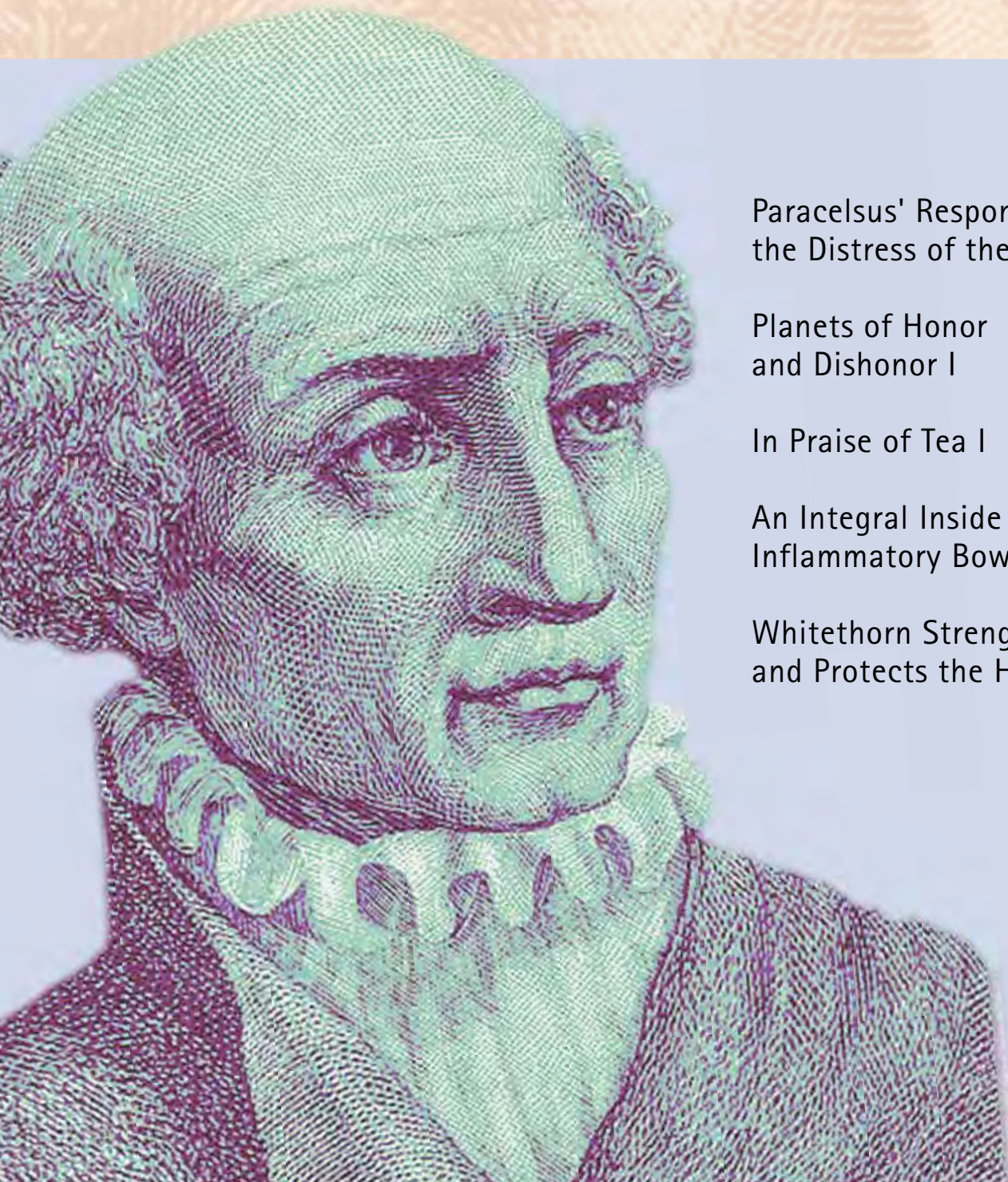




PARACELSUS



Health & Healing



Paracelsus' Response to
the Distress of the Soul III

Planets of Honor
and Dishonor I

In Praise of Tea I

An Integral Inside into
Inflammatory Bowel Diseases

Whitethorn Strengthens
and Protects the Heart

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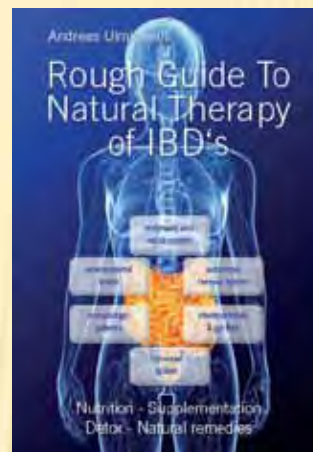
*"The stars are only
the father of your
fate. The mother
is your own soul."*

Johannes Kepler

Crohn's disease Ulcerative Colitis

Inflammatory bowel diseases
from a holistic point of view

- ❖ Nutrition
- ❖ Supplementation
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<http://www.crohn-colitis-online.de>



Editorial

Many measures will be found for patients to self-energize and to self-vitalize. Transferring vitality from vital objects such as special trees and flowers and special persons will be conducted. Scientific application of primary energy will be revealed substantially to benefit humanity. The importance of putting one's own hand lovingly upon the shoulder of the patient will be known. Patting with love would also be done with scientific understanding. Such are prophecies of the future, which are but dreams of today.

The present medical treatments find themselves helpless and inadequate to cope up with the raising sickness. May physicians be open for such fictional future. The fiction of today is the science of tomorrow.

Dr. K. Parvathi Kumar

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Paracelsus' Response to the Distress of the Soul

III

Lecture by Hanni Studer, Bern



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

Symposium: Paracelsus - From the visible to the invisible

3. Ens Naturale

The third ens is the Ens Naturale. The first ens, the Ens astrorum has to do with the astral state of the entire microcosm. The Ens Naturale also has to do with the astral state, but it is more directly related to the natural consequences in man: the effects of the Earth in him, on the organs as some kind of planets in his solar system. Here, Paracelsus refers to the hermetic principle "As above, so below", and says: "You call man a microcosm. This name is right. For, as the Earth is surrounded by its own firmament, by its own stars, so man is surrounded by his own stars."

And, there is an orbiting of the planets in man himself, recognizes Paracelsus: "You know the course of the firmament to the minutest point, also the Earth with all her growth, and you know the elements and all beings. Then you shall understand and know that all this is also in man, that there is a firmament in man with a

tremendous revolving of planets and stars in his body, which do have exaltations, conjunctions, oppositions, and the like. And all that astronomy has explored in depth and with much strain by looking at the stars and other things, you shall apply as explanation and teaching to the bodily firmament."

There are 7 organs in a human being. Their equivalents are – in spiritual, not in material terms: the liver corresponding to Jupiter, the gallbladder corresponding to Mars, the brain corresponding to the moon, the heart corresponding to the sun, the spleen corresponding to Saturn, the lungs corresponding to Mercury, and the kidneys corresponding to Venus.

Then, he describes the orbits of the planets in the body, and at this point we would like to cite a very delightful detail: "The heart sends its spirit through the whole body, as the sun sends its rays through all the stars and Earths. The brain solely goes to the heart, and from the heart back to its center in the spiritual shape, and, apart from this, has no other path. The spiritual path of the liver takes place in the blood only and, apart from this, it does not come into contact with anything else. You should understand that if the planets err, and get into a wrong path, for example, when the spleen gets into the pathway the gallbladder, diseases ensue." In the course of time, the various inhabitants of the microcosm have shaped the organs with regard to their efficiency or inefficiency. The past, therefore, determines which planetary force will appear strong and which will appear weak, which

Paracelsus' Response to the Distress of the Soul

so we see the creation of collective thought clouds. The fright and terror of our days are excesses of so-called religious spirit against religious spirit, whereas this has nothing to do with religion, but just with concepts. Today, in a striking way, we are experiencing the tremendous power this has.

Regarding this ens, Paracelsus also mentions the effects of hypnotism, suggestion, auto-suggestion, witchcraft, evil spirits, and black magic. And with this he is indeed up-to-date. Is it not the tragedy of man that all his suffering actually arises out of his own nature, just because he has no more knowledge, no insight into the interrelations? Yes, because he lives in the 'big forgetting'? But how can he liberate himself from this?

5. Ens Dei

The fifth ens is the Ens Dei. Says Paracelsus: "All fundamentals of healing are found in the 5th book where the right remedy is shown... Human diseases are divided into natural (1-4) diseases and the scourges of God which emerge from the 5th ens. The causes of the disease which can be traced back to the power of God, the Ens Dei, cannot be found as is the case with the other 4 entia, where this is possible."

Man himself calls scourges of God - unconsciously - through his lack of insight, his forgetting. It is the spiritual law: What you sow, that shall you reap. Today, as in the past, many diseases are also caused by the fact that we humans are not able to respond to the demands of the time, as currently to the cosmic radiations which we are unable to integrate.

The Ens Dei, however, was and is present in man in the occult and, from there, exerts an influence on the other 4 entia.

Now, let us come back to the open questions of the first 4 entia:

- On what basis can man become "ruler of the firmament" and how can he overcome his karma?
- Who is able to differentiate the essential from the inessential, the eternal from the temporary?
- How can a New Heaven and a New Earth evolve?
- How can man get free from his own spirits and of the spirits of others?

The answer from each ens is to be found in the 5th being, from where all recovery emerges.

"There are two schools for the human" says Paracelsus. "The school of Earth speaks about earthly things and has its schoolmaster in nature, indeed, it is nature itself. Next, there is the other school, the one from above. There, he, who is from above, teaches in the newborn body and not in the old one, teaching this newborn man the heavenly wisdom. The wisdom that man is supposed to have is not from Earth, nor from the upper hemisphere of the Earth, but from the **fifth being**. That is, from the Quinta Essentia.

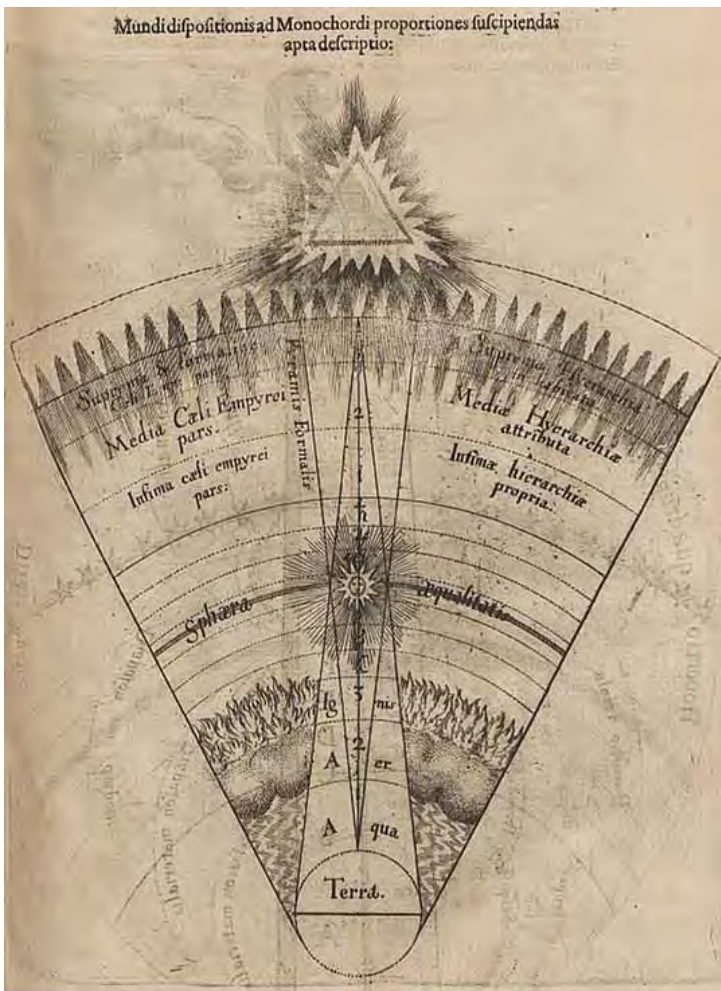
According to Paracelsus, there is a mortal fifth being, which we might call the higher self, and there is an eternal fifth being, the divine. The frequently mentioned occult plan longs to unveil The Christ within the human soul. For, as Paracelsus says: "In the ancient body of Adam, we cannot walk to good works, the new body

has to rule the old one, we will be our own landlords with God and then the **precious flower** will grow out of the old body."

This "Precious Flower" is hidden in man. To make it flourish, man must enter into the great laboratory of transformation that the soul forces. Then he can experience and live through the dying of five different entia into the hidden quintessence in them, into the fifth being.

Then, from this struggle of the soul, the new faculties evolve in a process, namely:

- to separate the essential from the inessential
- to awaken to a new emotional being
- the will learns, together with recognizing and feeling, to place itself in the great world context, facilitating its magic contribution
- then a New Heaven and a New Earth will come forth



The return of The Christ will become true within man. And thereby man will become a blessing for the entire human development, he becomes a co-builder.

In summary, we can say

The distress of the soul is the distress of not knowing The Cosmic Christ force, a distress in the face of The Christ Ray who is present within us. The way in which Paracelsus unveils the causes of disease profoundly complies with this distress of the soul, and in fact, relieves it. So his life's work is a response from the awakened soul to the searching

soul. He lets us behold the "wonder emerging". He really makes the miracle emerge and, from there, makes us perceive the solution.

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 Lebendiges Erbe.
 Reichl Publishing House 2002
 (Reprint of Rascher Pub Co Zurich. 1942)

Fig.: Pyramid as a symbol of Interaction between divine and earthly. Robert Fludd, *Utriusque Cosmi Historia*, 1617.

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)

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Remedies for Healing



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

Homoeopathy II

Health is a natural gift and Nature has an inbuilt quality of restoring health. One has to analyze carefully whether a person is disease-affected or healthy. A healthy person can also be defined as someone who acts according to a situation with a balanced mind, balanced intellect and balanced speech. One, who distributes his time in producing useful work, always thinks well with positive outlook towards life.

Every biological entity has three fold in its existence i.e.,

Matter – This implies body which appears physically

Force – This is the energy which makes a person work (Vital Force – Prana Shakti)

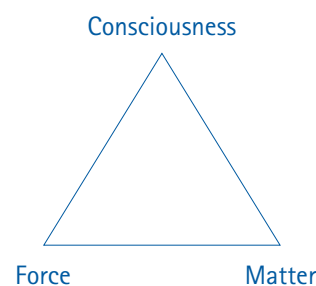
Consciousness – It is the essence of life (Pragna)

Consciousness directs the force and force directs the matter. Matter is uniformly galvanized by the force. If these three function in their natural way, there is health. If there is any default ill-health is exhibited. The force

is otherwise called Vital Force. It has two main functions i.e. to maintain health and expel the disease.

When there is any distortion in vital force, it throws out some abnormalities which are called symptoms. They are purely messengers of an internal disorder. The sufferings are not symptoms. Symptom means that which is indicated through the expression of the mind. For example, Headache which gives relief by pressure, here "relief by pressure" relate to the mind. Like that any suffering is to be taken as it is expressed by mind. Only such expressions are to be taken as symptoms (Vedanalu).

Homoeopathy is based on eternal laws of Nature. So the symptoms are the language of Nature. Use of auxiliaries interferes with manifestation of symptoms. Then the language of the Nature becomes mute or silent in that it cannot throw out the symptoms and therefore prescription becomes difficult.



Examining the Patient

- Case taking becomes very important in Homoeo treatment as all the aspects of the person's behavior should be correctly recorded for an effective treatment.

- One should be a keen observer. The healer must make himself familiar and close to the patient. If the healer shows affection and sincerity, the patient feels encouraged to give all the details without hiding anything.
- Patient should be heard and never interrupted. One should not put leading questions. This is very important. Also one should note down the manner in which he has expressed his feelings.
- Mental symptoms are very important in recording case history as selection of drug mostly depends on mental symptoms. Likes and dislikes are also important.
- Important events of the patient's life, peculiarities of the patient if any, personal habits and sleep patterns should be recorded.
- In case of women, menstrual disorders, details of other gynecological difficulties and family planning methods if any used are to be known.
- Healer should not keep a particular drug in mind while taking up the case; otherwise he may feel that the same symptoms exist in the patient.
- Rich and poor patients should be given equal attention.
- A successful healer is one who is able to understand the entire drug picture, while observing and hearing the patient.
- Understanding the nature of patient is most important. While examining the patient one should be free, fair and sincere to understand the patient.

Cure by Spiritual Force LV

5. The Call and the Response

Sri Aurobindo: It is not a theory but a constant experience and very tangible when it comes that there is above us, above the consciousness in the physical body, a great supporting extension as it were of peace, light, power, joy that we can become aware of it and bring it down into the physical consciousness and that that, at first for a time, afterwards more frequently and for a longer time, in the end for good, can remain and change the whole basis of our daily consciousness. Even before we are aware of it above, we can suddenly feel it coming down and entering into us. The need is to have an aspiration towards it, make the mind quiet so that what we call the opening is rendered possible.

In this yoga the whole principle is to open oneself to the Divine Influence. It is there above you and, if you can once become conscious of it, you have then to call it down into you. It descends into the mind and into the body as Peace, as a Light, as a Force that works, as the Presence of the Divine with or without form, as Ananda. Before one has this consciousness, one has to have faith and aspire for the opening.

Aspiration, call, prayer are forms of one and the same thing and are all effective; you can take the form that comes to you or is easiest to you.

Does the intervention of the Grace come through a call?

The Mother: ... Certainly, yes, if one has faith in the Grace and an aspiration and if one does what a little child would when it runs to its mother and says: "Mamma, give me this", if one calls with that simplicity... Unless one asks for something that is not good for one, then it does not listen.



When one is caught in an illness, how should one pray to the Mother?

Cure me, O Mother!



What is the exact way of feeling that we belong to the Divine and that the Divine is acting in us?

You must not feel with your head (because you may think so, but that is something vague); you must feel with your sense-feeling. Naturally one begins by wanting it with the mind, because that is the first thing that understands. And then one has an aspiration here (pointing to the heart), with a flame which pushes you to realise it. But if you want it to be truly the thing, well, you must sense it....



Remedies for Healing

How can we reach that state?

Aspire for it, want it. Try to be less and less selfish, but not in the sense of becoming nice to other people or forgetting yourself, not that: have less and less the feeling that you are a person, a separate entity, something existing in itself, isolated from the rest.

And then, above all, above all, it is that inner flame, that aspiration, that need for the light. It is a kind of how to put it? luminous enthusiasm that seizes you. It is an irresistible need to melt away, to give oneself, to exist only in the Divine.

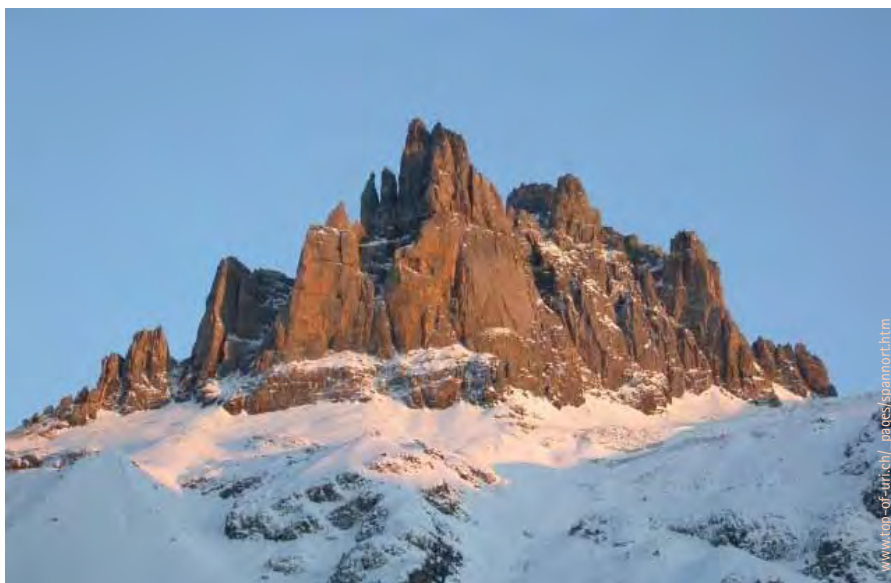
At that moment you have the experience of your aspiration.

But that moment should be absolutely sincere and as integral as possible; and all this must occur not only in the head, not only here, but must take place everywhere, in all the cells of

the body. The consciousness integrally must have this irresistible need.... It lasts for some time, then diminishes, gets extinguished. You cannot keep these things for very long. But then it so happens that a moment later or the next day or some time later, suddenly you have the opposite experience. Instead of feeling this ascent, all that is no longer there and you have the feeling of the Descent, the Answer. And nothing but the Answer exists.

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

*Mountain
Chelenalp Spannort,
Uri, Switzerland*



Paracelsus – Remedies

Dill (*Anethum graveolens*)

Dill is a wonderful household remedy for the whole family. The plant has been used by lot of people as a healing plant since ancient times. Mostly, those seeds of Dill are used which contain an etheric oil with 30% to 60% of carvone content. Dill has digestive, anticonvulsant, anti-inflammatory, milk-flow-stimulating, diuretic and anti-flatulent effects.

This healing plant was also highly appreciated by Paracelsus.

"Seeds of Anethum supply us with precious oil and are normally used as a healing remedy by the empirics. There are bigger forces in seeds and oil. A spoonful of the oil should be taken warmly in good wine. This will cause a better milk-flow for lactating mothers within eight days." III, 548

Here is a recipe for a better milk-flow:

50 g Anise seeds

50 g Dill seeds

50 g Majoram

Take one teaspoon for one cup of infusion. Take two to three cups per day.

Dill seeds have a good effect against sleeplessness and nervousness. Take one teaspoon of Dill seeds (which are freshly crushed), pour one cup of hot water over it and strain it after five minutes. As soon as the tea is lukewarm a bit of honey can be added.

One can chew the seeds against bad breath.

Tea of Dill seeds helps against flatulence, and cramps. One should have one cup thrice a day. *"In case somebody doesn't have a good digestion of the stomach and has a bad breath the oil of Anethum, if drunken warmly, strengthens the stomach and dispels the bad breath."* III, 549. *"It helps against stomach pains, against regurgitation and heartburn and so on. It calms vomiting, hiccup and other injuries of the stomach."* III, 549

If Dill seeds are crushed and warmed up in olive oil, they help as dressings against ulcers, furuncles, abscesses, rheumatism and other joint swellings. *"In case a limb is bumped and contracts thus becoming crooked... It makes limbs flexible if they are solidified."* III, 551

Sabine Anliker



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

Fig. right: Dill - Anethum graveolens
Original book source: Prof. Dr. Otto Wilhelm Thomé Flora von Deutschland, Österreich und der Schweiz 1885, Gera, Germany

Literature
Paracelsus, Complete Works, Eick Publishing House, 1993, Vol. III



Rasa Shastra in Ayurvedic Medicine X

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

Continuation of:

3.9 Analytical Parameters

3.9.2 Ayurvedic Chemical Parameters for the Ideal *Bhasma*

To assess the chemical changes as compound formations the below mentioned parameters are to be considered.

3.9.2.1 Colour (*varna*) Test

The *varna* test indicates the colour of the *bhasma*. A specific colour is mentioned for each *bhasma*. An alteration in the specification of colour suggests that the *bhasma* is not prepared properly because a particular metallic compound is formed during *bhasma* preparation and every chemical compound possesses a specific colour. (Yogaratanakar Purvardha, 1969)

3.9.2.2 Gata Rasatvam Test

Every metal has its specific metallic taste. The properly incinerated *bhasma* of a metal should be tasteless on taste perception. This indicates the transformation of particular metallic

tastes to tasteless compounds by a unique pharmaceutical procedure. (Mishra, 1994)

3.9.2.3 Nishchandravam Test

The *bhasma* must be *nischandra* (lustreless) before therapeutic application. *Chandratva* (lustre) is a character of metal. After proper incineration the lustre of a metal should not remain. So in *bhasma* form, the metallic character of the metal should be changed. This test indicates the change of the specific metallic lustre to a lustreless compound after incineration. This test is applicable to metallic and *abhraka* (mica) *bhasma*. **Procedure:** Observe the *bhasma* preparation in bright sun light, whether the lustre is present or not, if the lustre is still present, it indicates the need for further incineration.

(Mishra, 1994)

3.9.2.4 Apunarbhavatam Test

This test indicates the metallic *bhasma* has an irreversible state of becoming again the same metal or mineral. *Apunarbhava* means the incapability to regain the original metallic form. This test is indicated for metallic *bhasmas*. It reflects the proper or improper incineration of *bhasma*. The properly incinerated *bhasma* should not return to its natural metallic form.

Procedure: The metallic *bhasma* mixed with equal quantity of *mitra panchaka* (seeds of *Abrus precatorius*, honey, ghee, borax and jaggery) and it is sealed in *sarava samputa* (earthen pots), thereafter, the similar grade of heat used for the preparation of the particular *bhasma* is applied (and on self cooling product is observed). Lus-

tered particles show the presence of free metal which is indicative of improper incineration.

(R.T., Rasa Tarangini, 2000)

3.9.2.5 Niruttha Test

The *niruttha* test is considered to indicate the inability for the *bhasma* to regain its metallic form. Because of proper incineration the metal is transformed to its compounds. So it cannot regain the original metallic form on the same grade of temperature for incineration. This test is applicable to metallic *bhasmas* only.

Procedure: The *bhasma* is mixed with a fixed weight of silver leaf. It is kept in a *sarava samputa* (earthen pot) and a similar grade of heat is applied as for the preparation of *bhasma*. After self cooling the weight of silver is taken: increase/ decrease in the weight of silver leaf indicates improperly prepared *bhasma*. (R.R.S., 1998)¹ These eleven Ayurvedic tests (six physical and five chemical tests) show that the Ayurvedic physicians were aware of the high toxicity of mercury and other metals and the fact that they can cause great harm to people. For this reason, they developed and used all these qualitative tests for health security, quality assurance and efficacy.

3.9.3 Some of the Modern Analytical Parameters

Nowadays the *bhasma* of a metal/mineral as well as the starting raw material are analysed more and more by the following modern techniques:

3.9.3.1 X-Ray Diffraction

The identification of various phases in the samples has been made by us-

ing this technique and a quantitative estimation of these phases has been carried out by analyzing the diffraction peak intensities.

(Sudhaldev Mohaptra, 2010)

3.9.3.2 Scanning Electron Microscopy

The mounted metallic *bhasma* is placed inside the microscope's vacuum column through an airtight door and the air is pumped out. After the air is pumped out of the column, a beam of electrons is emitted by an electron gun from the top. This beam travels downward through a series of magnetic lenses designed to focus the electrons to a very fine spot. Near the bottom, a set of scanning coils make the focused beam move back and forth across the mounted sample, row by row. As the electron beam hits each spot on the metallic *bhasma* sample, secondary electrons are back scattered from its surface. A detector counts the electrons and sends the signals of electrons emitted from each spot on the *bhasma*.

(Sudhaldev Mohaptra, 2010)

3.9.3.3 Far Infrared Spectroscopy (FIR)

Infrared spectroscopy (IR spectroscopy) is the spectroscopy that deals with the infrared region of the electromagnetic spectrum that is light with a longer wavelength and lower frequency than visible light. It covers a range of techniques, mostly based on absorption spectroscopy. As with all spectroscopic techniques, it can be used to identify and study chemicals.

(Singh S. K., 2009)

3.9.3.4 Thermogravimetric Analysis (TGA)

Thermogravimetric analysis or thermal gravimetric analysis is a type of testing performed on samples that determines changes in weight in relation to a temperature program in a controlled atmosphere. Such analysis relies on a high degree of precision in three measurements: weight, temperature, and temperature change. (Singh S. K., 2009)

3.9.3.5 Energy-Dispersive X-Ray Spectroscopy (EDS or EDX)

Energy-dispersive X-ray spectroscopy is an analytical technique used for the elemental analysis or chemical characterization of a sample. (Singh S. K., 2009)

3.9.3.6 Recent Studies Based on Modern Analytical Techniques

Some studies examining rasa-preparations (*bhasmas*) before and after the purification (*shodhana*) process, with modern analytical techniques are currently being performed. These techniques demonstrate the possibility of differentiating between a rasa-preparation of good quality and one that is defective. A study of *Swarnamakshika bhasma* with the scanning electron microscope (SEM) shows that the grains were uniformly arranged in agglomerates of 1-2 microns size while the raw *Swarnamakshika bhasma* showed a scattered arrangement of grains of 6-8 microns size. (Mohapatra S., 2010)

Another study on Ras-Sindoor (a mercury and sulphur compound) with a transmission electron microscope (TEM) was used for the char-

acterization of nanostructure. (Singh S. K., 2009) Modern techniques such as X-ray photo-electron spectroscopy (XPS), differential thermal analysis (DTA), transmission electron microscope (TEM) and scanning electron microscope (SEM) etc. may be important tools to judge the composition and structure of the final drug. Based on the elemental and structural characterizations of the *rasa*-preparation it is possible to discuss the non-toxicity and therapeutic value of the mercurial preparations. It is very important to eliminate wrong manufacturing and marketing practices which reduce efficacy and safety of *rasa*-products (Mohapatra S., 2010). Integration of modern techniques with Ayurvedic control tests (*varitara*, *nishchandravam*, colour test, etc.) will help in standardization and to assure the quality of *rasa*-medicines. Further studies and research on this aspect is necessary to establish the parameters.

To be continued.....

Footnotes

¹ Rasa Ratna Samuchchya 8/26

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Shiva Statue in Karnataka, India

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Organon LVIII

The Art of Healing

Dr. E. Krishnamacharya

This fact has been established by experience beyond doubt. When a strong homoeopathic medicine is administered on constitution, all the sufferings (symptoms) that come within the purview of that medicine are cured. The same medicine goes deep into the constitution to all nooks and corners and cures the so-called local diseases also besides rectifying the constitution. No separate external treatment is needed for such affections.

Dr. Ekkirala Krishnamacharya (1926 - 1984) was a university lecturer for Vedic and oriental literature, a homeopath and healer, who founded numerous spiritual centres and schools in India and Western Europe. He also established more than 100 homoeopathic dispensaries in India, where until this day the sick are treated for free.

Dr. E. Krishnamacharya authored many books in English and in Telugu, covering the Vedas and the Ancient Wisdom as well as yoga, astrology, homeopathy, and spiritual practice.

One of his main goals of his work was the spiritual fusion of East and West.

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This is confirmed in the most unambiguous manner by experience, which shows in all cases that every powerful internal medicine immediately after its ingestion causes important changes in the general health of such a patient, and particularly in the affected external parts (which the ordinary medical school regards as quite isolated), even in a so-called local disease of the most external parts of the body, and the change it produces is most salutary, being the restoration to health of the entire body, along with the disappearance of the external affection (without the aid of any external remedy), provided the internal remedy directed towards the whole state was suitable chosen in a homœopathic sense.

Samuel Hahnemann, M.D.

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This is best effected when, in the investigation of the case of disease, along with the exact character of the local affection, all the changes, sufferings and symptoms observable in the patient's health, and which may have been previously noticed when no medicines had been used, are taken in conjunction to form a complete picture of the disease before searching among the medicines, whose peculiar pathogenetic effects are known, for a remedy corresponding to the totality of the symptoms, so that the selection may be truly homœopathic.

Samuel Hahnemann, M.D.

In case of patients with external diseases, general condition of the patient and the sufferings relating to the constitution of that patient should be thoroughly examined before selecting a remedy.

Explanation

Drug should not be decided for eczema, warts etc. which are external. Totality of all the symptoms relating to the constitution of the person should be considered as already explained earlier and a remedy homoeopathic to the totality is to be selected. The constitutional suffering as also the resultant skin diseases are cured with the same medicine.



Samuel Hahnemann Memorial at Scott Circle in Washington, D.C., USA. – The life size bronze sculpture and accompanying mosaic were created by Charles Henry Niehaus (1855–1935), an Ohio native of German parentage and graduate of the Royal Academy in Munich. The memorial was dedicated on June 21, 1900. It was re-dedicated on June 21, 2000 by the American Institute of Homeopathy.

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By means of this medicine, employed only internally (and, if the disease be but of recent origin, often by the very first dose of it), the general morbid state of the body is removed along with the local affection, and the latter is cured at the same time as the former, proving that the local affection depended solely on a disease of the rest of the body, and should only be regarded as an inseparable part of the whole, as one of the most considerable and striking symptoms of the whole disease.

Samuel Hahnemann, M.D.

When a well-selected remedy is used internally in a suitable potency, the disease as a whole along with its subsidiary symptoms is cured. This cure is proper if no evil practice like external application is followed.

Explanation

External application of ointments to eczema, application of medicines that produce burning in order to ameliorate itching, scorching the part in hot water etc. are evil practices. They only keep the part lubricated but strengthen the internal disease cause.

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

Planets of Honor and Dishonor



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.

Alan Oken

Personal love in the New Age will tend to be contained within a group focus. A transition is emerging that is shifting the focus of affection from intense one-on-one attachments to a level of devotion that is integrated within a more impersonal, collective orientation. The emphasis will therefore be anchored in group affinities and collective belief systems. As evolution proceeds, attachments based on personal emotional needs will give way to a type of loving detachment so that the functions of group service and group dynamics can be successfully accomplished. —A.O.

The study of astrology is fundamentally an investigation into the nature of cosmic energy as expressed through the language and geometry of symbols. We know that the planets represent the primary energies of life and that the signs reveal how these energies manifest in their various modes and forms. All of this knowledge is then applied to life on planet Earth. The planets work best at revealing their true nature in signs that are designated by astrologers as their "dignities and exaltations" (known

collectively as planetary "honors"). Conversely, they are most challenged when in their signs of "detriment and fall" (planetary "dishonors"). In this article, I would like to share with you the soul-centered meaning of these various planet/sign combinations so that we may have a more profound understanding of planetary potencies and weaknesses. Please keep in mind that a planet (or person) functioning on the soul level is collective and impersonal in its orientation. Thus it is in service to others, that the lower self is redeemed and consciousness is allowed to rise and act as a tool for healing.

Sun in Aries (exaltation)

When the Sun is in this sign, its Second Ray quality of Love/Wisdom is given a great cosmic "boost" so that it may move up and down through all the kingdoms and levels of life, externalizing consciousness (Second Ray substance) as it does so. Aries is thus a perfect field of expression for the Creative Will of Life (symbolized by the Sun), to enter all of its creations, vitalizing, energizing, and stimulating consciousness. The Sun in Aries is thus a fertile field of fire, clearing and cleansing the environment in order to initiate a new phase of the Will-to-Be.

Sun in Libra (fall)

This combination represents a stopping point, an interlude in the outgoing expression of the Creative Will (Sun) and the resultant stimulation of consciousness. It is in Libra that one is linked neither to the soul nor to the personality but is instead, holding these oppositional but complementa-

ry forces in check. In effect a relationship is being created in the consciousness of the individual that furthers one's understanding of the interplay between the lower and higher selves. Thus we have an incarnation in which we are to ponder, balance, and consider. The Sun falls as Libra modifies the ceaseless outpouring of energy in Aries by bringing it to a point of repose.

Sun in Leo (dignity)

The creative potency of the Sun is greatly strengthened as it takes root in the fixed fiery sign of the Lion. The purpose of manifestation, the true nature of Creative Will may now shine forth at its brightest. This purpose is the evolution of consciousness. In the evolution of men and woman, a stage is reached when one becomes self-conscious and the process of individualization is complete. One is then totally centered in the heart (ruled by the Sun) and stands forth as a true light-worker. Sun in Aquarius (detriment): The consolidated focus of the life force is now dispersed and diffused. It loses the ability to be self-conscious, self-aware, and self-actualized. This leads in daily life to an inability to focus one's creative self-expression in any true individualized manner. In the life of a soul-centered person, this position stimulates the urge to disseminate and circulate one's life force for the benefit of a specific larger group or society in general. In the evolved individual, this manifests as a personal identification with the whole of humanity and produces a life dedicated to service.

Moon in Cancer (dignity)

In most symbolical systems, the Moon represents the Cosmic Mother. Cancer is Her sign and allows the Moon its greatest latitude for the expression of its inherent, nutritive nature. The Moon is the storehouse of one's "biological karma": our psychological background and genetic contacts to family, tribe, and race. These foundational factors of the personality take root in Cancer and allow for that evolutionary growth leading to the emergence of the Initiate in the sign of Capricorn. Moon in Capricorn (detriment): In the horoscope of a person centered in the personality, the Moon in this sign can be quite problematic. It is in Capricorn that that patterns of one's biological karma are the most concretized. Thus behavior is firmly rooted in existing instinctive response patterns. As the psychological orientation of most people and tribes of people is for physical survival, the Moon in Capricorn makes it quite challenging to rise above the worries and cares of the materialistic life. The soul-centered individual with this Moon in Capricorn knows that he or she is the carrier of the inner Christ and works to nurture others on the material plane accordingly.

Moon in Taurus (exaltation)

On the soul level, this position allows a person to generate any form of manifestation in order to embody the intent of the higher self in the daily life. The material life is thus geared to the support and fulfillment of the Will-To-Good both for oneself and for others. Psychological fears and concerns about pure survival now give way to



The Sky Disc of Nebra, the world's oldest depiction of the heavens (age 3600 years)

Planets of Honor and Dishonor

an abundance of emotional and material resources available for all who need them. Moon in Scorpio (fall): The desires of the separated, lower self "fall" in this sign. On the personality level, this takes place through crises that deal with the death of desires. For this reason, the Moon in Scorpio is not the easiest karma as one must release and detach in order to grow emotionally. From the perspective of the soul, the Moon in Scorpio provides an individual with transformative abilities, helping others to free themselves from emotional traps and obsessions.

Mercury in Gemini (dignity)

As Venus is the soul-centered ruler of Gemini, this position combines the influence of this planet with that of Mercury. The net result gives the individual the potential to fuse and relate many streams of diverse thought into a vision and expression of harmonious unity. On the personality level, Mercury in Gemini bestows the ability to access and amass an abundance of knowledge and information that may then be stored or distributed. The life objective is to cultivate pure reason and objective powers of analysis. Mercury in Virgo (exaltation): What is taken apart through analysis in Gemini is put back together on a higher level of understanding in Virgo. It is in this sign that one learns discrimination in form. This can be the form of an object but it can also be the form of a thought. It is in Virgo that we come to achieve a more perfected way of communicating as the soul-centered individual realizes that Divinity is also contained within mind.

In essence, ideas here gestate until they are ready to come forth with healing potential.

Mercury in Sagittarius (detriment)

This position on the soul-centered level should not be perceived as a weakness. Sagittarius is the sign of the higher mind thus when Mercury is in this sign, pure and immediate perception overtakes the process of logic and reason. Yet on the level of the personality, Mercury in Sagittarius can be problematic, as the individual tends to avoid logic and replace a more carefully thought out rationale for living by a highly personalized and projected idealism. Self-deceit often results. Mercury in Pisces (fall): Pisces is the sign which, when experienced in its fullness, reveals the totality of soul consciousness. There is thus no need for mind to relate the soul's presence to the personality. The function of the mind as the intermediary between the lower and the higher selves is no longer necessary and Mercury "falls". The soul-centered individual with this position has no need for an "interpreter" of events but sees directly into the essential meaning of life and all external circumstances.

To be continued...

Contact

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Almond flower (Prunus dulcis)

*"Fresh fragrant flowers and natural perfumery
have their rightful place in healing"*

Dr. K. Parvathi Kumar

Occult Healing XCVII

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.

Investigation of psychic energy is true progress. Psychic influence is a fact, which cannot be shunned away as sorcery. To say so is ignorance. Sorcery, or what it is to be called sorcery, exists much more now in the modern world. The bombarding advertisements and marketing strategies of multinational corporations are also sorcery. Inducing desire to the point of influence to promote products of health and ill health, of necessity and waste, is the order of the day. Newspapers, magazines, market places, huge hoarding on the streets, influencing and informing through television, cinema and other electronic media, such as computers, internet, laptops, mobile phones and the like, are regularly impacting the psyche of the humans all around, even running them crazy. The ambience is filled with these influences, and an average human intelligence is a victim of such influences. Little study of the impact of these influences on money, comfort, sex, desire, ambition, fear, competition, jealousy, irritation, tension, and worry is done. Levels are all raised beyond one's imagination affect-

ing the humans. There is much abuse of sound and light. No one is occupied with their study. Physicians little understand the impact of the world upon the weak and feeble persons, who frequently get sick with such impacts. Solutions are sought in haste in the material plane, while they truly exist in the plan of the psyche.

There is a natural beauty and symphony relating to color and sound, smell and taste, which is least recognized. On the contrary this symphony is regularly destroyed by the over-zealous commercialism. The modern day humanity is moving from dawn to dusk and even late into the night in great haste. In the subtle world, the whole activity is seen as an obsession.

There is an obsession of power, ambition, annexation, and aggression on one hand, and an obsession of hatred, more suspicion and fear on the other hand. In such an obsessive situation the entire human psyche stands disturbed. One has to stand aside from all the hustle and bustle of human activity to see the craziness of the modern man. Standing aside psychically and even mentally helps us to see the flood of obsessive energy holding sway over humanity. If one stands on a mountain top and looks at a city he can clearly see the hustle and bustle and the crazy activity. Everyone just runs from morning till evening to make a living. There is little time to introspect, to ponder upon, to stand aside and observe the meaning of life. The number of thinkers is reduced and the number of routine workers is multiplied in geometrical progression. Internet connections and mobile phone operations keep humans busy even in



Meditation in Rocca di Cerere (Enna)

trains, airplanes, in cars on the roads, and in restaurants. Mobile phone is a concurrent activity along with travel, breakfast, lunch, dinner, meetings and even cinema halls and theaters. Human energy is full of hither and thither in every possible direction from near and far.

As if this is not sufficient, crudest bombs of music disturb the ethers all around. The fine tone of life is lost sight of.

When the refined tones of sounds, colors and aromas are lost sight of, all health treatments tend to be completely mechanical and even commercial. The human touch disappears. Much less, the healing touch happens.

All the above description is not directed to belittle the physicians and the medical system. On the contrary, it is to equip them for saving humanity. The physicians are the true agents to save humanity by restoring right order in the society through introduction of healthy and effective psychical manifestations. Poisons are increased too greatly and are destroying the psychical energy. To prevent this from further damage the physicians only can initiate the movement. Humanity must be told, that it has no right to poison the atmosphere. On the contrary, it has a responsibility for the hygiene of the planet.

Being in Ill Humour

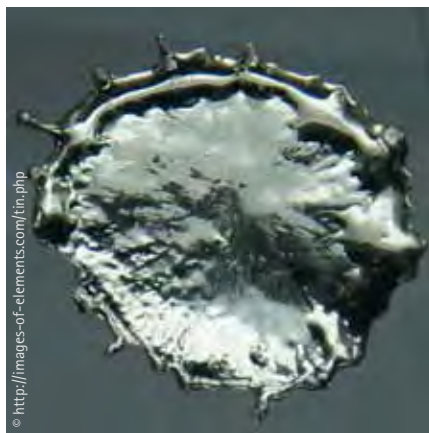
II

Keeping Up with the Planetary Shift

Olaf Rippe, born in 1960, is working as a nature practitioner in his own practice in Munich and he is co-founder of the work group "Natura Naturans". For more than 20 years he has been passing on his medical experiences according to Paracelsus in seminars. He is regularly contributes towards naturopathic professional journals and is co-author of the books, "Heilmittel der Sonne", "Paracelsus-medizin", "Kräuterkunde des Paracelsus" and "Die Mistel"¹

Tin – Metal of the Liver Functions

One of the important aids of the liver is Stannum metallicum (tin).



Tin blob

"Tin equals the liver; its nature is just like that of the liver" (Paracelsus).

Tin is comparatively nontoxic; it is probably an essential trace element. As a homeopathic preparation, it is able to keep the liver functions – and thus an overbalance of water – back into balance.

Tin in High Potencies D15 to D30

The person in need of tin in high potencies lacks a sense of responsibility and drive. He is timid, fainthearted, and sad.

"There exists an increasing aversion against any kind of occupation, be it in a profession or at home" (Kent).

Olaf Rippe

"Tin influences mental and psychological disturbances which are caused by functional disorders of the liver or the brain" (Selawry).

This patient is preferably overweight, weak in thinking, daydreams, feels emptiness inside the head, suffers from lack of concentration, from hepatogenous depression, from an inhibited will, and from emotional vulnerability, and hypochondria.

Apparently quite in contrast to the above, tin has proven its worth in high potencies also for persons with an ostentatious, condescending, and presumptuous character, with jealousy, love of show, and imperiousness. These characteristics are, however, always connected with a phlegmatic and depressive fundamental nature. Teased for long enough, he has a fit of violent temper, this, however, only lasts for a short time, as being aggressive contradicts his fundamental need of rest.

In the psychotherapy of hepatogenous depression, beside the metal of tin, Arandisit D30 – a naturally occurring tin silicate – also has proved to be helpful. Silicon compounds intensify the affinity to the nervous system.

Tin in Low Potencies D6 to D12

Physical weakness is typical for the application of Stannum metallicum in low potencies. With his dark circles round the eyes, the patient looks pale and miserable. His muscular system is weak, therefore, any kind of strain turns into an ordeal. The tendency towards slackness shows itself in a weakness of the connective tissue (e.g., uterus lowering, haemorrhoids, varicose veins), weak digestion, or weakness of the thoracic viscera. Beside low potencies of sulphur, Hepar sulfuris, or Arsenicum album, tin is used for the detoxification of heavy metals, in particular for the detoxification of Amalgam. These heavy metals are frequently responsible for a constitutional development towards phlegm or melancholy.

Tin in Medium Potencies D12 to D155

These medium potencies act in a generally regulating way with regard to the liver psyche and are in particular applied for chronic lung and joint diseases. Especially, Stannum jodatum D12 has proven to be effective in the case of emphysema and bronchiectasis.

Accompanying Remedies which Support Tin Therapy

For introducing a metal therapy with tin, accompanying remedies for draining, "vegetabilized metals" (plant fertilization with metallic solutions), should be used. Taraxacum Stanno cultum (dandelion/tin) acts in particular in the case of will-obstructed persons and liver depressions, Cichorium Stanno cultum (chicory/tin),

however, helps in states caused by anger, which have a negative effect on the psychological state, e.g., depression as a state after annoyance. For organ regeneration and for taking effect of the medicine in a liver-specific way (drainage according to Dr. Nebel), it is recommended to prescribe Hepar bovis D4 (potentialized beef liver) as an organ-specific agent together with tin preparations (e.g., as Arandisit D15 / Hepar bovis D4 Amp. or Hepar - Stannum Amp.). As an accompanying remedy for tin therapy with high potencies, Metahepat N or Hepar 202 N has proved to be successful. Besides Stannum metallicum in low potencies for the



Carduus marianus, in the Voorhis Ecological Reserve at California State Polytechnic University, Pomona, California.

organotropic therapy, the most important auxiliary agents like Carduus marianus (milk thistle) or Phosphorus are mixed in for liver regeneration and energizing therapy. In principle, also an injection therapy with the above mentioned preparations should be taken into consideration for internal use, e.g., injections in the area of the liver, underneath the right shoul-

der-blade as well as at the points of agreement of the liver on the bladder meridian B18.

The "darkened" soul, which occurs as a consequence of phlegma, can also be treated with accompanying agents, which due to their characteristics act in a warming and anti-depressive way. Typical characteristics of these agents are for example their yellow colour and their bitter taste. Examples would be digestion-promoting agents like Angelica archangelica, A. silvestris Ø (angelica), Berberis vulgaris Ø to D4 (barberry), Centaurium erythrea Ø (centaury), Gentiana lutea Ø (yellow gentian), or choleric agents like Curcuma longa Ø (turmeric), and Cynara scolymus Ø (artichoke). Aurum metallicum D6 (gold), Rosmarinus officinalis Ø (rosemary), or Acidum phosphoricum D6 (phosphoric acid) can be additionally applied as circulation stimulating agents in cases of exhaustion of body and soul.

In particularly therapy-resistant cases, the Hepatitis Nosode D30 can be applied in rare dispensations as an intermediate medication for the stimulation of the liver function, i.e., once a week and even more rarely. Upon recommendation of Dr. Reckeweg, this nosode was a great help to me as a reactant in cases of persistent states of fatigue and exhaustion even though all liver values were normal. The overall picture of the patient with chronic liver diseases is also mirrored in a kidney weakness; the kidneys are the seat of the "essence of life". Therefore, in the case of an exhaustion syndrome, apart from a liver therapy, the kidneys should also be energetically strengthened. This is best done with

Cuprum metallicum D6 (copper), the metal of the kidneys, with copper compounds like Olivenit D6.

Also plant-derived kidney remedies like Apium graveolens Ø (celery) should be used as a supplement of a tin therapy. Apart from that, Sellerie graveolens is an excellent aphrodisiac which can be well used by our phlegmatic patient with his weak sexuality; Turnera aphrodisiaca Ø (Damiana), or Panax ginseng Ø (Ginseng) have a similar effect.

A number of further important medications against phlegma and melancholia can be found in psoric homeopathy. Depending on the homeopathic drug profile, for example Ambra, Calcium carbonicum, Conium, Graphites, Ignatia, Naja, Natrium muriaticum, Pulsatilla, or Staphisagria are worth considering, the latter in particular for a state which occurs after having been annoyed, or insulted.

Iron – Metal of the Gall Function

One of the most important healing agents of the gall is Ferrum metallicum (iron). In our life, iron plays a particularly important role. Without iron, the world and thus the human being, would be pale, bloodless, and will-less. Iron is important for the formation of blood (haemoglobin), for circulation and respiration (oxidation), for muscular activity (myoglobin), for protection against light, for immune defence or nerve functions. Iron provides the necessary warmth for the organism which is required for life; this not least by the gall function. If the gall is active, *“the person has a lot of fire in him because the gall makes fire”* (Paracelsus).

With enough fire/gall, the person possesses sufficient courage for coping with the demands of everyday life; it bestows him determination, energy and strength of will. The gall is the organ of the will. These characteristics of fire can be found in the myths of gods of war (Mars) and heroes (Siegfried); their attributes are the armour and the sword. They defeat all kinds of resistance with resolute determination. In the culture of human beings, iron therefore plays quite an essential role. With the help of iron, the human being has conquered the world in a martial way. However, also the chains with which the gods tied Prometheus to the rocks of the Caucasus where forged of iron. As previously described, the chain and the rocks symbolize the boundedness to the material existence; iron is therefore also referred to as incarnation metal.

With an excess of iron, the person is much attached to the material and to the earthly world; in case of a lack of iron, his attachment to these spheres is too weak.

Iron in High Potencies D15 to D30

If the fire and thus the iron in the human being get out of hand, the choleric temper develops with all its destructive tendencies, as previously described.

“Paracelsus speaks about a boiling state of the gall which – like wine – dominates all fluids and which gives birth to wrath” (Selawry).

“Persons with iron characteristics are persons of actions who from an early

age onwards have an urge for activity. They need physical effort in order to discharge their concentrated energy, they go in for sports, mainly for contests, and they seek over and over again to surpass themselves" (Selawry).

One could say they were "obsessed by iron". Typically, this person often plays the role of a leader. If one does not voluntarily let him take over this role, he will do everything in his power to get it. Selawry further describes the patient in need of high potencies of iron as a foolhardy daredevil, illogical, instinctive, aggressive, partial, destructive, irascible, without any self-control, full of himself, obstinate, quarrelsome, reckless, full of need, explosive, coarse, overhasty, headless, and permanently under time pressure. Physically, this complies with a "full-bloodedness", hypertonia, hot and dry inflammations as well as an increased production of bile with the tendency towards severe cramp-like pains and recurrent inflammation.

Iron in Low Potencies D6 to D12

The "iron-deprived person", however, is anaemic, embittered, inhibited, and depressed. This more or less corresponds to the phlegma, as previously described. In cases of hypotonia, lack of self-confidence, fear, and the inability to make decisions, besides Ferrum metallicum D6 also Scorodite D6 (iron arsenate) has proved to be successful. The application of an iron ointment on the area of the gall (Ferrum metallicum ointment 5%) is an effective supportive therapy here.

In cases of anaemia, the administration of hematite D6 (ferric oxide) is recommended. Hematite is also referred to as bloodstone. In former



Colossal statue of Mars (Pyrrhus). Marble, Roman artwork, 1st century BC. Place of discovery: Nerva's Forum, Rome. Current location: Vestibule du Palais des Conservateurs, Paris.

times, it was used as an amulet of the knights against blows and stabs. The combination of hematite with the slow (Prunus spinosa), a thorny plant – amongst others with hydrocyanic acid derivatives as active agents – has proven to be effective in cases of convalescence weakness (prunus iron).

Iron in Medium Potencies D12 to D15

These medium potency grades are used for a generally compensatory

iron therapy. In particular, however, this potency should be started with when the patient is subjected to a permanent change of his moods.

Accompanying Remedy of Iron Therapy

Aurum metallicum (gold), the metal of the heart, is in accordance with the appearance of the choleric personality. The iron type will turn his violence against himself if the restrictions of his destructive tendencies become too strong; an aspect which is particularly covered by Aurum metallicum. Also, the spontaneous fits of self-destructive depression are typical for the application of gold. Aurum metallicum D12 to D30, alternating with Ferrum metallicum D30 makes the choleric person become more prudent and socially more acceptable.

A number of further nerve-strengthening remedies have a soothing effect on the choleric person. They should mainly be prescribed when mental states of confusion, combined with sleep disorders and cardiovascular disorders like high blood pressure prevail. Examples would be: Ballota nigra Ø (black horehound), Citrus aurantium Ø (bitter orange), Convallaria majalis Ø up to D4 (lily of the valley), Filipendula ulmaria Ø (meadowsweet), Melilotus officinalis Ø (sweet-clover), Origanum majorana Ø (marjoram), Peumus boldus Ø (boldo), Valeriana officinalis Ø (valerian), Viscum album Ø (mistle), and Vitis vinifera Ø (common grape vine).

If the choleric person suffers from permanent pain underneath the lower angle of the shoulder blade (reflex zone of liver/gall), migraine symptoms

Being in III Humour

above the right eye, and if he tends towards spasms of the discharging bile ducts, *Chelidonium majus* (greater celandine) should be prescribed. Like other *Papaveraceae*, it contains substances which act towards relaxation. The plant, however, has a pronouncedly sharp taste and should therefore be used as D4 as otherwise the stimulus could become too strong. This applies in particular to gall stones. Apart from this, the bitter tasting wormwood (*Artemisia absinthium*) can be recommended. It promotes the secretion of bile (be careful in case of gall stones) and – according to old herbals – is said to be particularly helpful for "bilious women"; this, however, only in drops as mother tincture or D6.

Silver ointment (*Argentum metallicum praeparatum* ointment 5%) is particularly suited for soothing the inflamed gall, which is typical for our choleric person. This cooling principle of the silver is also fulfilled by *Stellaria media* (chickweed), which is applied compressed in cases of gall bladder inflammation – incidentally an advice of the herbalist pastor Künzle in his book, "Chrut und Unchrut" 2. As an antipathic healing method, such cooling therapy should, however, only be applied in critical situations.

By contrast, *Raphanus sativus* (radish) acts in a cooling way despite its pungency. Because of these properties, it should be frequently used; also by phlegmatic persons. A similar remedy is *Taraxacum officinale* (dandelion). It also acts in a cooling way despite its sun-like and warm appearance. Besides its great significance as a universal remedy for acute upper abdominal complaints (liver, gall, pancreas,

small intestine), it is also a splendid psychotherapeutic agent. The name *Taraxacum* (Greek: tarattein) means as much as being confused.

Arsenicum album occupies a special place among the remedies for the choleric person. Arsenic is the specific remedy for mental aggressions that cannot be acted out physically. The arsenic type becomes particularly aggressive if something does not fit into his thought pattern. He bears a grudge against his fellow human beings, which he swallows down. The result is self-destruction. Arsenic is also a remedy for the burned-out choleric person who has turned weak at the end of his life and who is forced to face death now of which he had been so scared. But as it is well known, arsenic in high potencies brings peace and ease in the hour of death.

For a choleric temperament one should also – depending on the pharmacological picture – think of *Ignatia*, *Lilium tigrinum*, *Lycopodium*, *Nux vomica* or *Veratrum album* as well as of the nightshade family: *Belladonna*, *Dulcamara*, *Hyoscyamus*, and *Stramonium* (all remedies in D12 to D30).

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In Praise of Tea

Peter Deadman

Peter Deadman is founder and assistant editor of The Journal of Chinese Medicine. He is co-author of A Manual of Acupuncture and an enthusiastic tea drinker

Abstract

Tea is - after water - the most widely consumed drink in the world, thus making the leaves and buds of *Camellia sinensis* the most widely consumed herb in the world. It has a long and fascinating history, is deeply infused into the cultures within which it is drunk, and - as numerous studies have shown in recent years - has remarkable health benefits.

'Surely everyone is aware of the divine pleasures which attend a wintry fireside; candles at four o'clock, warm hearthrugs, tea, a fair tea-maker, shutters closed, curtains flowing in ample draperies to the floor, whilst the wind and rain are raging audibly without.'

Thomas De Quincey

Fig.: Shennong, the Farmer God, with his plow. Inscription reads: 'The Farmer God taught agriculture based on land use; he opened up the land and planted millet to encourage the myriad people. Mural painting from Han dynasty Li Ung Bing, Outlines of Chinese History, Shanghai 1914.

Introduction

Tea - the leaves and leaf buds of the *Camellia sinensis* plant - is considered one of the seven necessities of Chinese life (along with firewood, rice,

oil, salt, soy sauce, and vinegar). In the millennia since tea was discovered in China, much of the world has come to think the same way. After water, tea is the most widely consumed drink in the world - its consumption equalling all other manufactured drinks (including coffee, chocolate, soft drinks, and alcohol) combined.¹ What is it about this herbal brew that has persuaded so many of us to choose it as the friend and companion to our daily life?

A brief history of tea

Tea drinking originated in China and it is the semi-legendary emperor, scholar, and herbalist Shen Nong who is credited with its discovery. Shen Nong (the second Celestial Emperor, known as the Divine Farmer or Divine Husbandman) dates back to the third



millennium BCE. He is considered the father of both agriculture (inventing the plough and the rake, and sowing the five grains) and of Chinese medicine and pharmacology.² He is re-

In Praise of Tea

nowned for having personally tested hundreds of different herbs before finally dying from a toxic overdose. According to legend, Shen Nong always boiled his water before drinking it, and it was when leaves from a wild tea bush fell into the simmering pot that he discovered the delights and virtues of tea.

Another popular story ascribes the discovery of tea to the Buddhist monk Bodhidharma. In the seventh year of continuous meditation he is said to have fallen asleep. He was so angry with this lapse that he cut off his eyelids and where they fell to the ground the stimulating, sleep-countering tea bush sprang up. Bodhidharma, however, lived during the fifth and sixth centuries and historical records of tea consumption in China reliably predate this by several hundred years.

This earliest use of tea in Chinese culture appears to be as a medicine, with records suggesting its consumption as far back as the Zhou dynasty (first millennium BCE). By the Tang dynasty (618-906 AD), however, tea was widely drunk for pleasure, indeed by then it had become the national drink of China. It was during the Tang that Lu Yu (perhaps the only person in history to run away from a Buddhist monastery to join a circus) wrote the *Cha Jing*, *The Tea Classic*. This – the most famous book on tea ever written – describes the history of tea, the tools needed to harvest and prepare it, the twenty-eight utensils required to brew tea, the different kinds of water to make it with, and of course how to drink tea – with an emphasis on mental preparation and the cultiva-



A Ming Dynasty painting by artist Wen Zhengming illustrating scholars greeting in a tea ceremony

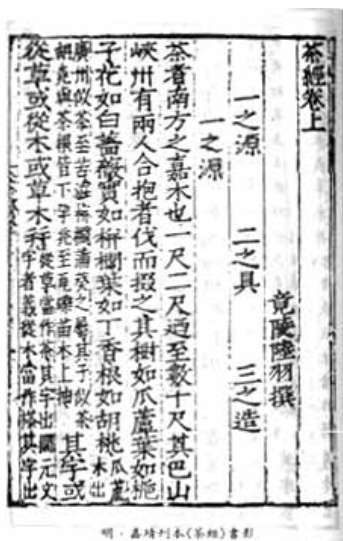
tion of tranquillity. From Lu Yu's time, tea drinking in some Chinese and Japanese traditions has been practised as an art form and as a kind of active meditation.

'Its liquor is like the sweetest dew from Heaven.'

Lu Yu, *The Tea Classic*³

'The afternoon glow is brightening the bamboos, the fountains are bubbling with delight, the soughing of the pines is heard in our kettle. Let us dream of evanescence, and linger in the beautiful foolishness of things.'

Kakuzo Okakura, *The Book of Tea*.



Lu Yu, *The Book of Tea*

ing and often mixed with substances such as onions, salt, ginger peel, etc. It was not until the Ming dynasty (1368 - 1644 CE) that the fashion for loose leaf tea returned, which led to the great flowering of teapot and tea-ware design.⁴

Although tea-drinking had long spread from China to countries such as Mongolia, Turkey, and Japan, it was not until 1606 that the first European tea shipment arrived in Amsterdam. Despite a price that initially limited its consumption to the wealthy, tea drinking slowly spread through Europe over the next two hundred years, finding a particularly strong welcome in Britain and Russia. In fact Britain now leads the world in per capita tea consumption with 2.2 kg per person per annum (Turkey is second with 2.1 kg, Russia is fifth with 1.3 kg, Japan is tenth with 0.9 kg, and China is sixteenth with 0.6 kg).

Because its expansion into Europe coincided with the Chinese transition to whole leaf tea brewed in teapots, this was the style that was adopted, and since black tea keeps and travels better than green tea, it was black tea that rapidly came to predominate.

No mention of British tea history can neglect to mention the shameful Opium Wars. During the eighteenth and nineteenth centuries, the British East India Company came to dominate Sino-European trade. However, the goods Europe desired from China (mainly tea, porcelain, and silk) were not matched by any equivalent Chinese demand for European goods and they, therefore, had to be paid for in hard cash (silver). To remedy this unhappy situation, the East India

Company supplied Chinese smugglers with ever greater quantities of highly addictive opium (for which it held a monopoly in India), fortuitously paid for in silver. When the Qing emperor stamped down on the smoking of opium and its importation into China and even blockaded British traders, the first of two Opium Wars broke out. The wars culminated in Western dominance of China, its collapse and humiliation, and subsequent widespread opium addiction.



photo by Aakash Sharma / Photo / commons.wikimedia.org/wiki/File:Plucking_tea_in_a_tea_garden_of_Assam.jpg

During the first half of the nineteenth century, the first British tea plantations were established in Assam in India. This improved ease of access to tea and reduced its price, resulting in the tripling of British tea consumption by the beginning of the twentieth century. The vital role that tea played in the morale of the British was reflected in the government taking control of tea supplies during the first and second world wars.

*Plucking Tea
in a tea garden of Assam, India*

'Better to be deprived of food for three days than tea for one.'

Chinese proverb

In Praise of Tea



Camellia sinensis, taken from:
Franz Eugen Köhler,
Köhler's Medizinal-Pflanzen

Principal varieties of tea

All true tea (and there are ten thousand different varieties) comes from the tea plant - *Camellia sinensis* (also known as *Thea sinensis*). The plant is sub-divided into *Camellia sinensis sinensis*, originating in China, and *Camellia sinensis assamica*, a native of north-eastern India. Tea loves moisture and is therefore best grown at altitude (ideally 4000 to 6000 feet) in misty, humid regions. The *sinensis* variety is grown as a bush, tolerates cold, and can be cropped for up to 100 years. The *assamica* variety grows as a tree, loves heat and dampness, and crops for up to 40 years.

As with wine, different varieties of tea vary enormously in terms of appearance and flavour, and this is reflected in their price (generally the better the tea, the higher the price). Sadly, many people tempted to try green tea because of its reported health benefits soon lose interest, unaware that the cheap, tasteless tea they are drinking is the equivalent of trying to appreciate the delights of wine by buying the very cheapest cooking variety.

Green (unoxidised) tea

After picking, green teas may (or may not, depending on variety) be withered by laying out on bamboo trays and exposed to sunlight or warm air for one to two hours. They are then heated by pan-firing, oven-firing, or steaming to prevent oxidation and preserve freshness, and finally rolled and dried. The leaf may be left whole and will uncurl into its full size when brewed.

Black (oxidised) tea

Known as red tea in China, black teas are heavily oxidised teas. The leaves are first withered for up to 18 hours, then either machine-rolled to break up the plant cells and start oxidation, or mechanically processed in a macerator or hammer mill to produce the much smaller and quicker-brewing leaf used in tea bags and some blended teas. This is followed by a further short period of oxidation and then drying (traditionally in a hot wok or oven) to arrest the process. Black tea is often drunk with milk.

Oolong (semi-oxidised) tea

Oolong teas lie somewhere between green and black teas. They vary greatly in their degree of oxidation - from 10 to 70 percent - with the lightest kinds resembling green tea and the heaviest closer to black tea. The processing method varies according to the type of oolong desired.

White (unoxidised) tea

White tea is simply made from young leaves and immature tea buds, picked and sun-dried. The buds have a silvery appearance and are also known as Silver Tip.

Puerh tea

The exact method of manufacture of puerh tea varies according to its different types, but all are made from oxidised green tea and it is the only tea that can be truly said to be fermented. Puerh is mostly pressed into blocks or cakes of different shapes and is traditionally laid down to mature, therefore, also is the only kind of tea that improves with age. Some



Tea of different fermentation:
From left to right:
Green tea (Bancha from Japan),
Yellow tea (Kekecha from China),
Oolong tea (Kwai flower from China) &
Black tea (Assam Sonipur Bio FOP, India)

sources suggest that puerh manufacturing goes back to the time of the Han dynasty, the compressed cakes being the ideal way to transport tea while travelling or for trade. Between 2004 and 2007, matching the soaring Chinese economy, the price of the best puerh teas rose to dizzying heights. Compressed discs were selling at up to 12,000 dollars apiece, and puerh cakes made in the 1920s at close to 20,000 dollars. The bubble burst in spring 2007, bankrupting thousands of farmers and dealers who had jumped on the bandwagon. Apart from Puerh, all teas deteriorate with age. They should be kept in airtight containers and kept away from the light.

Blended teas

Most commercial tea is blended from a large number (up to 35) of different teas. This is usually done to ensure that despite variations in season and availability, the product always tastes the same. Blended teas may be medium range (for example English breakfast teas) or low range (cheaper tea bags).

To be continued....



Men, human porters, laden with "brick tea" in a 1908 photo by Ernest Henry "Chinese" Wilson, an explorer botanist who traveled extensively to the Far East between 1899 and 1918 to collect seed specimens, record findings in journals and create photographic records (some sixty Asian plant species bear his name)

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- 1 Macfarlane, A, Macfarlane, I. (2004). *The Empire of Tea*. Overlook Press, p.32
- 2 The most well-known work attributed to Shen Nong is The Divine Farmer's Materia Medica (Shen Nong Ben Cao), first compiled some time during the end of the Western Han Dynasty – several thousand years after Shen Nong might have existed.
- 3 Trans. F. Carpenter
- 4 How strange, therefore, that despite centuries of teapot design, across the length and breadth of Britain – in hotels and tea shops – teapots still manage to pour their contents over the table rather than into the cup.

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So that the Head may Return to its Right Balance

Kerstin Tschinkowitz



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

Whiplash

In whiplash injury, the holistic approach of Ayurveda may bring good results. However, it is crucial that the injured person not only endures therapies but actively participates and adjusts his/her life patterns to the new situation.

In Ayurveda, disturbances on the emotional plane are most often seen as the root of a psychical complaint or a physical disease. To bring the person into balance again with his/her original nature Prakriti is one of the most important goals in Ayurveda. A special emphasis is set on the support of the natural regulation mechanism in the human organism in order to regain and maintain good health.

A good pace of life is important. When a person's pace of life is higher than what he/she can bear for a long period of time, the body often sends most diverse symptoms to show that it is out of balance. Depending on the individual constitution, these symptoms are for example nervousness, sleeping disturbances, digestion problems, headaches, vertigo, or an accident.

Mental exercises may often be very helpful to re-harmonize body and soul.

Working with opposites

In order to rebalance the physical body, Ayurveda works with the principle of opposites. This means that when speed is predominant, calmness is used to bring balance; where there is heaviness and dullness, dynamism has an energizing and vital effect; coldness is balanced with warmth; dryness with moisture.

Life shapes us, leaving traces and imprints. They can be seen in our facial expression through joy or grief, or in our body through old age or ailment. However, they can be hidden from our eyesight and may only be perceivable through symptoms, which in modern medicine are called psychosomatic reasons. This means that the root causes of these symptoms are mental trauma such as shock, surgeries, or accidents, and that our soul stores them as a blockage.

Especially in the field of psychosomatics, the manifold therapeutic possibilities in the Ayurvedic therapy bear a strong potential to resolve deep trauma. On one side, they balance disturbances on the physical plane, and on the other side, they dissolve mental and emotional blockages. The treatment range includes - depending on individuality and constitution - consultations in lifestyle and diet, breathing exercises, yoga exercises, massage therapies, special herbal treatments (externally with oils and/or compressions, internally with food supplements), and treatment of the energetic centers (Marma points).

For whiplash symptoms, there are physical complaints that can be explained medically and additionally there are also complaint patterns of the psychosomatic field. From an Ayurvedic point of view, the symptoms are due to speed and resistance: an injury of the cervical vertebra due to acceleration. Measurable consequences of the collision such as bruises and contortions are treated first in order to achieve alleviation or healing. Often after the remission of the clinical findings, symptoms occur which may hardly be understood or explained in medicine. Head and neck pain, dizziness, disturbances of speech, instability in walking, and some more symptoms lead to a strong restriction in the life quality of the injured person. The patient with a whiplash injury is often not able to explain the changes in reaction or sensation. He/she feels as if he/she is lost at sea, as if body and soul had lost their balance.

Idioms can be of help

Idioms in our daily use or synonyms can help establish a relation between the accident and the related psychical plain. In whiplash injuries, thoughts such as below cross a patient's mind:

- I lost my head
- Feel like being lost at sea
- To get out of hand
- To lose the contact with the body
- To be beside oneself

It is important to treat the occurring physical complaints on the physical plane as well. This is done possibly through a massage therapy with

herbal oils or compressions with herbal pastes. A change in diet, which should be warm, soothing, and easy to digest, can be of help to support the treatment. A correction in lifestyle should also be taken into consideration.

On the trauma plane, a patient can ask himself/herself:

- Where have I been too fast?
- Where have I been thwarted?
- What have I overlooked and have I bounced against?

Sometimes those thoughts may be most helpful to rebalance body and soul; from the Ayurvedic philosophy point of view everything happens on the basis of cause and effect.

Adapting the way of life

According to the symptoms of the whiplash injury, further treatment should be adapted. This includes lifestyle subjects such as diet, sleep, regularity, and enough rest in order to support a stress reducing way of life. The therapeutic treatment depends on the symptoms and the degree of severity of the trauma: during the acute phase, treatments involve massages with herbal oils, herbal bags, compressions and pastes (called Lepas), or packages. Their effect is dif-



photo by Sabine Anliker

ferent depending on the herbs being used. The classic indications are applied in disturbances of the locomotor system and the nervous system, muscle tension, physical strain, and injury.

For the treatment of the after-effects or long-term consequences, Ayurveda uses tried and tested methods which are adjusted to the symptoms: one kind of oil treatment is griva-basti in the cervical spine area. A ring of herbal dough in the form of a funnel is modeled on the injured point and is filled with special herbal oils at a defined temperature, and is retained in the funnel for 45 minutes. In this way, the herbs unfold their intensive effect over the skin to the injured vertebra. On one hand, muscles, tendons, and ligaments are relaxed and nourished; on the other hand, the energy channels are opened up to rebalance the energy. Blockages may be loosened. Additionally, nasal treatments have a supporting effect. They are applied in all neurologic symptoms in the head area and in the cervical vertebra area. Thereby, herbal oil is chosen according to the indication and is given as drops into both nostrils in a specified quantity. A special massage therapy supports the regeneration of the muscles, ligaments, and nerves to stabilize the musculoskeletal system and to strengthen the self-healing forces. Subtle therapies such as marma massages, asanas, breathing exercises, and meditation play a specific role. It needs a long-term experience, psychological intuition, and a high degree of awareness to use them in a trauma therapy.

So that the Head may Return to its Right Balance

Holistic recovery

In this treatment method, the cooperation of the patient plays an essential role. Through an integration of the related medical treatments into life rhythm, he/she may actively influence the course in a positive way. Ayurvedic therapy intends to support health in its entirety and strives for a holistic regeneration process. It supports and promotes the patient in the process to take more personal responsibility for his/her health.

The complex holistic perspective of the symptoms of "whiplash injury" from an Ayurvedic point of view and the manifold therapeutic approaches have deeply touched me during the treatment of my patients. In my opinion, the alleviation of the symptoms such as neck stiffness, dizziness, and disturbances of speech are traced

back to the dissolution of the trauma through the deep impact of the treatment. Body and mind are centred, and the head returns to its right balance.

Sources

The text is taken from the book "*Schleudertrauma: Gefangen im Schmerz oder Beginn eines neuen Lebens?*"

By Markus Urwyler

("Whiplash: Arrested in pain or start of a new life?")

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Dinacarya – General advice for good health

Where can daily life be slowed down and where can more calmness find place in daily routine? Regularity and frequent breaks for regeneration strengthen the self-healing forces. Which constructive means of self-help are offered in our direct surrounding? Which measures support well-being and stabilize our balance? Yoga, breathing exercises, meditation, Shiatsu, Tai Chi, Feldenkrais, Cranio, and Ayurveda are appropriate methods. Health enhancing methods help to calm Vata Dosha.

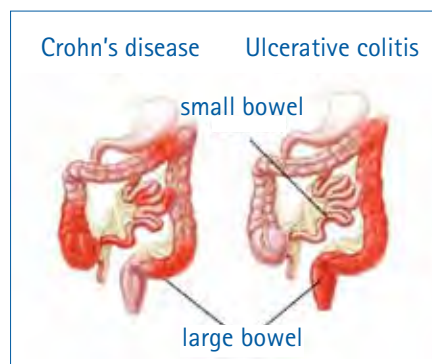
Helpful are warming baths, warming and harmonizing oil massages, warm cloths, a positive atmosphere at home, and a Vata calming diet to support and balance the digestive fire, nourish, and warm the physical body. This also includes regular meals, which are easily digestible, cooked and fresh food, an addition of herbs and spices to stimulate the digestive fire. Enough warming drinks, herbal teas, still or warm water sufficiently care for moisture of the dry Vata Dosha.

An Integral Inside into Inflammatory Bowel Diseases

Andreas Ulmicher

Andreas Ulmicher, born in 1970, is a medical practitioner and author. In 1987 he suffered himself from Crohn's disease. Today after following a strict diet and detoxification protocol, he is now for more than 15 years free of symptoms and medicine. Since 2001 he runs his own practice in the Hessian spa town of Bad Soden-Salmuenster / Germany

Inflammatory bowel diseases (IBD), Crohn's disease, and ulcerative colitis are modern-time ailments. Especially during the course of the 80s of last century, the incidence for newly-diagnosed has increased dramatically in industrialized countries. By now, there is a trend towards a rise in newly-diagnosed in the so-called emergent countries. They follow the trend that industrialized countries set up during the last 30 or 40 years.



Crohn's disease can affect the entire digestive tract, from mouth to anus. Ulcerative colitis, on the other hand, affects only the large bowel, and, in severe cases, the last two to four inches of the small bowel, respectively. While ulcerative colitis only affects

the mucosa, Crohn's disease can affect all three tissues of the intestine: the mucosa, the intestinal wall, the muscular tissue. However, symptomatically the two diseases don't differ that much from each other.

A list of symptoms of inflammatory bowel diseases

- Diarrhea, bloody or mucous at times
- abdominal pains and cramps, especially before bowel movement
- bloating, which can increase towards veritable colics
- generalized signs of inflammation, such as fever, elevated blood counts of leucocytes, or an increased CRP-reading
- malabsorption syndrome, which means an impaired absorption of nutrients inside the digestive tract, resulting in weight loss, even emaciation
- anemia as consequence from malabsorption and blood loss
- Complications and flare ups have consequences not only inside, but outside of the digestive tract, also: multiple joint inflammations or rheumatic issues are common, eye infections, infections of the gall-bladder (primary sclerosing cholangitis) take place, and the latter is more common with ulcerative colitis. Fistula and abscesses occur with Crohn's disease, stenosis, ileus (intestinal obstruction) and megacolon are the most severe complications.

Inflammatory bowel diseases from a medical point of view

Inflammatory bowel diseases are diagnosed via colonoscopy, radiographic methods involving contrast agents

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(also known as Sellink procedure), and via blood counts and diagnosis of the feces. Common lab findings that are altered with inflammatory bowel diseases are: C-reactive protein, leukocytes, blood sedimentation rate (BSR), differential blood count of white blood cells, and diverse parameters of the feces. The ones commonly diagnosed with suspect of IBD are: ANCA, lactoferrin, calprotectin, elastase. Stools are commonly checked for *Clostridium difficile*, *Yersinia*, and other germs.

From the medical point of view inflammatory bowel diseases are considered to be incurable. Ulcerative colitis is considered to be curable only by total colectomy. Issues and defects of the genes are believed to be the main causes for inflammatory bowel diseases, mixed with issues of our civilizing lifestyle. According to one hypothesis, the MAP (*Mycobacterium avium paratuberculosis*) can be a cause for Crohn's disease.

Inflammatory bowel diseases are medically treated with anti-inflammatory medication and immune suppressants. During complications that demand hospitalization, antibiotics are also used for treatment. About two thirds of all patients afflicted with the diseases have to undergo surgical means at least once in their lifetimes. Mostly, inflamed parts of the intestine will be removed. Whenever there is a stenosis without acute inflammation, a surgical technique called stricture-plasty will be applied at times. There are several surgery options for fistula, abscesses, and other complications especially of Crohn's disease.

However, the holistic point of view is completely different

From an integral to the point of view, genetic issues failed to be the main and primary cause for inflammatory bowel diseases. These diseases established only a few decades ago, and the incidence rose progressively not before the onset of the 80s. Thus, the question arises where all these so-called "gene defects" suddenly came from. While genes may contribute to the probability that one individual gets diagnosed with an inflammatory bowel disease, many different issues contribute to the rising incidence of these diseases, most of them referred to as matters of "environmental medicine". Here are some of the main reasons, why IBD's skyrocketed in incidence during the last 30 or 40 years:

- Modern, civilizing nutrition habits such as the use of hydrogenated plant oils, margarine (trans-fatty acids), sugar, UHT dairy, meat, and beef from conventional farming. Last but not least, the vast quantity of artificial food additives is also to consider.
- The tendency to suppress acute symptoms, such as colds and acute diarrhea with prescription medication, and the natural suppression of acute diseases by long-term stress
- Chronic mercury intoxication, for example, from mercury-containing thermometers, energy-saving lamps, tuna, swordfish, and so on.
- Lack of light, UV radiation, and consequently, vitamin D, which is actually a hormone involved in fat metabolism, calcium metabolism, and immunological issues

- Exaggerated hygiene, contact to disinfectants and cleaning agents containing bio-identical hormones.
- Women: the combination of oral contraceptives and smoking is referred to be a cause for the rising incidence of IBD.

leading to dyspepsia and, in consequence, leaky gut syndrome. Thus, harmful substances and anti-genes may penetrate through the intestinal wall into the lymphatic system, causing immunological reactions.



- The rising abuse of antibiotics, which consequently leads to either immune deficiency or allergies, which are commonly treated with prescription medication on the long-term run.
- Artificial sweeteners that are believed to alter the intestinal milieu and flora.
- Bio identical hormones that alter calcium metabolism, which may incite the mast cells to liberate histamine earlier and at a higher rate, thus inciting immunological processes inside the digestive tract.
- Psychological issues, such as long-term stress, partnership problems, separation, problems with acceptance and respect ("not to get what is deserved").
- Enzyme household: from civilising nutrition, the digestion of fats, amino acids, and carbs is less efficient,

From an integral point of view, genes may play a role when it comes to the location of the disease, which explains the coincidence between certain gene defects and the probability to suffer from an inflammatory bowel disease.

Can the clinical course of inflammatory bowel diseases be improved by nutrition?

There are three major concepts of nutrition regarding the therapy of inflammatory bowel diseases. The first one is based on the hypothesis that the burden of ingestion should be taken away from the inflamed intestine as far as possible. For this reason, so-called enteral diets (or liquid diets) replace the normal nutrition during flare ups. They are meant to disengage the bowel from its digestive work, and therefore, give them time for recovery.

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*Terrace rice fields
in Yunnan Province, China*

Apart from being spared the digestive work, the body will receive its necessary nutrients in an easy to absorb way and therefore, will have more antioxidants to its disposition. These antioxidants will help the intestinal mucosa to alleviate inflammation by neutralizing anti-genes. Many experts are convinced that malabsorption and malnutrition connected with inflammatory bowel diseases lead to a kind of vicious circle. With insufficient nutrients and antioxidants, the organism lacks capacity to fight inflammation. With the inflammation going on, the intestine loses its ability to absorb nutrients more and more. Especially fat-soluble vitamins, omega 3 fatty acids, and amino acids are engaged in fighting inflammation.

Enteral diets, however, are not perfect. Many of them contain loads of sugar, even though in form of monosaccharide, such as fructose. Furthermore, many of this liquid diets lack proper shares of nutrients that fit in the demands of people with chronic inflammations, and rather are oriented at nutritional needs of average healthy people.

The second way to treat inflammatory bowel diseases has to be applied during remission, which means during the relief of symptoms. Since there is coincidence between the rise of incidence of inflammatory bowel diseases and industrially modified foods with loads of sugar and artificial food additives, the idea is to eat as natural as possible.



Natural food, however, has to be fitted into the demands of a sensitive and irritated digestion. So obviously, a diet based on loads of raw food and whole grains will, in most cases, do more damage than good. Healthy, natural, and whole foods have to be prepared a way to be tolerated by patients with Crohn's disease or ulcerative colitis, as well as they are nutritional demanding's have to be served. A certain share of high-quality organic animal protein has to become bind with wholesome, yet easy-to-digest carbs - the best experiences so far I've made with whole rice or parboiled rice - and a vitamin- and mineral-rich nutrition based on easy-to-digest vegetables, greens, and fruit. A good form to make the healthy nutrients in fruits, berries, and greens bioavailable for an irritated intestine is the "green smoothie". However, since the green smoothie contains its sheer of insoluble fiber, also, you have to be careful whenever a stenosis or a fistula comes into play.

The third way to deal with inflammatory bowel diseases is via nutrition and dieting swings into the corner of alternative and complementary medicine. It involves diets that are developed especially for improving chronic digestive ailments, or at least can be used that way.

A selection of diet and nutrition forms that can be useful when it comes to treating inflammatory bowel diseases

The specific carbohydrate diet

The specific carbohydrate diet according to Sydney valentine Haas and Elaine Gottschall was developed specifically for treating celiac disease. It

eliminates di- and polysaccharides from the nutrition. Background: if the mucosa of the small intestine is inflamed or irritated in any way, its specific enzymes, cannot perform the splitting up of polysaccharides into monosaccharides and let them pass into the large bowel, where they cause excess fermentation dyspepsia. This leads to more acidic environment and consequently, to diarrhea through irritation of the mucosa. Performing the diet isn't easy and it takes quite a while until the effects are visible. Fermentation dyspepsia normally causes unformed stools of sour odor and an itchy sensation during defecation. If these symptoms fit, the specific carbohydrate diet is worthwhile trying.

Vegetarian and vegan diets

These diets mean not to cut down on certain carbs, but on proteins. The elimination of meat, fish, and possibly any animal proteins has the intention to disengage digestive work by sparing excess, hard to digest protein. Background: when either enzymes of the upper digestive tract, such as stomach acid or pancreas enzymes lack, or on the other hand certain regions of the small intestine are inflamed, protein digestion cannot be properly performed and amino acids that are not properly split up enter the large bowel. This causes the large intestine to alkalize and to establish an intestinal flora away from the norm, with lots of putrefaction elements. Putrefaction in large intestine needs to further inflammation and smelly stools that reek foul, like sulfur dioxide. If this condition goes in coincidence with unformed or liq-

uid stools, animal protein should be at least cut down, if not eliminated for a while from nutrition.

The Lutz diet (low carb diet)

The diet and nutrition plan according to Dr. Lutz, an Austrian physician, is somewhat of a predecessor to Dr. Atkins diet. The one and only demand of this specific diet is to cut down carbs to 6 bread units per day. Background: Dr. Lutz believed that modern nutrition forms containing starchy carbs, such as potatoes, grain, corn, or rice could not possibly modify the human gene pool so far, for they have been established only since 8000 years ago. Dr. Lutz recommended a nutrition rich in proteins and fats, but low in carbs and especially to those who we are afflicted with diseases of the stomach or the bowel, especially inflammatory diseases. The impact on digestive health is pretty much similar to the one of the specific carbohydrate diet: fermentation dyspepsia and dysbiosis and excess acidity in the digestive tract should be reduced. Dr. Lutz saw problems especially in grains, and more in whole grains which contain an enzyme inhibiting substance called phytic acid, which prevents trace elements and minerals, especially calcium to be properly absorbed and utilized.

To be continued...

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Antimonite



Michael Gienger regards himself as a natural scientist. For him, nature is the great book in which – by observant perception – a multitude of life's secrets can be recognized and understood. He is engaged in the project "Minerals in Healing", which bridges the gap between natural medicine and science. He is currently working with a team of twelve on the worldwide largest reference work in stone healing, the Neuen Lexikon der Heilsteine.

Definition

Antimonite is an antimony sulphide.

Name, Synonyms, Trade Names

In ancient days, Antimonite was called Stibium¹, derived from the Egyptian 'stem', an eye shadow which was made of antimonite.² This name remained undisputed until the term Antimony (Greek: blossom or efflorescence) turned up in the 11th century. In the 15th century³, the term "spitglass", a German mining term, was finally added⁴ (with regard to colour and habitus of the crystals), and from then on all three terms existed in parallel for almost 400 years until the Austrian geologist and mineralogist, introduced the term Antimonite in 1845⁵. This, however, only asserted itself in the German, Scandinavian, and Slavic language area up to Russia., the Roman languages kept the term Stibnite or Stibine. Chemistry, too, still bears this heritage: the abbreviation of the Antimony element is "Sb" (Stibium).

Synonyms: Antimonglanz (the old name for antimonite), Stibnit.

Historical Names: Antimonium, grey antimony ore, Stibnite, Grauspießglanzerz, Lupus metallorum, Minerale diabolico, Platyophthalmit, prismatic antimony, (black) sulphur antimony, Schwefelspießglanz, Spießglanz, Spießglanzerz, Spießglas, Spießglaserz, Stibin, Stibium.

Michael Gienger Genesis, Occurrence

Antimonite originates from metamorphic hydrothermal solutions (tertiary). Under comparatively low temperatures (150°– 400° C), it forms itself as the main ore of antimonite/quartz veins, like for example in Wolfsberg (Harz mountains) in Germany, Murchinson in South Africa as well as in the provinces of Hunan, Sichuan and Guizhou in China. Antimonite can also occur as a side component of higher-temperature gold/quartz veins, like for example near Brandholz, Fichtelgebirge in Germany, or in the gold and silver mines of Transylvania in Rumania. Occasionally, antimonite also occurs as an impregnation of dark slate, like e.g., in Rabant in Carinthia. In general, antimonite quite frequently occurs and forms to some extent huge mines. The largest reserves are to be found in China, South Africa, and Bolivia., tThe largest antimonite crystals (up to a length of 1 m) were found in Japan. Further locations are situated in Borneo, Mexico, Algeria, Macedonia, and in Kosovo. Mainly from Rumania, beautiful acicular collector's items are placed on the market.

Crystal System, Appearance, Colour

Antimonite forms rhombic long-prismatic crystals with complexly shaped end faces and ridged longitudinal stripes on the prism faces. Small crystals are acicular/pointed, sometimes flexible, and often form radial aggregates. Large crystals are often mechanically creased. Most frequently, however, antimonite forms coarse to dense or matted masses. Its colour is grey to black, oxidation sometimes causes discolourations. Freshly mined, it has a strong metallic sheen; in process over the course of time it becomes mat.



Antimonite level, Rumania

Class of Minerals, Chemistry, Varieties

Antimonite is an antimony sulphide of the mineral class of sulphides (formula: $Sb_2S_3 + As, Bi, Se + (Au)$). The chemical compound is, however, only represented as molecular formula. In fact, antimony and sulphur form long double chains, which also explain the horizontally striped appearance of the antimonite crystals. Beside the already mentioned trace elements of arsenic (As), bismuth (Bi), selenium (Se), and gold (Au), sometimes also metals like lead (Pb), tin (Zn), and copper (Cu) can be determined found in antimonite. These are, however, not part of the crystal structure but represent impurities.

Availability

Despite large deposits, antimonite is only available in small amounts as a collector's mineral (crystals, levels). Gemstones and tumbled stones practically do not exist in large quantities.

Classification Criteria

Mohs hardness: 2

Density: 4,63 – 4,66

Fissility: in one direction very good (excellent), into the other directions good (incomplete)

Streak colour: grey

Transparency: opaque

Confusions and Distinction

The rarer bismuthinite (bismuth sulphide) is almost exactly analogous to antimonite, it does, however, hardly occur in large prismatic crystals. Other grey sulphides (galenite, jamesonite and others) are very similar to antimonite. In contrast to these, antimony melts in the flame of a candle (careful! toxic fumes!). Thin antimonite crystals are flexible, however, not elastic. In cases of doubt, the differentiation of different sulphide minerals is only possible by way of mineralogical examinations.

Fakes

Antimonite fakes do not exist.

Use and Trade

For at least five thousand years, antimonite is mainly mined for the extraction of the antimonite metal. This was already frequently used in the Bronze Age, since about 3000 BC, during the production of bronze; it was used instead of tin as an addition to copper. In Sumer, it was for the first time used for the first time as a pure metal for the casting of vessels.⁶ In this way, it was used until the Middle Ages, in particular in cloisters, where the taste of the antimony was used to spoil the pleasure in the excessive wine consumption of wine for the monks⁷, – a really mean thing: as the antimony in a compound with tartaric acid forms the potassium antimony tartrate (see below), the monks were administered a substance to cause vomiting to-

Antimonite

gether with the with the consumption of wine. Still in antiquity and up to the Middle Ages, the metal was regarded as a kind of lead. The Greek physician, Dioskurides, who lived and practiced in Rome, wrote during the 1st century AC. "Stibi (...) is burned by being placed on coals and blown until glowing. If one carries on burning, it turns into lead".⁸ Only at the end of the Middle Ages, it was gradually recognized that the metal inherent in antimony could not be lead, but it was not before the middle of the 18th century that it received its proper name, antimony – not until 800 years after the naming of the base mineral as antimony⁹. The origin of this name was for a long time assumed in the Arabic terms of "Ithmid" or "Athmid", – »not without artificiality«, as Hans Lüschen doubtfully remarked.¹⁰ Lüschen rather assumes the root to be in the Greek antemonion = blossom, efflorescence, which can be referred to their natural appearance as also to the "antimony blossoms" that occur due to the precipitation of antimony fumes. Frequently mentioned but rather unlikely is the possible derivation of the name of antimony from "anti monachum" = »against the monks«, after a decree of Francis II of France (1544–1560) against monks who misused antimony preparations¹¹. Until the 19th century, antimony was mainly used for medicinal and alchemistic preparations (see below). Only the industrialization tied up again with the Bronze Age: antimony was given a new meaning as an alloy metal for the hardening of soft metals (lead, copper, zinc). In the printing trade, it was therefore used for the manu-

facturing of foundry type, in the production of tableware for the hardening of tin plates. Antimony pigments also enable the production of heat-resistant paints, enamel, and tissues. As antimony does not contract during the solidification from the liquid state but expands, it is also used in cast-molding technology (already used in the Middle Ages for the bell founding). Apart from that, the metal today mainly serves for the manufacturing of semi-conductors, of thermoelectric components, and accumulators today. Similar to the antimony metal, also the use of the antimonite mineral dates back 5,000 years. For a long time, antimonite has been known as powder or crème component for eye shadow and eye cosmetics, amongst others in China (since 3000 BC), Babylon, and Egypt (since 2000 BC) as well as in ancient Rome¹². In China and Japan, this use lasted until the end of the 19th century., in India (as "surma") and in Arabic countries (as "al-kuhl" = "that which dyes"), this is in use even until today¹³. This is incidentally where the name of "Kayal" for modern eyeliners has been derived from¹⁴. The Egyptian name, stem, for such eye salves lead to the Greek terms of stimmi and stibi¹⁵ as well as to the Latin stibium¹⁶, – up to 1050 AC the only name for antimonite.

The medicinal use of the antimonite is about just as old as the technical and cosmetical use. Also in the Ebers Papyrus¹⁷ from the 16th century BC, antimonite is presented as a healing agent for eye complaints. Moreover, antimonite was administered in Antiquity for "fluxes, ulcers, wounds" as well as in the Middle Ages "for

fistulas, cancer, bleeding and watery eyes" ¹⁸. The medicinal dictionary, *Râganighantu* ¹⁹, authored by the Indian physician Narahari between 1235 and 1250 calls antimonite (sulphur antimony) "Sauvîrâṅgana" (salve from the Sauvira mountains). Here, Antimonite is characterized as cold, sharp, bitter, and adstringent; it is also described as an eye medication, an antidote, an elixir of life, and as being effective against "mucus and wind". Also in the Lapidation of the Middle Ages, it was named antimonite as an eye remedy. Constantinus Africanus (1017-1087) writes about it, "Antimony is warm and dry in the fourth grade. It is favourable for the eyes when mixed with salves because it strengthens the optic nerves and heals any kind of putrefaction and damage." ²⁰ Moreover, antimony glass gained from antimonite served as a laxative and emetic ²¹. Antimony glass balls were considered as "eternal pills" and were partly passed on over generations because "if they were taken a hundred times and given off again, they would still purge all the time" ²² and one would be in pain to realize that they are slightly lessened". Until the 20th century, as an emetic also the use of the so-called "potassium antimonyl tartrate" (Tartarus stibiatus) as an emetic has survived -, a nausea evoking compound of antimony, potassium, and tartaric acid. Due to the positive water solubility of this antimony compound, it has meanwhile been rated as being much harmful to health. ³

In alchemy, antimonite was and is an important substance as antimony as is considered the "magnet of the

sages", which "cleans the gold and almost draws it out of foreign metals and impurities. Paracelsus (1493-1541) wrote in 1536, "The antimony only cleans the gold, the other metals it even distorts, silver loses a lot of its weight. For this, it now has to be known that the human being is at the same time like gold and is compared with gold in all its nature and powers; this is why it antimony purifies the human being and the gold alone for both their health and in its highest degree." ²⁴ "As during this process, antimony seemingly "eats" the gold and releases it in a melt as a cleaned substance, antimony was given by names like "Wolf of the Metals", "Three-headed Cerberus" and "Bath of the King". The latter is a metaphor for the fact that the purification of the gold with antimonite equals the purification ("bath") of the human being's own nature ("king") by intensive transformation processes ("Fire"). A copperplate (see above) from the Scripture of "Atalanta fugiens" by the physician and alchemist, Michael Maier (1569-1622), published in 1618 shows the king (gold) eaten by the wolf (antimonite), who - purified - emerges again from the fire in which the wolf burns (melting) ²⁵.

To be continued....

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Whitethorn Strengthens and Protects the Heart

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: Crataegus monogyna, Crataegus laevigata (syn. Crataegus oxyacantha L.)

Common names: Hawthorn, Hagthorn, Bread-and-Cheese-Tree

Family: Rosaceae

The botanical name Crataegus from old Greek Krataiòs meaning firm strong and hence suggesting the hard wood of this plant. Oxyacantha or sharp acanthoid refers to the 6 to 15 mm long thorns which spring from the red-brown branches at the leaf axil. Together with the white blossoms we get the German name "Weißdorn". In contrast to "Schwarzdorn" or Blackthorn (*Prunus spinosa*), Whiteth-

orn has a lighter rind. The reddish Whitethorn wood is known as one of the hardest kinds of wood. In former Times walking sticks were formed from it or they were used as tool's handles, for example for hammers and axes.

There are over 200 Crataegus kinds and much cross breeding of it. In Middle Europe the Maythorn (monogyna) and Hawthorn (laevigata) are most widely known. The blossom has five white petals and 20 to 25 reddish stamina. From the inferior ovaries the styles come forth. From this, and the number of kernels in the berries, one differentiates both kinds. In autumn the mealy red berries ripen. When we squash a berry and only one kernel springs forth it is monogyna. Its blossom only has one corresponding style. If there are two to three kernels it is levigata. Its blossom has two to three corresponding styles.

The plant can reach an age of up to 500 years. It prefers calcium rich soil and grows on sunny slopes in hedges and bushes, in light deciduous and coniferous forests, herbal gardens and parks. Most Whitethorns are thorny bushes or deciduous trees. They belong to the most tenacious



photos by Erika Röthlisberger

Crataegus laevigata

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and adaptable ones for they can stand strong winds and dryness as well as excessive humidity.

Traditionally it is used as border marking and for hedges. From that stems the common name hawthorn. It comes from the Middle High German "hag" (bordering or fencing). House and court were surrounded by an impenetrable Whitethorn hedge as protection against wild animals. Therefore it was called Hawthorn or Fencethorn. According to Wolf Dieter Storn the Hawthorn meant security for the Germanic tribes which protected court and fields.¹ This living fence did not only protect from unwanted animals and people, but it also served as wind protection.

hawthorn has a deep dialogue with the spring sun. This elevating beauty quickens heart and soul of the observer. If you think however that the blossoms would have a beautiful fragrance you would be disappointed. Their smell is musty and attracts flies and beetles.

The common name Bread-and-Cheese-Tree or English Hawthorn stems from the fact that these red berries are mealy when they are totally ripe in autumn. In times of trouble they were served as flour substitute to bake bread in former times. The Germans ate the fruit raw or cooked porridge from this to strengthen themselves. From the berries and blossoms, even today, jellies, and wine or liquors are prepared.



Songbird Because of its thorny kind it offers an ideal protective nesting place for black birds and protects from birds of prey. The ripe berries are nutrition for them in autumn. This large flock of birds eats insects and saves the farmers from the use of toxins against vermin. In sun light the shining white blossoms are feast for the eyes. It is as if

Blooming time and Harvest

April to June: The blossoms and leaves are harvested when they are fully in bloom because they have the most effective contents then.

September to October: The berries are harvested when they are fully ripe which means when they are brick red and mealy.

Healing Effects

What supports the heart? Regular exercise, healthy balanced nutrition, benevolence, loving understanding, gratefulness, forgiveness, true humanness. Just like the sun is the heart of our solar system so the heart of the human being is the soul of its organism. The warmth of the heart travels with the speed of a sun ray. As the ray of the rising sun warms all things immediately the warmth of the human heart streams forth. In the heart there

is kindness and courage. The heart of kindness fosters health, smile and blessings all around us.

What harms the heart? The most frequent causes of heart disease is stress, unhealthy nutrition, alcohol, smoking, too few exercises, sorrow, anger, fighting, hectic rush heartlessness, competition, mobbing etc. The diseases of heart and circulatory organs are the most frequent causes of death in our civilized technique world.

Wolf-Dieter Storl writes: "Around 1850 the Irish homeopath Dr. Thomas Green self experimented with Hawthorn. Thus he found a remedy for heart patients for there were more and more during the period of industrialization. His praxis in Dublin became a secret tip for heart patients. Thus Hawthorn was discovered as a companion in modern life. It supports the heart in all phases of life and can be taken for longer periods of time without side effects for it regulates the activities of the heart. The most important knowledge seems to be that Hawthorn can also be used preventative. The stressed Yuppie, the heart attack threatened Midforty, each overworked person would be well advised to take Whitethorn as a prophylaxis and to maintain his health respectively."²

Ursel Buehring recommends Hawthorn as a remedy of choice for old aged hearts which do not yet need Digitalis, for heart weakness which develops with ageing, for circulatory problems of the coronary vessels as well as lighter forms of Angina pectoris and heart insufficiency as well as with heart pressure and feelings of anxiety and, light forms of heart

rhythm disturbances and attacks of (paroxysmale) Tachycardia. Depending on the state of heart insufficiency the Hawthorn is a good combination partner with Digitalis therapy, especially because Hawthorne has a

thorn. These were especially tested in pharmacology. It was found that the first one is more responsible for the influence of the myocardial metabolism (metabolism of the heart muscle), the latter more for the coronary flow



photo by Erika Röthlisberger

rhythmic stabilizing effect. Hawthorn has also had a positive effect after the occurrence of an infectious disease such as flue. Taken over a longer period of time, Hawthorn can support the healing of high blood pressure and Angina pectoris."³

Contents

Leaves and Blossoms: Flavonoids, Proanthocyanidins, Acetylcholine, Phenolcarbon Acid, Sterols, Tanning Agents

Berries: Vitamin C, more Proanthocyanidins than in blossoms or leaves, much less Flavonoids³

Today Hawthorn is one of the pharmacologically best tested and attested phytotherapeutics. The **flavonoids** and the **oligomeric Proanthocyanidins** are known as the most important contents for the effectiveness of Haw-

Crataegus monogyna berries

(of the coronary arteries). The pharmacological tests have shown one more time that the consistency of the entire extract is more important than the single ingredients.⁴

Hawthorn as a prefabricated compound, tincture, tea blossoms and – leaves are available in health food stores, drug stores or pharmacies.

Recipes with Blossoms and Leaves

Tea preparation

1 Table spoon of Hawthorn blossoms and leaves should be covered with one cup of boiling water, cover it and let it stand for 15 minutes, pour off.

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Cup of Tea

The drops that have collected on the lid put back into the tea. You could sweeten it with honey. Drink one cup three or four times daily.

Flue Tea

Hawthorn blossoms and leaves twenty grams each, elder blossoms (*Sambucus nigra*, Flos), meadowsweet (*Filipendula ulmaria* Herba), root of archangel (*Angelika archangelika*, Radix), thyme (*Thymus vulgaris*, Herba). Let it set for 10 minutes. Drink one cup three times daily for four weeks.³

Tea against nervous heart disturbances

25 grams of Hawthorn leaves and blossoms, Melissa leaves (*Melissa officinalis*, Herba), Rose blossoms (*Rosa gallica*, Flos) and Valerian root (*Valeriana officinalis*, Radix). let it steep for 10 minutes. Drink one cup three times daily for six weeks.³

Heart Drops

Fill one glass of jam up to the upper rim with chopped blossoms and leaves of Hawthorn and cover it with corn or vodka (about 40%). Leave it for three to four weeks on the window sill and shake it daily. Afterwards fill it into little dropper bottles. Take three times daily 25 drops for prevention.³

Recipes with Hawthorn Berries

Herbal pastor Kuenzle praised these red English Hawthorn berries as one of the best heart remedies: "Hawthorn berries are indicated during heart disturbances and heart diseases such as heart muscle inflammation, dilatation of the heart, valvular disturbanc-

es, circulatory disturbances which are caused by weakness of the heart, congestions, and also against sleeplessness if it is caused by too much blood volume in the brain.

The remedy can be taken as tea. Fresh or dried berries are well boiled or poured with hot water. In case you want to have a fully effective and fine tea you let the berries soak in luke warm water for about 12 hours and then filter it. You can sweeten according to your liking. Warm it up and the tea is ready for drinking.

The Hawthorn marmalade is very healing and has a good taste. The berries are put into water or still better into red wine. Afterwards the liquid is filtered and is lightly simmered with rock candy which has been dissolved in water. A spoon full of lemon juice improves the aroma.⁵

For the Native Americans in North America the Hawthorn was a remedy to strengthen the general Health. They used the white berries for their stored nutrition during winter. Heinz Stammel writes: "The Medicine men of the native Americans used the different Hawthorn kinds for different healing purposes most of all for heart- and circulatory remedies and also as a tonic and stimulant for the digestive organs, for the bladder and ureter. They knew that the berries and rind of most kinds of *Crataegus* have cardiotoxic qualities. Therefore mostly elder people had this tea regularly. The most frequent kind of preparing the berries was to press the ripe berries and then to take the juice for tea preparation. Today medicine men recommend a dosage of 10 to 15 drops berry juice and half a cup of warm

water. From this take one cup daily before breakfast. Elder people drink this for years regularly."²

Important: Heart problems should always be consulted with the doctor. The treatment of heart diseases should be left to the hands of a doctor.

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photo by Collide Oscope / www.stockphoto.de

Hawthorne has a specific relationship to the human heart. It contains a broad remedy treasure for the weakened heart. Its strength is prevention.

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Photo

Hawthorn tree tunnel outside the village of Shere in Surrey

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