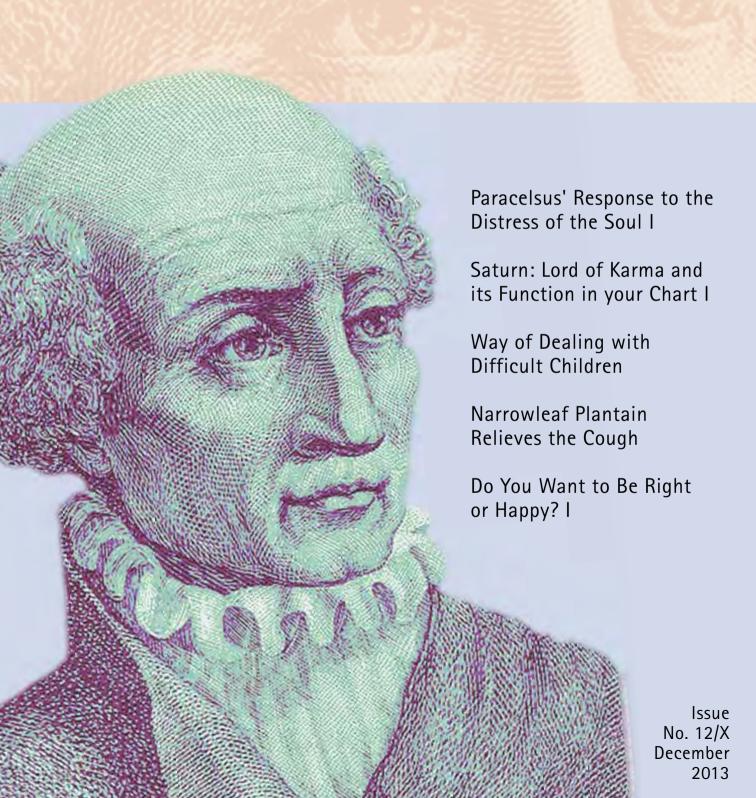
# PARACELSUS Health & Healing





# SATURN

# DER WEG ZUM SYSTEMATISCHEN WACHSTUM

Saturn ist der Planet, der Disziplin aufzwingt. Sobald man die natürliche Disziplin akzeptiert hat, ebnet er den Weg zur Erweiterung des Bewusstseins. Saturn ist der Herr des Karmas, der ausgleichende Gerechtigkeit auferlegt. Er fordert die vollständige Bezahlung aller Schulden, bis das individuelle Karma auf-

hört. Saturn trainiert den Menschen auf seinem Weg zur Wahrheit. In diesem Buch werden viele Geheimnisse in Bezug auf die Arbeit mit Saturn dargelegt.

K. Parvathi Kumar

SATURN - Der Weg zum

systematischen Wachstum

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# JUPITER

Preis: 12,00 €

# DER PFAD DER ERWEITERUNG

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

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

K. Parvathi Kumar JUPITER - Der Pfad der Erweiterung ISBN 978-3-930637-58-4 2. Auflage 2013 Format: 15,4 x 9,5 cm 160 Seiten, gebunden

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# **Editorial**

# Contents

Earth is enveloped by a cloud of gas and during the last 100 years, this sinister cover has condensed remarkably. Human beings do not know what harm is effected upon them and upon their evolution by their creation of destructive gases, nor can they estimate how far these gases spread and what poison compounds they form. One cannot even deliberate upon the daily products that are further created by deliberate destruction through continuous wars over the planet. The poisons that are created are the distress of humanity. On one side we speak of health and speak about the beautiful planet, on the other side we contribute to its destruction and destruction of humanity. Man speaks with two tongues and is tending to be diabolic.

We regularly create new dangers and pay for them through the new diseases. We also know that we bear the responsibility for our own health and we perpetuate unforgivably our misdeeds. While we cannot blame ourselves, we cannot also forgive ourselves for all that we do to promote anti-life.

Yet there are sincere thinkers and practitioners that still strive for restoring health on the planet and for humanity. These are the few thoughts which are to be respected and we should be conscious that we are creating a gloomy destiny through our continuous acts of ignorance. We cannot escape from our responsibility. We need to work. We should think of the posterity. After all, whose destiny is it to inhale in future the poison that we create in the present? Local, regional and national solutions are not enough to give answers to the global sickness. One is not safe in his house, when the surroundings are in fire. Are we not imitating the Roman emperor Nero?

Dr. K. Parvathi Kumar

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# Paracelsus' Response to the Distress of the Soul

Lecture by Hanni Studer, Bern



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

### Paracelsus Symposium: From the visible to the invisible

If we assume that the soul is in distress, we may ask ourselves why this is so. Let us imagine that the soul occupies a key position. If we regard a human being as a threefold being of spirit, soul, and body, the soul has an intermediary position. It can tend towards the visible matter or towards the spirit. In fact, all depends on the orientation of the soul.

We may ask ourselves: are we mainly focused on material matter? Or do we feel the urge to seek the spirit? Or have spirit, soul, and body already become unified within us?

When Paracelsus says: "I am different - let this not be strange to you", he feels "different" because his orientation rests on the original spirit, that is, he is truly enlightened. And he tries to disclose the spiritual, the divine plan that is often still hidden to the world - so that people may understand and respond to it. "I considered it good to describe not only the natural human, but, above all, the eternal man in his new birth, so that archaic man may see and realize what man actually is,

and that he may learn to follow him." Life – is it not a school in which we gain experience, and learn to orientate ourselves according to what man is in his true nature? Therefore, Paracelsus encourages: "Learn, learn, ask, and ask – and do not be ashamed!"

And so let us once again ask for the soul: Why does it get into distress - or why is it in distress?

Generally speaking, there are two reasons: one arises more from the outside, the other more from the inside. From the inside: this we will try to elucidate with Paracelsus' words. From the outside: We may assume cosmic influences that reach us from our solar system and from the universe in general.

They both urge the soul to change, to evolve, and ultimately to transform. No one can escape the energetic streams of the current atmospheric revolution. The soul is directly affected. As long as man relies mainly on matter or takes refuge in virtual worlds, crises evolve and enormous tensions develop in the individual and all over the world.

What is the reason? Paracelsus puts it quite plainly in 'De morbis invisibilis': "We have rebelled against The Christ and run after our bodies." This leads to diseases which, in a certain sense, occur as an attempt to correction. And they may shift: For instance, if epidemics in the physical body have been successfully defeated, while the real cause, namely the disregard of the spiritual plan, has not been resolved, psychological epidemics tend to increase in the same ratio.

Paracelsus therefore advises us to figure out the Master of works, so that

becomes visible to the soul. How? Let's quote: "As for the eternal, invisible things, faith makes all works visible. As for the physical, invisible things, the light of nature makes them visible. For the reason, which comes from the earthly man, these eternal things are unfathomable. This faculty of reason is not able to fathom the powers of faith. Therefore, they must be founded on *Christ within us.*"

Here, "faith" refers to a spiritual potential that ought to become apparent. And The Christ has to be understood as cosmic radiation, which, at the same time, is hidden within man as a spark. The Christ is thus the crucial point where the cosmic and the individual meet, a divine energy potential that needs to bet set free.

That is the reason why we feel a desire deep inside to understand the mysteries of life. In our time of conscious-soul-development, we as personalities are urged to become conscious of what we do – and thus of ourselves. During the serious struggles, the soul encounters limits, is confronted with innumerable deficiencies, with unpaid bills from the past and with the fact, that it has lost solid ground under its feet. Its distress seems to increase every day.

Now, can Paracelsus really respond to this distress? Is there an answer that is also valid for the present time, the 21st century? We think: Yes, indeed, he can. His way to unveil the causes of diseases, leads the soul directly from the visible to the invisible, leads it to insight, allows it to look into the profound meaning of life's school, exposes interrelationships in short, Paracelsus helps the soul to

become conscious and autonomous. With his treatises. Paracelsus intends to disclose the plan that is behind external manifestations, to make the unseen known. In doing so, he uses the methodical and didactical way. Paracelsus, for that matter, has a quite positive attitude concerning the different manifestations of diseases. He regards them as a means to knowledge. Diseases can make us discover and long for the remedy within ourselves. Seen like that, they may also imply positive perspectives, a future. Therefore, we now want to proceed to the causes of diseases, concentrating on a few characteristic quotes that may inspire us, to engage ourselves more with them in our in daily life.

Paracelsus speaks of five entia, i.e. five different causes: "The five Entia refer to five origins of diseases, which means that there are five causes. Each cause may create all diseases and bring forward as many diseases as have ever been, as are and will be in the world. There are five types of fever, five kinds of cancer, that is, five types of each physical and psychic illness. Follow the rule that you must find the thing (being, the ens) from where the disease emerges rather than looking out for the external cause that has made it the way it is."

#### The five Entia are:

- 1) The Ens astrorum (individual zodiac, respiratory field)
- 2) The Ens Veneni (poison)
- The Ens Naturale (disposition, popularly known as "inheritance")
- 4) The Ens Spirituale (human spirits)
- 5) The Ens Dei (God)



Man inscribed in a pentagram, from Heinrich Cornelius Agrippa's De occulta philosophia libri tres.

## Paracelsus' Response to the Distress of the Soul

If each ens can produce all diseases, the right treatment solely depends on the ability to recognize from which ens the current disease has actually emerged. Paracelsus assumes the existence of five entia because he sees that the soul affects the body especially through five fluids.

At this point, Paracelsus speaks of four heathenish entia and one Christian ens. In this context, he considers "heathenish" as that which has evolved from the isolated mind having no insight into the occult supremacy, whereas "Christian" as that which acts from the Christ force. "The insight that man needs was not present in Adam, but was bestowed on him when he was expulsed from paradise... For he and his children must learn step by step in the "light of nature", which is in all things, so that comes forth, what is in the occult..."

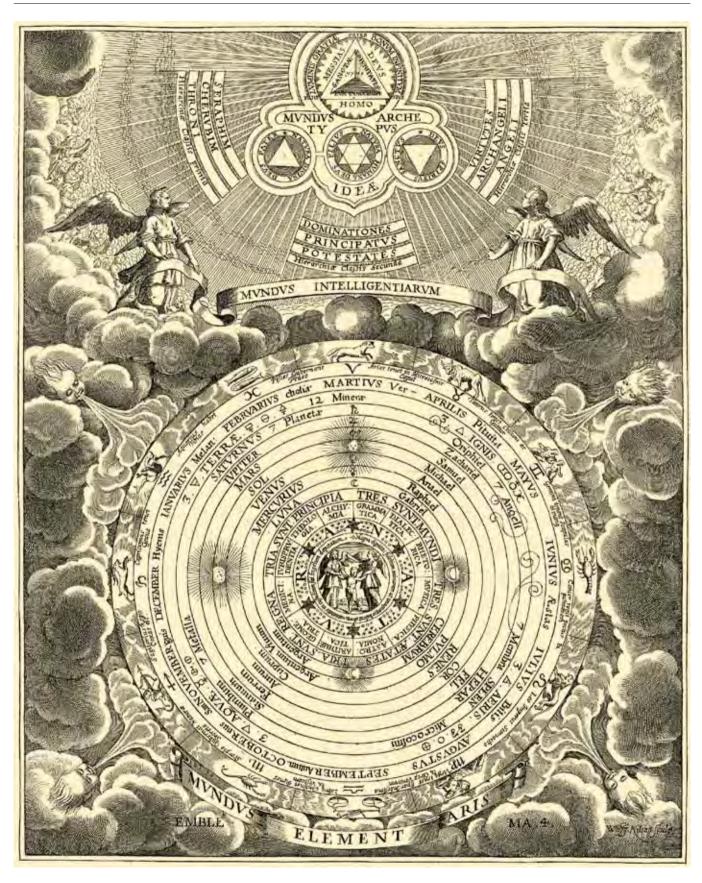
And so Paracelsus continues: "If you want to decipher the 'pentagram' that is man you must learn to read what the occult language unveils to the student and obscures to the lay in my book 'Paramirum: de guingue entibus'. If translated Paramirum means something like: "That, which goes beyond the amazing", or "The wonder emerging".

...to be continued

Quotations are taken from the following works Paracelsus Sämtliche Werke. Dr. Bernhard Aschner. Anger Pub Co. 1993 Theophrastus Paracelsus - Werke. Will-Erich Peuckert, 1976 Paracelsus Lebendiaes Erbe. Reichl Publishing House 2002 (Reprint of Rascher Pub Co Zurich. 1942) Theophrastus Paracelsus von Hohenheim. Dr. F. Hartmann, Ullrich Pub Co. 1977 Paracelsus. Die okkulten Ursachen der Krankheit, Elise Wolfram, Goetheanum Pub Co. 4th edition 1991 (Occult Causes of Disease, E. Wolfram. Kessinger Pub Co. 1995)

Contact hanni studer studerh@bluewin.ch

Right page: The Divine Trinity and the seven planetary forces with their correspondences. Engraving by Wolfgang Kilian "Microcosmus hypochondriacus sive de melancolia hypochondriaca" of Malachius Geiger, 1651



# Remedies for Healing



Samuel Hahnemann (1755-1843) founder of homeopathy

## **Homeopathic Remedies for Emergencies**

#### Arnica Montana

Arnica Montana is a central remedy for all injuries, blows, sprains, wounds, after an accident, shock, and bleeding. Arnica is the most important homeopathic remedy and should always be kept available.

In many cases, it saves lives!

#### Operations/birth

Arnica is a good remedy after operations, dental extractions, birth, and for confinement after child birth. Arnica facilitates the birth, gives relief from anxiety, protects excessive bleeding, treats pain, and helps in case of complications during confinement.

#### Sore muscles, overexertion

Arnica is a great help in case of sore muscles, after long walks, long distance running (Marathon), for professional athletes after long practises with ensuing droop and the impression of suffering from bruises, and

also in case of chest pain as a consequence of long coughing, e.g., whooping cough.

## Symptoms that Arnica may typically be used to treat

- soreness, bruised feeling, joints feel dislocated
- all the surfaces that one lies on seem too hard. One does not find a soft and comfortable spot on the bed.
- extreme sensitivity to pain with great fear of bodily contact.
- one cannot walk upright as the pain is too strong.
- feeling hot in the head even though the body is cold

#### Brain and spinal cord injury

Arnica is the first remedy to take for treatment of brain or spinal cord injuries. It may be used in case of external brain injuries (e.g., effects of a blow) or internal ones (strokes).

The patient feels drowsy but answers correctly to questions, but falls into stupor again.



Arnica montana field in Scotland (july 2004)

#### Eye inflammation

Inflammation of the eye caused by drafts, air conditioners, cars, planes, or by wearing contact lenses.

#### Insomnia/Jet lag

Severe fatigue after strenuous phases of work or long flight. Though one feels very tired, falling asleep is not possible. In this situation, an intake of Arnica C200 is recommended before going to bed.

#### Dosage

For severe injuries take a dose of Arnica C200 every 3-4 hours. If necessary 2-3 dosages can be taken again the following day.

If acute bleeding happens, repeat the dosage every five minutes till bleeding has come to a stop.

If increase of potency is required, this may happen as follows:

Arnica C200, C1000 (M), C10 000 (XM).

Sabine Anliker



Arnica montana Original book source: Prof. Dr. Otto Wilhelm Thomé Flora von Deutschland, Österreich und der Schweiz 1885, Gera, Germany

### **Cure by Spiritual Force** LIII

# Remedies for Healing

# 4. Opening the **Body-Consciousness**

Sri Aurobindo: The physical nature is a thing of habits; it is out of habit that it responds to the forces of illness; one has to get into the contrary habit of responding to the Divine Force only.

For the Mother's Force to work fully in

the body, the body itself and not only the mind must have faith and open. It is always the right inner poise, quietude inward and outward, faith, the opening of the body consciousness to the Mother and her Force that are the true means of recovery other things can only be minor aids and devices. The body, naturally [experiences physical pain] but the body transmits it to the vital and mental. With the ordinary consciousness the vital gets disturbed and afflicted and its forces diminished, the mind identifies and is upset. The mind has to remain unmoved, the vital unaffected, and the body has to learn to take it with equality so that the higher Force may work.

It is a great gain if you feel no depression when the attack on the body comes.

The pain itself is, from your description, evidently nervous and, if you develop openness in the more physical layers of the being, then the action of the Force can always remove it or you will yourself be able to use the Force to push it away. It is a matter of getting the habit of opening in the body consciousness.

The only thing to do here is to get the physical consciousness down to the most material parts open to the Power, then to make it accustomed to respond and obey and to each physical difficulty as it arises, apply or call in the Divine Power to throw out the attacking force.

As the body consciousness becomes more open to the Force (it is always the most difficult and the last to open up entirely), this frequent stress of illness will diminish and disappear.

#### A. Passivity and Inertia

Many people mistake passivity for inertia. I mistook it for a long time. I used to remain passive when I got an illness and then I found that I was consenting to it.

**Sri Aurobindo:** Real passivity is openness to the Higher Force; it is not inertia.

It is only an inner passivity to what comes from above that is needed inert passivity is the wrong kind of passivity.

The Mother: Passivity is not laziness. An active movement is one in which you throw your force out, that is, when something comes out from you in a movement, a thought, a feeling something which goes out from you to others or into the world. Passivity is when you remain just yourself like this, open, and receive what comes from outside. It does not at all depend on whether one moves or sits still. It is not that at all. To be active is to throw out the consciousness or force or movement from within outwards. To be passive is to remain immobile and receive what comes from outside.... You remain as though you were quite still, but open, and wait for the Force to enter, and then open yourself as wide as possible to take in all that comes into you. And it is this movement: instead of out-going vibrations there is a kind of calm quietude, but completely open, as though you were opening all your doors in this way to the force which must descend into you and transform your action and consciousness.

Receptivity is the result of a true passivity.

But Mother, to be able to become passive an effort has to be made, hasn't it?

Not necessarily, that depends upon the person. An effort? One must, yes, one must want it. But is the will an effort? Naturally, one must think about it, must want it. But two things can go together, you see, there is a moment when the two aspiration and passivity can not only be alternate but simultaneous. You can be at once in the state of aspiration, of willing, which calls down something precisely the will to open oneself and receive and the aspiration which calls down the force you want to receive and at the same time be in that state of complete inner stillness which allows full penetration, for it is in this immobility that one can be penetrated, that one becomes permeable by the Force. Well, the two can be simultaneous without the one disturbing the other, or can alternate so closely that they can hardly be distinguished. But one can be like that, like a great flame rising in aspiration, and at the same time as though this flame formed a vase, a large vase, opening and receiving all that comes down.

And the two can go together. And when one succeeds in having the two together, one can have them constantly, whatever one may be doing. Only there may be a slight, very slight displacement of consciousness, almost imperceptible, which becomes aware of the flame first and then of the vase of receptivity of what seeks to be filled and the flame that rises to call down what must fill the vase - a very slight pendular movement and so close that it gives the impression that one has the two at the same time.

#### [Silence]

This is one of the things one discovers gradually as the body becomes ready for transformation. It is quite a remarkable instrument in the sense that it can experience two contraries at the same time. There is a certain state of body-consciousness which brings things together, totalizes things that in other states of consciousness alternate or even in certain others oppose each other. But If one has reached up there, in the vital and the mind, a development sufficient for harmonizing opposites (that of course, is quite indispensable), when one has succeeded in doing this, there are moments when it alternates, you see, one thing comes after the other, while what is remarkable in the consciousness of the body is that it can feel ... all things simultaneously, as though you were hot and cold at once, as though you were active and passive at once, and everything becomes like that. Then you begin to grasp the totality

of movements in the cells. It is something much more concrete naturally, but much more perfect in the body than in any other part of the being. This means that if things continue in this way, it will be proved that the physical, material instrument is the most perfect of all. That is why perhaps it is the most difficult to transform, to perfect. But of all, it is the one most capable of perfection.

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

# Remedies for Healing



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

#### Paracelsus - Remedies

#### Red Coral (Corallium rubrum) I

#### 1. Colour and Form

Paracelsus gave clear indications as to how the colour and form of corals need to be, so that the inherent force of the coral, its effect and protection may be of a grand scale. "The more pale the colour of the coral (that applies to the red and brown types) the weaker their specific coral virtues and the less is their use and value. Now. be aware that practical experience with corals has shown that if a coral were of the shiny red type and of a uniform colour without any shades, with a perfect form and without any type of distortion, then its forces would be of a very high order. However, where there are shades in the coral its virtue would be incomplete. A coral with mutilations loses comparably as much power as a tree, where the branches are broken or cut and therefore carry much less fruit as a result of this state. "

Vol.III, p. 518 (German edition).



Corallium rubrum. Coralliidae, Precious Coral. Staatliches Museum für Naturkunde Karlsruhe, Germany.

"The figure of the coral is very distinct and easily recognizable. When examining it, you will see the stem, the abdomen and the back. Thus the right and left side of the coral can be easily recognized and this should also indicate how the corals should be worn and used

Where this shape cannot be found, it is an indication that the coral has not sufficient energies and virtues, as corals represent the whole person. Not nearly the body of the coral is to be found in this form, but also the complexity of the body with its nerves and veins. The more branches there are the better!

Corals should be worn with the back behind and the abdomen in front in order to match the body that is wearing the corals."

Vol. III p. 522 (German edition).

Paracelsus gave clear instructions as to the importance of only using the beautiful and shiny red corals. The brown corals should be avoided. "To the very same extent as there is a difference between joy and sadness, and between laughter and crying, there is also a difference between the red and the brown corals. Hence, special attention should be paid when selecting corals, so that only the beautiful ones and not the dark ones will be used. "

Vol.III, p.519 (German edition).

Sabine Anliker

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# Rasa Shastra in **Ayurvedic Medicine** VIII

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

## Rasa Shastra in Ayurvedic Medicine

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)<sup>33</sup>, (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)<sup>35</sup> "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.

#### 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 For this process, Shunthi (Zingiber officinale), Maricha (Piper nigrum), Pippali (Piper longum), Saindhavalavana (Rock salt), Asuri (Brassica juncea), Citraka (Plumbago zevlanica), 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)<sup>38</sup>

#### Mardana Samskara of Mercury

Trituration of mercury along with various drugs and the addition of

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

## Rasa Shastra in Ayurvedic Medicine

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)<sup>39</sup>

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

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

#### 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)<sup>41</sup> 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)<sup>42</sup>

#### Utthapana Samskara of Mercury

After the third procedure the mercury, which has attained the state of

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#### **Footnotes**

- 33 Ayurveda Prakasha, 1/165
- <sup>34</sup> Dole, p. 87
- 35 Ayurveda Prakasha 1/22-24
- <sup>36</sup> 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
- <sup>41</sup> Rasa Ratna Samuchchya 8/61
- <sup>42</sup> Rasa Ratna Samuchchya 11/31-32
- 43 Rasa Ratna Samuchchya 8/62

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National flower of Republic of India – Picture of a Lotus (Nelumbo en 'Mrs. Perry D. Slocum') a cross between Nelumbo lutea and Nelumbo nucifera 'Rosea Plena'. Photo taken at the Chanticleer Garden where it was identified.

# Organon

# The Art of Healing

Dr. E. Krishnamacharya

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

#### §184

In like manner, after each new dose of medicine has exhausted its action, when it is no longer suitable and helpful, the state of the disease that still remains is to be noted anew with respect to its remaining symptoms, and another homoopathic remedy sought for, as suitable as possible for the group of symptoms now observed, and so on until the recovery is complete.

Samuel Hahnemann, M.D.

In the same way, when the effect of first medicine ceases, the remaining symptoms should be collected afresh and a new drug covering these symptoms should be administered. Till all the symptoms are cleared, the same procedure should be continued.

#### **§185**

Among the one-sided disease an important place is occupied by the so-called local maladies, by which term is signified those changes and ailments that appear on the external parts of the body. Till now the idea prevalent in the schools was that these parts were alone morbidly affected, and that the rest of the body did not participate in the disease - a theoretical, absurd doctrine, which has led to the most disastrous medical treatment.

Samuel Hahnemann, M.D.

Among partial diseases, local affections on the external parts of the body are believed to exist. That means disease exists only on that part of the body and the rest of the parts are healthy. As a result of such absurd theories it has become nowa-days common to treat with dangerous medicines.

#### **Explanation**

In regard to skin diseases like eczema, warts etc. they are wrongly taken to be the local affections of that particular part and the rest of the health is in order. According to this false theory, application of ointment to that part of the eczema, cutting or applying acids to warts etc. are being done. Same way, warts in the foot are cut by barbers and salt, cashew etc. are applied. It must be known, that they are dangerous from the aphorisms that follow.

#### **§186**

Those so-called local maladies which have been produced a short time previously, solely by an external lesion, still appear at first sight to deserve the name of local disease. But then the lesion must be very trivial, and in that case it would be of no great moment. For in the case of injuries accruing to the body from without, if they be at all severe, the whole living organism sympathizes; there occur fever, etc. The treatment of such diseases is relegated to surgery; but this is right only in so far as the affected parts require mechanical aid, whereby the external obstacles to the cure, which can only be expected to take place by the agency of the vital force, may be removed by mechanical means, e.g., by the reduction of dislocations, by needles and bandages to bring together the lips of wounds, by mechanical pressure to still the flow of blood from open arteries, by the extraction of foreign bodies that have penetrated into the living parts, by making an opening into a cavity of the body in order to remove an irritating substance or to procure the evacuation of effusions or collections of fluids, by bringing into apposition the broken extremities of a fractured bone and

retaining them in exact contact by an appropriate bandage, etc. But when in such injuries the whole living organism requires, as it always does, active dynamic aid to put it in a position to accomplish the work of healing, e.g. when the violent fever resulting from extensive contusions, lacerated muscles, tendons and blood-vessels requires to be removed by medicine given internally, or when the external pain of scalded or burnt parts needs to be homœopathically subdued, then the services of the dynamic physician and his helpful homœopathy come into requisition.

Samuel Hahnemann, M.D.

Since application of external ointments is in voque, these are regarded as local diseases only. If that be the case, all the external injuries should get cured as local diseases only. But it is not happening like that. If the injury is deep enough, it influences the entire constitution of the body. Why fever comes to an injured person? Surgery is resorted to when a glass piece or thorn pierces into the foot or when bones crack. In such cases, surgery is useful only to the extent of extracting the foreign substance pierced, or adjusting the damaged bones. Surgery is not useful for removing any subsequent changes in health caused by it. Fevers are coming for those who undergo surgery. If so, how can they be called local diseases? These are cured only when medicines are given to the patient, but not by external treatment. In such cases. one has to seek protection from homoeopathic medicine only.

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

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

Alan Oken



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

Karma is therefore that which Man...has instituted, carried forward, endorsed, omitted to do, or has done right, through the ages until the present moment. Today the harvest is ripe and mankind is reaping what it has sown, preparatory to a fresh ploughing in the springtime of the New Age, with a fresh sowing of the seed which will (let us hope and pray) produce a better harvest.

Alice Bailey, Esoteric Psychology

Sir Isaac Newton's Third Law of Motion states: "For every action there is an equal and opposite reaction". This statement can also be said to represent the Law of Karma. Symbolically speaking, we can say that the manifested universe is ruled by Libra: what you sow, you shall reap. This is as true from our moment to moment reality as it is from lifetime to lifetime. Karma is not limited to the affairs of the Twelfth House as many astrological writers and thinkers would have us believe. The entire natal horoscope is a synthesis of our karma, a portrait of what we have amassed energetically across the eons of our many incarnations.

In Soul-centered astrology, we view Saturn as the agent and administrator of Karmic Law. It is Saturn who stands at the Gates of Initiation, ready to put all who aspire to a higher state of consciousness to the test. In Christian theology, this function is represented by St. Peter for it is He who acts as the Guardian to the Doors of Heaven. As one approaches Paradise, one's deeds are weighed on the Scales of Divine Justice. It is no wonder then. that Saturn is said to be in its position of exaltation when it is placed in the sign of Libra!

Saturn is the farthest planet visible from the Earth with the naked eye and its rings are certainly its most outstanding feature. The rings are symbolic of limitations and represent the parameters of the Law of Karma. It is impossible to enter the more advanced levels of consciousness represented by Uranus, Neptune, and Pluto, without first passing through Saturn's rings. Thus, a person cannot enter into the realms of the "higher heavens" without first having fulfilled the responsibilities of one's personal karma. It is only when we have been able to live correctly in the more personal spheres of life that we earn the right (and are capable!) of moving into more collective and transpersonal spheres of activity.

There is another important term in the esoteric doctrine which characterizes the karmic nature and function of Saturn. This term is "The Dweller on the Threshold". The "Dweller" represents those parts of our personality which have not been redeemed or transformed by the loving agencies of the Soul. This is a place of karmic debt and of crystallized energy that does not permit us to go beyond the "Threshold" of our limited consciousness. The position of Saturn is also one of opportunity. It is by understanding and working with Saturn that we may come to balance a great deal of past karma and may go forward consciously to a more refined way of self-expression. As we progress through life, we often find that it is through restrictions and the pain which comes from thwarted desires or aspirations, that we develop a greater understanding of the Laws of Life. The structure and administration of these Laws is also under the rulership of Saturn. The sign and house position of Saturn in your natal chart will reveal much about the nature of your personal "Dweller" and show the areas where successful work has been achieved (positive aspects to and from Saturn) or where work still has to be done (hard aspects or conjunctions with Saturn).

Saturn and the Earth have a very close relationship as they are both planets associated with the nature of the Third Ray of Active Intelligence. Mercury has a great deal to do with the movement of the mind and the communication of our thoughts, but it is Saturn which is the planet that governs the patterns and structures of those thoughts. Saturn is the crystallization of mental energy so that the

action of the Active Intelligence of Divinity many manifest in the physical world on Earth. It is on our planet that the karma of our solar system consolidatesinto physical form. So does the opportunity for the purification of that karma and the eventual upliftment of both humanity and the planet upon which we live. As the Tibetan Master might say at this point, "Ponder on this".

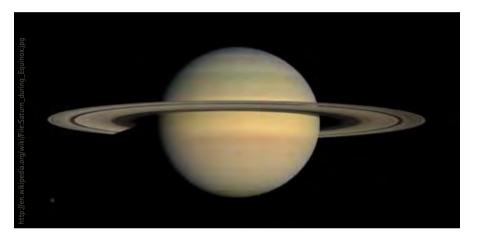
The position of Saturn in the signs is indicative of several major factors:

rus), emotionally (Cancer), mentally (Gemini), etc. in terms of the person-

On the Soul level, Saturn's sign shows what the Soul is seeking to perfect in the present incarnation in order to stimulate the growth of consciousness (Love).

...to be continued

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The Ray of the sign will point to what qualities a person may be inhibiting or surpressing on the personality level. A well aspected Saturn however, will reveal that those same characteristics have been very well integrated into the personality nature. Saturn well positioned in Gemini (Ray II) for example, may indicate that the Second Ray principles of Love/Wisdom can be used very successfully to communicate thoughts that bring people into a greater sense of mutual understanding.

The tests of Saturn (consolidation of karma) will be shown in the form of Saturn's sign: financially (TauThis captivating natural color view of the planet Saturn was created from images collected shortly after Cassini began its extended Equinox Mission in July 2008.

# Giving

# **About Giving**

You give but little when you give of your possessions.

It is when you give of yourself that you truly give.

For what are your possessions but things you keep and guard for fear you may need them tomorrow?

And tomorrow, what shall tomorrow bring to the overprudent dog burying bones in the trackless sand as he follows the pilgrims to the holy city?

And what is fear of need but need itself?

Is not dread of thirst when your well is full, thirst that is unquenchable?

There are those who give little of the much which they have - and they give it for recognition and their hidden desire makes their gifts unwholesome.

And there are those who have little and give it all. These are the believers in life and the bounty of life, and their coffer is never empty.

There are those who give with joy, and that joy is their reward.

And there are those who give with pain, and that pain is their baptism. And there are those who give and know not pain in giving, nor do they seek joy, nor give with mindfulness of virtue; They give as in yonder valley the myrtle breathes its fragrance into space. Though the hands of such as these God speaks, and from behind their eyes He smiles upon the earth. It is well to give when asked, but it is better to give unasked, through understanding; And to the open-handed the search for one who shall receive is joy greater than giving.

And is there aught you would withhold?

All you have shall some day be given; Therefore give now, that the season of giving may be yours and not your inheritors'.

You often say, "I would give, but only to the deserving." The trees in your orchard say not so, nor the flocks in your pasture.

They give that they may live, for to withhold is to perish. Surely he who is worthy to receive his days and his nights is worthy of all else from you. And he who has deserved to drink from the ocean of life deserves to fill his cup from your little stream.

And what desert greater shall there be than that which lies in the courage and the confidence, nay the charity, of receiving?

And who are you that men should rend their bosom and unveil their pride, that you may see their worth naked and their pride unabashed? See first that you yourself deserve to be a giver, and an instrument of giving. For in truth it is life that gives unto life - while you, who deem yourself a giver, are but a witness.

And you receivers - and you are all receivers - assume no weight of gratitude, lest you lay a yoke upon yourself and upon him who gives.

Rather rise together with the giver on his gifts as on wings;

For to be overmindful of your debt, is to doubt his generosity who has the free-hearted earth for mother, and God for father.

> Khalil Gibran, 1883 - 1931, poet, philosopher, theologian, painter



Copper Beech or Purple beech.

"Brooding over sickness, invites more sickness. Pay not more than due attention."

Dr. K. Parvathi Kumar

# **Occult Healing** XCV

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.

Psychic energy today occupies an important role in the study of health and healing. Psychology and psychiatry are basically an understanding of the functioning of the psychic energy in relation to a person. Study of psychic energy was of great concern in all ancient civilizations. The ability to sense psychical abnormalities enables one to find suitable remedies not in terms of medicinal substances, but in terms of symbols, colors, sounds and numbers. Those who have knowledge of symbols, colors, sounds and numbers could play a greater role in future in dealing with psychic energy and its restoration. Psychic energy as such requires a deep study and understanding and such study must be based upon reason and rationale. At the same time, the student needs to have an open-minded approach.

It is worthwhile to comprehend the psychic energy through observations and even experiments. Such observations and experiments have to be extended to the surrounding nature, the pleroma of nature, the predominant seasons of nature, the racial and national background of the humans,

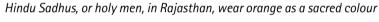
the speed at which activity is carried on, the attitude towards feminity, towards children and towards the elders. Such study reveals much information, which would be of substantial utility in healing a person and restituting his health. It is common knowledge that simple psychical adjustments would ward off likely manifestation of many sicknesses. For example, a timid person who gets frequently frightened is prone for many sicknesses due to his inhibited nature. Inhibition itself causes congestion and congestion leads to sicknesses. When his fear is treated through color and sound, he would avoid many future sicknesses. A vibrant orange color and the sound R can be gainfully employed along with the number 9 (the number of Mars) to neutralize timidity. Many such techniques are available to cause psychical adjustments and when once the psyche is given the right support, sicknesses get cured. Depressions, which are very common in the present day stressful life, are easily avoided with the help of sound and color.

Color, sound, number and symbol were considered in the past as the tools to give right adjustment to psychical energy for healing purposes and also for spiritual training purposes. The great Initiate Pythagoras carried with him a fourfold keyboard to help people, to heal and to teach. It was the keyboard of number, sound, color and symbol. In the East, such knowledge is still prevailing, which would help substantially to supplement all healing practices to restore health.

In all medical instructions psychic energy constitutes the fundamental

subject. The cognition of psychic energy permits due attention to be given to remedies. Much less medicine is required when physicians are able to apply psychic treatment. Assistance through psychic energy will renew all manifestations of life. It is therefore necessary that the higher concept of life is not separated from medical assistance. The priests of ancient times were all psychic physicians. Without the understanding of psychic energy, a physician pathetically trails behind the diseases without the possibility of warding them off.

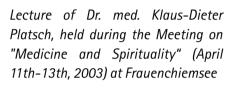
The Lebanese, the Syrians, the Turkish, the Mongols, the Tibetans and such other original tribes who still continue to be more in nature, till day carry knowledge of psychic energy. Of course, the Indians of the American continent and the Indians of India, who did not yet convert into modernism, also carry these abilities. The present modernism is finding its own limitations and should therefore necessarily borrow the ancient knowledge to supplement their present skills. May the physicians also acquire such pristine abilities without being superstitious. Superstition was predominant with the ancient tribes. The moderns have to learn to find the knowledge behind the superstition.





# **Death and Dying** A Taste of Eternity

Dr. med. Klaus-Dieter Platsch



On the level of the dual world, we experience coming and going, being born and dying, the coming and going of thoughts, of feelings, of the seasons, of people every day. We have to let go time and again what we encounter: children leaving home, one's own youth, the friend, the partner, maybe one's health, yes, and finally even - one's life. This permanent change is the principle of Eastern understanding. For example, Yin and Yang, the Chinese principle of polarity, are in permanently changing motion and the essence of Qi, of life's energy, is their flow. However, also in the Western world do we have this understanding which Heraclitus has expressed in his famous "Panta

> "Panta rhei – everything flows."



Heraclitus (figured by Michelangelo) sits apart from the other philosophers in Raphael's School of Athens

rhei" - everything is flowing". In the awareness of eternal change, death also loses its edge because it finally only means a transition again, a passage, while the flow of life happens continuously. In this transition, we go back to our source. It is like the taking off of a coat under which our real nature is revealed. And what is there that can frighten us? For this transition of our awareness or its merging in its origin, cultures have tried to help people with their books on death. The souls are given an orientation of what happens to them during this transition. The eschatological myths do not only give us detailed descriptions of the states of consciousness after death but also offer an exact cartography according to which the soul is directed. The most famous ones are the Egyptian book on death, Pert em bru, which means "Manifestation in Light", and the Tibetan book on death, Bardo Thödol, which is a



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quide through the bardos or intermediate steps between death and reincarnation. Similarly, in European culture the books of the Ars moriendi, the art of dying, exist which is made up of books on the experience of death itself and on the significance death has for life. These books are like maps of souls which are meant to give people orientation and preparation for their own death. It has always been important to be prepared for death during a lifetime in order to take its sting away and to ease people's re-entry into their original nature.

Today, we know from many interviews of people who had already been clinically dead for a short time that these maps and states of consciousness are also described by people today. This experience and the knowledge of these transitions which is connected with it led many people who had experienced this border area into being perfectly free from the fear of death. This grows from this knowledge. Thus, it is a major issue to die consciously, which is exactly the opposite of what we experience in our Western world and in our modern medicine. Here, we are all to ready to rule out the fact of life and death so that we preferably have nothing to do with it. Dying consciously - what does this mean? What does it mean for the person who is dying and for those accompanying him, relatives as well as doctors and therapists? First and foremost: if we as physicians really want to accompany a person in his dying process, we have to confront ourselves with our own dying and our own death. After all: how can I help somebody who is dying without myself having touched the seam of this experience?

Elisabeth Kübler-Ross, to whom we owe the fact that death and dying became a medical topic again, and who has accompanied the dying during her entire working life and has interviewed them, had become seriously ill for many years during her old age. She says her biggest problem in being able to die was looking at herself in the mirror and letting go. Admitting to death means being ready to let go of everything and to deliver oneself. Kübler-Ross said, "deliverance - how terrible. I have never given up."7

In some sort of form, we ourselves have to be ready to let go of everything at any time. Only then will it be "Admitting to death means being ready to let go of everything and to deliver oneself."

Book of the Dead spells 144 and 145 or 146 from the Papyrus of Ani Taylor, John H. (Editor), Ancient Egyptian Book of the Dead: Journey through the afterlife. British Museum Press, London, 2010



## Death and Dying -A Taste of **Eternity**

"How would I live my life if I only had a short time to live?"

possible to accompany the dying at the deepest level. The greatest obstacle for us as well as for our patients is our fear. The stronger the fear the more difficult it is for us to deliver ourselves to life and death. One might think that people who live particularly intensively and fully would have the greatest fear of death, and that on the other hand those who experience life as a painful burden would welcome death. The opposite is the case, states the French psychotherapist, Ignace Lepp.8

There are different reasons for fear - fear of pain, loneliness, subjection, mutilation, and loss of the ego. Death drawing nigh also raises many questions. In old age, we are already more prepared to adjust ourselves to such questions because it is foreseeable that we will not live much longer. But, death can overtake us at any age, through serious disease, hunger, catastrophes, through external forces like accident, murder, or war. The war in Iraq is the youngest and at the same time saddest example for how fast, unexpected, and violent death can occur. As nobody knows when and how he will die, it can be a great help in our life to let ourselves be confronted with our own death long before getting old in order to be really prepared in the decisive hour. The guestion: "how would I live my life if I only had a short time to live?" gets us to the heart of it. Everything that is unimportant falls away. We then realize quickly and clearly how many unimportant things we often grapple with. This question can become the turning point in our life - towards greater intensity, liveliness,

and truthfulness. Thus, the question of death directly leads us into life. If we neglect the question of death, we often live as if buried alive during our lifetime

The research on death has acquired great merits against fear of dying with the investigation of near-death experiences. Western science has until now a priori rejected the possibility of awareness after death, not because it was contrary to clinical observations but because it was inconsistent with established scientific theories. Therefore, it has neglected to study this field carefully as it would befit a scientific approach. Luckily, there is, meanwhile, a trend reversal - still at the edge of the great classical medicine - but one which can no more be totally ignored. One reckons that about 35 per cent of all people who were already clinically dead had near-death experiences, always with the same stages and processes. Due to these figures, one estimates that about 8 million of Americans have passed through such experiences. Almost all who returned after having made such an experience reported of great peace and that they had lost fear of death for the rest of their lives. Already at the end of the 18th century, the first collected and published reports of such events were made by the Swiss geologist Albert Heim, who collected reports of mountaineers who suffered a fall accident.9 During the last decades, this subject has come more and more into focus, and is closely connected with the names of pioneers like Elisabeth Kübler-Ross with her sensational book, "Interviews with the Dying", which was published

in the beginning of the seventies, and Raymond A. Moody with his breakthrough book, "Life after Life", which appeared in 1975. It is their merit to have brought death back into life and also into medicinal consideration, and to have thus curbed the tremendous speechlessness of those who made these experiences, also of the world surrounding us and that of medicine. The testimony of these near-death experiences gives hope to many people. They are able to reconnect with the spiritual reference which helps them alleviate their fear of death and dying. Fear of death is the direct path into our spiritual life. Because, in order to die in peace we must understand who or what in fact dies. We can experience this if we become guiet and enter the empty space which opens itself to us during meditation. Conscious dying has to take place on all levels of our existence. Thus, the question of our physical needs is raised. How can I support my body, how can I control the pain? It is also important to know which emotional tortures and subjects are connected with the dying process. We have to be prepared for the fears, the resistance, anger, and depression which can pervade us time and again. Also, dying must not be a taboo in the family, in the closer surroundings, and in the society. Death and dying belong to life and we need a natural handling of these things. Otherwise, we press age, disease, and dying further towards the edge of our society and make losers out of the persons concerned.

What are the tasks for us as physicians and therapists now, in the face of dying persons? There are two ways how people who are doomed to die approach it. The first is fighting death, the other one is accepting death. These two ways follow each other often in the sense of transitional phases, too. The patient is taking part in the battle with a desperate will to survive,

Zhi-Khro mandala, a part of the Bardo Thodol's collection, a text known in the West as The Tibetan Book of the Dead. which comprises part of a group of bardo teachings held in the Nyingma (Tibetan tradition) originated with Guru Padmasambhava in the 8th Century.



but we as therapists are also taking part in this. It is always a decision which has to be taken very individually as to how long one should fight against a mortal disease. Is another operation required, chemotherapy, radiation? Yes? No? There is no universally valid answer. However, in the process of lethal disease there is always a moment where we know that the fight has come to an end. People who out of fear deny the fact of death are no longer in a position to prepare themselves for it. They can neither ar-

"...in order to die in peace we must understand who or what in fact dies."

# Death and Dying A Taste of **Eternity**

"...the confrontation with our own death is of the greatest significance for being real attendants of our patients."

range the necessary outer things of their life, their legacy, nor can they perceive the chance to experience the inner calmness and peace which arise when one begins to let go completely. They also do not take the opportunity to already have a forefeel of a taste of eternity into which they will immerge - into the light of their origin, becoming one in their suchness.

But we, too, as escorts and therapists can also mercilessly prolong the fight with the previously mentioned consequences with our own fear and our own non-acceptance that this person is dying despite all our endeavours. Therefore, the confrontation with our own death is of the greatest significance for being real attendants of our patients.

Usually, patients know the moment when they have to deliver themselves to death without any conditions. When the cancer disease of a friend who died recently got rapidly worse during the last six weeks before her death, she slept a lot and often was in other spheres. She once asked her husband what was the matter with her. And when he truthfully answered her and said, "you will die soon", she completely relaxed and replied, "then I don't have to fight anymore!" Although full with metastases in brain and lungs, she did not suffer very much from pain or shortness of breath; she was always awake and clear and often came back from a world which mirrored great bliss in her eyes. She died quite peacefully by the side of her husband while he meditated and held her hand beside her on the bed and she practically went while they were both together immerged into the One. He came back from the meditation; she stayed there in the great meditation - in the timeless One.

Thus, a task which we have to face up to is having to find the right point in time with our patients when we refrain from doing anything life-prolonging and start to support them on a purely palliative level. If we listen to the patients, we shall feel it: they quide us.

An important subject for the patients and thus for us as therapists are their physical needs. We can help to alleviate the many small and large infirmities. This is quite easy, for example their being able to eat, drink, urinate, or have bowel movements. At the top of the list is in many cases is competent pain treatment which is meant to make pains integrable without limiting the awareness so that we can die consciously and pass over into the other world. The Hospice Movement has made a great contribution here towards the mastering of this ridge walk. Depending on the circumstances, besides medication all possible methods are worth considering, like acupuncture and relaxation methods, to name only two of them. The subject of pain treatment is quite extensive and one always has to take into consideration, too, that the sheer physical pain is influenced and reinforced by many facts, amongst others by psychological facts of the existential pain. "The more one regards oneself as an ego which is separated from another being, the stronger the physical and also the existential pain which is experienced", states Phillip Kapleau<sup>10</sup>.

On the other hand, the psychological attendance is also essential. We can help our patients to come to terms with themselves and their world. Arrangements have to be made for some things, but also forgiveness and reconciliation with other persons of their life to unburden the passage to the other side, i.e., unfinished matters demand completion. Many emotions stir within a dying person. Here, too, we can accept and accompany him. Dying is not solely a deadly serious matter in which everyone has to run about with a sinister long face. Dying is also part of life. And therefore laughing or also music is helpful for maintaining the balance of the soul. Dialogue and company with the close relatives are necessary for supporting them in their parting and mourning process in order to help them to let go, but also for protecting the dying person if this is necessary. Luckily, those days are gone where a dying person is just moved into the storeroom of the hospital so that he is out of the way and does not frighten anyone anymore or makes them feel put out. However, even today most people die in our hospitals. This way, death becomes clinically clean and does not get too close to the living. For the dying person, however, his familiar surroundings, his home, are important: he needs those people he loves around him. The presence of these people is for him who sets out of great importance and helps him, even though he might not be conscious any more.

The Hospice Movement has made a significant contribution in attending to the needs of dying persons in dignity and in a humane way. In 1967, Cicely Saunders founded the first modern hospice in London, the "St. Christopher's Hospice". She said, "it is not a question to add time to a limited life but rather to do everything possible in giving life to the limited time".



Since then, a whole string of hospices were also established in Germany, partly working clinically/stationary in palliative wards and for the most part accompanying people in their dying process, also as outpatients. However, our medical and therapeutic help is not just limited to the physical and psychological level.

As death is a transition into the dimension of the nameless, the emptiness, we - together with the dying - touch the realm of timeless eternity and of the placeless place. Life and death are the most original facets of spirituality, the deepest forms in a dual universe - forms that root in the One, in the Suchness, in the Here and Now. Thus, we inevitably touch the spiritual dimension in the dying process. This could mean to help the patient to let go of everything, to release everything, drawing confidence that the dear ones he leaves behind are looked after in whatever way. We can pray together or encourage the

"It is not a question to add time to a limited life but rather to do everything possible in giving life to the limited time"

# Death and Dying A Taste of **Eternity**

dying to pray. Even if he is unable to pray, we can pray for him. Our prayers are full of strength. Also texts from the Holy Scriptures will help the dying person to tune his awareness into that which approaches him or that he will go to. Either the patients are still able to read by themselves or we can read to them. People who cannot allow this kind of access could possibly find it in music which may expand their consciousness and which allows love and peace to arise in them. We can also introduce the patient to meditation and we can also share silence together with him. When the struggle for survival is over, the great release which means inner peace often comes quite naturally to the patients. Then, in the last weeks, days, or hours of their lives they will yet get a taste of that in which they will ascend. That in which everyone of us ascends, each moment in the Here and Now, because we are never separated from it; we are only often unaware of it. This way, we live in the greatest intensity and in being held in our source until our last minute. We become one with what we have always

been. As the philosopher Plotin<sup>11</sup> said at the moment of death, "I return that which is divine in me to that which is divine in the universe".

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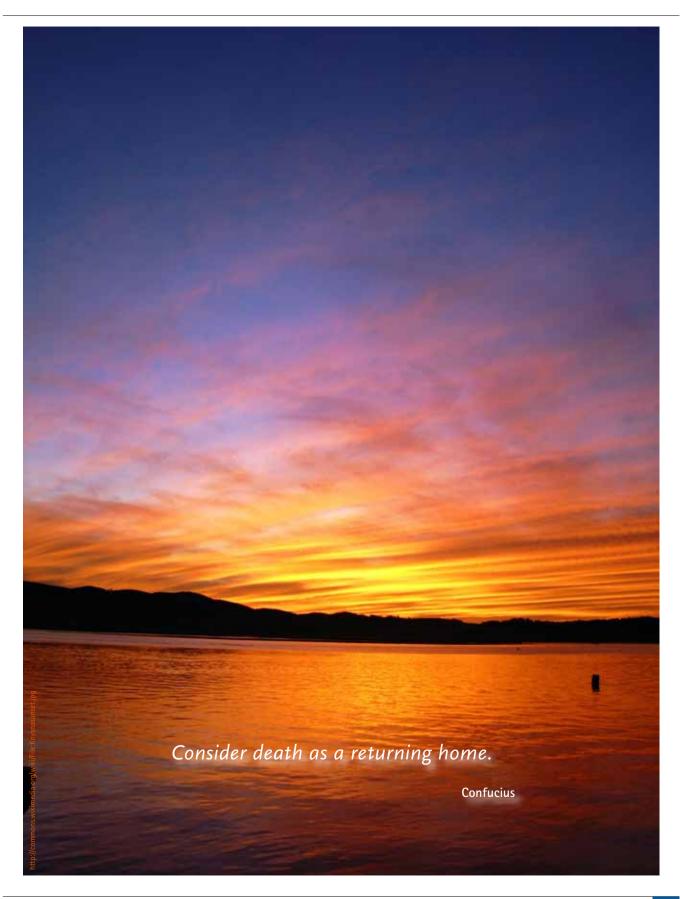
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Dr. med. Klaus-Dieter Platsch, Lecture on Death and Dying, 2003, p. 17

"Guilt is perhaps the most painful companion of death."

Elisabeth Kübler-Ross (On Death and Dying, 1969)



# Way of Dealing with Difficult Children

with the mostly inattentive/hypoactive type of ADHD tend to daydream and have difficulty concentrating on one subject. Their behavioral disorder is not only expressed through fidgety but more through impertinent interruptions of conversations and impetuous actions. Both forms of this disorder may occur either separately or in a mixed form as well.

#### Kerstin Tschinkowitz

For many years Kerstin Tschinkowitz, a nurse and ethnologist, has been devoting herself to the study of naturopathy in different races. Hereby, she received entirely new impulses in dealing with health processes, holistic orientation in life, and conduct of life when she came into touch with Ayurveda, which has been determining her therapy methods for many years. Kerstin Tschinkowitz is an Ayurveda specialist, naturopath and natural health professional with her own practice in Biel, Switzerland.

For many years, media has pointed out that there are obvious changes in the behaviour of children and adolescents. Hyper activity and hypo activity (inattentiveness) issue is a growing pedagogic challenge for parents and teachers. On one side. the children and adolescents have to be realized and understood in their behavioral disorder and on the other side they should be integrated into the group and not become outsiders because they hinder the dynamics associated with learning. A constructive, solution orientated cooperation between parents, children, school, therapists, and the physicians is crucial.

Attention deficit (hyperactivity) disorders (ADD and AD(H)D) are disorders in behavior which are characterized through the inability to concentrate on a certain subject for a long period of time. Restlessness and distractedness are typical signs and may strongly hinder the learning process of the persons concerned. The attention deficit disorder does not only be of hyperactive type ADD but also of the hypo active type ADHD. Children

## Symptoms of AD(H)D

- Makes many careless mistakes
- Often seems not being able to listen, daydreams
- Does not bring things to an end
- Has problems with attentiveness over long period of time
- Frequent problems with self-organ-
- Profound aversion and dislike to brainwork for a long period of time
- Frequently loses things or is unable to find them
- Easily distracted by external impuls-
- Extremely forgetful in daily life
- Continuous restlessness and fidgeting with hands and feet
- Is not able to stay seated
- Often and inadequate cavorting
- Feels he/she is steadily pushed by an inner motor
- Speaks excessively
- Is hardly able to wait until it is his/ her turn
- Frequently disturbs and interrupts co-fellows

## Promoting factors of AD(H)D

- Genetic factors
- Poor provision with nutrients, vitamins, and trace elements during and after pregnancy

- Unfavorable diet with Too much "Rajas" (very spicy food, much coffee, much meat) Too much Tamas (tinned food, pork, too much unhealthy fat)
- AMA: dross, toxins before and during pregnancy (smoking, alcohol etc.)
- Much stress and high noise level during pregnancy
- Lack of physical exercise during pregnancy
- Lack of physical exercise of the child at home and at school

Frequently, some more signals are perceptible such as dry skin, brittle nails, neurodermatitis, oversensitive hearing, sleeping problems, and heador belly ache. Reason for AD(H)D is a disturbance in the metabolism of the brain which can be of genetic origin, prenatal, or caused by toxins in the surroundings such as alcohol or tobacco. The disturbances develop between the sixth and seventh year of age and often disappear by the onset of adulthood. Many of those children displaying behavorial disorders are sooner or later treated with medicine containing methylphenidate (Ritalin®, Concerta®) in order to tranquilize them.

#### To many stimuli

From the Ayurvedic point of view, AD(H)D is caused by a severe Vata imbalance and a disturbance of the nervous tissues. On the psychological plane, the Tamas principle is expressed by inertia, lack of motivation, and dreaming during school; or Rajas principle through unpleasant hyper-activity right up to aggression. The permanent increasing overload in stimuli leads to a surrounding which increases Vata. Especially for children, it is often difficult to protect themselves from the manifold impressions and to effectively handle them. Most of the children showing ADD symptoms bear a predominant Vata constitution. They prevent themselves from the flood of stimuli through their inattentiveness. They reduce the excessive sensory overload through excessive movements and fidgetiness.

The bio-energy Vata, built from the elements ether and air, represents the kinetic principle of movement. Dry, light, cold, movable, clear, and raw are characteristics attributed to the Vata principle. Most of the symptoms caused by Vata refer to the nervous system, psyche, and the musculoskeletal system.



© Milan Nykodym, Czech Republic

A warm bath may positively influence a Vata imbalance.

The elements air and ether are expressed in restlessness and stress through a disturbed sleep, stammering, nervousness, and in the digestion system through flatulence and

# Way of Dealing with Difficult Children

constipation. Windy and cold weather, irregular and indigestive meals harmfully interfere with the state of health. Ear-pain, susceptibility to infection, sensation of cold, and hyperactivity are expressions of an upcoming typical Vata complaint.

#### **Contradictory principles**

In order to regulate the balance of the elements in the body, Ayurveda works with the contradictory principle. This means, that where velocity prevails, calmness will be opposed. When heaviness and lethargy prevail, dynamism has an energizing and invigorating effect. Coldness is balanced with warmth, dryness with humidity. In the treatment of ADHD the most important to measure is to balance Vata, strengthen the dissociation of the children (Kapha) and transmitting them a structure (Pitta). As a start, school routine gives them the rules (structure) they need. Depending on the progress of the disease, they increasingly need a protected space which enables them to learn.

Regularity in their daily routine, mainly enough phases of relaxation, warmth, baths, oil massages, and a Vata reducing diet (warm, nourishing, easy digestible, sweet, sour, salty, and oily) may positively influence their Vata imbalance. Gentle yoga in a warm surrounding supports stabilisation. Mainly provide a loving and caring atmosphere. The family of the child or the adolescent is an essential part of the therapy, as how can you treat a child in a holistic way without strengthening the family or community? A strong community is the basis for the success.

"A disturbance in the metabolism of the brain is the cause of ADHD".

In psychological counselling sessions and health and diet consultations, a solution orientated strategy can be developed with the purpose to slow down daily routine and to solve conflicts. Behavorial therapy, yoga therapy, purposeful application of therapeutic measures such as Abhyanga (whole body oil treatment), Shiro Dhara (gentle pouring of medicated liquids over forehead) and the intake of special herbs support and strengthen the self-healing forces and support the healing process. A healthy diet is a very important part in this treatment as a constant sugar level is crucial to stabilize the nervous system. Be careful in consuming phosphates hidden in certain food such as Cola, sausages, dairy products, nuts, artificial colorings, flavorings, artificial sweeteners, heavy metals, and fluorides. It has been observed that a reduction of those ingredients helps to regulate the behavior.

In all of those children, it is essential to therapeutically improve the acid-base balance and the intake of minerals and vitamins, mainly vitamin B1, B6, pantothenic acid, niacinamide, vitamin C, and also calcium, magnesium, zinc, chrome, manganese, Omega-3 and Omega-6-fatty acids. It is very good to use ghee (clarified butter), cold pressed rapeseed oil, or olive oil, and linseed oil as a source of fat. Refined sugar, artificial fats, artificial food additives, and foods which produces an allergic reaction in the child should strictly be avoided.

"When the daily family life becomes calmer, sources of relaxation and power are created from which everybody will profit".



Picture with ghee pot

Taking ghee (clarified butter) for the preparation of meals is very healthy.

To change the diet is a challenge for the entire family, but it is worth doing - not only for the benefit of your child. When the daily family life becomes calmer, sources of relaxation and power are created from which everybody may profit. Do you know Michael from Lönneberga? (A Swedish child book novel). Certainly, the people in his environment could not easily deal with this guy, but Michael had the space in which he was able to unfold his creativity and he succeeded in touching our hearts and let us smile. Help us to create spaces and/or redesign our spaces, for those children may grow-up in a healthy way and that we may discover and strengthen their talents and abilities.

### Dinacary - daily routine

Regular, nutritious, and predominantly warm meals are absolutely essential:

- in the morning a warm porridge (salty or sweet / dried fruits), warm drinks (in a flask), tea, and warm water
- at 9 o'clock a sweet fruit or dried fruit, raisins, almonds, dates - maybe a tasty fruit bar. It is important to reduce the consumption of food containing white sugar
- for Lunch, some vegetables, rice, proteins (leguminous plants, tofu, soy products, white meat), and salad after a warm meal
- in the afternoon, a Chai-tea and pastry or a fruit (dried fruit and almonds)
- in the evening, a nourishing soup.



Dried fruit and nuts are a precious meal for fidget children.

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# Narrowleaf Plantain Relieves the Cough

Erika Röthlisberger

Erika Röthlisberger is a certified Kneipp health adviser, a certified phyto-practitioner in the line of Ursel Bühring, and a certified gynaecological naturopathy with focus on phyto-therapy after in the line of Dr. Heide Fischer.; she is also a fairy tale teller and a laughter- yoga instructor. In the context of health promotion, she conducts courses for adults and for children. Latin name: plantago lanceolata (lat. Planta = foot sole, lanceolata = lance shaped) Popular name: ribwort plantain, English plantain, buckhorn plantain, narrowleaf plantain, ribleaf, lamb's tongue]

Family: plantaginaceae / plantain plant



plantago lanceolata

From Europe to Asia, plantain is found in dry meadows, fields, along roadsides, or behind the houses. It is can be easily recognized by its long, lanceolate leaves growing upwards from out of a rosette. They can have a length of 10 - 20 cm each. They have scarcely toothed leaf margins and the characteristic 3 - 7 parallel veins. A straight stalk of 20 - 40 cm

length grows from the center of the rosette of leaves ending in a spiked brown inflorescence. From the flower. the delicate yellowish-white stamens develop about 1 cm long. Narrowleaf plantain can be easily grown in the garden, too. The clean, healthy, and delicate leaves are can be collected from May to June.

With plantago lanceolata, Paracelsus showed a wide range of applications such as hemostasis, stomatitis and caries, heartburn, ulcers, migraine, strengthening of the kidneys.1 He taught: "There is no plant that dries out more and at the same time strengthens like plantago. When there is a wound, plantago should be pounded with chelidonia (chelidonium majus, greater celandine) and should be mixed with the juice of one the or two plants. A cloth is immersed therein and then placed on the wound. This heals. Where something is scratched open, forms blisters, has scraped skin, etc., plantago alone helps. If you add a little barley flour and bolus armenus (bolus armenicus = medieval synonym for applied medicinal clay) it heals up smoothly."

Herb pastor Künzle said: "The Lord has scattered the narrowleaf plantain along all roads, put it in all meadows so that we may always have it at hand, for it is the first, the best, and the most common of all herbs."2 The ancient herbalists knew from experience what awhich plant was had healing abilities. The more medicinal plants are scientifically studied, the more sub-aspects can be found and their effects can be explored. As for the scientifically researched medicinal plants, the ingredients, i.e., the healing agents can be substantiated on the physical plane, today. Narrowleaf plantain is one of those plants which have been examined and approved of by the German and European commissions, such as the commission E and HPMC (Herbal Medicinal Product Committee) with regard to their application to relieve irritations of the mucous membranes in the mouth and the throat and the associated dry cough. Due to its excellent combination of active ingredients, the modest narrowleaf plantain is renowned as one of the best cough remedies.

In the empirical as well as in the folk medicine, the external use of fresh narrowleaf plantain juice is also known as a wound-healing and anti-inflammatory agent. Wound dressings made of pounded leaves are an effective first aid remedy for excoriations, burning nettle wheals, and insect bites. For this, however, there are no clinical studies, yet. Now, narrowleaf plantain has been chosen by the study group of the historical development of medicinal plant science at the Würzburg University as the medicinal plant of the year 2014.3 We certainly look forward to the research results.

## The ingredients

Among the ingredients, there are the iridoid glycoside aucubin, mucilage and tannins, silicic acid, flavonoids, vitamin C, and minerals such as potassium and zinc.

Iridoids are anti-bacterial and antiinflammatory agents. As one of the iridoid glycosides, aucubin, in its fresh state, acts as a natural antibiotic (i.e., in the fresh leaves, as extracted juice, in the tincture or in syrup).

Mucilage has an irritation relieving effect by forming a protective layer over the mucous membranes of mouth and throat. Through this, it can prevent the reflective urge to cough and inflammations can heal.



flower plantago lanceolata

Tannins have an astringent effect, and are, thereby, hemostatic and slightly analgesic i.e., act as = local anaesthetic. The astringent effect on the mucous membranes reduces increased secretion. This in turn, deprives the bacteria on the mucous membranes of the pathogenic nutrients, which stabilizes and heals the mucous membranes.

## **Narrowleaf** Plantain Relieves the Cough

**Silicic** acid strengthens the connective tissue, supports the immune system and promotes wound healing.

### Internal medicinal effects

Cough urge relieving, anti-inflammatory and cough inhibiting, expectorant, anti-bacterial, hemostatic, spasmolytic, anti-febrile, stomachic, and wound healing.

Side effects / contra-indications are not known.

### Indication

Acute bronchitis, colds, dry cough, inflammations of the oral and pharvngeal mucosa, hoarseness and voice care. Narrowleaf plantain cough syrup is also excellent for children.

## **Preparing** narrowleaf plantain tea



infusion plantago lanceolata

### a) Infusion = brewing

Brew 2 teaspoons of leaves with 1/4 liter of hot water

Cover and steep for 20 minutes (so that the silicic acid get dissolved out of the leaves)

Return the condensate water from the lid back into the tea pot for therein are the precious anti-inflammatory etheric oils.

The silicic acid strengthens the lung tissue and can be used for all diseases of the respiratory tract. Drink several cups a day, if desired sweetened with honey. The first cup is recommended in the morning right after getting up. The tea can be further enhanced in its effectiveness by adding 3 drops of narrowleaf plantain tincture to it per cup.

## b) Macerate = cold water extract

Pour 1/4 liter of cold water over 2 teaspoons of leaves. Steep for 1 hour while stirring once in a whilenow and again. Then pour the water off, heat to drinking temperature and drink in sips. Prepare a fresh cup in the morning and at noon time. The fresh preparation of each cup is important for cold water extracts to avoid the growth of germs. It is for this reason, too, that the cold water extract is heated to drinking temperature before drinking, whereby this may also be done in a water bath.

The advantage of the cold water extract is that the mucilage is optimally preserved. It is beneficial for dry cough, for gargling in case of hoarseness, or for infections of the mouth and the throat.

Important: the specified applications do not make up for the professional consultation of a doctor and therapist.

### Literature

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**Photos** Erika Röthlisberger

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# "Man can realize manifold wonderful things through his power of imagination"

Taken from: Dr. Aschner, Bernhard: Paracelsus, Sämtliche Werke, Band IV, p. 895 (Complete works, Volume IV)

# Do You Want to Be Right or Happy?

## Constructive Handling of Anger

Simone Anliker



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

"Do you want to be right or happy? What do you think of this title?", I asked.

"Nonsense. I want both." "No, that is not possible", I said.

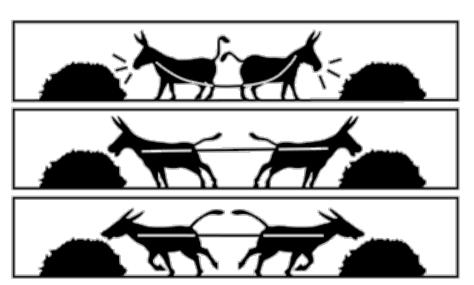
"It is either, or. Both together don't work".

"No, I don't see it this way. Of course it works like that!"

And here we are in the middle of the subject. Do you know such situations? You have a wonderful idea or you read a wonderful sentence. Full of enthusiasm you tell it to your partner and you receive the answer: "Nonsense!" What happens to you in this moment? Exactly! Your body reacts. Your organism contracts and becomes tight. We become defensive and get angry. And before we realize it we are in the middle of a fight. If we don't pay attention we are like the two donkeys in the picture. Both pull in opposite directions and no one gets what he or she needs or wants.

## How do we become angry?

There is a saying: "Anger in the heart is a Should or Must in the head." That's true 100%! Whenever I am angry I have a Should or Must in my head. I go into resistance. The other one. I or the situation should be different and not the way it presents itself right now. My partner should change his opinion, his standpoint just the way I want it. When I am angry I want to be right and you are wrong, or the situation is. Anger starts in the head. It is a natural result of unnatural thinking, Dr. Marshall B. Rosenberg says. He is a clinical psychologist and the founder of the Nonviolent Communication.1



Anger in the heart = Shoulds or Musts in the head

If I receive the answer - as in the opening dialogue: "Nonsense! No, I don't see it that way at all. Of course it's possible!" I am immediately in my head with all its interpretations, assignments of guilt and valuations. I see my vis-à-vis or the situation responsible for my anger. "Why does he always have to question everything? Can't he leave things just the way they are? I know that I am right. After all I am teaching the subject. Constantly there is this desire to be right, and so on." The more such thoughts arise, the bigger my annoyance gets. It is tragic that the more I get into the mode of being right, the more I loose energy and the real purpose. I see my vis-à-vis being responsible for my feelings. "If only he acted differently I would feel good!" Thus, I let go off my responsibility and my own power and start being dependent. I am forgetting, that what my vis-à-vis says or does is the trigger, but not the cause of my feelings.

"There is a space between stimulus and reaction. In this space we have the freedom and the power to choose our reaction." Viktor E. Frankl One of the purposes of Nonviolent Communication is to increase the space between freedom and power. Behind our thinking, feelings and actions, Nonviolent Communication al-

"In the center of all anger there is a need which is not fulfilled." 2

ways sees fulfilled or unfulfilled needs

which want to be seen.

Anger is a feeling which lights up like a red lamp in the car showing me that some of my needs are not being met and I am asked to listen closely. Anger always tells me: Stop! Think about it.

Something which is important to me is not taken into consideration. It's actually the request to get clarity on what it is about in order to act or talk while being connected to that energy. In my workshops I ask the participants to tell me what annovs them or makes them furious. The answers are such as: Dishonesty, injustice, intolerance, unpunctuality, infantilization, bossiness and so on. It becomes clear very quickly that all these are needs which are important to us. What do I really want? Often it is exactly the opposite of what annoys me. (Dis-) Honesty, (in-)justice, (in-)tolerance, (un-)punctuality. And sometimes it needs some explanation work: Instead of bossiness it is perhaps about being accepted and taken seriously. It is not so much about wanting to be right. It is important to me that my word means something and my opinion is listened to.

#### Needs

When we talk about needs in Nonviolent Communication then we talk about something we need that makes us feel good. Rosenberg calls it the life enriching energy. When we think about what is important to us concerning ourselves, our relationships and life in general then we might say health, harmony, tolerance, calmness, security and love, self determination, freedom and so on (see list of needs below).

We then find out that all these needs are universal. We all have them. It is important for everyone to have health, harmony, tolerance and so on - but maybe not all at the same time. But all needs on the list are impor-

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

Viktor E. Frankl

## Do You Want to Be Right or Happy?

tant for our life. There are even more! A deeper understanding of the needs means that the energy, the quality which is meaningful to me is physically and energetically felt. Needs are not thoughts, neither are feelings, but they are physically felt.

When I realize in my opening dialogue how important it is for me that I am "taken serious" and that one "listens to me" then I feel a first calming in my system. The fascinating and astonishing aspect in this need-oriented approach is that each time when my needs are seen - meaning that I am really listened to and seen in what it is all about for me - my whole system relaxes. I can let go off my resistance and my bossiness!

... to be continued

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"Take your life in your own hands and what happens? A terrible thing: no one to blame."

Erica Jong

# 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 Transformina 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.

# A Global Initiative for Enduring

The Global Coherence Initiative (GCI) is a science-based, co-creative project designed by the Institute of HeartMath to unite people in heartfocused care and intention. IHM is working and aligning with other initiatives to realize increased effectiveness of collective intention and cooperation.

There are a growing number of systems, such as the HeartMath System, that provide tools and techniques designed to enable individuals to increase their heart focus and to help promote increased heart connection and collaboration with others. This collective opening of the heart is a significant step towards increasing social and global coherence.

Each and every individual's energy contributes to the global field environment and each person's thoughts, emotions and intentions effect this field. A first step in increasing the vibration of the global field environment is for each individual to take responsibility for his or her own energy.

People can do this by becoming more conscious of the thoughts they entertain, the feelings they hold on to and the attitudes we carry each day.

We can all work towards increasing our personal awareness and what we are choosing to contribute to the field environment. Consider what thoughts, feelings and attitudes can benefit not only the individual but also those around us. HeartMath calls this "feeding the field" and suggests that people ask themselves often, "What am I feeding the field?"

Through collective heart-focused intention, we can help raise the planetary consciousness vibration, making it easier for more people to connect with their own intuitive guidance. This is one of most important steps for shifting personal and global consciousness.



The Global Coherence Initiative intends to strategically place a total of 14 sensors around the world to measure the earth's magnetic resonances. Some of these sensors are already in place. This global network will enable scientific inquiry into the interconnections between the earth's magnetic field and collective human emotions and behaviors. Science has shown that the earth's magnetic field affects humans in profound ways, and the intention of the research team for

## The Global Coherence Initiative

this initiative is to study whether or not the collective human emotionality can also affect the earth's energetic field environment.

Doc Childre, Founder of the Institute of HeartMath said, "As more of humanity practices heart-based living, it will qualify the 'rite of passage' into the next level of consciousness and intelligence that we are approaching at this time. Using our hearts' intuitive guidance in our discernments, choices and interactions will eventually become acts of common-sense, based on practical intelligence." That is, as more people engage their heart, it could open up greater potentials for humanity. The Global Coherence Initiative will attempt to measure and analyze this effect - scientifically.

## Evidence of Global Coherence/ Incoherence (Side Bar)

Data collected from a separate global random number generator (RNG) network revealed interesting results during two events that triggered shock waves of emotion rippling across the planet. The first was the terrorist attacks on the United States on September 11, 2001, and the second event was during the 2009 United States presidential inauguration of Barack Obama. During these two events, the generators, which are engineered to continually produce random sequences of numbers, produced patterns of numbers that were more ordered than they should be.

According Roger Nelson, a Global Coherence Initiative (GCI) Scientific Advisory Board member who heads up the network of random number generators, "Quantum event based

random number generators (RNGs) produce completely unpredictable sequences of zeroes and ones. But when a great event synchronizes the feelings of millions of people, our network of RNGs becomes subtly structured. The probability is less than one in a billion that the effect is due to chance."

The GCI Research team says the data might indicate a phenomenon of collective human consciousness. GCI will help examine the degree to which there could be an energetic resonance between the earth's magnetic field and the rhythms of human heart and brain, and study the influence of the earth's field on patterns of human collective behavior.

You can read more about these global events and the data described above at http://www.heartmath. org/templates/ihm/e-newsletter/article/2009/march-april/gci-worldstage-2009.php.

More than ever as a global community, we need to understand the physiology of coherence that underlies heart-based principles and the science behind global coherence. Scientific researchers have come together to make people more aware of the potentials of consciously creating a collective coherence wave. The Institute of HeartMath, along with a prestigious scientific advisory board, launched the Global Coherence Initiative to help unite people from around the world in heart-focused coherent care and compassion and to measure those effects.

As life's pace continues to accelerate, we'll be presented with even more choices and possibly have less time



New Orleans: Thank you message in the grotto of Our Lady of GuadalupeChurch; added by those for whom prayer or miracles were granted

to make them. The good news is that when we approach our choices with a sincere heart intention, it's becomes easier to access our intuition and have available the personal energy we need to shift quickly into beneficial mental and emotional states. We have a choice to ride the waves of change or get caught in the undertow.

## Four Ways to Keep Up with the Planetary Shift

No. 1

Practice genuine appreciation and care for everything in your life, especially anything you may take for granted. Increasing heartfelt positive emotions like appreciation and care helps you move through difficult times with greater ease, inner-security and grace. When you're not aligned with your heart, the textures and richness of life can quickly diminish. Intentionally generating positive feelings such as appreciation, care or compassion increases physiological coherence and adds greater texture and richness to our lives. Sunsets appear more beautiful, spring days feel fresher, and even food seems to taste better.

#### No. 2

Practice care, not 'overcare', for yourself and others. We are all going through the planetary shift together. Ask yourself "Is my care producing or reducing stress?" Be aware of how you feel about an issue at hand, place your focus in the heart area and breathe in a positive feeling or attitude to create more coherence. Be objective, as if the issue or problem belongs to someone else. Relax in the heart area and become neutral about the issue, allowing your heart intelligence to offer new perspectives and possibilities.

You can increase the potency of your care and intentions and the effectiveness of your choices and actions. Listening to what your heart prompts you to do can make your caring more effective. Excessive care, or overcare, related to an issue or situation can create stress, negative emotions or incoherence, so it is important for your care to be balanced.

### No. 3

Watch out for negative projections - the down slant perception or attitudes. Negative projections actually are negative thoughts and feelings about you, someone else or the future. For example, say you're planning to meet someone with whom you have a hard time communicating. Instead of projecting judgment or anxiety, generate appreciation, care and calm. You'll enter the meeting with a more balanced and intuitive perspective.

### No. 4

Come together with kindred hearts -The Global Coherence Initiative (glcoherence.org) has a Global Care Room where people from around the world gather on-line in a synchronous Heart Coherence Session that's available three times each day, or you can visit any time that is convenient for you. You can create a membership on the Global Coherence website and it is free and provides a wide range of services for its members which include the Global Care Room. It's a great way to contribute your heart's care to our global family.

New Orleans: Thank you messages in the grotto of Our Lady of Guadalupe Church



"...generating positive feelings such as appreciation, care or compassion increases physiological coherence and adds greater texture and richness to our lives."

# 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

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

Zen Master, author, poet and peace activist Thich Nhat Hanh guided, among many other peace activities, the New York City Peace Walk in 2009, and a sitting meditation in Trafalgar Square, London in 2012



# **Healing Stones**

Moqui marbles "living stones", I

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.



From left to right: Male and female moqui marbles

The secret of the moqui marbles In the United States mogui marbles have been very popular indeed for many years and, in Europe as well, have become more and more aware of the desire to acquire this energy stone which is steeped in legend. For all people, who already care for and cherish moqui marbles it is wonderful to see and experience how relaxed and liberated they are in their environment. Many people who devote themselves especially kindly to the moqui marbles notice, in addition to the harmonising and healing properties of these stones that, by stroking, them they even begin to dance in the hands. When they dance, the moquis drive away all evil influences and bestow on the wearer a high measure of contentment and luck.

Those people who have practised and are liberated in the use of healing stones and precious stones can, with the help of the Moquis, transfer their positive energy to their fellowmen and friends. This can be particularly successful if you select very personal healing stones or mogui marble pairs for your fellow-men. Many people have described the energy of the moguis as follows: "One only needs to concentrate a little and already the circulation and energy begin to oscillate with the frequency of the moquis. All of a sudden, everything appears more logical and crystal clear." The moqui marbles can be distinquished by the fact that in contrast to other healing stones, they are not only energy and power stones, but living stones. As with all living beings, there are male and female forms of mogui stones. The male stones are rougher and, in contrast to the bojis, the male moguis have a UFO-like appearance. The female stones are rounder and have a velvety surface structure. Moqui marbles are in general mucgh larger than Bojis, and until now, have been the biggest relatives amongst the living stones. The serious difference to other living stones is, however, that the male moguis have clockwise and the female moquis anti-clockwise energy flows. Consequently, pairs of them can, despite the great similarity of the stones, be easily distinguished from one another. Take a moqui — one in the left and one in the right hand - and bring your hands together in front of you at the level of your heart. If you have a pair, you will notice that both elbows are forced away or towards your body.

## **Healing Stones**

If you have two stones of the same sex, then one elbow will be forced away and the other towards your body. Male stones should always be laid on the weaker part of the body, or on the affected part of the body. The female stone should then be used on the opposite side. There are also hermaphrodite mogui stones. Two male stones, or two female stones, can also be combined with one another. This combination expresses itself, if required, by the moquis developing in us greater sympathy for certain pairs. As soon as the energy circuit is closed by the second stone, we feel a strong flow of energy through the body. Moqui marbles are certainly not magnetic in the sense of magnetism, as we know from our logical world, but they are nevertheless poles. This means, that they have both positive and negative energy zones.

People and animals are not magnetic, either, but they do attract or repel one another and this applies equally to both moqui marbles. Since moquis are living creatures, they should also be treated as living creatures.

Moguis should never be kept in a dark corner and certainly not in a closed casket. Like every one of us, they also need love, attention and to be caressed above all. Those moguis which do not receive such care and attention will disintegrate very quickly into dust. They also start to break up and lose their energy. Moqui marbles like to have the company of other precious stones and crystals, and they like the warm morning sun. You should also take your moqui marbles for a walk in the fresh air as often as possible. You should lay your moqui marbles

as often as you can in the energyrich light of the sunset and the full moon. It can frequently be observed that the positions of moqui marbles have changed after a full moon. Moqui marbles, which are not treated kindly, have been known to disappear forever through the fine rays of light from the moon.

By stroking the sensitive energy centres of the moqui marbles they are activated and come alive. Only when we distinctly sense the heart of the moqui marble, can we be sure that the continued existence of this stone is guaranteed. From now on, we should regularly take care of our moqui marbles, since they now produce their special energy in gratitude to us humans. They create a fantastic energy field for our aura and the whole organism when we first bring them together as a pair. Their energy does not only act in a purifying way on the body and mind, but also penetrates deep into us in a very harmonising manner. Since moqui marbles are living stones, we do not need to carry out any special preparations for the power of these stones.

Moqui marbles act on us, whether we want them to or not. They bring together those things which belong together, and cause pure energy to run through our bodies. People who have worked with moqui marbles for a long time or even carry them with them regularly will experience in the course of time, a rejuvenation of their cell tissue, skin and organs. Knowledge and the mind will, however, become more mature. Many people, frequently also elder people, have reported the rejuvenating properties of

moqui marbles. These stones do not, like other energy stones and healing stones, penetrate into the auras of particular organs, but instead they cause a general flow of energy at the highest level for our bodies. Whereas some people speak with enthusiasm about their "friends", there are others who are more secretive and quard the powers which they experience through mogui marbles like a secret. We know, however, that many great men who have achieved much for mankind as a result of their discoveries and services were activated and strengthened in their great acts by a

roundings. They direct their energies to all living creatures in their environment and hope that these would be liberated from their prolonged sleep by being stroked and given attention.

... to be continued

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pair of moqui marbles. The powers of the moqui marbles were very quickly recognised by almost all the Indian tribes of North America. The secret of the site where moqui marbles are located was concealed by the Indians like a treasure. Much later, around 1970, the moqui marbles also began to unfold their powers in relation to other living creatures in their surMoqui Marbles still in the sandstone - Zebra Slot

## mprint

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

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