing-oriented! Our medical landscape could act in a healing way from deep within again if those concerned with medicine would learn what kind of devastating messages sick persons become equipped with by modelled bad forecasts, by statistical definitions of courses of a diseases ("you've got half a year to live", or "you will never get healthy again"). The same holds for safequardings (stirred up for forensic reasons and out of fear) like information and approval documents, instruction leaflets with job's news and the like and how much this cultivates disease-favouring information instead

# Paradigm Shift into a New Kind of Medicine

of healing information. Based on fear, coldness, distance and arrogance, nothing beneficial will be able to unfold, which it would if based on confidence, warmth, closeness and respect. We create a new kind of medicine by referring to the greatest source of life, by our love and devotion for all living things, by our natural compassion and by our living experience that life creates life anew, time and again just as vegetation awakens to a new life every year, and even on concrete floors, plant create a new living space with their sheer endless vital force. Connected with the boundless source

of life, we are able to create new images - healing images - in ourselves and thus a new and beneficial dealing with illness and healing. It is entirely up to us whether we feed ourselves with harmful and morbid pictures and put all our energy into that which is sick, or whether we turn to what is healthy, in perfect confidence that everything we need is already existing inside ourselves. Healing is already inherent in human beings; otherwise we would not be viable and capable of surviving.

Healing embraces all levels. A new kind of medicine will essentially widen its material view of the human being on a much more complete level. It can only act in a healing way from deep within if it recognizes and treats the human being in his entirety. This goes beyond the body, beyond the psyche and beyond the intellect. The new medicine implements a dimension change - a fundamental paradigm shift. The human being is inseparable from the whole and has access to everything in the universe. He is

expression of the Highest and is one with him. New medicine heals out of this dimension.

It is high time to promote and enhance medical competency, empathy and the capacity to love as healing attitudes. It is about time that universities investigate the knowledge of healing awareness, of the inherent healing forces in all human beings and of the healing potential of the Healing Field and to teach and train future physicians and therapists ... because that which takes effect is work with the deepest healing powers of the human being - a "highroad" into a new medicine.

End

#### Contact

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"Milestones of Medicine", of the Berliner Walk of Ideas on the occasion of 2006 FIFA World Cup Germany. On Friedrich-Ebert-Platz, Berlin-Mitte. On the left the Reichstag, on the right Paul-Löbe-Haus (legislative building) Photo by by Scholz & Friends Sensai, agency of "Walk of Ideas".

# The Thyroid Gland and its Diseases

# From Traditional Chinese Medicine's Point of View

#### Elisabeth Vos

naturopathy. Her main fields of application are Traditional Chinese Medicine (TCM). Japanese acupuncture after Manaka, Western medicinal plants and eye diagnosis.

Since 1986 Elisabeth Vos works with

In 1991 she established her practice at the Acupuncture Center in Berlin, where she is working till date.

For Traditional Chinese Medicine, the way of approaching a disease is entirely different than for Western allopathy. The human being here is considered as a whole and on an individual basis. This way of treatment does not stress on figuring out certain patterns or images of a disease, it rather focusses on regenerating the energetic balance of the body.

In order to clearly present my method of treatment through Traditional Chinese Medicine (which in the following will be mentioned as TCM), some basic terms are explained in short.

#### **Taoism**

This nature-philosophy relates to energetic laws of the universe in a perfect state.

Taoists observe changes in nature and its influence on man.

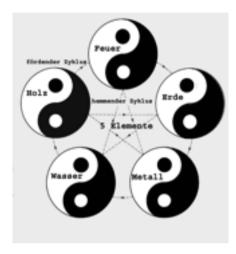
### Yin and Yang

This pair represents polarities, seeming opponents that face each other in a balanced equilibrium.

All appearances and changes in nature can be traced back to a mutual interplay of Yin and Yang.

# **Five Elements** (phases of change)

The emergence and alterations of all that lives can be shown to be cyclical.



Feuer-fire, Erde-earth, Metal-metal, Holz-wood, Wasser-water

The elements wood, fire, earth, metal, and water are a sub-group of Yin and Yang. Everything assigned to Yin and Yang corresponds with one of these five elements. In addition, every element is also assigned to analogue terms like e.g., sounds, seasons, times of the day, colours, directions, feelings, or symptoms of a disease.

#### Qi

This term is translated as life energy or life force.

It expresses the eternal circulation of becoming and decaying and includes all processes in the human body, too. Qi is to be found in Yin and Yang and also in the five elements. Thus, quality, amount, and balance of Qi form man's state of health.

### Treatment in my practice

In my practice, I treat nearly all diseases of the thyroid. Also, in severe cases I work supporting allopathic medicine.

### A. Medical investigation and diagnosis

The diagnosis affords a correct interpretation of physical, mental, and psychological states of the patient. By concentrated listening, precise perception of the personality, and intensive inquiry, I try to approach the patient's problems. Also, I interpret the states of tongue, pulse, and iris.

The thyroid gland may cause manifold problems either of physical or psychological nature.

In the following text, the symptoms of disease are assigned to the scheme of Yin-abundance and Yang-abundance. As a next step, I assign physical and psychological symptoms to the five elements:

Wood: rage, anger, irritability, dizziness, constipation with cramps, eyes are standing out, tension, actionism, difficulty in making decisions, plans a lot but does not realise it.

Fire: perturbation, hustle and bustle, nervousness, restlessness, heart palpitations, talks much, sweats a lot, constipation, dizziness, difficulties to fall asleep and sleep through, too much or no empathy, lack of concentration, tiredness, lack of participation, blunt hair.

Earth: worry, brooding, slowed down thinking, depletion, dizziness, difficulty to sleep, does not want to talk, sweating, diarrhoea, no appetite, does eat little but gains weight, attack of cravings, feeling hungry with lack of appetite, being washed up, cold knots. Metal: mourning, agony, dizziness, does not want to talk, weak voice, sweating, diarrhoea, constipation.

Water: anxiety, fear, inner restlessness, hair loss, difficulties to fall asleep, weak in general.

Contrarieties of symptoms may be explained by too much of either Yin or Yang.

... to be continued

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#### Too much Yin

(not enough Yang in relation to Yin)

- passivity
- pale colour of face
- sleeps much
- lack of motivation
- sweats at night time
- weak voice
- does not want to talk
- sensation of cool, likes warmth
- plenty of soft stool
- cold knots
- goiter (engrossed thyroid)
- tongue: pale with white plague
- pulse: weak, slow

#### Too much Yang

(not enough Yin in relation to Yang)

- activity
- red coloured face
- red spots
- cannot sleep
- sweats at daytime
- sticky sweat
- loud voice
- talks much
- sensation of heat, likes cool
- hard stool
- hot knots
- tongue: luminous red, thick yellow plaque
- pulse: fast

# **Feverfew Against** Migraine

The plant grows up to a height of approximately 60 cm; it is perennial and brings forth a shoot from its rhizome which branches upwards into several stems on which alternately arranged leaves of a very bitter and tangy-aromatic taste are situated. In contrast. true chamomile has gracefully built leaves, fringed out into very small tips.

#### Erika Röthlisberger

Erika Röthlisberger is a certified phytopractician (according to Ursel Bühring), a graduated Kneipp health counsellor, story-teller and laughter yoga trainer. She conducts courses for grown-ups and children within the framework of health promotion.

**Latin:** *Tanacetum parthenium L.*, syn. Chrysantenum parthenium

Common names: Bachelor's button.

featherfew

Family: Asteraceae / composite plants

The flower of feverfew is frequently confused with chamomile. Relevant, however, is the fact that in the case of chamomile, the flowers are high and hollow in cross section. The flower of feverfew is different insofar that it has a flat blossom disk whose yellow tubular florets are framed by 12-15 roundish, white liqulate ray flowers, like a star. These white flower-tips feature 3 small round teeth.



Feverfew Blossom



Feverfew

Feverfew grows in lanes, shrubberies, under hedges, and on dumps. The plant originates from the Middle East and has spread across all of Europe since the Middle Ages. Later, it reached North and South America and Australia via European settlers. Theophrastus, Galen and Dioskurides used it under the name of parthénion [Greek: Parthénos = girl, maiden], which points out its application for women's complaints. In mediaeval times, feverfew was applied mainly as a fever reducing healing plant, in particular in the case of puerperal fever. In the 8th century, the emperor Charles the Great ordered that feverfew had to be increasingly cultivated in herbal and flower gardens. It is still found in our gardens today where it often spreads rampantly.

It is generally not a problem to keep feverfew in pots on the balcony. The pot should be large enough to protect the roots against overheating by sun radiation, i.e., a root depth of approximately 40cm should be available. It is also important to provide sufficient water drainage because the roots start to rot in case of water logging. It is therefore recommended to place a 3-4 cm high layer of clay shards, gravel or expanded clay at the bottom of the pot so that surplus water can be drained. Good gardening soil, regular organic fertilization, e.g., with liquid stinging nettle manure, biological pest control, wrapping of the plant in winter or wintering inside the house can be our contribution towards the growth of the plant.

In German-speaking countries, feverfew is hardly known as a healing plant but mainly as an ornamental plant in the gardens or for the decoration of flower bouquets. It is quite different in England, where its name refers to the lowering of fever. Still today, fresh feverfew leaves are taken for the prevention and relief of toothaches, stomach aches, rheumatism, and inflammations of the joints. Long before the invention of aspirin, feverfew was successfully employed against headaches and migraine. John Hill, an English physician, pharmacist and botanist wrote in his book, "The Family Herbal" in 1772, "This plant surpasses everything that has until now been used against migraine."

In all events, the cure of migraine disease belongs into the hands of doctors. The causes are manifold and not



Potted Feverfew

yet fully clarified. Feverfew is considered to be a possibility for preventing and soothing migraine. Its preventive effectiveness has meanwhile been confirmed in clinical studies by the English experts on migraine, Drs. E.S. Johnson and J.J. Murphy: http://www.atlantis-pharm.com/ studie%20murphy.htm

# **Ingredients**

Essential oils with camphor, borneol and chrysanthenyl acetate, which have disinfecting qualities, anti-inflammatory substances of the sesquiterpene lactones (parthenolide, a serotonin antagonist), bitter substances, and tannins, flavonoids.

# Feverfew Against Migraine

# **Healing Effect**

Pain-soothing, antispasmodic, feverlowering, anti-inflammatory, inhibits the release of serotonin, prostaglandin and histamine, antimicrobial, stimulates circulation, regulates menstruation, gastric tonic, and toning.

# Internal Use

Migraines. headaches. digestion problems, feverish and rheumatic diseases, and inflammation of the joints (arthritis). In popular medicine during painful menstruation, uterine inertia, also as a tonic.1

# Side Effects / Contraindications

Application in cases of contact allergy or composite plant allergy, during pregnancy and breastfeeding period. The apothecary M. Pahlow writes, "Indeed, there must be something to it because the sesquiterpene lactones of the essential oil inhibit prostaglandin synthesis and lower the serotonin excretion, which could be proved by a plant extract from feverfew."2

An important aim in migraine prevention is the avoidance of uncontrolled serotonin release because it is assumed that serotonin - due to its effect on the blood vessels of the brain - is able to trigger migraine.

Scientists identified the parthenolid substance, the main ingredient of Tanacetum parthenium (feverfew), which is active during migraine. This antiinflammatory substance is a plant serotonin antagonist which also has an antirheumatic effect. It influences the experience of pain and inflammation in the brain by stopping the uncontrolled release of serotonin from the blood platelets.

Margret Madjesky says: "Other examinations showed that feverfew inhibits blood coaquiation, prostaglandin synthesis and the release of histamine. This explains amongst others its use as a menstruation promoting healing plant. Due to the inhibition of the prostaglandin synthesis, feverfew decreases the experience of pain during migraines as well as during menstrual cramps. In the case of migraine, the inhibition of histamine release is also significant as meanwhile many migraine patients exhibit histamine intolerance for example suffer pain attacks after the consumption of red wine. The best effect of feverfew is that of a preventive, if it is regularly administered in small doses for one month." 3

Ursel Bühring says: "Feverfew inhibits the coagulation of the blood platelets (thrombozyte aggregation) and thus improves the flow behaviour of the blood. It inhibits the production of prostaglandins which cause inflammations, and it leads to a reduced release of the messengers, serotonin and histamine. This has an anti-inflammatory and antispasmodic effect and reduces frequency and severity of migraine attacks as well as their attendant symptoms like dizziness, nausea or vomiting." 1

Today we know that the fat-soluble (lipophil) ingredients of the plant are optimally taken up by the organism in combination with fat, butter or oil; see the addition of butter in the following recipes.

### Fresh Feverfew Leaf

In England, where the knowledge on the healing power of feverfew has been applied for generations, one is familiar with the preventive consumption of a fresh leaf, approximately of a size of 2 cm, on a small slice of bread and butter to reduce migraine attacks. For 4 weeks, 1 leaf is eaten every day; this is followed by a break. This treatment can be repeated within 6 months. After a break of 6 months, the treatment can be repeated if required. Experience shows a clear improvement of the complaints. i.e., the attacks occur less frequently and less severely.

gentle juice and is like a gentle balm for the suffering intestines. He who is suffering in his intestines, should boil Metra with water and butter or oil, add spelt flour and make a soup this way. One eats this and it heals the intestines. When women have their period, they should prepare this soup and eat it. It leads to a gentle and easy discharge of the effluences and inner processes and extracts menstruation."4

# Feverfew Tea

Pour boiling water over 1 tsp. of dried herb, cover it and let it draw for 7 minutes. As a preventive for migraine, painful menstruation or for menstruation regulation, drink 3x1 cup a day for 3-6 weeks. As a single dose, drink up to 3 cups at the beginning of a migraine or during strong headaches. In popular medicine, during painful menstruation drink 1 glass of tea a day on an empty stomach. 1

# Feverfew Fresh Plant Tincture

Cut the blossoming shoots into small pieces and fill up a glass jar loosely up to two thirds. Fill up with alcohol (45%), shake it every day and then drain off after 3 weeks. For migraine prevention, take 15-25 drops 3 times a day in water or tea, diluted, before meals, best as a course of treatment as in the case of fresh leaf application. 1

Hildegard von Bingen, 11th century, called feverfew 'Metra' and recommended it for female complaints, stomach aches, intestinal colics, cramps, and migraine. "Meta has a



Feverfew - Fresh Leaf

# Recipes according to Hildegard von Bingen<sup>5</sup>

# **Feverfew Soup**

Ingredients: Feverfew leaves, butter, 1/4 l of water, 1-2 tablespoons of spelt flour, salt, 1 pinch of anacyclus (Anacyclus pyrethrum L.).

Preparation: Chop up feverfew leaves like parsley and boil with a little butter in water for 2 minutes. Simmer this and prepare a creamy soup with spelt flour or semolina, salt and anacyclus.

Application: 2-3 times a week until the symptoms disappear.

# Feverfew Against Migraine

# Feverfew Balm

Ingredients: 20 ml of feverfew mash or 2 tablespoons of feverfew juice, 100 g of butter

Preparation: Stir feverfew plant mash or feverfew juice with butter into a balm. Separate the water.

Application: Massage the abdomen until the pain disappears.

**Important**: The listed application possibilities are no substitute for a professional consultation of doctor and therapist.

**Photos** 

Erika Röthlisberger

Contact

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"Remember that happiness is a way of travel - not a destination."

Roy M. Goodman

# Yeast

day's technological bread production with sour dough also allows for additives of the Saccharomyces cerevisiae bakers' yeast, and of malt and table salt for achieving special aroma impressions of the breads.

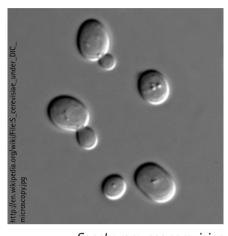
Univ.-Prof. a. D. Dr.-Ing. Günter Bärwald Special Field: Fermentation Technology (Acting Director) Technical University of Berlin, Faculty III - Process Sciences

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

After the subject of "Yeast" in its significance for natural medicine for thousands of years has been discussed. it is now time to enter into the subject of the production of bakers' yeast.

# Bakers' Yeast

Up to the 18th century, bread and pastries were customarily made of doughs in spontaneous fermentation. Although the Old Testament describes unleavened bread, (amongst others in Exodus 12, 15, 34, 39; 13, 3, 6, 7), made of flour and oil - after Whitsun, leavened bread is the grain offering for the Lord (Webebrot; Leviticus 23, 16, 17). Spontaneous sour dough contains acid forming bacteria as well as also different ethanol and CO2-forming yeasts. In our days, sour dough cultures from high performance strains of selected homofermentative and heterofermentative lactic acid bacteria (like Lactobacillus (Lb.) plantarum, Lb. casei, Lb. fermentum and Lb. brevis) are used. Apart from the properties of the biological raising agent, great importance is attached to a characteristical aroma development during bread baking. To-



Saccharomyces cerevisiae in DIC microscopy

Up to the 18th century, baking yeast was produced and isolated from the ripe, i.e., fermented distillers' mash. Most probably as a baking aid, as a forerunner of the baking yeast production, a kind of compressed yeast was developed as a baking aid in the Netherlands around 1781. For this, fresh sour dough was left to rest, blended with beer or distillers' harvested yeast for starting, i.e., for quick fermentation; this became visible by foam formation and gas drive. In the case of yeast with the taste of bitter hop, however, atypical and bitter kinds of bread were the outcome. and their taste was rejected. A similar development took place in England around 1782. Mason described a "compressed yeast", which was less bitter and which spread across Western Europe. The spelts and germs of the malt were strained from the mash

Yeast

before the yeast preparation so that a comparatively clear seasoning became available. After the fermentation process, the yeast settled on the surface of the liquid as "fermentation foam" and also in the deposit base. It reached the marked, pressed into linen sacks. The alcohol was gained separately by distillation.



Active dried yeast, a granulated form in which yeast is commercially sold

The compressed yeast is marked with H27 because - when completely dried - it yields 27% of dry substance (i.e., 73% water content) in the harvested, mechanically pressed bakers' yeast. The quantities of ethanol, which accrue during the fermentation process are reduced by the ventilation of the fermenting mash, in which case the yield of yeast increased. Thus, progress was made in Austria: in 1846, Mautner (Vienna) described the "Vienna Process". This was the first baker's yeast produced on an industrial scale. In the Viennese Process, first used until 1860, then further developed by ventilation until 1915, grain mash as a starter, resp., seasoning, served as fermentation substrate. Later, maize proved to be more economical as a starch source.

Grain mash is made from germinated grain, from the enzymatic degradation of starch, by the essential enzymes of starch conversion ( - and -amylase). Malt contains glucose, maltose and maltotriose as "fermentable", i.e., assimilable sugar, Only glucose, however, is introduced into the yeast metabolism. Maltose and maltotriose are previously degraded into glucose by yeast enzymes. During the mashing process, the grain protein (raw protein) is degraded to amino acids and peptides by the proteinases formed during germination. For the growth of yeast, amino acids from the raw protein of the grain are decisive with regard to the yield. By the germination process, B-vitamins are formed (with the exception of vitamin B12). These B-vitamins were then given the term "Bios" (Greek: the living world), a term which is still used today. Kühne replaced this by the collective "enzymes" in 1877. This goes back to yeast: in zymos (Gr.) means: contained in yeast.

1877 was also an important year for bakers' yeast production technology. Until then, yeast was extracted from the fermenting mash (which was continued as a seasoning step of the production process), separated and then pressed for dispatch. This fermenting seasoning, however, does not yield great amounts of yeast, but rather a surplus of alcohol. The procedure is anaerobic. It was important to reach aerobic conditions; this was effected by continuous aeration. The yeast output then increases and the procedure becomes more economic. Von Brunn (Danmark) achieved this by seasoning aeration.

In processes under anaerobic conditions, only about 10 to 14%, based on the weight of the grain used, were converted into compressed yeast; however, 30% Ethanol accrued as well as the alcohol-equivalent amount of fermentation gas, CO2. With Marquardt (1879) the process-optimized improvement of the production of bakers' yeast began: mash and seasoning, were diluted in order to lower the fermentable sugar proportion; the ventilation equipment was improved, and the cultivation temperature was regulated. Until today, the aeration measures are essential parameters in veast cultivation.

The events of World War I had a negative influence on the food supply of people in Europe so that one was looking for a replacement of grain in the production of bakers' yeast with regard to sugar and protein requirements in yeast cultivation. One switched to molasses as a source of which is used until today sugar, for the normal production of bakers' yeast. Only for organic bakers' yeast, grain mash, resp., seasoning is still being used for the cultivation. The EU Eco Regulation EG VO 834/2007 provides the preconditions for organic cultivation and control of the applied production method. Although organic sugar is offered on the market, the amount of organic molasses accrued during sugar production is negligibly low so that no market for this is established today.

With regard to the supply of yeast with nitrogen (N) for the biosynthesis of yeast raw protein, there have also been changes. So far, the soluble N-compounds, originating from the grain protein and the amino acids had served as nitrogen sources. However, the degree of N-utilization of the amino acids is for example reduced in the case of tryptophan and histidin. As alternative and economic N-sources. ammonium and ammonium compounds, in particular ammonium sulphate, were found. In fact, between the turn of the 19th to the 20th century, it was scientifically proved that yeasts are able to utilize nitrogen directly and without the addition of ammonia in the form of reduced NH4+ for the synthesis of amino acids, and further to proteins. For these cultivation methods, synthetically produced B-vitamins have to be added as growth agents, as well as essential inorganic salts as auxiliary substances. In the case of economically optimized cultivations of bakers' yeast, e.g., special attention was paid to the maintaining of a pH-value of 4.4 by adding acid (sulphuric acid), resp., lye (ammonium hydroxide) by measurement and control technology. With this, the cultivation process was buffered. In order to prevent stronger ethanol concentration in the fermenter, the addition of substrate (molasses) was carried out in the feeding process with lower concentrations of sugar. Depending on the aeration system applied, the air flow was adapted and finely dispersed in the fermenter liquid. The temperature during cultivation was regulated according to predefined programs in keeping with the yeast quality aimed for. The inflowing air leads to considerable foam formation. This requires a larger volume of the fermenter tank for sufficient raising space. The fermentation foam has



A block of compressed fresh yeast

Yeast

to be reduced by means of surface active chemical agents in order to produce economically.

For the production of organic bakers' yeast, however, ammonia, salts, acids and lyes as well as synthetic defoaming are prohibited as fermentation additives. Therefore, one falls back on the classical mash and seasoning fermentation with grain and malt from organic production. During fermentation, i.e., during yeast cultivation, the yeast seasoning is naturally buffered by the introduced acid and alkaline ions of the raw substances used. Cultivation parameters like temperature, aeration, substrate inflow and harvesting of the yeast, as well as pressing and, if necessary, drying are in line with conventional methods. The formation of fermenting foam is as a rule curbed with sunflower oil, which has to originate from controlled biological cultivation.

The aim of all procedure is: yield, germinating power and durability of bakers' yeast. Due to the large choice of isolated bakers' yeast strains with special properties; it is possible to cultivate such for prepared deep-frozen doughs or for pastries with high fat content. Deep-frozen doughs have to have a particular strong germinating power during defrosting and at the beginning of the baking process. The special yeast has to be able to tolerate deep temperatures and must nevertheless be able to start fermenting fast. In addition, the formation of ice crystals during the freezing process of the dough can be limited by means of coldtolerating plant protein from algae, or even simpler - with milk powder.

Ice crystals are able to damage yeast cells and can thus limit the germinating power.

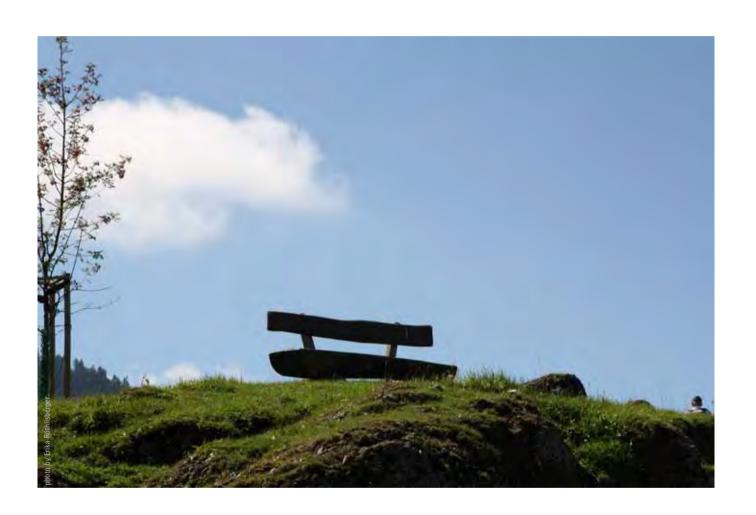
Stollen doughs with high fat contents additionally require considerable raising power, in which case the selected special yeast then overcomes the fermentation-restraining fat proportion during the ripening of the dough. Such special yeast does then not require any cold-tolerating properties, it will however, need cultivation with a higher dose of growth substances and auxiliary substances for the maximization of enzyme formation. Due to the general aversion of the European population against genetically modified foodstuffs, bakers' yeasts are selected for special application from individual strains, which are ubiquitously spread in nature; they are selected on a targeted basis and finally cultivated on an industrial scale, taking into consideration the already mentioned special properties.

...to be continued

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"The most important source of magic lies within man himself. Man has to learn from within."

Taken from: Dr. Aschner, Bernhard: Paracelsus, Sämtliche Werke, Band IV, p. 834 (Complete works, Volume IV)

# **De-Stress Kit for** the Changing Times

# Doc Childre Founder of HeartMath®



This article is for anyone who is experiencing extra stress due to the cascading effects of the financial meltdown, natural disasters, ongoing wars, or any personal challenges

Sometimes circumstances leave us with fear that just can't be helped immediately. Here are some suggestions that helped me after I experienced a personal crisis. In time, I became tired of living repressed by fear and decided I had to do something about it. Apply these suggestions as you can and don't be hard on yourself if your progress feels stuck at times.

These exercises have helped many people start the process of reducing and replacing fear with a more beneficial state of mind.

Institute of HeartMath, a non-profit 501 (c) 3 research and education organization. For many years, the Institute of HeartMath has been dedicated to mapping and validating the importance of the heart-mind connection in intuitive development and personal growth. The Institute's research on stress,

Doc Childre is the founder of the

intuition and emotional physiology has been published in peer-reviewed scientific journals and presented at numerous scientific conferences worldwide.

# Exercise1

Having an honest "self-talk" can help replace feelings of fear with more positive attitudes. For example, you can tell yourself the following:

"I understand why I'm living in fear and anxiety, but it's draining my energy, putting my health at risk and interfering with clear decision-making." "I'm tired of being restricted by fear and I'm ready to shift to an attitude that's easier

on my nervous system, my health, and those around me." "I'm aware that fear has stifled my spirit and my ability to make effective choices. My constant fear hasn't changed anything for the better, so I have nothing to lose by exploring a new attitude for moving forward." "I don't expect to eliminate all my fears and projections overnight, but I commit now to at least practice reducing my fear to a more balanced attitude of practical caution and discernment where I can."

"I realize that any progress can help free up my mind, emotions and spirit to move on with what needs to be done and to feel better while doing it. I'll set my own pace in reducing my fears and will have compassion for myself in the process."

Reading this daily for awhile can help you practice downshifting feelings of fear to more balanced feelings of caution and discernment. Re-reading with feeling also helps to anchor this in your emotional nature which makes commitment and progress easier.

### Exercise 2

Sit quietly and from your heart remember that enough stress is already going on, without having to wear a backpack of fear on top of that. Breathe quietly through the area around your heart and imagine that you are breathing in the attitude of courage and strength to do what you have to do, without being preoccupied with fear. Doing this with a genuine attitude helps take the significance out of fear. Practice this for a few minutes a day and anytime you feel a strong wave of fear. It can begin to make a difference.

I understand and have experienced the grip that fear can have on us. Continue to practice taking the significance out of fear a little at a time. as you can. Be easy on yourself; and know that it's really okay when you can't eliminate all fear or anxiety as it comes up. Understand that any progress counts—which encourages more progress.

# 12. Engage with your family

It is helpful if we can keep open communication within our family and circle of close friends about the stress that everyone is going through. It's important that family members not repress stress or bottle up feelings, as this only makes things worse. Make agreements to give more allowance and latitude to one another and if someone is snappy or irritable at times not to take it as personally. Especially explain this to children, because they usually can't understand the depth of what the adults are experiencing. It's important to be as positive around children as we can and reassure them that although times are tough now, we can work things out in time.

### 13. Don't blame yourself

Blaming yourself for the effects of the crisis is not beneficial and only increases stress. It is not helpful to keep replaying thoughts of all the things you could have done to prevent your situation. Everyone has been caught off quard by unexpected events and changes, so be easy on yourself. Moving forward is easier without carrying baggage and guilt about what vou could have or should have done.

# 14. Write a letter from your heart to yourself

(Let the letter be an acknowledgement of where vou're at, and then let it affirm vour commitment to move forward with your life.)

You can use the following letter as a guide, while mentally inserting changes to suit your situation.

(Speak to yourself from your heart as you do this.)

There are good reasons why I am feeling stress, anger and pain. Who wouldn't, in my situation? I am aware of my increasing personal stress because of all the anxiety over trying to make survival decisions for myself and my family; finding it hard to get to sleep and when I do, it's not deep enough to restore my energy; having racing thought loops that only project a hopeless future; fearing job loss, mortgage pressures, retirement insecurity, etc. (Make your own list to suit your situation.)

I'm aware that if I don't get off of this stress-express, it could bring down my health, regardless of my reasons, even good ones. I'm not a bad person for experiencing these emotions for the last while. I needed some time to experience the anger, grief, and despair as it has helped me release some of the pain, though not all of it. Yet now, I'm starting to feel that for the sake of my health, my family and my future, it's time to reestablish my grip and move forward. Even if I can't completely erase the anxiety of the future just yet, I realize that small steps can still cross a large room, in time.

# De-Stress Kit for the Changing Times

In the past, there have been times when I've had to connect with a deeper strength, to pick myself up from tough situations and move on. I can do this again. I'll practice releasing the losses that I can't change and commit to the changes that will make now and the future better. I'm looking forward to helping others through this and being more open to help from others. I'll practice each day, listening to the feelings in my heart to discern my steps, while making sure I at least move my feet when it's time to step forward. I now can handle what needs to be done. I just needed to reach deep into my heart to reconnect with my inner strength and gain a sober view. I'm back now.

(P.S. From the heart, tell your mind to join you in making this turnaround. If your mind is reluctant and resistant at times, know that when your heart commitment is strong enough, the mind will finally "come on board.") In closing, right now the first shockwaves of the financial meltdown are still reverberating. And new stress waves are occurring regularly, with each report of a major job layoff, another big company going bankrupt, mortgage foreclosures, and more. We can help offset these stress waves in ourselves as we work together and increase our care for one another. When the heart reopens, it always increases creative solutions both on personal and collective levels.

This booklet is not intended to be a complete package for dealing with the stress of these times. There are many other resources both in the community and on the Internet that may provide information and services. The important thing is to find something that helps and then commit to

If any parts of this booklet assist you in any way, consider highlighting them for easy reference. Rereading anything that is helpful in stressful times supports initiative and confidence. Don't underestimate your capacity for inner strength and emotional management, once you put genuine heart into your commitments. A little practice is a small price to pay for accessing the connection to the caretaker within.

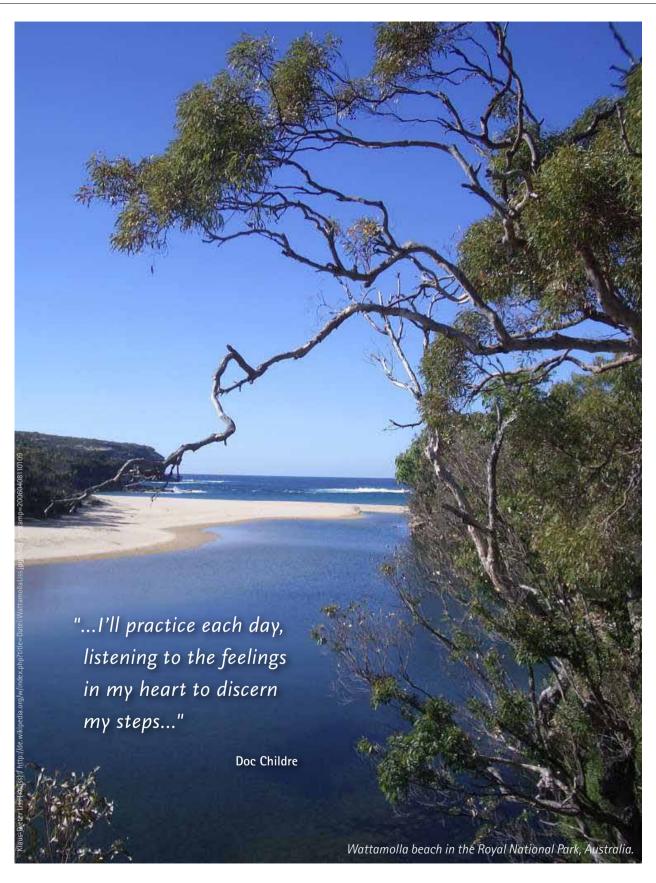
Realize that thousands are in similar situations during these changing times. Together we can all move through these challenges and help create a world that is more fair and balanced for all.

With Deep Care, Doc Childre

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Doc Childre is the co-author of the following books: The HeartMath Solution, From Chaos to Coherence, Transforming Stress, Transforming Anxiety, Transforming Anger, Transforming Depression and The HeartMath Approach to Managing Hypertension.



# **Healing Stones**

# Andalusite or Chiastolite (Cross Stone)

The Great Encyclopaedia of healing stones, fragrances and herbs

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



### Colour

Brown-yellow crystal, with a crosssection in the form of a cross

# Chemical composition A1, SiO,

### Geology

Chiastolite is an aluminium-silicon compound which has a hardness of 6 to 7.5. mica inclusions. Carbonaceous substances give the chiastolite-cross stone its characteristic properties. It should not be confused or allied with the staurolite-cross stone. The sites, where it is found. are located in the state of California in the USA, Spain, Brazil, Sri Lanka, France, and in Sweden.

# Historical tradition

Andalusite had already been found in Andalusia, Spain before Christ was born. This location is probably also the origin of the name of the stone. Following other traditions stemming from Greece, and alusite was renamed chiastolite, because when it is ground and polished, a similarity in the crosssection of the stone with the Greek letter chi is apparent. At that time already, it was made into jewellery and used for the purpose of healing. The yellow and alusite, in particular, namely the chiastolite-cross stone, was revered for more than thousands of years as a valuable and powerful healing stone.

# Curative and therapeutic effects on the body

Chiastolite-cross stone is a very powerful healing stone for the part of the brain controlling movement and the connective tissue to the muscles and nerves. Consequently, via the cerebellum, it controls the finer skills of movements which, for example, enable us to write. It also mediates the sense of balance and the recognition of above and below. By using chiastolite falling asleep, deep sleep and awakening are harmonised and better controlled. It alleviates paralysis associated with the nerves, muscles and joints. In this way, for example, it heals polyneuritic paralytic symptoms of the body and particularly those of the face. It offers protection against arthritic diseases and inflammation of the joints and the spinal cord. Chiastolite also heals multiple sclerosis affections, which cause paralytic symptoms of the eyes, speech or

movement. It heals the skin and the connective tissue of suppurating, infectious diseases and, moreover, protects the bones and the joints from softening and rickets (bone atrophy). It also alleviates painful tissue disorders which can result in destruction and deformation of the joints and which can also lead to gout.

# Curative and therapeutic effects on the mind

Chiastolite-cross stone helps people who wear it to lead a more independent life and, at the right time, it strengthens the process of "cutting the umbilical cord" between parents and siblings. At the same time chiastolite is a stone that does not tear family bonds, but marshals them in harmony and, nevertheless, continues to maintain harmonic interactions between members of the family.

### Chakra

The chiastolite-cross stone can be used particularly well in meditation for the spleen chakra and for the solar plexus. It penetrates with its gentle oscillations deep into our bodies and activates the desire for self-realisation in the mind. Chiastolite is a stone mediating revelation that not

only enables the recognition of problems and blockades, but inspires the solutions to these problems, too. The power of chiastolite is increased especially in conjunction with a natural citrine or with a Herkimer diamond.

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

Chiastolite can be obtained as a crystal, tumbled stones, hand stones, pendant or as a cabochon. It should be cleaned once or twice a month under running, lukewarm water. If you notice discolouration in the intensity of this stone, then you should certainly discharge it in a bowl with water and hematite tumbled stones overnight, as its appearance indicates that, at this point in time, it is performing quite special services for you. Recharging the stone in the sun or in a group of crystals should be carried out regularly for about one or two hours after discharging.

With kind permission taken from the book "The Great Encyclopaedia of Healing Stones, Fragrances & Herbs" Methusalem Verlags-GmbH 89231 Neu-Ulm, Germany

"Those who wish to sing always find a song."

Swedish proverb

# mprint

PARACELSUS - Health & Healing
The Magazine for Healing Practices and Traditional
Knowledge of Medicine in East and West

he said 500 years ago is now slowly being found valid even by modern medical science. Therefore the magazine is published in memory of Paracelsus to inform about all varieties of healing known to be effective.

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Paracelsus was a master of health and healing who stands for a bridging of the visible and invisible worlds. What

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THE EAST AND WEST