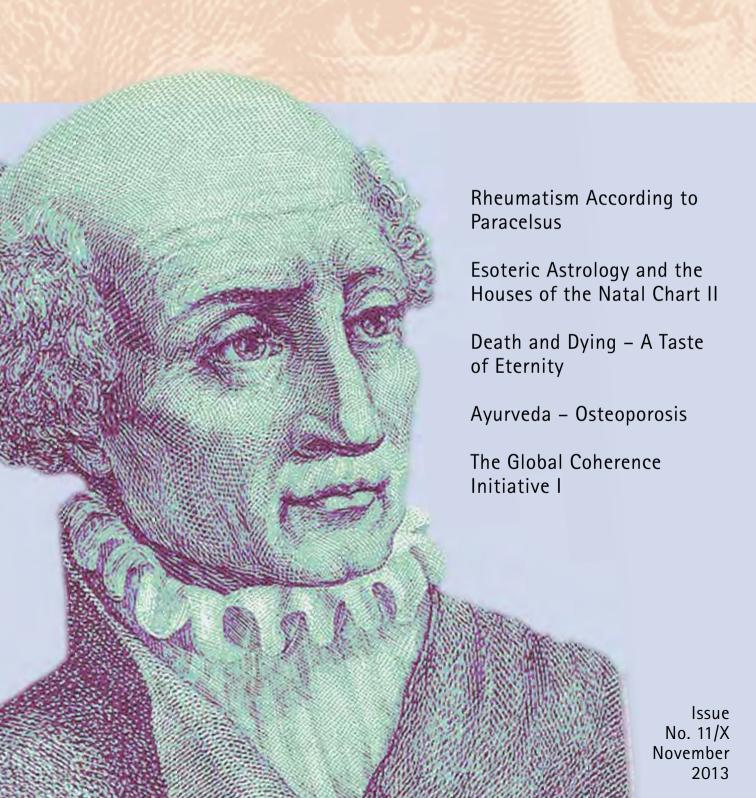
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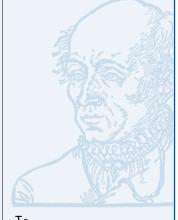
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Editorial

People are striving hard to attain health and harmony. They are striving very hard. They are frantically searching for harmony. People know, harmony defines human feelings. The necessity of harmony is much more felt now than before. They have heard of the subtler aspects of harmony through teachings. There are many teachers of harmony who are not vet by themselves harmonious. Yes! Harmony is a great concept. People think that harmony is to be gained from the external conditions. They change their food habits and living conditions, they change their dresscode, they change their prayers and they move from civilized and industrialized countries to places like India, Tibet or even to Himalayas. There is much of bustle and hustle to bring about harmony around them.

The fundamental law of harmony is however forgotten. The way to harmony is in the art of one's own thinking. One has to propose from within to be harmonious. Harmony is not a thing or an article or an object to buy with Euros and Dollars. It has to come from within by defining one's own

feelings. It does not require literacy and education. It can sometimes be possessed by an illiterate person and yet elude the most learned one. This looks to be a clumsy aphorism but it is true.

There is a saying that to be happy is simple, but to be simple is difficult. Men are engaged with competition and covetousness. As long as attainments and achievements preoccupy the mind of men, they remain like the rod around the mill. They are busy in their mind to achieve more and more and more and so on. They are deeply engaged in doing until they burn themselves. In a world of competition and covetousness they have the byproducts of jealousy, hatred, anger, irritation, worry, dislike, miserliness and the like. These by-products overshadow and poison the mind, poison the thought. For the same reason, peace, harmony, poise become elusive.

Men should know that they are beings and they should attain a sense of be-ness. They should travel to the sense of be-ness from the sense of achievement. To be and to do is harmonious. Only to do dislodges from to be. Be-ness is the state of harmony. This can come through refining one's own thinking process. Men need to redefine themselves.

Dr. K. Parvathi Kumar

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Rheumatism According to Paracelsus

Sabine Anliker, M.Sc. (Ayu)



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

ina '

Blood – sanguis (warm & moist principle)

Phlegm - phlegma (cold & moist principle)

- Yellow bile cholera (warm & dry principle)
- Black bile melancholia (cold & dry principle)

Rheumatism is generally understood as tearing and stabbing pains in joints, muscles or in the spinal column. Paracelsus writes that they are pains which "burn as if a fire was lighted in hell". Rheumatism belongs to the quite typical *Tartarus* diseases. For Paracelsus, *Tartarus* means sedimentation of endogenous and exogenous toxins that lead to sickness.

In today's conventional medicine, "rheumatism" is defined as a connective tissue disease and as a dysfunction of the immune system whose cause often remains unclear. More than four hundred different diseases fall under this definition!

"Rheuma" comes from the Ancient Greek and means "current", "stream". The localization is one of the symptoms and the severity code of the disease are in permanent "flow" and are subject to continuous change. In ancient times, health was synonymous with a balance of the fluids (eucrasia). Disease meant a "wrong mixing of fluids" (dyscrasia). From humoral medicine, we know the theory of the four humors. The term of the Hippocratic Theory of Humors (humores = fluids) refers to this.

From this, the "anti-dyscratic therapy" has been derived, which aims for a re-harmonization of the bodily fluids. This therapy is of great significance for the treatment of rheumatic diseases. Due to respective purgative measures like for example vomiting, laxation, sweating, bloodletting, and artificial wounds the excessive or faulty fluids are removed and drained. In naturopathy, for example, skin rashes and ulcers serve for the detoxification of the body. Paracelsus stated, "Nature possesses a cleaning ability of the blood by boils." II, 770. For this reason, skin rashes and boils should not be treated by suppressing measures or medicaments.

In the case of rheumatism and gout, special attention should be paid to "slagging". Every day, human beings take up great amounts of exogenous substances by eating and drinking. If these substances are not properly and completely digested, half-digested nutritional end products are deposited in the connective tissue and in the extracellular space. In the course of time, the surrounding cellular environment increasingly slags. Cel-Iular respiration is impaired and the supply with nutrients is reduced. The slag material in the tissue leads to increased inflammatory reactions. The poorly provided cells switch over to

"emergency metabolism". As the cells are considerably less able to perform properly, they produce even more slag material, which also cannot be removed any more. This way, a vicious circle is created.

Based on this, rheumatism and gout occur. In different areas of the connective tissue, most frequently, however, at the synovial fluid of the joints, the body deposits metabolic waste products which should in fact have been secreted via the intestines and the kidneys. In the beginning, these deposits do not cause any pain; only when the body is not able to mobilize its self-healing powers any more for removing the deposited slag materials, the disease advances, and it comes to inflammatory irritations and painful processes at the joints. At this, the pains set in at permanently changing areas of the body. Prof. Pischinger therefore stated that in all chronic-degenerative diseases the therapy of the cell environment system plays a decisive role.

Paracelsus states: "All joint and hip diseases, as far as they are not podraga (gout), are nothing other than tartaric fluids which rest in the joints, in hip nerves and ligaments like a fatty juice, and which give rise to stone disorders (and similar attacks). He who understands the proper way of treating the stone and curing it, is also able to heal this disease, and who does not understand the latter, will not be able to do this." I, 168 He further adds, "Where there is enough humidity, no stone will start to form. However, if it comes to an increasing drying out, the gunge turns into a smeary liquid and solidifies more and more." I, 583f

Paracelsus says that healing of this disease must take place in the treatment of the causes and not in the treatment with medication which - although able to bring about temporary relief - will not allow any real healing, and will furthermore entail unpleasant side-effects.

A drainage therapy of the toxins supports the cleansing process and forms a cornerstone of rheumatism treatment. Paracelsus applied draining methods like laxation, bloodletting, vomiting, etc., quite frequently and with great success. During the treatment of rheumatism, it is important that the entire metabolism and the digestive fire are strengthened. Healthy nutrition with high-quality food, freshly prepared and eaten while hot is absolutely essential. Warm food stimulates the digestion and the metabolism. Even food which is hard to digest can then be better broken down and utilized. At least the main meals (lunch and dinner) should be served hot. The food must be well chewed.

Food should be taken up in moderation because too much or also not enough food lead to disturbances. Here, the capacity of the stomach should be divided into four parts: two parts are meant for solid and one part for liquid food (like drinks, soups); the fourth part should remain empty in order not to disturb the digestive functions.

In order not to extinguish the digestive fire, nothing cold should be drunk for 1 to 1 ½ hours before and after the meal. During the meal, the sipping of a glass of hot water has proved to promote digestion.

"Paracelsus says that healing of this disease must take place in the treatment of the causes and not in the treatment with medication

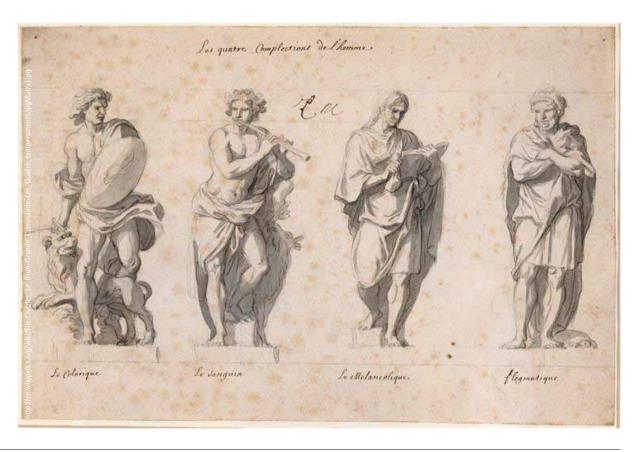
Rheumatism According to Paracelsus

The Four Temperaments Preparatory drawing for the sculptors of the Grande Commande. Charles Le Brun (1619-1690) It is best to eat again only when the previous meal is already digested. Only this way, digestive and metabolic processes are not burdened.

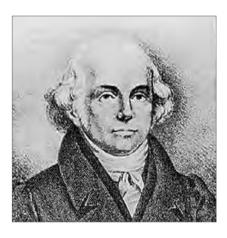
Also, the psychological component is very important during the meal, therefore meals should be taken up in an atmosphere of tranquility and relaxation and with full concentration. Paracelsus realized that negative thoughts can also act like toxins. Annoyance, anger, rage, hatred, and fears form a toxin which is deposited at the walls of the nerve channels which leads to inflammations and irritations. Annoyance also has a direct influence on the stomach. The consequence of this is that either too much or not enough gastric acid is formed. Paracelsus writes that the entire metabolism is misdirected so that metabolic waste products occur which cannot be drained. Consequently, this leads to rheumatism, gout, gastric, digestive and liver complaints, bloating and distension. The underlying cause for this does not lie directly in the metabolic but rather in the emotional slugging - anger.

This way, all negative thoughts and feelings act as a burden of the organism and lead to sickness. Because of this, a cheerful spirit and a loving heart are equally important for a healthy and balanced life.

Literature Paracelsus Sämtliche Werke, Anger Verlag Eick, 1993, Bd. I, II [Complete Works]



Remedies for Healing



Samuel Hahnemann (1755-1843) founder of homeopathy

Cases from the Homeopathic Practice

Damage through Polio Vaccination

In 1981 a girl of 10 years was brought to our Eluru dispensary for polio treatment. Her symptoms were noted in the following way:

History

- 1. Since birth she was fed on artificial milk, and no mother's milk. After the age of one year she developed frequent watery diarrhoea. Slowly grew weak and emaciated. The parents tried many medicines. But the tendency to diarrhoea continued.
- 2. At the age of 3rd year polio drops were given. On the 3rd day she developed high temperature. They consulted the doctor and tried allopathy. But on the 7th day, she could not sit due to polio attack to both the legs. She could not move from the lying posture. She was always complaining pain in the waist and legs, which was not relieved by

- trying many allopathic drugs and external herbal applications.
- 3. Till the seventh year she could move slowly in sitting posture only. In seventh year left leg was operated and for right leg small cut was done to the muscle tendon in the thigh. Since then she could walk slightly with the help of a stick. But there was poor muscle formation to the right leg, which was much emaciated. Muscle formation to left leg was a little better.
- 4. Jaundice, at her second year, which was cured with Ayurveda.
- 5. Between 2nd & 3rd years of age she suffered from frequent earache with offensive yellow pus from the ears.
- 6. Measles, two weeks before.

Present complaints

- Right leg was slowly emaciated and the muscle was very scantly. She could walk only with the help of a stick basing on left leg. Sensation was good to the leg.
- 2. The girl was weak, pale and emaciated with dirty skin.
- 3. Ear-ache sometimes.
- 4. Frequent attacks of mucus dysentery and watery diarrhoea.
- 5. Frequent fevers.
- 6. Mentally she was gentle type with helping nature.

On 11-4-81, I started the treatment with *Thuja* C30 four doses in one month and Calcarea phosphorica D6 daily. I selected this basing on the pale and anaemic complexion with emaciation. She was slightly better. Continued the same for three months. Later *Thuja* C30 was repeated once in

Remedies for Healing

15 days and Calcarea phosphorica D6 continued.

On 8-8-81, Thuja C30 one dose was given and not repeated till one month. She was slightly better. Frequent fevers slightly better.

But the diarrhoea and dysentery recurred now and then. There was no change in walking and no change in the muscle formation of leg. I tried Medorrhinum C200 on 12-9-81, 26-9-81, 17-10-81 and 14-11-81 with Calcarea phosphorica D6 daily. But there was no marked change either in the general condition or in the leg.

On 12-12-81, Dr. G. S. R. Murthy prescribed Abrotanum C30 tow doses in one month with Calcarea phosphorica D6 daily. For the first time she was better in general condition.

Repeated the drug on 8-5-82 with Alfalfa Ø daily in between and later. Before giving Abrotanum she was frequently falling while walking. But with the first two doses this was checked. After the third dose walking was better. Muscle formation to the right leg better.

On 13-11-82, parents reported that she was walking without the need of the stick. Calcarea phosphorica D6 was continued. No diarrhoea or dysentery. No fevers. No earache.

The drug was repeated on 12-3-83 and Lecithin D6 was given daily for general improvement. She improved in physique. Her physical development was developed correspondingly to the age.

On 9-7-83 we saw the leg and the muscle was fully formed. No limping in the walk. She could walk as a normal child. She started going to school. As there were no complaints we did not repeat the drug further. The great drug Abrotanum gave her a re-birth. The drug was selected by Dr. Murthy basing on frequent diarrhoeas and dysentery since childhood and the final marasmus condition. In this way the girl is always indebted to the Great Seer Dr. Samuel Hahnemann.

Dr. E.V.M. Acharia, DHMS



On 11-9-82 Abrotanum C200 was given with placebo daily. From 9-10-82 Calcarea phosphorica D6 was given daily.

Cure by Spiritual Force

3. Receptivity and Resistance to the Force

C. Applying the Force from Outside the Body

The Mother: Take an example which is quite concrete: sunstroke. This upsets you considerably, it is one of the things which makes you most ill - a sunstroke upsets everything, it disturbs the inner functions, it generally causes a congestion in the head and very high fever. So, if this has happened, if it has succeeded in getting through the protection and entering you, well, if you can just go to a quiet place, stretch yourself out flat, go out of your body (naturally, you must learn this; there are people who do this spontaneously, for others a long discipline is necessary), go out of your body, remain above in such a way as to be able to see the body (you know the phenomenon, seeing one's body when one is outside? This can be done at will, going out of one's body and remaining just above it), the body is stretched out on a bed, a bench, on the ground; anywhere; you are stretched just above it and from there, consciously, you pull the Force from above, and if you are used to doing it, if your aspiration is strong enough, you get the answer; and then, from there, taking care not to re-enter your body, you begin to push these forces into the body, like this, regularly, until you see the body receiving them (for the first few moments they don't enter, because the body is quite upset by the illness, it is not receptive, it is curled up), you push them gently, gently, quietly, without nervousness, very peacefully, into the body. But you must not be disturbed by anyone. If someone comes along, sees you stretched out and shakes you, it is extremely dangerous. You must do this in quiet conditions, ask people not to disturb you or better shut yourself up where they can't disturb you. But you can concentrate slowly (this takes more or less time ten minutes, half an hour, one hour, two hours it depends upon the seriousness of the disorder which has set in), slowly, from above, you concentrate the Force until you see that the body is receiving, that the Force is entering, the disorder is being set right and there is a relaxation in the body itself. Once that is done you can get back and you are cured. This has been done for a sunstroke, which is a fairly violent thing, and also for typhoid fever, and many other illnesses.... Consequently, when I say that if one masters the spiritual force and knows how to use it, there is no malady which cannot be cured, I don't say it just like that in the air; it is said from experience with these things. Of course, you will say you don't know how to go out of the body, draw the Force, concentrate, have all this mastery.... It is not very common, but it is not impossible. And you can be sure that if you are helped... In fact, there is a much easier method, it is to call for help.

But the condition in every case - in every case - whether you do it yourself and depending only on yourself or whether you do it by asking someone to do it for you, the first condition:

not to fear and to be calm. If you start to seethe and get fidgety in your body. it is finished, you can do nothing. For everything – to live the spiritual life, to heal illness - for everything, one muss be calm.

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

Paracelsus - Remedies

Fennel and visual impediments

"Foeniculi (Latin = Fennel Foeniculum vulgare) 6 oz (180g), Euphragiae (Latin = Eyebright Euphrasia officinalis)

2 oz (60 g), Florum centaureae (Latin Centaurium minus = centaury) 1/2 oz

(15g), Reduc in liquores.





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



Euphrasia rostkoviana Taken from: Prof. Dr. Otto Wilhelm Thomé Flora from Germany, Austria and Switzerland 1885, Gera, Germany

This is a very good arcanum for the eyes of old people. In case of visual impediments it shall be taken with wine. For external application, it is to be mixed with white vitriol and camphor and prescribed. It removes stains and the white skins of the eyes (= cataract, cataract)." III, 559

Sabine Anliker

Paracelsus: Collected Works, Vol. I, III Anger publishing house Eick, 1993



Quelle: Deutsche Fotothek Theosophy & Alchemy & Medicine by Johann Martin Stiller, 1685, copper engraving on paper

Rasa Shastra in **Ayurvedic Medicine**

Sabine Anliker, M.Sc. (Ayu)

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

3. Mercury in General

3.6 Shodhana-Process in Rasa Shastra

Shodhana is a process during which impurities and natural blemishes are removed by pharmaceutical procedures like svedana (heating or fomenting under liquid bath), mardana (trituration), etc. with special drugs. (Acharya, 1956) In general it can be said that shodhana is a cleaning and detoxification process in which physical and chemical harmful substances and toxic materials are eliminated so that the substances can be used for further processes.

In the book "Ayurvedic Formulary of India" by the Department of Indian Systems of Medicine & Homoeopathy the *shodhana*-process is explained: "In Ayurveda, the process of purification is called shodhana. Chemical purification is different from medicinal purification. In chemical purification it is only elimination of foreign matters. In medicinal purification the obiects aimed at are

a) elimination of harmful matter from the drug;

- b) modification of undesirable physical properties of the drug;
- c) conversion of some of the characteristics of the drugs;
- d) the enhancement of the therapeutic action, thereby potentialization the drug." (The Ayurvedic Formulary of India. 2000)

The word shodhana is derived from the Sanskrit root "shudh" (Monier-Williams, 2002), which means "to purify". The ancient scientists, alchemists, and metallurgists developed uncountable cleaning methods for the different metals and substances for obtaining pure metals and substances. The media (herbs, ashes, rock salt, vegetables, etc.) play a very important role in the shodhana-processes. They sometimes have a dissolving effect, by loosening impurities, which makes it easier afterwards to separate them from the substance. Others remove toxic substances or assist in the physical transformation of metals and minerals. Each process uses different auxiliary materials.

The general aim of the cleaning methods is not only the cleaning and the removal of undesired properties as well as the elimination or reduction of toxic substances, but also the multiplication and increase of positive, therapeutical and healing properties. By contact with heat/fire and organic, mostly sour liquids, the substances transform into a herbo-mineral compound. Certain substances can be directly used for therapeutical purposes. There are general cleaning methods, which are usually very easy and not very time-consuming. Various methods from different scientists living in different time periods were

developed. As a rule, mercury is triturated in a stone mortar together with various herbs and mineral substances by means of a pestle. Afterwards it is washed and filtered in order to gain back the purified mercury. One cleaning method is the trituration of mercury with garlic and rock salt. (Ayurveda Prakasha, 1999)³³, (Shane, 1991)

However, these general methods are not sufficient if the goal is also to develop rasayana-effects (tissue regenerating, generally health-promoting). In this case, special purification methods are necessary. Mercury, which is purified with special procedures, does have rasayana as well as therapeutic effects. (Dole, 2006)34, (Rasa Raja Sundara, 1984)

There are eighteen special techniques for purifying mercury. These eighteen steps can be divided into sub-groups, which are called the eight samskaras (ashta-samskaras). If mercury is cleaned with these eight samskaras, it develops a therapeutic as well as a rasayana effect. If the other ten methods are also performed, mercury can also be used as dhatuvada, i.e., mercury can transform base metals into precious metals (e.g. silver or gold).

The different scholars express the same opinion in their respective classical texts, "Mercury with impurities is poisonous, it is Amrita (nectar) without impurities that mean it is highly effective against disease, decline, and death". (Ayurveda Prakasha, 1999)³⁵ "Thus, there are alchemists of medicine, who extract from medicine what is not medicine. Such is the skill of alchemy", says Paracelsus. (Paracelsus, 1993)36

3.7 The Eight Samskaras of Mercury

In many texts these eight steps are described as the most important pro- cedures. They are meaningful, for therapeutical purposes as well as for alchemical purposes. From therapeutic point of view the first eight samskaras are very important as they help to remove the external and internal poisonous properties of mercury and to potentiate mercury. Therefore, these eight purification steps are described in detail in almost all old texts.

The names of the eight Samskaras are:		
1. Svedana		Heating or fomenting under liquid bath
2. Mardana		Grinding in tapta khalva (iron mortar on a hot plate)
3. Murchana		Disappearance of form
4. Utthapana		Regaining of form
5. Patana	: Urdhva	Sublimation upwards
	: Adhah	Sublimation downwards
	: Tiryak	Distillation
6. R(B)odhana		Rehabilitation
7. Niyamana		Restraining by liquid bath
8. Dipana		Appetisation by liquid bath

Svedana Samskara of Mercury

Svedana is the process in which Parada (mercury) is boiled in kshara (alkaline) or amla (sour substances etc.) or in the juice or decoction of any other drugs in a dolayantra (swing apparatus). This process helps to loosen the cover of the *malas* (blemishes) present in mercury. (R.R.S., 1998)37

Rasa Shastra in Ayurvedic Medicine

For this process, *Shunthi* (Zingiber officinale), Maricha (Piper nigrum), Pippali (Piper longum), Saindhavalavana (Rock salt), Asuri (Brassica juncea), Citraka (Plumbago zeylanica), Ardraka (Zingiber officinale), and Mulaka (Raphanus sativus), are rubbed in Kanji (sour gruel) to prepare the bolus. Mercury is placed in- side the bolus. This bolus is covered with banana leaves from all sides and is kept in a strong cotton cloth. A pottali is made to perform svedana in Kanji (sour gruel) for three days in a dolayantra (swing apparatus). (R.R.S., 1998)38

Mardana Samskara of Mercury

Trituration of mercury along with various drugs and the addition of all types of sour substances, and with Kanji (sour gruel), is called the mardana process. The external malas (blemishes) are destroyed by this process. (R.R.S., 1998)³⁹

Grihadhuma (soot from the kitchen chimney), ishtika (brick powder), yoghurt, jaggery, Saindhava-lavana (rock salt), and mustard seeds powder are taken along with mercury and triturated continuously for three days. Each of the drug should be 1/16 part of mercury. (R.R.S., 1998)40

Murchana Samskara of Mercury

Mercury is ground with Citraka (Plumbago zeylanica), Triphala (Terminalia chebula, Emblica officinalis, Terminalia bellirica) and Aloe vera until its original form is lost and mercury disappears by becoming divided into the finest of globules. This state is called nashta pishta and the process is known as murchana. It removes the doshas (blemishes) of mercury like naga (lead), vanga (tin) and other metals which are present in one of the seven earlier described layers (kanchuka) of Parada. (R.R.S., 1998)⁴¹ The maladosha (blemishes) of Parada are eradicated by the juice of Kumari (Aloe vera); the vahnidosha (bad effect of heat on mercury) by Triphala, and vishadosha (poisonous impurities) by Citraka (Plumbago zeylanica). Hence, mercury is ground with all the three drugs for seven days (total of 72 hours). This process removes all the bad properties or natural blemishes present in mercury. (R.R.S., 1998)42

Utthapana Samskara of Mercury

After the third procedure the mercury, which has attained the state of nashta pishtattva (homogeneous), is now brought back to its original state with the help of svedana (boiling) in a dolayantra or by the heat of sunlight. This procedure is called utthapana samskara. (R.R.S., 1998)⁴³

... to be continued

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Footnotes

- ³³ Ayurveda Prakasha, 1/165
- ³⁴ Dole, p. 87
- 35 Ayurveda Prakasha 1/22-24
- ³⁶ Paracelsus Vol. I p. 514
- 37 Rasa Ratna Samuchchya 8/59
- 38 Rasa Ratna Samuchchya 11/26
- 39 Rasa Ratna Samuchchya 8/60
- 40 Rasa Ratna Samuchchya 11/27-28
- ⁴¹ Rasa Ratna Samuchchya 8/61
- ⁴² Rasa Ratna Samuchchya 11/31-32
- 43 Rasa Ratna Samuchchya 8/62

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Sikh pilgrim at the Harmandir Sahib (Golden Temple) in Amritsar, India. The man has just had a ritual bath.

Organon

The Art of Healing

Dr. E. Krishnamacharya

creased. Even in these instances. one need not fear that it will have far-reaching bad effects. If the drug used later has better similitude, earlier effects, if any, will be cleared.

Samuel Hahnemann, M.D.

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.

§180

In this case the medicine, which has been chosen as well as was possible, but which, for the reason above stated, is only imperfectly homœopathic, will, in its action upon the disease that is only partially analogous to it - just as in the case mentioned above (§ 162, et seg.) where the limited number of homœopathic remedies renders the selection imperfect - produce accessory symptoms, and several phenomena from its own array of symptoms are mixed up with the patient's state of health, which are, however, at the same time, symptoms of the disease itself, although they may have been hitherto never or very rarely perceived; some symptoms which the patient had never previously experienced appear, or others he had only felt indistinctly become more pronounced.

These difficulties are reduced, as the number of proved drugs is inThe artificial disease produced by the drug, would excite some more symptoms temporarily which were not earlier seen. Although they relate to the drug symptoms, some symptoms concealed in the patient since inception may also manifest now and get cured.

§181

Let is not be objected that the accessory phenomena and new symptoms of this disease that now appear should be laid to the account of the medicament just employed. They owe their origin to it¹ certainly, but they are always only symptoms of such a nature as this disease was itself capable of producing in this organism, and which were summoned forth and induced to make their appearance by the medicine given, owing to its power to cause similar symptoms. In a word, we have to regard the whole collection of symptoms now perceptible as belonging to the disease itself, as the actual existing condition, and to direct our further treatment accordingly.

Samuel Hahnemann, M.D.

¹ When they were not caused by an important error in regimen, a violent emotion, or a tumultuous revolution in the organism, such as the occurrence or cessation of the menses, conception, childbirth, and so forth.

All the new symptoms so manifested cannot be formed as drug symptoms only. Although they are produced by the drug, they are the symptoms concealed in the patient because the entire totality of a drug is innately concealed in a patient whose symptoms are similar to that drug. They are precipitated by the influence of the drug.

Explanation

Suppose there are two prominent symptoms only in a patient. The drug that accomplishes similarity may have ten symptoms. When that drug is used, some of the remaining symptoms may manifest as part of the artificial disease temporarily. They lie latent in the constitution as seed of the disease. Otherwise they cannot manifest with the artificial disease. This principle is not found anywhere earlier. Even then it appears to be true. Unless there is counter-action of the vital force, the drug will not act. Why does the medicine not work

when poured in a bottle? Because the constitution of the bottle does not have vital force capable of precipitating a reaction. When used in a human being, primary effect as also the counter-effect are produced only by virtue of the capacity to react. Since the reaction pertains to the constitution of the patient, it surely rouses the symptoms latent in him.



Flock of sheep in the morning mist at Werben, Schoren, Germany

If that be the case, where from symptoms are produced in a healthy person when drug is experimented? It can be argued that symptoms are not produced from a healthy state. Since the drug is a medicinal substance that produces the disease, symptoms are produced to have a counter-effect. When the counter action is evident in a healthy person also without any disease, symptoms are produced still more quickly and violently in a diseased person. Wile some symptoms are purely on account of the medicine, some are latent in the patient,

Organon

but concealed. The primary quality of a well selected drug according to homoeopathy is to make it impossible for any latent symptoms concealed. Pulling out the latent symptoms is possible in chronic diseases. The scope for latent/concealed symptoms exists in chronic diseases. The scope for latent/concealed symptoms exists in chronic diseases any, not in acute diseases.

§182

Thus the imperfect selection of the medicament, which was in this case almost inevitable owing to the too limited number of the symptoms present, serves to complete the display of the symptoms of the disease, and in this way facilitates the discovery of a second, more accurately suitable, homœopathic medicine.

Samuel Hahnemann, M.D.

When a drug is imperfectly selected based on one or two symptoms available, besides cancelling those on or two symptoms, the remaining latent symptoms are brought to light. It facilitates selection of a second homoeopathic drug better and more accurate than the first one.

§183

Whenever, therefore, the dose of the first medicine ceases to have a beneficial effect (if the newly developed symptoms do not, by reason of their gravity, demand more speedy aid - which, however, from the minuteness of the dose of homœopathic medicine, and in very chronic diseases, is excessively rare), a new examination of the disease must be instituted, the status morbi as it now is must be noted down, and a second homœopathic remedy selected in accordance with it, which shall exactly suit the present state, and one which shall be all the more appropriate can then be found, as the group of symptoms has become larger and more complete.1

Samuel Hahnemann, M.D.

¹ In cases where the patient (which, however, happens excessively seldom in chronic, but not infrequently in acute, diseases) feels very ill, although his symptoms are very indistinct, so that this state may be attributed more to the benumbed state of the nerves, which does not permit the patient's pains and sufferings to be distinctly perceived, this torpor of the internal sensibility is removed by opium, and in its secondary action the symptoms of the disease become distinctly apparent.

If facourable results could not be achieved by the first remedy and some more new symptoms are expelled and the patient is suffering, a second homoeopathic remedy is to be selected based on the latest totality of symptoms. Since more number of symptoms is available, it is easy to select a more accurate homoeopathic remedy.

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

Ground fog in East Frisia (Moordorf), Germany



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

The Sixth House

From the esoteric standpoint, the Sixth House brings us to those experiences which help to create a greater sense of wholeness both in ourself and in the world around us. It is the Soul which creates those organizations that serve and protect the environment, its minerals, plants, and animals. It is the Soul who seeks to acquire those techniques, processes, and skills that further the unification

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.

The Fifth House	
Traditional meaning	Soul-Centered meaning
Personal creative will	Expression of the Spiritual Will
Creative activities	Actualization of the Higher Self
Romance, love affairs	Will expressing as Love
Children	The Soul as Parent
Hobbies, favorite activities	The Will to serve

The Fifth House

The will of the personality is most often concerned with the protection and expression of that which is closest to us: our children (whom we often see as extensions of ourself), our emotions (in terms of our romantic need for fulfillment), and our talents. We interpret love in terms of these attachments. The Soul sees creativity as an expression of the will to serve. It experiences love as a parent to all the world's children. It engages in those activities which work to refine the will aspect of our being as an extension of Soul purpose.

of the lower and Higher selves. The work that we do ceases to become "our job" and instead becomes our part in the One Work that has service to humanity as its objective, thus reducing the sense of separation (and the violence that ensues) from selfserving activities. We are then in a position to serve the Self.

The Sixth House	
Traditional meaning	Soul-Centered meaning
Servants	Servers
Health	Synthesis of the lower vehicles; wholeness
Employees	Those who are served
Pets	Service to the Animal kingdom
Work	Service to Humanity
Techniques and skills	The knowledge to build the An- tahkarana

The Seventh House

The Dweller on the Threshold consists of all the illusions, glamors, and maya which create the war within ourself. In psychological terms, it is "the shadow self", "the not-self", and the "other" (which is often the reflection of ourself we see in our partners). The idealized urge of Libra and the Seventh House of the ordinary horoscope is to find one's Soul Mate. This is, more often than not, the Personality Mate as our objective to to fulfill ourself through relationship. From the Soul's perspective, it is the union of the Higher and lower self that creates the true marriage. What we perceive as our "enemy" is merely an aspect of our own nature that has not been redeemed by Love and allowed to become an integrate part of ourself. In spiritual work, the Soul Mate is a reality, but is most often found in connection with our Group of co-workers and is of a much more impersonal than person-



The Seventh House	
Traditional meaning	Soul-Centered meaning
Open enemies	The Dweller on the Threshold
Partners	Soul mate and/or special co- workers
Marriage	The Path of Union

al expression of Love. The sign on the cusp of the Seventh House tells us much about our shadow as well as our Soul Mate(s).

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

The Eighth House	
Traditional meaning	Soul-Centered meaning
Transformation and regen- eration	The Path of Discipleship
Sexuality	Vehicle of rebirth into the con- sciousness of the Soul
Transmutation of values	Transmutation of personal de- sires into the needs of the Soul
Other people's resources	Resources needed by the group
Death	Transformation of form

The Eighth House

The Path of Discipleship IS the path of transformation and regeneration. It requires the reorientation of personal desires into the fulfillment of the "desires" of the Soul. The Soul desires consciousness and requires an ever increasing quality of inclusivity in love. Thus emotion, passion, and sexuality on a personal level have to be transmuted into intuition, compassion, and union. Not such an easy task! It is always through Scorpio and the eighth house that the most important and complex tests and trials of the personality take place. One of the rewards for all of this intense effort is the awareness that there is no such thing as death. Life is immortal and immortality is perceived by the Soul-centered individual as unconditional love. Another great gift achieved through walking the Path is freedom from personal desires and one's attachment to form. Thus life is lead without the pressures of emotional needs (fulfilled or unfulfilled!), and the insecurities which come from the fear of loss. The eighth house in the Soul-centered chart reveals the manner in which the individual confronts these transformational tests.

The Ninth House	
Traditional meaning	Soul-Centered meaning
Long journeys	The Path
Religion and philosophy	The repository of Universal Truth
Differing orthodoxies	The synthesis of all beliefs
Higher Education	Higher Mind
Legal activities	Cosmic Law

The Ninth House

The personality tends to believe that its religion and life philosophy is the only one containing any truth. Religious wars are always fought on the personality level, often led by fanatic

leaders crying out and killing others in the name of (their) god. The Soul has no such philosophical or spiritual divisions. The Soul-centered person sees a world united by Cosmic Law. Disciples with strong ninth house horoscopes are usually involved in establishing methods of education which encourage the synthesis of all belief systems. In terms of travel, the Path is the longest journey we can make as It leads us everywhere and never ends.

The Tenth House

The personality seeks to establish itself in the world through its professional contributions. In this way it achieves status and position, purpose and life direction. Our (extra)ordinary life requires that we take on a certain degree of social responsibility: pay our taxes, educate our children, obey the common laws of our land. We are rewarded if we do by social approval and social security and we are punished if we do not by social ostracism and loss of esteem. The Soul-centered person seeks to establish a "field of service" as his or her career objective. In this way, he or she may fulfill the needs of Higher Authority while at the same time serving others. Status is measured by the level of consciousness (love) achieved and culminates through spiritual initiation.

The Eleventh House

The hopes and wishes of the personality is usually geared for the fulfillment of personal desires. They are conditioned through a sense of identification with one's particular society and its collective values and ideals. One usually is attracted to friends

The Tenth House	
Traditional meaning	Soul-Centered meaning
The father	Spiritual Will expressed as Purpose
Authority figures	The Masters, Hierarchy, your Teacher
Honor and status in the world	Opportunities for spiritual ad- vancement
Social responsibility	Enforcing the Will of the Mas- ters
Career and profession	Externalized field of service
MC: point of material culmi- nation	MC: point of initiation

who share these goals and with whom one has common social roots. The Soul-centered individual is one who is naturally attracted to the energies expressed by other people's Souls. Physical appearances, social affiliations and economic class mean very little or nothing at all. The urge to for a common orientation of service. The need for friendship is conditions by the need to express one's individual part in the Plan of the Path. Aspirations and visions lead to greater inclusivity and increased methods to share those doctrines of universal life values which apply to all societies, everywhere. The eleventh house in the Soul-centered chart thus speaks about the nature of one's companions along the Way.

The Eleventh House	
Traditional meaning	Soul-Centered meaning
Friends	Members of your group of co- workers
Hopes and wishes	Spiritual visions and aspirations
Organizations and clubs	The New Group of World Serv- ers
Political activities	Service to Humanity

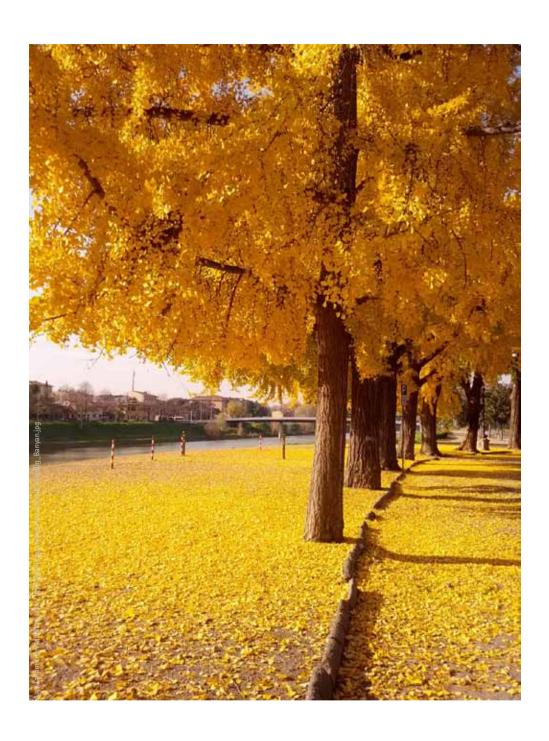
Esoteric Astrology and the Houses of the **Natal Chart**

The Twelfth House	
Traditional meaning	Soul-Centered meaning
Hidden enemies	Unredeemed past karma
Self-undoing	Inversion of the Soul force
Prisons and institutions	Bondage to the personality
Secret activities	Selfless service to Humanity
Hidden resources	Awareness of past lives
Crucifixion of the personality	Service to the World Savior

The Twelfth House

The twelfth house is a fascinating part of the natal horoscope. It contains a very special duality and more power over our lives than most students of astrology realize. It is through the conditions of the twelfth house that the personality remains in bondage to the past.. It is the house of unredeemed karma, energetic situations which create patterns of activities which do not further the advancement of life. It is these patterns and blocks which manifest as our "hidden enemies". Yet both for the personality and the Soul, the twelfth house is rich in resources, if we only know how to unlock them. The "key" to this part of the horoscope, like everything else in life, is consciousness (love). Once the door to the twelfth house is opened by the Soul, the individual is aware of the karma of past lives as well as the path of service required to be both self-forgiving as well as self-actualizing.

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"The patient, the doctor, the sickness, the health worker and even the medicine are within the human."

Dr. K. Parvathi Kumar

Occult Healing XCIV

Prof. Dr. h.c. K. Parvathi Kumar

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

It is the occult law: "Obsession of health / ill-health is self-poisonous." If a person is over-occupied of his health / ill-health he is poisoning himself. It is little recognized, that excessive attention towards health / ill-health invites ill-health. Many believe, that in their obsession, they maintain good health, but the contrary happens. "Energy follows thought" is another inevitable law. Behind the obsession for health, there is for certain the fear of ill-health. That fear is the phantom that drives people into obsession.

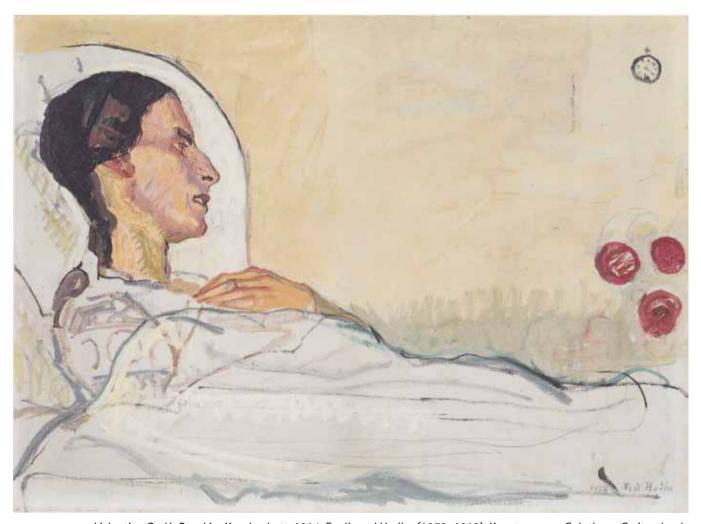
Wisdom is to do what is to be done in relation to health and not to brood over it. Brooding over ill health is toxic and helps the sickness to grow. Such brooding over builds nervous tension and opens channels for various infections. It is but common knowledge, that fear of infection that exists in the village opens doors for such infection to enter into oneself. It is not necessary that everyone is infected in a village when an infection prevails. Only those who pay excessive attention to it are the ones that receive it. Unwittingly, infection is invited.

Obsession related to health should be understood as a psychic sickness. It infects the whole organism. Many epidemics have obsession as their origin. Patients should be educated, that it is unworthy to be obsessed of their sickness, that they should take it easy, that they should work with their sickness not with fear as basis, but with a dispassionate attitude. The patient should be told that sicknesses come to pass unless one prefers to hold them. There can be some sicknesses such a diabetes and arthritis. Patients should be adequately educated to live with them for life with a friendly attitude, but not with fright or dislike for the sickness. Many sicknesses come to pass by, some sicknesses come to stay. It is the attitude of the person that aggravates the sickness or cures it or maintains it. Understanding of the significance of sickness is part of the occult healing. Appropriate understanding enables right adjustment of psychic energy to meet sicknesses. After all, every patient is a health worker too, if not a healer.

"My mother had arthritis, so do I." "My father was diabetic, so am I." These are common statements that one listens from time to time. If your mother suffered arthritis or your father suffered diabetes, you do not have to. The information related to sicknesses of parents or grandparents is an important data for each one to amend one's own habits of food, exercise, daily routine and attitude. It is wisdom to know the information and adapt to such food habits, exercises and attitudes. This would help the person to overcome such situations. If on a road at a particular curve accidents generally happen, it is not necessary it should be so with you. Such prior information should not be taken as fatal, but as a valuable guidance. Psychic adjustments are many, either to overcome sicknesses or to resist them, or even to live with them. Psychical adaptations in tune with time and circumstances are a great ability, which have to be supplied to the patient through proper counseling.

Modern medicine today believes in counseling before and after every important treatment, but those who do the counseling should be persons of knowledge in terms of the psychic energy.

"Obsession of health / ill-health is self poisonous."



Valentine Godé-Darel im Krankenbett, 1914, Ferdinand Hodler (1853-1918), Kunstmuseum Solothurn, Switzerland

Death and Dying A Taste of Eternity

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. Lecture of Dr. med. Klaus-Dieter Platsch, held during the Meeting on "Medicine and Spirituality" (April 11th-13th, 2003) at Frauenchiemsee

Shortly after the meeting on Medicine and Spirituality last year, a participant sent me two books of the expert in death research, Bernard Jakoby, and wrote that this would be quite a good subject for the next meeting. For my part, this did not require long consideration because: is there a more central subject than the question of life, dying, and death in the context of medicine and spirituality for us - who are working in medical and therapeutical professions? Thus, the subject came up without any effort and on its own, and I am glad about my personal confrontation with it in the run-up to the meeting, and also about the large response, as measured by the number of participants of this meeting alone - indicating an open embrace of the subject and a clear need for this inner and outward confrontation with it. As I was preparing for the meeting, it had to be expected that the subject of death and dying constellated in different ways. Around me, people dear to me died, and I was more or less involved in their dying process. I also met with the shadow - or should I say, the light - of my own death or the close possibility of having to die immediately. I once woke up with a pressure on my chest in the middle of the night and knew that this might be the moment where I would have to go. Although I had never suffered from coronary problems, the feeling at that time was not a question of imagination. I also experienced no fear at all in this situation although I was guite alone, but I sensed one of those moments every one of us experiences consciously or subconsciously, where death is standing by your side. I realized this and felt a kind of consent which meant: if it has to be now. it will be alright. And inside me, there was crystal clarity of my consciousness.

Over the next few days, I tried to take stock and asked myself questions like: am I living my life as I want to live it? Would I live in a different way if I knew I had to die soon? Or, if I am alive but for example the dearest person I am living with would not be any more, would I live in a different way? I experienced a feeling of deep gratitude and joy of life when I realized that I am living my life in perfect accordance with my deepest life impulses. I experienced this as a great mercy. Well, this stock-taking in the face of a near death is of greatest value for the person concerned for his inner and outward orientation. IIIness, death, and dying are still subjects in our society which one rather does not talk about. I come from a family in which one was unable to speak about it. The fear of it made my parents and grandparents speechless. Of course they mirrored the speechlessness of society but also the shock they had not come to terms with the shock of two world wars, death, hunger, and suffering, a great torture for them and something they meant to protect themselves against.

Maybe this had been my unconscious reason to become a physician in order to heal this in myself, in my family and in the world. Did I want to try to eradicate suffering and death from this world? As it is, Western conventional medicine has a self-understanding exactly in this line. Sickness and death are regarded as opponents that have to be fought mercilessly, and all medicinal striving is brought into line to prolong life at any price. Obviously, my studies of medicine and my medicinal knowledge were unable to offer me real answers to these questions.

As it is, we encounter a number of smaller and greater deaths in our life where something that was valuable to us and which we were attached to comes to an end, and we lose something. My daughter fell sick of leukaemia. I had to reckon with the possibility of her death. Luckily, she survived, and my grandson is now already one year old. My first marriage split up, etc. Each and every one of you has already experienced such strokes of fate one way or another. Gradually it started to dawn on me - more unconsciously than consciously - that there is nothing in my life and in this world which is secure or constant, and that everything is subject to - sometimes even dramatic - change regularly. The search started for something I can put my complete trust on, both personally as a spiritual search and also in the professional line. Thus, I met with my two most important teachers. Rhada Tambirajah revealed the secrets of Chinese Medicine to me which centres on the eternally one Dao and on the permanent change of all things in this dual world. This alone showed me a completely new dimension in medicine which understands life as a wholeness of body, spirit, and soul, not only in theory but also in practical living, and which does not share the panic-stricken fear of Western medicine of change and dying.



Irina Tweedie (* 1907 in Russia: † 1999 in London) was a Russian-English Sufi teacher.

Irina Tweedie became my spiritual teacher who taught me the wisdoms of life by her simple suchness and by her borderless love which far exceeded her person. This way, I ventured forth into new dimensions in which an old and lifelong longing was

able to fulfil itself. This, of course, had to fundamentally change my view of life and death, but also my concept of medicine.

Due to its Cartesian/Newtonian view of the world, Western medicine has without exceptions taken on a material face. Still today, in Western medicine, we regard the human being as a machine which only requires mechanical repair if it does not function. As long as we possess a wellassorted store of replacement parts, nothing can happen to us. The sentence, "cogito, ergo sum" ("I think, therefore I am") has also become a model in our Western medicine. The brain has risen to become the most important and highest centre whereas human consciousness has become reduced to brain functions. Thus, the intellect has risen as the highest authority and dominates all other levels of being. A stupid person is of less value than a clever one. We bemoan mental handicaps more than physical ones. At the same time, everybody can experience how for example people with a trisomy 21, called mongoloids, might be intellectually imbecile but nevertheless seem to belong to the happiest persons which exist in our society. The Western person has obviously forgotten that his awareness is borderless in its essence. The brain just represents a receiver, like a television set, which is able to receive a few channels. In fact, it does not even equal the tip of an iceberg in relation to total awareness.

In Western medicine, mental domination and highest esteem of the intellect as sole and most important power of consciousness leads to a respective

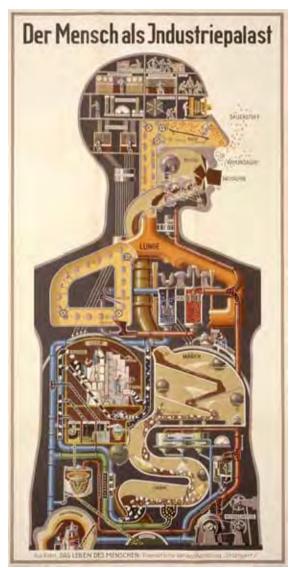
Death and Dying A Taste of **Eternity**

definition of death. In general, a human being is regarded as being dead when his brain is dead. The apallic. so-called coma vigil patients are regarded as clinically dead and only still vegetating. Thus, of course, questions regarding the switching off of lifesustaining devices.

son has no perspective left - neither in life nor in death. He believes that there was nothing before his birth and that there will also be nothing after death. Surprisingly, the so-called enlightened world adheres to this conception although it agrees with the physical law that matter and energy remain.

Let us reorganize the sentence we have just cited and let us transform it into "Sum, ergo cogito" ("I am, therefore I think"). Now we are able to see matters much more clearly. Thinking arises from Being. It is only a facet of what makes up our being human. "I am", regarded in even greater depth is then no more "I am" but only "am". Being human by far exceeds its understanding of individuality. It is greater than the little "I", the Ego. Thus, "I am" simply just becomes suchness. The life of a human being is simply suchness, just as life altogether; the source of all being is Being. Thus, we approach the question: what is life, dying, and death? Transculturally, there is a clear concordance in the unity of mind, soul, and body although partly different terms exist for the same thing. Until the developments of the time of Enlightenment, the West had been in accordance with this.

Here, Chinese Medicine has become a very demonstrative model for me. Like any energetic medicine, it essentially does not really separate somatic, emotional, psychological, mental, and spiritual manifestations from each other. They are all expressions of a force of life - in Chinese Medicine the Qi. Analogously, the results of quantum physics have to be regarded, which have long separated



Der Mensch als Industriepalast (Man as Industrial Palace) Stuttgart, 1926. Chromolithograph. National Library of Medicine. Fritz Kahn (1888-1968) Kahn's modernist visualization of the digestive and respiratory system as "industrial palace," really a chemical plant, was conceived in a period when the German chemical industry was the world's most advanced.

> The linear-causal way of thinking which is mirrored in "Cogito, ergo sum" leads to a material-oriented way of thinking and outlook on life. For this reason, the Western per

from the concept of matter and which says: there are in fact only fields of energy and the information of these fields. Energy is awareness. Thus, the awareness on which all manifestations of the universe are based forms the body, the psyche, the mind, and the soul. The emotional awareness is closely connected to the body and embraces it. Psyche and mind, however, are awareness which is organized on a higher and fine material level; they depend on body and emotions and embrace them.

The soul of the person encases all previous levels. That way, we have a hierarchy of the levels of body, spirit, and soul which are serving each other mutually and where each level is as important as the others and none of the levels can exist without the others. Ken Wilber calls this a holarchy.1 Each is part of the whole but has a connection with each other in a hierarchical functional principle. The Eastern person has a different relationship to death than the Western person. He regards the perfection of the human being in the fact that he overcomes his ego, his self-centredness. In a way, somebody who relativizes the importance of himself learns to die already during his lifetime. Abraham a Santa Clara expresses this briefly and concisely: he who dies before he dies does not die when death comes². The ego with its desires, cravings, conditionings, and shadow aspects will then be unable to control the person and to determine all his actions - whether he want to or not – but the ego serves the person for the necessary things of his life and of his daily needs. Due to the experience that we are much

more than just our individuality and our limited life on earth, due to the experience of our being as a part of the whole being, as we can reach it on a spiritual path and by meditation we learn not to attach ourselves so much to the transient things of life. We no longer attach great importance to them. And in this letting go lies the freedom of letting go on a higher level, which - on the physical level - also means letting go to die in the transition of the individual being to the being of the universe.

> "He who dies before he dies does not die when death comes."

> > Abraham a Santa Clara

The Eastern person has not lost his access to it although we have to view critically today that the East is meanwhile unconditionally copying the material way of life and the material will of prosperity, which in the long run will certainly lead to a shock of the Eastern idea of man and view of the world. The natural attitude which regards the small ego as part of the entire universe allows individuality to appear in a different light where fear of dying and death are of no great significance. Thus, the daily dying of the small ego leads to an integration

of death during a lifetime and therefore to a much more free and intensive life. The philosopher, Horace Kallen, formulates the result this way, "In some people the fear of death shapes life, in others it forms the joy of life. The first live marked by death, the latter die filled with life."3 Dealing with life and death decisively depends on the personality, on its belief or its spiritual place.

In turn, there exists transcultural accordance on the very first beginning of all being, of a dimension beyond our understanding which therefore is nameless. However, people need concepts in order to understand them. Therefore, we also name that which cannot be named. This nameless primary source is called Shunyata, emptiness or void in Sanskrit, Dao in China, Arche, beginning, in ancient Greece, and God in monotheistic religions. From this void the dualist world emerges and returns to it again. Each moment, the appearances arise from this space, and they sink again in it. We often compare this dimension beyond space and time with the wideness and depth of the ocean. The forms of appearance of the dual world are nothing other than the waves which are born and which vanish again in the next moment. The wave is the ocean, as Willigis Jäger has expressed it so beautifully in his book of the same name.4 Thus; there is a constant, eternal being in the nameless and the coming and going of the appearances. The Daoist sage, Zhuangzi, said, "The sage does not differentiate between the subjective and the objective. From the view of Dao, all things are one."5 And also Heraclitus, the ancient Greek

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philosopher, has named it in the same way, "the whole and not-whole, the created and not-created, the mortal and immortal, reason and eternity, Father and Son ... beginning and end are one. Life and death, sleeping and waking, youth and old age are one and the same."6 One can say: birth and death are like two gates of life. The stream of life has always flown before our birth and will also flow after our death. In truth, however, it has never flown and will never flow. In truth it simply flows, here and now.

...to be continued

"The wave is the ocean."

Willigis Jäger

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The Thyroid Gland and its Diseases

From Traditional Chinese Medicine's Point of View

Elisabeth Vos

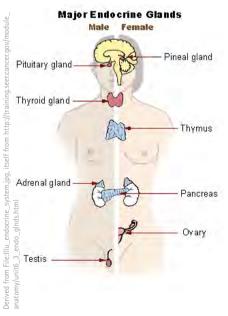
Since 1986 Elisabeth Vos works with naturopathy. Her main fields of application are

Traditional Chinese Medicine (TCM). Japanese acupuncture after Manaka, Western medicinal plants and eye diaanosis.

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.



Location of major endocrine glands

B. Ways of treatment

Relating to the diagnosis, a method or more methods are chosen together with the patient. In case of symptoms relating to the thyroid gland mentioned here, the following therapies can be used:

- acupuncture (needling of certain acupuncture points)
- moxibustion (warming up certain acupuncture points)
- cupping (promotes blood flow at certain acupuncture points)
- application of Western healing plants (as tea or tincture)

The treatment is not static - it is directed by acute changes of the global state of the sick patient.

Case study

The patient: Nurse, age 38, size 164 cm, weight 52 kg. divorced, two kids aged ten and twelve, single parent. Slim, talks in fast manner and much, voice is rather weak, hands move nervously, hectic red spots on the face and neck.

She came to my practice because of strong hair loss. Also, she experiences frequent heart palpitations like the heart would jump out of the chest.

The dermatologist has already prescribed a hair-water that stimulates the blood flow. The heart specialist has consoled her by saying that the heat is completely okay; he recommended an examination of the thyroid.

The internist diagnosed a hyper function of the thyroid and prescribed allopathic medicines.

The Thyroid Gland and its Diseases

C. My anamnesis (diagnostic assessment)

During our conversation, it was pointed out that the double burden of family and profession puts a strain on her. She works in two shifts and cannot always be home when kids arrive from school. The eldest son slips out of her hands, many a times she is indignant towards the children. Also, she gets annoyed at work as the patients demand too much of her. Her stool

es colds especially at weather changes. She has a dry cough, smokes ten to fifteen cigarettes a day.

The body sensation is mostly rather warm. Thus, cold drinks are preferred. Meals are taken very irregularly.

The diagnosis of pulse and tongue showed that the energies of the fire element is present quite strongly but rather weak in the energies of water and metal.

D. My diagnosis

- too much yang e.g., identified by red spots
- too little energy in metal element e.g., recognizable by diarrhoea
- too little energy in water element e.g., identified by hair loss
- too much energy in fire element e.g., recognizable by palpitations

E. My treatment (valid for this example only)

By placing acupuncture needles at specific points, I created an energetic balance between the elements of water, fire, and metal, Furthermore, I prescribed a blend of tea from different plants which provide respectively a cooling effect on Yang and a calming, restorative effect on nerves and psyche as well as inhibiting the metabolism of the thyroid.

For the evening, I suggested a mixture of drops for ingestion. This blend which was also composed by me was used to ease the process of falling asleep. In order to achieve relative equilibrium of the energetic conditions, the patient was recommended to find a balance of tension and relaxation. This meant that the patient had to manage getting small breaks in the daytime and



A gongfu tea table with accessories.(for a Chinese tea ceremony)

is mostly soft, sometimes diarrheic which happens when she is exited. As a positive effect, she points out having become slim without strictly eating less. She goes to sleep very late. Only in case of morning shifts she gets out of bed earlier. Falling asleep is difficult to her, too many thoughts and worries are still in her head. She starts sweating easily but not too extensively. Often, she catchenough and regular sleep at night. Also, I suggested not to watch TV or do computer work late in the evening. Instead of this, a little walk would do much better as preparation for the night. Additionally, I recommended her to learn relaxation exercises like Qui Gong, Yoga, or autogenic training. Concerning her diet, I advised her to skip strongly (body-)heating food. Coffee, red wine, hard alcohol, hot spices, pork, cold cuts, and seared or grilled foods.

During the treatment acupuncture was applied all and all ten times, two times per week. After the third time, she already felt significantly more relaxed and after five times she could fall asleep well with autogenic training and the drops. The little tea ceremonies helped her in getting a break minimum thrice daily.

I noticed that after six treatments that she would come to the practice in good mood mostly, talking happily about her children and patients in the hospital. When she had not much time or patience, she would now manage to refuse to let in demands. It was a completely new experience that this behaviour was accepted. Now, she cannot loose her calm so quickly. Even the palpitations seldom bother her. Only, the loss of hair has not been decreasing much.

After the tenth acupuncture session, we paused so that the body would find a way to get back on its own the energetic equilibrium. In the following treatments, various teas and drops were prescribed according to the state. Slowly, now the hair loss would disappear and after approximately four months she had the impression of nor-

malization in this matter. After half a year, the internist no longer diagnosed high thyroid-values in her blood.

F. My evaluation

In the case described here the patient came to me early, so that we did not have to wait long for the success of the treatment. Starting the treatment later would also have led to a success but also a longer period of treating would have been necessary.

If you have any questions I will be glad to answer them.

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Li Junfeng demonstrating Heaven Nature Gong

In conclusion, the advantages of TCM combined with Western plants can be stated as:

- man is examined as a whole and strengthened
- the treatment does not yield undesired side effects
- preventive therapy is always possible
- sustainable effect is recognizable many times

Ayurveda - Osteoporosis

When the Air Element Lets our Bones Become Lighter

Kerstin Tschinkowitz

As a nurse and ethnologist, Kerstin Tschinkowitz has been involved with the studies of naturopathy of different races for many years. Here, her encounter with Ayurvedic medicine gave her new impetus in dealing with health promotion, holistic life orientation, and conduct of life and has been determining her therapy for many years. Ms. Kerstin Tschinkowitz is working as Ayurveda specialist, non-medical practitioner, and nature practitioner in her own practice at Biel, Switzerland. From the viewpoint of Ayurveda, we can in some ways help that age-related increasing Vata-Dosha does not get out of hand. Healthy nutrition, the avoidance of stress as well as plenty of exercise help to stimulate bone formation.

For some years now, an interesting development can be observed: social attention is focusing on special disease patterns. Information - in the form of health articles and adverts - is tremendous, and it is specifically directed at subjects like menopause, osteoporosis, or cancer screening. One wonders why in our times of prosperity such disease patterns are so very present. Is it because our life expectancy has increased and our disease patterns can for this reason be portrayed in such a way today? Is it because of the increase in stress factors, or is it because of the pollutants we are exposed to every day? Or do we have to ask who has an interest in these clinical pictures?

Osteoporosis belongs to those disease patterns whose risks are in particular pointed out in our preventive medicine. This involves a disease of the skeletal system where the bone tissue is reduced by bone degradation or a reduced bone augmentation. The decrease of the mineral and organic bone proportion leads to a load reduction and to a structural change. In the fourth decade of life, the human skeleton reaches its highest bone density. After that, a gradual, natural, age-related bone degradation occurs, i.e., the bone density decreases. The decline of the content of calcium salts, however, as a rule is not a disease but a physiological adaptation of the body to the reduced requirements of age. Every human being experiences an age-related bone degradation where the reduction of the bone mass takes place based on 50 percent of the interproximal bone of a 30 year-old. In this context, one speaks of age-related atrophy which causes no pathological bone loss and has to be differentiated from bone loss, osteoporosis.

Women are more likely to suffer from osteoporosis than men. After the menopause, hormone decreases lead to additional bone loss which stops after 10 years. An increased bone loss, however, can also be the consequence of hormonal and rheumatic diseases. Likewise, restrictions of mobility due to paralyses or fractures, diabetes, disturbed food intake, tumours, or medicaments could be the reason. In practice, therapy-treated patients time and again experience how important the information on individual clinical symptoms is for the persons concerned. Many people put a diagnosis on a level with a verdict. They remain in shock, their perception narrows, and guite often, clear decisionmaking and the development of solution approaches is paralyzed.

Here, very creative and sensitive work with a lot of instinctive feeling is required for opening perspectives to break the vicious circle of rigidity and fear, to develop common strategies, to encourage and - beside medicinal measures - to help taking on own responsibility. This is a challenge, but also one of the finest tasks for Ayurveda therapy patients.

Start of a New Phase of Life

In the classical writings of Ayurveda, it is emphasized that from the 40th year of life onwards one should start with Rasayana, rejuvenation, and constitutional support means. By this time, the body has matured and from now on requires metabolism stimulating substances and stimulating health tonics in order to maintain cell regeneration. A new phase of life starts – for women as well as for men. In the case of women, the shift obviously expresses itself through the climacteric period and the entry into the menopause; surplus calcium is degraded. Men usually call it midlife crisis and male menopause. Here, the ageing process takes place according to the individual constitution and way of life. Additional factors to be taken into consideration are: environmental burden, wrong nutrition, and of course genetic factors. Not to be forgotten is stress, which represents a one-sided burden of the hormone and nervous system. The sum of these factors forms an obstacle to the uptake of life energy from nutrition and thus clearly reduces cell regeneration and tissue regeneration.

In this phase of life, the Pitta energy gradually recedes. The main element of Pitta is the fire - with the help of which we have built up our existence and started a family. The Vata-Dosha with its dominance of wind-ether dominance descends in a natural way. The reproductive tissue recedes, the subcutaneous fat tissue declines, and the cell structure now requires our support and cannot regenerate on its own any more. The cellular structure of the tissue changes. The physical level reacts with an increased sensibility, dryness, and weakness, On the spiritual level, change also takes place. Thus, space can be created for the so-called wisdom of old age: the viewer's perception can change the conception of life.

Opposing Principle

In this stage of life, Ayurveda puts particular importance on the support of the body on a spiritual and physical level in order to promote our spiritual strength and physical health.

Space is created for the so-called wisdom of age.

In order to balance and restore the equilibrium of power in the body, Ayurveda works with the opposing principle: where there is speed, tranquillity is set against it; where heaviness and lethargy prevail, dynamism acts in an energizing and stimulating way; cold is balanced by warmth, dryness by humidity.

The three essential factors of Ayurveda are the doshas - Vata, Pitta, and Kapha. These functional principles communicate between body and spirit and control all physiological processes in the body. They form the in-

"Space is created for the so-called wisdom of old age."

Ayurveda -Osteoporosis

dividual personality: our constitution. In an Ayurveda treatment, care is taken that the doshas are brought into equilibrium according to the individual constitution

The bioenergy, Vata, formed from the elements of ether and air, embodies the kinetic principle of movement. Properties like dry, light, cold, mobile, clear, and rough are allocated to the Vata dosha; and most Vata-related symptoms refer to the nervous system, the psyche and the musculoskeletal system.

From the Ayurvedic viewpoint, osteoporosis is also a disease of the musculoskeletal system and is caused by a strong increase in the proportion of Vata.

Stimulation of Bone Formation

Ayurveda provides a wide range of recommendations and applications for the prophylactic support of the ageing process and for the prevention of osteoporosis. This enables us to participate actively in the maintenance and stabilisation of our health. As an obvious prophylaxis, we can ensure that the Vata dosha does not excessively increase. Beside healthy nutrition and the avoidance of stress, lot of exercise is recommended, as well as appropriate strengthening exercises in order to stimulate bone formation. Yoga is perfectly suited for this. With regard to the therapeutical measures, the reduction of the Vata dosha and the stabilization of the

Hints for Daily Routine

Examine your way of living to find out where you can find small islands of happiness every day. Start in the morning with an outlook of the day, be aware to incorporate resting points into your day which strengthen, nourish, and build up in order to calm your Vata energy and to soothe Pitta. Sun and fresh air as well as a regular exercise program which stimulates perspiration activate the body's own calcium level. Mineral-rich foods like milk, fish, green leafy vegetables, almonds, sunflower seeds, mung beans, and fresh juices contain lots of calcium and support bone formation. Prophylactically, foodstuffs like alcohol and coffee should be abstained from; also the consumption of sugar, meat, and too many white flour products should be moderated in order to prevent acidification. Oil massages supply the skin with vitamin E and help the body to convert the sunlight into vitamin D and calcium. They nourish the body tissue, help relax and stimulate the metabolism. Especially recommended for your daily massage before your exercise program in the open air or a sunbath is a mixture of sunflower oil, evening primrose oil, and wheat germ oil. A warm shower afterwards and relaxation complete the feeling of wellbeing.

bone tissue is paramount. For this, we try to filter out where for example points of calmness and tranquillity can be integrated into our way of life. Quite often, minimal changes in our nutrition can build up reserves or can be used for a soothing influence on the bioenergy of Vata.

Health and nutrition counselling support therapeutical measures. With regard to nutrition, it has to be particularly observed that the meals are freshly prepared. In case of an excess of Vata, one should refrain from uncooked vegetarian food or indigestive products. As the Vata dosha is considered to be extremely unsteady, it is important to eat regularly. In order to counteract the property of coldness, the food should be warm, and, for delaying the reduction, it may also be well nourishing. It should furthermore satisfy our senses by aesthetics, taste, and smell.

Especially during the seasons which increase Vata - early winter and late autumn - it is important to protect the body with warming nourishment, suitable clothing, warm baths, and self-massage.

Ayurvedic massage with its special oils takes effect on the physical as well as on the psychological level. In particular in the treatment of osteoporosis, they have a strong therapeutic effect via the skin, the largest organ of the human being. They support the regeneration of the tissue, nourish the soul, and activate selfhealing powers.

It is important not to regard osteoporosis as a pure symptom; it is also important to distinguish it from agerelated atrophy and to clarify conspicuous symptoms that might indicate osteoporosis with regard to other causes as well. But most of all: do nourish your zest for life because your happiness and contentment are the most important components of vour health!



Almond blossom, Plants of Israel. Foods rich in minerals like milk and almonds support bone augmentation.

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Yeast

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.

The series of articles that deals with yeast was published between 2011 to 2013. Part 1 (8/2011), Part 2 (3/2012), Part 3 (4/2012), Part 4 (12/2012), Part 5 (1/2013), Part 6 (10/2013) and now the last Part VII.

Yeast belongs to the biological material that has been best investigated for 150 years. This does not only refer to the health-relevant studies of recent years when it became clear that parasites were increasingly detected in combination with infections of previously inflicted persons, in particular in hospitals. This was already discussed in Part V. Completing the subject of yeast, a glance into the broad spectrum of applications in food industry will round off the topic.

Yeast in Food Technology Today

Since Justus von Liebig (1803 - 1873), harvested brewer's yeast has been the starting material for a multitude of uses. He did not only create meat extract but he also developed yeast extract. Since the sixties of the 20th century, waste yeast has been rated among the cost generators in the calculation of profitability in Germany. This happened when sewage charges, e.g., for sewage water containing live and dead yeast cells, were raised according to the degree of pollution. Although - as was described in earlier statements - the physiological value of brewer's yeast had long been known, the use of brewer's yeast then really became of topical interest. Collection and processing companies were founded and the transport from breweries to the yeast processing factory was organized. Yeast was for the most part dried. The thereby accruing exhaust vapours of water vapour + alcohol allowed the recycling of ethanol which could be sold. This was a positive issue for the breweries as the wastewater load could be freed from alcohol to a large extent. On the other hand, the organic component of "yeast" could be drastically reduced. Wastewater costs were lowered.

It was largely up to the processing factories to process top-fermented harvested yeast with lower protein content (Nx6.25) in a different way than bottom-fermented yeasts. The latter can contain up to 56% of crude protein. It suggested itself to offer the protein which was isolated from the yeast to food industry and feedstuff industry. It was, moreover, just a question of taste whether the hop bitters, brought in from the brewing process, were accepted by the consumers or whether they had to be wholly or in part removed by wash-out or alkaline treatment. Since the early seventies of the 20th century, it had become possible to debitter the yeast with the aid of this physical method (without



the addition of chemicals, by means of carbon dioxide in super critical condition, similar to the decaffeination of coffee beans). CO2 gas, after all, is formed as a secondary product during alcoholic fermentation it can neither be queried with regard to the food legislation nor during the ecological production of yeast products. Pure yeast soups which still contained hop bitters did not have a particularly good taste. Yeast was dried and then mixed with dry vegetables, salt and seasoning in the shape of flakes which were acceptable in terms of taste. Thereby, the bitterness was to be overlaid.

The situation is slightly different with regard to the sandwich spread, Marmite, which has been a favourite in England since 1902. Here, traditionally selected breweries deliver their harvested yeast to the food factory. There, the yeast is debittered and is mixed with salt, seasonings and celery extract. The paste is additionally enriched with B-vitamins and is then homogenized under pressure. It has been served as healthy vegetarian bread spread for more than 110 years. For breakfast, slices of buttered toast are thinly spread with Marmite and eaten. For Continental Europeans this rather takes getting used to as they usually spread Marmite much



too thickly, similar to marmalade or plum jam.

As B-vitamins are added to the product in accordance with daily requirements, Marmite can also be rated as a food supplement. There are legal differences between food, food supplements and medicinal products, with grey areas in between. In the European Community, the classification is verified according to certain criteria of these groups and is then taken over by the legislative of the individual states. The Saccharomyces cerevisiae yeast itself is listed as foodstuff, however, blended with defined microproportions of selenium or chromium, referred to in the daily ration, it then becomes a food supplement, or even, as the selected species, S. boulardii, resp., S. cerevsiae, stating the proportion of live yeasts in a dragee for oral

Humulus lupulus, illustration from «Naturgeschichte des Pflanzenreichs», table XLIX (fragment), 1887 (publication) Gotthilf Heinrich von Schubert



Yeast

use with a declaration of the "risks and side effects", it ranks amongst the medicinal products.

Yeasts extracts as constituent parts of vegetable food are well-known and in use among vegetarians and vegans. Here, protein-containing extracts as well as also pure flavouring substances are gained from the yeast and used in these plant-based foodstuffs.

For taste permanence exceeding the best-before date of the product, volatile aroma substances are for example fixed using micro-encapsulation. Substances which are sensitive to oxidation like vitamins and coenzymes are additionally encapsulated under nitrogen as a protective gas and can then be exactly dosed out into the foodstuff. By this technology, the best-before date of the foodstuff is extended and thereby maintained.

The production of organic yeast products according to the EU-Eco-Regulation 834/07 is also possible. In analogy to organic baker's yeast on which was previously reported, e.g., selected Saccharomyces cerevisiae yeast in the form of paste or flakes can be produced by physical methods. In food industry, this then serves as an additive for sauces, soups, bread-spreads, vegetables, rice or admixtures of pastries. The technological advantages lie in the fact that this yeast neither has to be washed, nor discoloured. nor separated from accompanying substances. Therefore, no contact with chemicals in the form of additives or residues takes place.

Examples for such use are listed below:

- a) Organic tomato-yeast flakes,
- b) Cheese aroma and

c) Smoky aroma from or with yeast extract.

Regarding a) A well-known organic flake, customary in the trade, contains about 60% of tomato puree, 30% of yeast flakes, and 10% of corn starch as carrier substance. This is rounded off by seasonings. It serves as an addition to cold and warm meals. It is popular with pizzas.

Regarding b) Here, enriched yeast extract is by fermentation put into a state whose aromatic expression - combined with seasonings - tends towards cheese. These products allow the composition of foodstuffs without milk, resp. other from animal constituents and are therefore of interest in case of lactose intolerance. Cheese varieties with a rich aroma are, however, not easily imitable.

The typical sweetish-nutty aroma of Swiss hard cheeses is created by fermentation of the residual lactic acid in the cheese mass by *Propionibac*terium shermannii. This lactic acid is missing in yeast and its autolysate. In the case of cheese imitates from a yeast protein containing bas, lactic acid has to be added. During the aroma imitation of blue mould cheeses, like Roquefort, Stilton, Danish blue or Gorgonzola, the green mould, Penicillium (P) roquefortii is vaccinated on the surface of the cheese mass. In the case of soft white mould cheeses



like Camembert or Brie, P. camembertii is used for the surface fermentation. Based on cultivations with the cheese aroma forming microorganisms on other proteins from microbiological as well as plant substrates like yeast protein or tofu (soy bean curd), cheese-typical aromas can be created. Whether on cheese as an animal product or on a vegetable cheese imitate: the bacteria and moulds used for fermentation colonize the rinds. For reasons of durability and hygiene, these have to be removed before consumption. This measure is of special importance especially for older consumers with a weaker immune system.

Regarding c) Amongst others, smoke flavouring was artificially produced and added to the foodstuff without having to smoke the product in the classical way. Even drinks were blended with smoke flavouring, which dispensed with the pre-treatment of the raw materials. Costs could be lowered. The admissibility of such methods is disputed, as consumers are frequently deceived.

Already in the sixties of the last century, smoke flavouring was produced in yeast extract. The aim is to integrate the smoky aroma into the foodstuff. Thus, if a vegetarian does not wish to renounce typical aromas occurring during the processing of meat, sausage and fish into smoked products, yeast extracts containing smoke flavouring offer themselves in the recipe of the respective food.

As a preliminary point, it has to be remembered that yeast extracts intensify the aroma of meat. The reason for this lies in the content of glutamic acid in yeast as well as in the 5'-nucleotides. Thus, yeast extracts with enriched glutamic acid as well as ribonucleic acid (RNA) are produced for meat imitates

To begin with, it has to be borne in mind that smoking - like salting (2-10% added to food) and curing - belongs to the natural methods of preservation. Smoking, salting and - to a restricted extent - curing with a mixture of cooking salt, sodium nitrite (about 0.5% addition) and sodium nitrate (0.9 to 1% addition) can be directly preserved with solidified yeast protein. The preserving effect of salt is based on the dissociated sodium and potassium ions, which have toxic effects and inhibit enzyme activities. It is a known fact that salt extracts



water from the food and also from the yeast cell. In the case of yeast, this leads to a plasmolyse. Nitrite is a strong cell poison and is therefore only used in low concentrations. Beside binding of smoke aromas on the

Room with food to be smoked in Galicia in the village Donis. The smoke rising from a short stove pipe on the ceiling of the room where the deduction is.

Yeast

What is health? "Health is the silence of the organs."

surface of foodstuffs, which is experienced as being pleasant, the smoking over hardwood is, however, not toxicologically harmless. Beside the development of cancer-causing nitrosamines on the surface of smoked products (when formerly in direct contact with the fire), there are still other problematic substances, even in the case of careful smoking. These include amongst others methanol, formaldehyde, ketones, phenols, and kresoles. These have an antimicrobial effect together with formic acids, acetic acids and propionic acids contained in the smoke.

Finally, it should be noted that from the digested yeast not only protein and B-vitamins are isolated and separately processed. The mannan components of the cell wall are the focus of immunoactive applications as substitute for prophylactically administered antibiotics in intensive livestock farming as also glucan in the form of β -(1.3)-(1.6)-glucan. The latter has a positive effect on the cholesterol level due to its LDL- and total cholesterol lowering properties. Besides, it acts as radical catcher and influences to uptake of glucose. Yeast with a high content of ribonucleic acid (RNA) is especially cultivated for meat substitution. RNA is offered isolated, free of salt. Indigenous yeast can be a host organism for the interleukin production (interferon) by gene transfer. This example highlights future research.

Afterword of the Author

Allow me at this point to thank all yeast researchers and those who have worked in the technological, mechanical, and analytically essential environment of these microorganisms in their diversity. - In this loose sequence of observations on yeast, medicine has been included although it nowadays rather keeps a distance with regard to the application of the natural substances of yeast and to those which are isolated from it. We, "yeast experts", take a critical view of this. Because: What is health? - "Health is the silence of the organs" (cited from medical experts from the ARD program "Hart aber fair", moderated by Plasberg on May 26th, 2010). From this TV broadcast, we have a further quotation of a professor of medicine, "There is no prevention - but only early diagnosis based on targeted examinations" - these also include genetic investigations of the human being. Suitable yeast should be included into prophylaxis.

Nowadays, genetic investigations of yeast strains are carried out in order to make master strains available more quickly. However, this does not mean that yeast which we use in food industry are genetically manipulated. This would require the declaration of genetically manipulated organisms (GMO). Today's consumers are on all counts interested in GMO-free diets. May the historical knowledge on the health effect of many types of yeast be preserved for future generations!

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"Man should know who he is, what he is and why he is before he seeks for cognition of the origin of wisdom of all matters."

> Taken from: Dr. Aschner, Bernhard: Paracelsus, Sämtliche Werke, Band IV, p. 398 (Complete works, Volume IV)

The Global Coherence **Initiative**

Keeping Up with the Planetary Shift

Deborah Rozman



Deborah Rozman, Ph.D., is President and CEO of HeartMath Inc. She has been deeply committed to awareness development and personal growth for 40 years. Deborah Rozman is co-author with HeartMath founder, Doc Childre of the Transforming book series which includes; Transforming Anger, Transforming Stress, Transforming Anxiety, Transforming Depression and Stopping Emotional Eating. She also maintains a blog on Care2.com and on the Huffington Post.

Many people sense a planetary shift is going on. There is global economic instability, climate change, increased solar activity, unusual magnetic field changes and more frequent occurrences of both extreme weather and geological events.

Most people don't know exactly what is going on, but sense that life is indeed changing. Many of us also sense a shift internally and perceive that time is accelerating - finding it difficult to keep up at times. We're constantly bombarded by an ever-increasing number of choices. Emotions can peak and plummet to extremes in the span of hours, even minutes. Uncertainty seems to be on the rise about our personal direction as well as that of the world.

Amid the stress and chaos, there is increasing awareness of our global interconnectivity. A momentum is building among those who want to come together to make a difference, give back to society and take care of each other and our planet. There is both an energetic spark in the air and a growing sense of hope that something new will emerge from the rapid changes we are all experiencing.

Scientific research shows these flickers of hope are qualities of the heart and spirit. The heart feelings of emotional well-being, care and compassion are enhanced by:

- Spiritual practices like meditation and prayer that connect us to something greater than ourselves.
- Heart connection with others close friendships within and outside the family.
- Gathering with others frequently for uplifting purposes such as church, social causes, etc.

We call these actions that help nurture us emotionally, mentally, physically and spiritually "aspects of heartbased living." As the planetary shift continues and people experience greater stress, overstimulation, overload and stress-induced physical and mental health problems, the imperative to shift toward heart-based living increases.

Emotions Create Waves

The Institute of HeartMath (IHM) has conducted nearly two decades of research on stress reduction and emotional well-being, addressing the areas of:

Incoherence

When a person feels stress, overwhelm, anxiety, uncertainty or fear, the heart sends chaotic and incoherent signals to the brain-mind, triggering more stressful responses. The higher cortical functions are inhibited — meaning the heart and brain are out of alignment — so solutions to personal or world problems are elusive

Collectively, these negative emotions are registered in the heart and brain's electromagnetic fields, generating a global stress and incoherence wave that goes out to those around us and around the globe. Stress and incoherence are intensified by instant mass media reports, spreading news about natural disasters, social upheaval, economic turmoil and more.

Coherence

When you feel genuine hope, care and compassion, your heart is sending harmonious and coherent signals to the brain-mind, replacing feelings of separation with a sense of connection. The heart and brain are aligned and in sync. The higher cortical functions are enhanced, facilitating objective, sober assessment and intuitive perception. You perceive more wholeness, and solutions to problems are more apparent.

Positive emotions such as hope, care, compassion and appreciation can generate a collective global coherence wave that sends an electromagnetic field out to those around us and across the globe. Increasing heart alignment and focusing on heartbased living have the potential to create a global coherence wave that facilitates new solutions for the world's problems.

Research conducted in the Institute of HeartMath laboratories has confirmed that when an individual is in heart coherence, the heart radiates a

more coherent electromagnetic energy field that can benefit other people. animals and the environment.

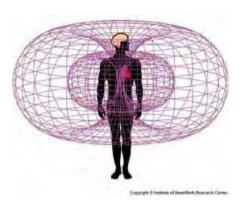
A growing body of scientific evidence also suggests that when there is coherent group cooperation, it results in increased flow and effectiveness, and creates the potential for higher outcomes. The dynamic in a group setting appears to be that the participants not only are in sync, but there is also a kind of unseen or energetic communication that takes place.

When we are in a personal state of coherence, we can benefit our families, co-workers, friends, pets and more simply by being in their presence. We know from our research that heart coherence is not an idle state: It reaches out, influences and supports others in many beneficial ways. It is an energetic baseline that unfolds into social coherence. Collectively, we can learn to thrive through heartbased, cooperative alignment.

An important scientific discovery in the last century was that the universe is fully interconnected. Nothing can be considered separate or alone. Scientific evidence provides support for a global field environment that connects all living systems and consciousness.

Many scientists believe that a feedback loop exists between all humans and the earth's energetic systems. When enough individuals increase their heart coherence, it leads to increased social coherence, and as a critical mass of cultures and nations become more harmoniously aligned. this eventually can lead to increased global coherence.

... to be continued



"Many scientists believe that a feedback loop exists hetween all humans and the earth's energetic systems."

The Global **Coherence Initiative**

"The Institute of HeartMath is an internationally recognized nonprofit research and education organization dedicated to helping people reduce stress, self-regulate emotions and build energy and resilience for healthy, happy lives. HeartMath tools, technology and training teach people to rely on the intelligence of their hearts in concert with their minds at home, school, work and play. The mission of the Institute of HeartMath is to help establish heartbased living and global coherence by inspiring people to connect with the intelligence and guidance of their own hearts."

www.heartmastery.com/about-us/ deborah-rozman www.heartmath.org/



Healing Stones

Carnelian

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

Orange-red to dark red, translucent, partly striped

Chemical composition SiO₂

Geology

Carnelian belongs to the quartz family and has a hardness of 7. Carnelian, like our blood, has a beautiful red colour, too. Its redness results from concentrations of iron. The main sites, where it is found today, are in Australia, South Africa, Brazil, Uruguay and India.

Historical tradition

Carnelian is amongst the most valuable of the semi-precious stones of the ancient world. The Egyptians carried this stone with them as a symbol of regeneration and faithfulness. The Pharaohs at this time ascribed the most divine powers to this stone, with which they liked to decorate themselves. In addition to wonderful decorative objects and chains, Carnelian was also added as an object deposited with corpses in the grave to ensure a trouble-free life after death. The name of this stone comes from the Latin word Corneolus, because it looks like a cherry. Its colour reminds the observer of sunset and therefore. since the time of the ancient Greeks, it has expressed the symbol of the returning sun.

Curative and therapeutic effects on the body

Carnelian helps especially against blood disorders and vascular congestion. It lowers the blood sugar level and regenerates the blood corpuscles and provides immediate relief in the case of nose bleed, bleeding wounds and blood poisoning. Carnelian produces better perfusion of the organs and, by means of the blood corpuscles, greatly improves the supply of oxygen and strengthens the body's defences. People who frequently have cold feet should wear a carnelian chain over the breast, because that activates the circulation and thereby results in a better blood supply right to the extremities. Likewise, as a chain or as carnelian tea, the skin will be supplied with sufficient oxygen and nutrients, too. Pimples, eczema and wrinkles caused by the ageing process can be relieved and healed by carnelian. Due to its

Healing Stones

healing action on the blood, it brings relief by allowing the blood to flow more smoothly through the blood vessels and the heart. The cardiac muscle does not have to exert such high pressure to supply the complete circulation with an adequate amount of blood. The heart is relieved and the sponsible for healthy blood formation in the bone marrow. As a result of the detoxicating effect, carnelian eliminates complaints in the abdomen, such as digestive problems, intestinal disorders, kidney, liver and gall bladder complaints. Carnelian water helps against parodontosis, bleeding of the gums and protects against ulcerative stomatitis. It fortifies the eyes and bestows on the skin (allow two to three cherry-sized carnelians to soak overnight in 0.3 L water and drink the liquid in the morning on an empty stomach) a more youthful appearance when applied regularly. If added to the bath water, the regenerating and stimulating powers of carnelian can be experienced as being very effective. When laid under the pillow, carnelian acts against sleeplessness and despondency or depression.



Carnelian intaglio with a Ptolemaic queen holding a sceptre, early 1st century BC; gold, garnet,emerald and glass paste mount, 1724 Cabinet des Médailles, France.

blood pressure is, nevertheless, maintained at a constant level. Too low or too high blood pressure can be requlated using carnelian.

Carnelian purifies the blood by strengthening and supporting the spleen. The spleen and the blood have a close functional relationship. They produce the lymphocytes (small parts of the white blood corspuscles) and pure the blood of toxins. Moreover, the spleen is the largest organ of the lymphatic system which participates in antibody formation. In this context, carnelian also controls the production of hormone-like substances in the spleen, which are re-

Curative and therapeutic effects on the mind

Carnelian is a stone which symbolises regeneration and gives us more vitality and joy of living.

Sign of the zodiac

Aries, 21st March to 20th April, Taurus, 21st April to 20th May, and Scorpion, 24th October to 22nd November

Chakra

When laid on the root or sacral chakra carnelian creates a special warmth in the abdomen. These oscillations are transmitted with a particular healing effect on disorders of the abdomen and have a preventive action during pregnancy. Carnelian penetrates with vigour in fulfilling the requirements of the heart and helps us to make the right decisions in our lives and in questions of love and partnership.

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

Carnelian can be obtained as rough stones, tumbled stones, hand stones, chains, pendants, beads, pyramids, obelisks, donuts, geodes and in many fantastic elements for necklaces and leather bands. Carnelian should be cleaned and discharged at least once a month under lukewarm, running water. Chains should be discharged overnight in a dry bowl with hematite tumbled stones. If you work particu-

larly intensively, it is recommended to make use of discharging with hematite balls. Recharging under the sun or in a group of crystals is recommended and, because carnelian cannot be overcharged, they can also be charged for longer periods of time in the sun.

With kind permission
taken from the book
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"You cannot keep the birds of sorrow from flying over your head, but you can keep them from building a nest in your hair."

Chinese 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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P SYNTHESIS BETWEEN

THE EAST AND WEST