Paracelsus
Healing in Accordance with the Stars I

Thoughts on the Relevance of Qigong I

Ayurveda – the Indian Art of Healing

Antimonite II

Daisy, the Healing Little Beauty
JUPITER

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K. Parvathi Kumar

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“I can wait no longer” is the common thought of every patient, but the question is: did one wait at all? People suffer from so much of restlessness that they do not wait. They are highly irritated. They are easily angered. They carry much malice. These are the true epidemics in the abstract sense. The irritation of the mucous membrane and malignant tumors are due to these weaknesses of the irritation, anger and malice. They influence the special current. They create foul atmosphere. The human emanations are powerful. They can be poisonous and they can also be of evil nature. It is not the sickness of people, that causes disturbance to the special current, but it is the malice of the people, that is affecting this special current.

Sickness is but retribution. The negative emotional energies are the real sickness, which are at large in and around the human beings. The human foul play results in sickness, and sickness is a retribution, the price humanity pays for their foul energy. This is a vicious circle, which cannot be broken so very easily.

Religions worked out to be a solution but the humanity turned them into a means of power play. Religions are used today for power play than for solving people’s riddles. The human has become a riddle himself. Wise thinking and action are the means for betterment than believes, faiths and superstitions. The wise teachings of the past were also cleverly distorted and abused. Human mind which is a means for human salvation has become a devil at the threshold. It turns every good into otherwise. Our activity of health and healing is also twisted by the tricky human nature. We need to trick the trick.

Dr. K. Parvathi Kumar
Healing in Accordance with the Stars

Astromedicinal Therapy Concepts by Paracelsus

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

Cosmic Harmony
The thought of relating the action of the stars (macrocasm) with the events on earth (microcosm) is an ancient one. One of the keys for understanding astrology is the theorems of the Egyptian adept, Hermes Trismegistos, which also strongly influenced Paracelsus. “This is true without lying, certain & most true. That which is below is like that which is above & that which is above is like that which is below to do the miracles of one only thing.” Paracelsus wrote in quite a similar way, “The same is in heaven as has its equal on earth, and on earth there is the same that has its equal in heaven. Because that could not be that Saturn could rule the earth if not on earth there would be a Saturnus (...). The one on earth is the sustenance of that in heaven, and that in heaven is the sustenance of that on earth.” (II/216). Paracelsus called the power which connects the above with the below, the light that at the beginning of the world divides itself into seven rays as if through a prism. These rays are the spirit-like properties of the planetary intelligences that have a universal validity. Everything, be it organic or inorganic, is inspired by them. Paracelsus called this “the light in na-

Olaf Rippe

"If one learns from the stars, then one surpasses all humans. Wonderful works would be accomplished on earth if we learned from the stars, as from the humans.”

Paracelsus: IV/ 538

Fig. left: The World Spirit or Logos holds seven stars in his right hand, a depiction of the seven spirit-like planetary forces. Seven candelabras, a symbol for the seven planetary intelligences, are situated at his feet.

Wood Engraving by Albrecht Dürer, 1498
ture”. However, the material world is no real reflection of cosmic forces but a purely spiritual one. In the mineral kingdom, cosmic forces show themselves as a crystalline form, in the kingdom of the plants as metabolism, in the animal kingdom as feeling, and in the human being as the ability for self-awareness (Aschner, Foreword of the Works of Paracelsus). Beside these basic principles, all further phenomena are related to the stars, like e.g., our different nature of being and the organs as well as all organic functions, and thus also all malfunctions and diseases, but also the healing powers of natural substances. Paracelsus regarded the original cause of a disease as being a disharmony between human being and cosmos, which has originated in Fall of Man. One could exaggerate and say that due to the taking of the fruit of the tree of knowledge, the human being became free from divine predominance, nonetheless, also diseases and bad habits have also been plaguing him since then.

The suffering of a disease is to lead the human being to self-knowledge (i.e., knowledge of God) and thus towards harmony on a higher level of vibration: “The human is only therefore created from the outward creatures that – due to his suffering – he regards himself and recognizes what he is made of.” (Paracelsus: I/374)

Thus, healing first and foremost takes place by one's own endeavour. One can support this by certain medications which Paracelsus called “Arkana”. They support the transformation or transmutation by refining the vibration in the person. From the view of alchemy, this is the transformation (healing) of lead (coarse vibration – disease – Saturn) into gold (fine vibration – health – sun). For this, one has to choose a substance of a similar vibration to that of the state of the disease that has to be treated (doctrine of signatures). Due to the art of alchemy to which also the potentialization according to Hahnemann belongs, the substance becomes ennobled into the Arkanum. The alchemical processing causes the release of the quintessence, which is the spirit-like cosmic healing power of a substance which is tied to coarse matter. Only such perfect medicine is able to help the human being to deliver himself from the disease. The release is not necessarily connected with the disappearance of objective and measurable illness symptoms. Paracelsus understood healing mainly as recognition of the Being (knowledge) which leads to inner peace (love).

The Seven Planetary Forces in the Human Being and in Nature

In the human being, the planetary forces incarnate themselves as a spiritual firmament in seven main organs. “When a child is born, a firmament is also born with him and the seven organs which have by themselves the power to be seven planets and thus everything which belongs to his firmament.” (Paracelsus: I/38)

Besides the organ allocations, one attaches to the planets seven basic principles and possible failures. Thus, not only the respiration is mercurial but also the communication or the chemism, i.e., all material transformations in the body or the transport of substances (Mercury/Hermes is the messenger of the gods). Therefore, however, all lung disorders, communication malfunctions, or failures during material conversion are of a mercurial character. You do not only find Venus in the kidney, but also our sociality and libido are Venusian, and thus e.g., also interpersonal problems. We will find the sun in the heart, but also processes of warmth and of awareness are characterized by the sun. Thus, one can also regard coronary diseases as a form of a disturbed self-perception. Paracelsus imagined that each planet rotates on its own orbit in the body. As long as this takes place, the person is healthy. Diseases only occur when planets have left their orbit and cross the orbit of other...
planets. Something similar takes place in heaven when planets form aspects among each other. Consequently, there are always several planetary forces involved in the course of a disease, and, accordingly, a therapy has to integrate the different forces.

Gall stones for example are a conflict between Mars (Gall – Heat – Will) and Saturn (spleen – cold – structure) in which Saturn retains the upper hand (stone formation 4) and Mars is time and again taking a clear stand against the supremacy of Saturn (cramp attacks). Gall stones also form themselves due to an excess of cold in a by nature warm organ; this also expresses itself as an oppression of the will and as an excessive demand of duties (both Saturn). Gall stones occur due to damned up anger; it is no coincidence that they are commonly called “trouble stones”.

Conversely, migraine is a conflict between moon (brain, reflexion), Mars (gall, will) and Venus (kidney, sociality), in which case the Mars energy rises towards the brain and leads to an excess of heat there. In this example, Venus would be the natural antagonist of Mars. One could also say that the migraine patient racks his brains about how he could defend himself against demands (Mars, anger) which cause him fear (Venus, social pressure). In practice, one can notice that migraine patients always suffer from interpersonal problems, too, or cannot cope with emotions. People then say, “This is getting me down” [in German: “this has got on my kidneys”]. If this state remains for too long, fears, and emotions deposit themselves in the kidney (Saturn = sedimentation) which can lead to kidney stones which are also called “stones of fear”5. Of course, these are strongly simplified examples which are only meant to convey an impression of how one could imagine the crossing of the planetary orbits. In heaven, such conflicts can for example show themselves as stressful aspects (e.g., as squares, oppositions) between planets, which are also mirrored in the birth horoscope.

Some Recommendations for Astromedicinal Therapy of the Previously Stated Diseases:

1. Migraine (Moon – Venus / Mars – Sun)
   Mixture of:
   10 ml each of
   - Artemisia absinthium dil. D2 (wormwood, Saturn, Moon - Sun; equally effects nerves and digestive glands)
   - Chelidonium majus dil. D2 (Celandine, Mars – Sun, yellow Papaveraceae plant related to the gall, muscle relaxant)
   - Cyclamen europaeum dil. D4 (mountain violet, Venus – Saturn; pink drooping blossoms, signature of melancholia; strong veining of the leaves – nerve signature)
   - Erythraea centaurium mother tincture (Centaurium, Jupiter, Venus, pink blossom – nerve signature, bitter taste – stimulates digestion)
   - Magnesium phosphate, Sun; important pain killer which effects nerves, blood vessels and muscles)
- Nux vomica dil. D6 (Jatropha, Mars; Poisoning causes trembling, nausea and cold sweat; stomach remedy; contains copper – potentialized, Nux vomica shows Venusian properties)
- Potentilla anserina mother tincture (silverweed, Venus, Sun; cramp herb according to Pastor Künzle; contains copper!)
- Solidago virgaurea mother tincture (goldenrods, Sun; according to Paracelsus, every hemicranias requires kidney remedies)
- 5 ml each of
  - Argentum colloidale D6 (colloidal silver, Moon, related to the brain)
  - Cuprum phosphoricum dil. D6 (copper phosphate, Venus - Sun; "cramp metal" related to nerves)
  - Pyrit dil. D12 (nat. iron sulphide, Mars; regulates Mars energy; discharges toxins from the nervous system; pentacle structure – protective magic)
  - Zincum phosphoricum dil. D6 (zinc phosphate, Venus – Sun, for nervous irritability and pains; nerve remedy; according to Paracelsus, zinc is Venusian)

To be prepared in a pharmacy; 3 times 20 drops with the meals; in acute cases up to 7 times a day.

2. Kidney Stones
(Moon – Venus / Saturn)

- "Renodoron" 3 times daily 1 tablet. The remedy contains crab’s eyes, a calcification in the digestive organs in the area of the head of the crab, as well as flint stone, a silicious mineral with extremely sharp breaking edges.
- "Renalin" 2 x daily 10 drops; contains copper, in general in case of kidney disorders
- Nosode of kidney or bladder stones; depending on diagnosis: Calculi renales (uric acid), Calculi renales containing oxalic acid, Calculi vesicales, resp., D30, 2 x a week 5 drops
- Course of treatment with teas of birchtree leaves, goldenrod, ononis root, saxifrage and field horsetail for stimulation of the kidney function
- "Oxalis Rh" Amp. D6 (containing oxalic acid), injections into the points of agreement of bladder and kidney on the bladder meridian. During bad weather, oxalis folds its leaves together (shock signature) and has delicate white blossoms with pink veinlets (nerve signature)
- On injection-free days embrocation of the kidney area with "Kupfer-salbe rot" (Wala) [copper ointment] for warming and relaxation
- "Splenetik" (contains antimony), 2 x daily 5 to 10 drops. Preparation containing antimony for the treatment of "tartaric" diseases
- "Splenetik" , 2 x daily 5-10 drops; see above
- Course of treatment of teas of St.Benedict’s thistle, fumewort, goldenrod, caraway fruits, dandelion root and chicory rood for the regulation of the gall activity.

As the recipes show, the planetary forces do not only embody themselves in the human being. Especially metals are regarded to be cosmic powers which have turned into matter. They are the most important remedies in astrological medicine. This especially applies for the sun metal, gold. The specialist term for gold is "Aurum metallicum", derived from the Latin "aur" for light. Gold bears the cosmic light of the origin of the world in itself in a particular way. If the release of the quintessence is successful, gold is the most powerful remedy as it does not only favourable influence the cardiovascular system; it also brings about self-awareness. According to Paracelsus, gold can act against all other planets ("Aurum metallicum praeparatum" D12; Goldspiegel). Concerning this, Paracelsus wrote, "Thus, there are seven planets and also seven metals. Experience
Healing in Accordance with the Stars

Teaches us that the seven metals in us have the power to act against the seven planets. Therefore, which planets attacks the body: use its Quinta Essentia of the metal (alchemical preparation) against it. (...) We can also understand that the Quinta Essentia Auri (preparation of gold) due to its specific effect and due to the power it bestows to the heart is able to counteract all stars.” (II/72f.)

To be continued...

Remarks

1 Quotations of Paracelsus were taken from the Aschner edition in four volumes

2 Hermes Trismegistos, compared by some with the initiation deity, Thot, was thought to have written down the Hermetic tenets in the Emerald Tablet. Most probably, however, they have derived in the form known to us from late antiquity or even as late as from the Middle Ages.

3 The aim of hermetic aspiration is the "hermaphrodite". The word consists of the names of the gods, Hermes (knowledge) and Aphrodite (love)

Literature and Sources


Fig.: Spirit beings move on a spiral ladder (= Mercury, air element) between the upper and the lower world. Watercolour by William Blake, approx. 1800, British Museum, London


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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 III

Approach to Treatment – Totality of Symptoms
Homoeopathy treats the person and not the disease. The treatment therefore is guided purely by the totality of symptoms exhibited by the person. In order to work out the totality of symptoms of a person, as a first step, all the available symptoms are to be divided under the following captions:

<table>
<thead>
<tr>
<th>Symptoms</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>General</td>
<td>Symptoms suffered but cannot be located at any part or parts of the body</td>
</tr>
<tr>
<td>Constitutional</td>
<td>Constitutional to the overall personality of a person (TATVAMU)</td>
</tr>
<tr>
<td>Mental</td>
<td>Expressed by the mind, the person’s moods, habits, likes, dislikes, feelings and so forth</td>
</tr>
<tr>
<td>Modalities</td>
<td>Reaction of the person to the environment or to the atmospheric conditions. Example: Aggravation to cold or heat, aggravation by sleeplessness, etc.</td>
</tr>
<tr>
<td>Peculiarities</td>
<td>Diseases peculiar to each person</td>
</tr>
<tr>
<td>Causation</td>
<td>Root cause of the disease</td>
</tr>
<tr>
<td>Physical Sufferings</td>
<td>Sufferings that are externally visible or felt</td>
</tr>
</tbody>
</table>

General, constitutional, mental symptoms and peculiarities if any, relate to the person. Due preference should be given to these symptoms to the extent available and formulate the totality of symptoms. If all the first five types of symptoms are available the drug selected based on those symptoms would be the best. Even if one or more of these symptoms are available totality should be taken based on those symptoms. If causation is available that itself forms the totality of symptoms. That is how we have to proceed for selection of a drug. The physical symptoms can be ignored. If the episode is external that should also be taken care of. External symptoms like Scabies, ezema, etc may not be given much importance and selection of a drug should be made according to the totality of symptoms of the patient.

If external symptoms, are treated by specific drugs the same gets suppressed, penetrates into the body and gradually results in affecting a very
important organ of the body. It may be primary complex, liver disorder, and so forth.

Even in cases of fever, it should be considered for treatment based on the totality of symptoms of the patient, as fever by itself is not a disease. It is a resultant factor of an internal disorder.

Example
A patient with fever may complain of restlessness, thirst and fear of death. These are the mental symptoms indicated by the person. So selection of a drug should be based on these symptoms and physical symptoms like body pains, cold, etc may be ignored. If the mental symptoms agree with the medicine administered these physical symptoms will also disappear without any special effort.

It should be remembered that selection of a drug should be based on totality of symptoms only.

Verification of the action of the drug
The cure should be
- **Quick**, i.e., the cure should be commensurate with the pace of the disease.
- **Gentle** – The action of the drug should be smooth with no side effects or aggravations. For example, blood-leaching for reducing blood pressure.
- **Permanent** – The cure will remain permanent so long as the patient follows the post-treatment advice of the doctor and that he should not revert back to the same state of life which caused the disease.

**After a drug is administered,**
1. if the patient is better and the symptoms are also better the treatment is considered as **very good**;
2. if the patient is better and symptoms are worse then also the treatment can be considered as **good** (since the patient is important);
3. if the patient is worse and the symptoms are better the treatment is considered as **bad** (a change of drug is necessary);
4. if the patient is worse and the symptoms are also worse the treatment is **very bad** (the drug is to be changed).

*To be continued.....*

Dr K. S. Sastry

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**Cure by Spiritual Force**

LVI

5. The Call and the Response

A. The Secret of Effective Prayer

The Mother: To aspire is indispensable. But some people aspire with such a conflict inside them between faith and absence of faith, trust and distrust, between the optimism which is sure of victory and a pessimism which asks itself when the catastrophe will come. Now if this is in the being, you may aspire but you don’t get anything. And you say, "I aspired but didn’t get anything." It is because you demolish your aspiration all the time by your lack of confidence. But if you truly have trust... Children when left to themselves and not deformed by older people have such a great trust that all will be well! For example, when they have a Small accident, they never think that this is going to be something serious: they are spontaneously convinced that it will soon be over, and this helps so powerfully in putting an end to it.

Well, when one aspires for the Force, when one asks the Divine for help, if one asks with the unshakable certainty that it will come, that it is impossible that it won’t, then it is sure to come.... And some people are constantly in this state. When there is something to be received, they are always there to receive it. There are others, when there is something to have, force descends, they are always absent, they are always closed at that moment; while those who have this childlike trust are always there at the right time.

And it is strange, isn’t it, outwardly there is no difference. They may have exactly the same goodwill, the same aspiration, the same wish to do good, but those who have this smiling confidence within them, do not question, do not ask themselves whether they will have it or not have it, whether the Divine will answer or not — the question does not arise, it is something understood... "What I need will be given to me; if I pray I shall have an answer; if I am in a difficulty and ask for help, the help will come — and not only will it come but it will ar-
range everything." If the trust is there, spontaneous, candid, unquestioning, it works better than anything else, and the results are marvellous. It is with the contradictions and doubts of the mind that one spoils everything, with this kind of notion which comes when one is in difficulties: "Oh, it is impossible! I shall never manage it. And if it is going to be aggravated, if this condition I am in, which I don't want, is going to grow still worse, if I continue to slide down farther and farther, if, if, if, if..." — like that, and one builds a wall between oneself and the force one wants to receive. The psychic being has this trust, has it wonderfully, without a shadow, without an argument, without a contradiction. And when it is like that, there is not a prayer which does not get an answer, no aspiration which is not realised.

When one aspires for something, if at the same time one knows that the aspiration will be heard and answered in the best way possible, that establishes a quietude in the being, a quietude in its vibrations; whilst if there is a doubt, an uncertainty, if one does not know what will lead one to the goal or if ever one will reach it or whether there is a way of doing so, and so on, then one gets disturbed and that usually creates a sort of little whirlwind around the being, which prevents it from receiving the real thing. Instead, if one has a quiet faith, if whilst aspiring one knows that there is no aspiration (naturally, sincere aspiration) which remains unanswered, then one is quiet. One aspires with as much fervour as possible, but does not stand in nervous agitation asking oneself why one does not get immediately what one has asked for... To be very quiet, calm, peaceful, with the faith that what is true will take place, and that if one lets it happen, it will happen so much faster. Then, in that peace everything goes much better.

One must have a sufficient aspiration and a prayer that is sufficiently intense. But that has been given to human nature. It is one of the marvellous gifts of grace given to human nature; only, one does not know how to make use of it.

This comes to saying that in spite of the most absolute determinisms in the horizontal line, if one knows how to cross all these horizontal lines and reach the highest point of consciousness, one is able to make things change, things apparently absolutely determined. So you may call it by any name you like, but it is a kind of combination of an absolute determinism with an absolute freedom....

If you have an aspiration that is sincere enough or a prayer that is intense enough, you can bring down in you Something that will change everything, everything — truly it changes everything.

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

Fennel (Foeniculum vulgare)

Paracelsus praises fennel as an effective remedy for the eyes, for kidney- and urine difficulties, a burning stomach and for increasing mother’s milk. “For old people’s eyes it is a very good Arcanum. It should be drunken with wine in case there is debility of sight (amblyopia).” “If the stomach burns, it is useful to take Liquor foeniculi together with the juice of Plantago.” “To increase milk flow one should prescribe 1 Skrupel (1.25 g) spodii in two ounces (one ounce is 30 g). This produces a lot of milk.” III, 559

Characteristics of fennel
stimulates digestion, helps against flatulence, anticonvulsant, stimulates appetite, slightly antiseptic.

Contents of fennel
Etheric oil (Fenchon, trans-Anethol, terpenes), fatty oil, sugar, protein, flavonoids, coumarins.


Sabine Anliker
4. Therapeutical Use of Mercury Preparations

A multitude of different medications exist which have mercury as a basic component and which have been manufactured and applied according to the ancient scriptures (R.R.S., 1998), (R.S.S., 2003), (R.H.T., Rasa Hridaya Tantra, 2005), (R.T., Rasa Tarangini, 1974) for many centuries. In this study, I shall only name five important and frequently used rasa-medicaments (according to the Departement of Rasashastra & Bhaishajya Kalpana J.S. Ayurveda Mahavidyalaya, Nadiad, India), which are representative of the others.

4.1 Arogyavardhini Rasa

The Sanskrit word “Arogya” means “health” and “Vardhini” denotes “promoting”. Nagarjuna, the great philosopher and father of Rasa Shastra designated this medicine as “health-promoter”.

Indications
- Skin diseases of kapha-vata types
- Obesity
- Hyperlipidaemia
- Anasarca
- Anaemia
- Ascites
- Hepatitis
- Chronic constipation
- Hepatosplenomegaly
- Anorexia

Main indication: Kushtha (Skin problems)

Ingredients

125 mg tablet of Arogyavardhini contains approximately:

1. Purified mercury (shuddha Parada) 1 part (3.4 mg)
2. Purified sulphur (shuddha Gandhaka) 1 part (3.4 mg)
3. Calx of purified iron (Loha bhasma) 1 part (3.4 mg)
4. Calx of purified mica (Abhraka bhasma) 1 part (3.4 mg)
5. Calx of purified copper (Tamra bhasma) 1 part (3.4 mg)
6. Triphala curna (Haritaki, Bibhitaka, Amalaki) 2 parts (6.8 mg)
7. Purified Shilajatu (an asphalt like substance found in the Himalayan rocks) 3 parts (10.2 mg)
8. Purified Commiphora mukul (suddha Guggulu) 3 parts (10.2 mg)
9. Plumbago zeylanica (Citraka) 4 part (13.6 mg)
10. Picrorrhiza kurroa (Katuka) 18 parts (61.2 mg)
11. Nimba (Azadirachata indica) leave juice processed with appropriate quantity
Heart diseases
Fever of kaphaja type
Repeated respiratory infections like tonsillitis and pharyngitis etc.
General tonic (balya)

Contraindications
Pregnancy
Aggravated pitta conditions
Thin individuals

Dosage
1-3 tablets; 3 times a day, with warm water.

1. Calx of conch shells
   (Shankha bhasma) 7 mg
2. Aegle marmelos (Bilva) 7 mg
3. Curcuma zedoria (Karchura) 7 mg
4. Eclipta alba (Bhringaraja) 7 mg
   whole plant -> processed with appropriate quantity
5. Purified mercury
   (shuddha Parada) 7 mg
6. Purified sulphur
   (shuddha Gandhaka) 7 mg
7. Purified sodium borate
   (Tankana=Borax) 7 mg
8. Aconitum ferox
   (Vatsanabha) 7 mg
9. Zingiber officinale
   (Shunthi) 7 mg
10. Datura stramonium
    (Dhatura) 7 mg
11. Calx of purified copper
    (Tamra bhasma) 7 mg
12. Cinnamomum zeylanicum
    (Tvak) 7 mg
13. Cinnamomum tamala
    (Tamala patra) 7 mg
14. Elattaria cardamomum (Ela) 7 mg
15. Mesua ferrea (Nagakeshara) 7 mg

Indications
Hyperacidity
Nausea, vomiting, belching
Headache due to aggravated pitta
Gastritis
Ulcer pepticum et duodeni
Chronic cholecystitis
It works with great benefit in vata-pitta originated diseases

4.2 Sutashekhara Rasa

Main indication:
Amlapitta (Hyper acidity)

Ingredients
125mg tablet of Sutashekhara rasa contains approximately:

1. Purified mercury
   (shuddha Parada) 7 mg
2. Purified sulphur
   (shuddha Gandhaka) 7 mg
3. Purified sodium borate
   (Tankana=Borax) 7 mg
4. Aconitum ferox
   (Vatsanabha) 7 mg
5. Zingiber officinale
   (Shunthi) 7 mg
6. Datura stramonium
   (Dhatura) 7 mg
7. Calx of purified copper
   (Tamra bhasma) 7 mg
8. Cinnamomum zeylanicum
   (Tvak) 7 mg
9. Cinnamomum tamala
   (Tamala patra) 7 mg
10. Elattaria cardamomum (Ela) 7 mg
11. Mesua ferrea (Nagakeshara) whole plant -> processed with appropriate quantity

Dosage
2 tablets; 3 times a day,
with honey, ginger juice, milk or lemon juice.

References
Mehercand Laxmandas Publications.
Ancient Science of Life.

To be continued...

Footnotes

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www.ayush-naturheilzentrum.ch
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.

§194
A medicine selected for eczema, erysipelas, boils, excoriations or external sufferings of general diseases, or external manifestations on account of acute diseases like measles, smallpox, chickenpox etc., need not be one of external application. When the medicine administered is acting on the external symptoms, a special examination is to be conducted for any details of chronic diseases, Psora, Sycosis or Syphilis etc. The symptoms of chronic diseases relate to the patient but not to the diseases acquired by him. If the sufferings of the manifested disease are to be cured, chronic diseases of the patient are to be cured first.

Samuel Hahnemann, M.D.

§195
In any acute disease, if any unnatural and peculiar symptoms are produced, after completing the treatment of that acute disease, a strong anti-Psoric medicine is required to be administered in order to combat the disease and remove it completely.

Samuel Hahnemann, M.D.
§196
When treatment is done for patients having external/local disease, that drug which is suitable to the general character of the disease, as well as the external disease should be selected. If that drug happens to be one that is capable of producing constitutional sufferings, which are the causes of local diseases, the cure will be rapid and easy.

Samuel Hahnemann, M.D.

§197
It is objectionable to use simultaneously external applications along with medicines to be administered on the constitution of the patient. By doing so, the external disease disappears first. Then it is difficult to understand whether the remaining disease has been cured or is persisting internally.

Samuel Hahnemann, M.D.

Explanation
For example, a Psoric patient suffering for number of years from constipation, headaches etc., has also eczema. A drug similar to the mental symptoms of the patient special to the constipation, headache etc., as also to the eczema and the part affected should be selected. Then only the cure is proper.

Explanation
We have seen that all the external skin symptoms are the results of an internal disease. Skin disease is indicative of a clear internal disease. If the skin disease is made to disappear first there may be no basis to understand whether the internal disease is cured or persisting. Although Psora appears to have been cured for the naked eye, if the same is not really cured, it brings damage to the person internally. The skin disease can be used as an indication of the internal disease and hence the skin disease should not be made to disappear.

Taken from the book
Organon of the art of healing
Kulapathi Ekkirala Krishnamacharya
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.

Venus in Taurus (dignity-I)

One of Venus’ most important characteristics is magnetism. When this planet is found in Taurus, its magnetic potency in terms of its ability to attract matter is at its highest. On the soul level, this gives the person with this position the ability to attract in the material life those forms that best serve the soul’s loving intent. As Venus is the Lord of the Fifth Ray in our solar system, another important quality adds to the dignity of Venus when in Taurus. The Fifth Ray deals with concrete knowledge. In essence, it has much to do with the development and workings of the rational mind. The soul-centered individual with Venus in Taurus has the ability to perceive the idea embodied within a given form, for example the idea contained within the artist’s mind and externalized as a painting. This ability serves an individual well to release any attachment to form for form sake alone, freeing oneself from the illusions of the physical plane.

Venus in Scorpio (detriment-I)

On the personality level, this position often indicates a person who has the tendency to manipulate his or her partners so that personal desires may dominate the relationship. Sexual magnetism may thus be used as a tool for the purposes of the lower self. All too frequently, Venus in Scorpio endows a person with strong sexual and romantic desires that tend to be obsessively frustrating at best and degrading at worst. Venus in this posi-
tion on the soul-centered perspective calls for the death and destruction of all attractions and relationships that do not further the intent of the higher self. Many people on the Path with this planet/sign combination find themselves in healing positions in life. They are called upon to rebalance a person's emotional life, helping them to uplift and change the desire nature and rebuild structures of self-worth. Such people help others to find their own inner, buried psychological treasure and bring such personal wealth to the fore.

**Venus in Aries (detriment-II)**

On the personality level, this position states; “Be cooperative and always do things my way!” Having a relationship with a personality with Venus in Aries is being in that person’s concept of relationship, thus making sharing and mutuality very difficult to achieve. On the soul level, Venus in Aries looses sight of the differences between people so that a more direct bonding may take place in order to effectuate some transpersonal goal.

**Venus in Pisces (exaltation)**

Love must conquer all opposition and instinctual differences between people when Venus is in this sign. Pluto, the esoteric ruler of the Pisces destroys the cord that binds and separates the two fish so that they may fuse. Thus the higher self joins the lower and harmony reigns. On the personality level, this may be simply stated as: “I love everyone and everyone is beautiful.”

**Venus in Virgo (fall)**

On the personality level, Venus falls in Virgo due to the critical nature of this sign when expressed through the instinctual nature of the lower self. Attractions to others are based more on the way people look and act than on any deeper understanding of human nature. Exclusivity replaces inclusivity. On the esoteric level, the Christ Principle inherent in Virgo (the Virgin Mother) “falls” into matter and incarnates. Thus the Loving Spirit descends into the womb of the mother/matter. This “fall” is for the distinct purpose of raising up of humanity and is thus seen as a holy sacrifice for the benefit of mankind.

**Mars in Aries (dignity-I)**

The function of Mars is to clear a pathway. On the level of the personality, this clearing is created so that a person may express his or her individual desires most easily and effectively. It is the urge for personal territory and the need for the personality to have sufficient space to express its separateness. Mars in Aries is the most efficient sign for these personality-centered purposes. On the level of the soul, Mars in Aries clears the Path so that the desire of the soul, manifesting as the Will-To-Love, may unfold unimpeded by personal desires. The battle for Mars in Aries now is for the Light of consciousness.

**Mars in Scorpio (dignity-II)**

Mars in this sign is doubly “dignified” as it is the ruler of Scorpio on both the personality and soul levels. The essential battle of the Pathwalker is on in no uncertain terms! The de-
sire nature of the personality must be “killed off”, destroyed, and then transformed so that the Way is open for the externalization of the higher life. The indwelling principle of Eternal Love must shine forth as the result of the ultimate victory of the Disciple. The battles, losses and victories that shape this intent take place in Scorpio, enhanced and intensified by Mars. This planet bodes no opposition to its urge to penetrate matter, refine emotion, and uplift thought.

**Mars in Libra (detriment−I)**
The very nature of this sign is antithetical to the basic nature of Mars. Libra is the sign of pause while Mars is the planet of on-rushing force. Libra creates a relationship of polarity between opposites while Mars stimulates opposites to engage in battle. Thus the strength of the Red Planet is considerably lessened in the Scales. Yet on the soul level, a person with Mars in Libra is often led to a position of mediator and arbitrator between warring factions. Mars then becomes a fighter and standard bearer for the Law of Right Human Relations.

**Mars in Taurus (detriment−II)**
The battle on the personality level has to do with attachment to matter. Mars, shaping and focussing the desire nature is trapped in form when in the sign of the celestial Bull. The urge thus becomes one of fixating desire in form and hence thwarting the externalization of consciousness. On the soul level, the energies of Vulcan—esoteric ruler of Taurus—enter into the fray. As the Blacksmith of the Gods and Lord of the First Ray of Will/Power in our solar system, Vulcan must destroy these material desires, melting their forms in his forge. Vulcan and Mars then work together (aided by the aspiration of the Disciple for Light and service), to create new and more highly evolved weapons (tools for evolutionary growth), so that the Pathwalker may fight the right battle and be released from material attachments that hinder the soul’s intent.

**Mars in Capricorn (exaltation)**
Capricorn is the sign of culmination. When Mars is in this sign on the personality level it reveals the victory of personal ambitions and drives over the limiting factors of the material world. The ego has thus become successful in dominating its environment. From the perspective of the soul, the desires of the lower self have been placed under the total control of the higher life. Thus the power and potency of the spiritual warrior is now intensified and he or she is even more capable of doing battle for the soul.

**Mars in Cancer (fall)**
From the level of the personality, the “fall” of Mars is rather simple to understand. The battles in life are fought in order to secure one’s most basic needs. Life is reduced to a constant fight for psychological survival, as the individual tends to be very subjective and instinctual when it comes to defending his or her territory. This can be interpreted as the sense that one’s basic survival is always “on the line”. In extreme cases, this leads to the fear that at any time the unseen and collective forces of society can overwhelm one. Mars’ (and the indi-
individual’s) battle to be released from these difficulties comes on the soul level through the outworking of the Third Ray qualities of the higher mind as found in Cancer. The right use of mental energy leads to the refinement of the emotional nature, thus freeing oneself from the fears and apprehensions of the lower self.

Please note
The following four sections are devoted to a discussion of the honor and dishonor of Vulcan, a planet located within 8 degrees of the natal position of the Sun in the horoscope. Vulcan is only used in esoteric, soul-centered astrology, for its function on the level of the purely personality-centered individual is non-existent. By this I mean, that the purpose of Vulcan is to serve as a transformer and catalyst, destroying those physical, emotional, and mental forms of life that no longer serve the achievement of higher consciousness. If the reader is interested in learning more about this planet, please consult Esoteric Astrology by Alice Bailey and/or my book, Soul-Centered Astrology.

Vulcan in Taurus (dignity)
As one enters the Spiritual Path in earnest, one is faced by many deep challenges. This often manifests in part as the loss of one’s attachment to certain people, as well as to material objects and objectives. The purpose of these crises is to break down one’s attachment to the desire nature as it is expressed in form. This testing ground is at its best when in the most earthy and material of all the signs, Taurus. Once such detachment has been completed, the individual is left free to be of service and to follow the soul’s intent in life.

Vulcan in Scorpio (detriment)
So much of the soul-centered influence of Pluto, Scorpio, Mars, and the Eighth House of the horoscope is geared to the death and regeneration of the desire nature, that Vulcan’s efforts seem almost superfluous when in this sign. Vulcan’s purpose is much more focused in the destruction of form than it is in its resurrection of redemption. That is the job as I mentioned above of its more “Scorpionic cousins”. Perhaps Vulcan’s placement in Scorpio is equivalent to a karmic “coup de grace”, a final thrust of the sword just to make sure that what had to be killed off is truly and thoroughly dead.

Vulcan in Pisces (exaltation)
The universal, loving focus of the soul and the ultimate death of anything that is not useful to the higher life are
very much at the heart of the esoteric significance of Pisces. In this respect, the reader should recall that Pluto is the soul-centered ruler of the Fish. As such, the harmonious combination of the energies of Vulcan and Pluto work together to produce the total extinction of any impediment in the personality to the resurrection and externalization of the soul. The Path stands open and clear. The Pathwalker ascends to the task and serves the World Server.

**Vulcan in Virgo (fall)**

Virgo is very attached to its devotion to the higher life. When in this earthy sign, such devotion must “fall” and enter into all things large and small. On the soul level this attachment reaches out into all areas of life as the Virgo Disciple attempts to bring nurturing and healing to every one of Life’s creations. The Moon is after all the esoteric ruler of the Virgin, and thus the urge to bring forth the highest good (The Christerd Self) in oneself, all and everyone else is of ultimate importance. As the attachment to the nurturing process is so intense, when Vulcan is in Virgo, the life lesson is one of continuous detachment from the results of one’s work and efforts.

Contact
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"Health is an invaluable Gift. 
That it is so, is known only when it is Lost!"

Dr. K. Parvathi Kumar
It is but necessary to know, that there is a relationship between the surroundings and the humans through psychic energy. The relationship is established through the senses of the humans. The five senses of the humans are the mediums through which the interflow of psychic energy keeps happening. The surrounding psychic energy can impact an individual. Likewise, an individual can also impact the surrounding psychic energy. Men of strong good will can contribute to the health of the surrounding psychical energy. Likewise, men of ill will can pollute the surrounding energies. This is how saints and sinners are recognized. Every human is allowed to nourish himself from the serene energies of nature. He has no right to destroy or pollute the symphony. Thoughts, speeches and actions are the means through which the surrounding psychic energy can be magnetized and can also be made radiant. The abuse of the facilities of thought, speech, and action results in the destruction of energies. Refined thoughts, speeches and acts of love and friendliness enable building healthy conditions in the surroundings. When a stranger enters into such a place he experiences the related peace and even the bliss.

The clinics, the dispensaries, the nursing homes and the hospitals, shall have to be consciously built in this regard, to enable prevalence of healing energies. Silence, flowing feeble music, pleasant colors properly arranged, flowerpots, well-dressed personal, natural perfumery, feeble wind and adequate sunlight, are but the essential pre-requisites to restore energies of health and healing. The healing centers, such as clinics etc. cannot be busy congested commercial places. The hospitals instead of spreading good odors are spreading smells of chemicals such as chlorine, phenol, spirit and other disagreeable odors. There is seldom flow of air through the premises of the hospitals and nursing homes. Sunlight is also inadequate. In such places, the psychic energy is filled with sickness emitted by the patients. When a visitor enters a hospital premises, it is but common experience, that he is attacked by a subtle disagreeable energy. Men with refined senses many times feel attacked, when they enter ill managed health centers.

There is no doubt, a good number of well managed hospitals, but their number is rapidly decreasing due to over-powering and compelling commercial conditions.

All this can be attributed to the gradual decline of the humans to the surrounding sensitivities. It may not be harsh if it is said, that even civilized men are tending to be crude in their sensitivities while refinement is ex-
pected of them. Not much attention is paid to discriminate the degrees of mundane and subtle influences. A true scholar should be able to cognize the gradations between the subtle and the mundane worlds. Education is needed in this regard especially in medical schools. If this reality of gradations is denied, humanity continues to be a generation of ignoramuses. This dimension of subtle world needs to be cognized for better healing practices.
Abstract

Despite the fundamental role in the genesis of Chinese medicine, qigong is surprisingly little understood by Chinese medicine practitioners and students. The practice of qigong, which ultimately connects us to the Dao – the natural and all-pervading way of the things – can form a vital middle way between the excessively intellectual and analytical, and this superficial "new age", approaches to Chinese medicine education and practice. It is through experiential qigong practice that practitioners can learn to become true healers, and patients can learn to heal themselves.

Although becoming more well known, the concepts and practices of qigong are still obscure to a surprisingly large proportion of contemporary practitioners and students of Chinese medicine. This is surprising, given the fundamental role that qigong has played in the very genesis, and in the subsequent development, of that which they practise.

So, what, essentially, is qigong, and what is its relevance to Chinese medicine, in particular to its clinical practice?

Such questions are really only to be answered by the one who asks, for qigong is an experiential thing, something that needs to be (correctly) practised and experienced, and then the body knows what it is. It is in the doing that knowingness – and relevance – arises.

We can, however, gain some understanding of what it is, and what it may be, by undertaking a brief journey back to its roots.

Qigong (literally 'skill in cultivating the dynamic life-force') is a contemporary term used to describe an ancient Chinese method of health-care based upon correct breathing and specific movements designed to open, release and connect the body. This integration of breath and movement is formulated to influence the free and harmonious movement of qi and blood, and promote a state of well-being in body, mind and spirit.

Although other ancient cultures had similar indigenous forms, few seem to have been as refined and continuously practised as the Chinese methods. Scholars, and the secret teachings of the more classic traditions, generally

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Thoughts on the Relevance of Qigong

Roy Jenzen

Roy Jenzen is a doctor of Chinese medicine with some 28 years of clinical experience. He is based in Perth, Western Australia, and is a long-time practitioner of qigong and the Chinese internal martial methods of xingyi chuan and bagua zhang.
place the genesis of what we know as qigong today to the first millennium BCE, possibly a little earlier. At this time the practices were known as daoyin exercises and were an essential aspect of yang sheng shu, the art of nourishing life. They were based on the shamanic concept of establishing a connection to, and communication with, the world surrounding human existence.

One of the axioms of original and classical qigong practice is its ability to communicate with the Dao, the natural and all-pervading way of things. Scientific opinion (e.g. quantum mechanics) increasingly entertains the idea that we live in a pervasive field of bio-connectivity. This represents a paradigmic shift away from the earlier, alienating Descartian mind-body separateness, and the later constructs (and constraints) of Newtonian law. It would seem that both ancient and modern thinking is inexorably reaching a similar conclusion, that, as spatially insignificant as we may seem, the greater reality is that we are intimately and inter-dependently enmeshed in the vast scheme of things.

It was close, systematic and inspired observation of the rhythms and cycles of nature, and the movements and innate characteristics of animals in the wild, which became the basis for this method of universal intercourse and evolved into what is known as qigong today.

One of the first, possibly the very first, formal methods to emerge and develop from this early shamanic period in human history was the ‘Five-Animal Primal Qigong set’ (Wu Qin Yuan Xi), and the essential aspects of its conception and practice remain with us today. Although it was modified to some extent by later Daoist worldview concepts, and still later by practitioners with a more considered approach to the principles and practice
Eight Pieces of Silk (Ba Duan Jin), as well as several sets of Daoist longevity exercises, including special qigong walking forms.

All these classical methods were embraced by different schools, and modified or selectively practised according to the specific interest and needs of that school, whether the health and longevity focus of the Medical school, the strength and neigong ('inner skill') intentions of the Martial school, or the spiritual aspirations of the Meditative school. In fact, as any developed practitioner of qigong will know, there is development in every aspect of these three traditions that occurs with correct and consistent practice of any one of them, and such categories seem both unnecessary and irrelevant if one practises the classical methods correctly and mindfully.

The modern history of qigong includes a period in which its practice (and that of the martial arts) was officially banned during the so-called Cultural Revolution, a particularly ignominious period of Chinese history from which China and her people have yet to recover. Nevertheless, notwithstanding refinements along the way, the classical qigong systems remain today, essentially unchanged.

Understanding this background, students, practitioners and scholars will begin to have a deeper sense of the fundamental association of qigong with the development of Chinese medicine. They will better understand how these early Shamanic practices gave rise to the conceptual theories that form the very basis of Chinese medicine, from the deceptively simple but all-pervading concept of yin and yang, its natural extension into four (and later five) phase observation of the transformation of all things, and into the eight-directional (ba gua) concept. Given this understanding, practitioners may well begin to ask themselves whether the practice of qigong could be beneficial to them, both on a personal and a professional level, and whether to engage in its (correct) practice may influence and develop in themselves that which they seek to access and develop in others – the harmonious, full and timely movement of qi, blood and spirit.

It is with this understanding that the practice of qigong can take on a deeper significance. As we become increasingly aware of opening, releasing and connecting our inner world, both structurally and energetically, we begin to feel, to sense, to ‘extend beyond the self’ and enter a world previously unknown to us, a world where we become aware of a conscious interplay with all that is, and (by natural extension) all that has been and all that will be.

To be continued...

References


Contact


This article was also published at

The Journal of Chinese Medicine

http://www.jcm.co.uk/
A modern textbook of Chinese dietary therapy\(^6\) classifies tea as sweet, slightly bitter and cool, entering the heart, liver, stomach, bladder, and large intestine channels. Its actions are to refresh the mind and eyes, relieve thirst, aid digestion, and induce urination. As far as tea varieties are concerned, green tea is cooler, and red/black tea is warmer. Taken to excess, strong tea can cause phlegm and diminish zhong (central) qi.

In Britain and Europe, although the early popularity of tea-drinking generated fears of harm to health (it was thought, in excess, to lead to weakness and melancholy),\(^6\) the realisation that it was a healthy drink (and a good alternative to alcohol for the temperance movement) gradually gained ground. This is reflected today in the names of famous British teas. Typhoo took its name from the Chinese for doctor (daifu), whilst PG Tips is a shortening of its original name of Pre-Gestee, suggesting it benefitted digestion if drunk before meals.

In China, in Han and pre-Han times, tea was consumed for health reasons; indeed the legends tell that Shen Nong regularly drank tea as an antidote to the toxicity of any of the herbs he was testing. Tea was thought to alleviate drowsiness and increase concentration, restore energy, benefit the digestion, counteract depression, and lift the spirit.

**Peter Deadman**

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*Fig.: Oolong tea leaves steeping in an uncovered zhong (type of tea cup).*

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*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.*

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"'Drinking a daily cup of tea will surely starve the apothecary.'"

*Chinese Proverb*

"'If you are cold, tea will warm you. If you are too heated, it will cool you. If you are depressed, it will cheer you. If you are excited, it will calm you.'"

*William Gladstone*
In the last decade or two, there has been an explosion in tea health research that has so clearly demonstrated the benefits of tea drinking that it seems fair to call it the single healthiest drink available to us. A good example is a six-year study of fourteen thousand elderly residents (64 to 85 years old at baseline) in Shizuoka province in Japan. It found that those who consumed more than seven cups of green tea a day had a 55 percent reduced all-cause mortality rate and a 75 percent reduced cardiovascular disease mortality rate compared to those who drank less than one cup, as well as a reduced colorectal cancer mortality.

Recent studies suggest that drinking tea regularly can reduce the risk of coronary heart disease by almost a third, protect the brain against Alzheimer’s diseases and other forms of dementia, protect the eyes against oxidative stress, reduce the carcinogenic effect of smoking, reduce depression in the elderly, promote healthy bones, gums and teeth, reduce the risk of breast cancer in younger women, lower cholesterol, reduce type 2 diabetes, reduce the risk of stroke, increase arterial dilation, reduce the risk of developing advanced prostate cancer and so on.

These extraordinary health benefits are thought to derive from the antioxidant catechins tea contains, principally gallicatechin (GC), epigallocatechin (EGC), epicatechin (EC), and epigallocatechin gallate (ECGC). Tea also contains caffeine, tannins, theanine (which promotes relaxation and reduces caffeine edginess due to its role on the GABA function-
ing of the brain), theobromine (mildly diuretic and stimulant, relaxing the smooth muscles of the bronchi), and small amounts of theophylline (a cardiac stimulant, smooth muscle relaxant, diuretic, and vasodilator).

A word about caffeine
Caffeine which is present in varying amounts in tea, acts as a mild stimulant, increasing heart rate, alertness, physical endurance, urination, and secretion of stomach acids. People who regularly consume caffeine quickly become tolerant to its effects. It is, however, recommended that caffeine consumption be reduced in cases of insomnia and anxiety, while the UK Food Standards Agency recommends that pregnant women restrict their consumption to 200 milligrams per day. Although tea contains more caffeine per dried weight than coffee, much smaller quantities are required in brewing. Thus, while a cup of percolated coffee typically contains 100 milligrams or more of caffeine, a cup of black tea will contain about 33 milligrams (50 milligrams if brewed longer). Factors that affect the caffeine content in different kinds of tea include the following: the highest caffeine content is found in young leaf tips and buds, thus white tea is high in caffeine; assamica types have higher caffeine levels than sinensis; tea plants grown with nitrogen-rich fertilisers have higher caffeine content.

A word about tea and hydration
Some people fear that because of the diuretic effect of caffeine, tea drinking can lead to dehydration. However, a number of studies have demon-
Paracelsus Health
&
Healing 3/XI

31

strated that this is not the case and that tea is only likely to have a diuretic effect on caffeine-naive individuals or in doses of at least 360 milligrams at a time. A study carried out at altitude (where the body is subjected to greater loss of fluid) found no difference in urine output or hydration status between tea and non-tea drinkers.

Green versus black tea
By far the greatest number of health studies have been carried out on green tea, yet it is probable that green and black teas have similar benefits and the smaller number of studies carried out on black tea bear this out. Both types of tea contain a similar amount of flavonoids, although their chemical structure differs. Green teas contain more catechins, while the oxidation that takes place in the manufacturing of black tea converts these simple flavonoids into more complex theaflavins and thearubigins. Research by the U.S. Department of Agriculture has suggested that levels of antioxidants in green and black tea do not differ greatly, with green tea having an oxygen radical absorbance capacity (ORAC) of 1253 and black tea an ORAC of 1128.12

Making tea

Given the many centuries of development, the hundreds of varieties of tea, the different cultures in which it is drunk, and the subtle and elegant input of the Asian traditions, it is no surprise that the simple act of making tea can appear desperately complex. I was brought up in the British tea style. This required tea to be made with fresh water brought to boiling point, poured onto loose-leaf black tea in a warmed teapot (so that the temperature did not drop), brewed for at least five minutes (often with a tea cosy13—a woollen jacket—over the teapot) and drunk with milk. This method is suitable for the most robust kinds of black tea, and the high water temperature and long brewing ensures the extraction of the maximum amounts of tea antioxidants which do not appear to be affected by the addition of milk.14 However, more fragrant, delicate teas, especially white, green, and oolong, benefit from lower water temperatures and shorter brewing times, and this is where the subject can become quite complex. I feel it is useful to distinguish between utilitarian tea drinking and more cultivated tea drinking. Personally, I drink tea all day long and do not normally have the time or inclination to go for more complex methods. I am happy—like the majority of Chinese people—to add some green or oolong tea to a lidded Chinese cup, pour on hot (but not boiling) water, wait for the leaves to settle and/or open, and drink—topping up with more hot water for as long as the tea retains flavour. However, at other times, when sitting with friends or resting at the end of the day, there is great pleasure to be found in making tea more elaborately—for example with repeated short infusions in a ceramic or clay teapot.

‘I always fear that creation will expire before teatime.’
Sydney Smith
The generally accepted guidelines for making tea are as follows:15

- Water should be fresh (not water that has sat around in a kettle) and filtered. Spring water is perfect.
- Where temperatures of less than 100°C are required, the boiled water can be left to sit or cold water can be added. It is also possible to buy temperature-controlled kettles. However, if the boiling water can be watched in action, the traditional Chinese classification of bubble size can be used - shrimp eyes (70° to 80°), crab eyes (80° to 85°), fish eyes (85° to 90°), rope of pearls (90° to 95°), and raging torrent (100°).
- Tea can be brewed in a large lidded cup, a small lidded cup (gaiwan), infuser, or teapot.
- The recommended temperature for each variety of tea will generally be stated on the packet if bought from a high quality supplier. The more fragrant and delicate the tea, for example, the lower the water (black teas can generally take high temperatures). Since lower water temperatures may not be sufficient to cause the leaves to sink, these teas are best made in a teapot or gaiwan.

**Conclusion intellectual**

Green, black, oolong, white ... with or without milk ... at breakfast, noon, tea-time, or all day long, tea is a wonderful, refined and health-giving drink. It should never be confused with herbal tisanes such as chamomile or peppermint, however delicious they may be, especially when those who reject tea in their favour do so because they think of them as somehow more healthy. Now, as I sit here, rubbing my brow reflecting on what further words I can say in praise of tea, those of the 19th century English essayist Thomas de Quincey come to mind instead:

“For tea, though ridiculed by those who are naturally coarse in their nervous sensibilities, or are become so from wine-drinking, and are not susceptible of influence from so refined a stimulant, will always be the favoured beverage of conclusion, the tea.”

Contact

www.jcm.co.uk
Shizuoka province has the highest production of green tea in Japan. References for all these studies and the key points of many more are available at http://www.jcm.co.uk/tea-shop/tea-health-research

Taken from http://chadao.blogspot.com/2008/02/caffeine-and-tea-myth-and-reality.html

All references available from http://www.tea.co.uk/nutrition.


‘Never trust a man who, when left alone in a room with a tea cozy, doesn’t try it on.’ Billy Connolly.


15 Taken from The Canton Tea Company website http://www.cantonteaco.age. Thus he makes that com/tea-school/how-to-tea-guides-simple-guides-to-enjoying-china-tea/how-to-brew-chinese-tea.html.

What is Ayurveda?
Ayurveda, literally translated, means “the knowledge about life” (Sanskrit: ayuh = life, veda = knowledge). It is one of the oldest arts of healing known and has its origin in India. Orally transferred at its beginnings, the healing knowledge was written down over 5000 years ago. Ayurveda is conformed to the laws of nature, therefore the Ayurvedic principles have their validity, regardless of culture, nation, or religion. Ayurveda is a holistic science, thus the human is considered as a unity of body, spirit and soul – all aspects of life are included. The superior goal of Ayurveda is to keep the health of the healthy one and to heal the disease of the sick person. With Ayurveda, it is possible to understand the human in their biological individuality in an encompassing way and to accomplish treatments, which are suitable to their personal situation. Its forms of therapy are, among others, science of nutrition, knowledge about herbs, massages, gemstone therapy, mantras, meditation and yoga.

Ayurveda – A Life Philosophy
In Ayurveda, human life is considered as a unity of body, spirit and soul. Soul is understood as the spiritual core of each living being, featureless and omniscient, permeating everything – it is a matter of pure consciousness. The principle of spirit includes all personal and psychological characteristics of an individual, such as thoughts, emotions, preferences or intelligence. The third element is the body in its outer, material form, which anatomy and physiology is known in details in modern medicine. As all of the three principles are connected with each other, each physical measure (e.g., herbs or nutrition therapy) has an influence on the psyche and each spiritual method (such as meditation, mantras) influences the physique. All Ayurvedic treatments have in common to approach the soul and to free oneself from gross and subtle ego-powers, so that only soul remains – pure consciousness. This process cannot be accomplished within one lifetime, therefore uncountable lives are necessary – belief in reincarnation and karma is the logical consequence.

The Five Elements and the Three Bioenergies
Body resp. the whole matter consists of the five elements: ether (space), air, fire, water, and earth. According to the prevalent element, different qualities and characteristics are identifiable, i.e., air is flexible and cold, fire hot and sharp, water fluid and cold, and earth heavy and solid. Because water and earth often appear together and ether and air show similar characteristics, Ayurveda has determined three


evaluation criterions for reasons of simplification: Vata, Pitta and Kapha – the biophysical principles, called Doshas or bioenergies. They are the basis of Ayurveda. Vata combines ether and air, Pitta represents the fire-principle, and Kapha the connection of water and earth. The trinity Vata-Pitta-Kapha is often used in the context of the personality type, in truth and action they are present everywhere and appear at any point of time. They permeate each cell of the body as well as the entire universe. Therefore, anything can be analysed and described by these three qualities: the constitution type (e.g., Vata-Pitta-type), the human pathology (e.g., Kapha-disorder = overweight), the organs (e.g., liver = Pitta-organ), the daytime (e.g., 10:00 to 14:00 = Pitta-time), the season (e.g., springtime = Kapha-time), the weather (e.g., storm = Vata), the nutrition (e.g., bread = Vata-Kapha-increasing), the spices (e.g., Kurkuma = Vata, Pitta, and Kapha reducing), professional and social environment (e.g., much stress = Vata) as also the flora and fauna. The list on this page could certainly be extended. 

The principle of the three bioenergies is the basis of the Ayurvedic diagnostics. As long as the three bioenergies are in harmony, the human enjoys physical and mental health. As soon as they are in disharmony, unspecific pre-clinical symptoms turn up, such as indisposition, with increasing and lasting disorder diseases appear. According to the disorder, which can appear as Vata, Pitta or Kapha surplus, the appropriate therapy treatment is chosen in order to harmonize. If there is too much Pitta, for example, which will appear as inflammation, acidosis, redness or heat, it is necessary to react with balancing measures. In this case nutrition, herbs or other therapy treatments are chosen, which are antagonistic, i.e., reducing Pitta (cooling, sweet, bitter, low in acid). The fact that the same leads to increase and the different leads to decrease is used by Ayurveda to alleviate all afflictions. Ayurveda recommends to nourish oneself healthy and to ac

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<td><strong>Elements</strong></td>
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<tr>
<td><strong>Principle of Movement</strong></td>
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<td><strong>Functions (examples)</strong></td>
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<td><strong>Nourishments (examples)</strong></td>
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complish a cleansing program each day, so that there may appear few afflictions. If, nevertheless, disorders (metabolic slags, diseases) appear, specific purification measures, such as fasting cures are necessary.

**The Ayurveda Nutrition**

The Ayurvedic nutrition creates harmony to balance a surplus of Vata, Pitta or Kapha by means of choosing adequate nourishments, preparations of food etc. The ideal Ayurvedic kitchen is adapted to the individual person, i.e., it takes into consideration the metabolic capacity as well as the constitution of the eater. Each nourishment is chosen according to its inner qualities (Vata, Pitta, or Kapha increasing or decreasing) and provided with the corresponding herbs or spices.

The fundamental rules of nutrition in Ayurveda are as follows:

1. **The correct quantity:** too much as well as too little nutrition leads to disorders. The stomach should be filled only to \( \frac{3}{4} \) of its capacity.
2. **No drinking during meals:** no liquids should be drunk one hour before and after the meal. Drinking a glass of hot water in sips during the meal, however, aids the digestion. Mineral water and herb teas are ideal for the general fluid intake.
3. **Eating high-quality nourishments:** fresh in biological quality from regional production and without additives.
4. **Prefer cooked food:** warm meals stimulate the digestion and the metabolism. Food can be assimilated and utilized better.
5. **The individual constitution** should be taken into account for the choice of nourishments and preparation (Vata, Pitta, Kapha).
6. **Eating calmly and chewing well** (20 to 30 times).
7. **Eating in an enjoyable atmosphere.**
8. **Eating regularly without in-between meals:** in the morning one should eat a small and light breakfast, because at this point of time the digestion functions are inert, main meal at lunch time, because then the digestion power is strongest and in the evening enjoy a small, easily digestible meal.
9. **Taking care of a balanced taste:** in Ayurveda a meal is seen as balanced, when there are all six tastes, such as sweet, sour, salty, hot, bitter and tart.
10. **Taking care of the correct combination of nourishments:** certain nourishments should not be combined as they lead to diseases. Fresh fruits, for example, should always be eaten without combining with anything else and milk should never be combined with anything sour or salty, with no meat, fish or bananas.

**The Daily Cleansing Program**

Ayurveda recommends to accomplish a cleansing ceremony each day. It is ideal therefore to wake up before 6:00 and to implement the following measures:

1. **Drinking:** drinking 2–3 glasses of lukewarm water after waking up stimulates metabolism and excretion.
2. **Tongue scraping:** the tongue should be scraped from the back part of the palatum to the tip of the tongue by a tongue scraper. By this method the space inside the mouth becomes fresh, the tongue is released from its fur and the whole digestion and excretion process is supported.

3. **Oil pulling:** the mouth should be purged by using 1 tablespoonful of cold-pressed sunflower, olive or sesame oil.

4. **Teeth brushing.**

5. **Facial care:** The face should be washed with cold water and some lotion should be put on.

6. **Nasal douche:** The nose should be cleansed by using a nose can with warm saltwater.

7. **Whole body oil massage:** The whole body should be massaged with an oil that is suitable for the constitution and left on the skin for 20 minutes be. Thus lipid soluble toxic deposits are dissolved.

8. **Meditation or Yoga:** should be practised during the time the oil is left on the skin.

9. **Dry massage:** it is recommended to use a peeling with salt or plant powder to remove the remaining oil of the skin.

10. **Hot shower:** a hot shower has the effect that by the humid heat the body channels are opened and thus the dissolved toxins can be removed.

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**Springtime – Time to Detoxicate**

Springtime is a suitable time for purging measures, because during winter often much Kapha is collected, which can be seen in tiredness, mucous congestion of the respiratory system and a feeling of heaviness. According to Ayurvedic view, beginning of spring is at the end of February. The collected Kapha of the late winter times “melts” just like the frozen winter snow starts to melt. Recommended are all Kapha reducing nutrition rules, in order to support this process, which is like a purging process; sour, sweet and indigestive meals should be avoided. Bitter, hot and tart meals, however, vitalize the metabolism and stimulate the excretion. One litre hot water, drunk in sips during the day, helps to purge just like hot ginger water or a Kapha-tea, which consists of ginger, cloves, pepper, cardamom, curcuma and saffron. Sleep during the day should definitely be avoided, instead body exercises and dry massages (e.g., with gloves of raw silk) are recommended.
Support of Detoxication with Liv. 52

The Ayurvedic prevention measures – the nutrition rules and daily purging program – have the goal to supply the body with as little burdening material as possible, because the more toxins that exist, the more work the liver has. The liver is our most important detoxication organ, because it takes part in all degradation processes and the excretion of metabolic products, medicals and toxins.

To support the liver metabolism and the purging in springtime, the Ayurvedic preparation Liv. 52 is suitable. Recommended is a regimen of two to three months, where 3 times 2 tablets are taken daily before the meals. Liv 52® takes part in keeping the liver function in balance, has a stabilizing, harmonizing effect and supports the functions.

Liv 52® is taken to address functional disorders within the frame of liver diseases such as abdominal fullness, flatulence as well as lack of appetite, for instance during times of reconvalescence and during the chemotherapy.

The following herbs are used for Liv. 52®: powder from the roots of the caper bush, the seed of Chicory, the herb of the Black Nightshade, the bark of the Arjunatree, the seed of the Stinking-Weed, the herb of the Yarrow, the herb of the Tamatris and Ferrum bhasma (iron oxide lime). For the production of Liv. 52®, the vapour of a herbal brew is to be let affected on the mixture of herbs mentioned above. Inside this decoction 11 further plants are included, among others Tinospora cordifolia (Guducchi), Berberis aristata (Indian barberry), Emblica officinalis (Indian gooseberry).

Ayurvedic medicals play an important role within the frame of prophylactic and curative measures. The consistency and the processing-methods are according to certain principles. These are the main differences between Ayurvedic and Western Phytomedicine. Also in Ayurveda often many single components are used, which have their effect as a whole. Some plants support the effects, whereas others minimize or prevent the side-effects. The effect of the whole is greater than the sum of the effects of the single components.

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According to one’s clinical history and background some patients take advantage of a mostly vegetarian, low-protein nutrition, while others profit from carb restriction. From a holistic point of view, two other diets are worthwhile mentioning when it comes to easing the symptoms of an inflammatory bowel disease.

A diet low in histamine
A diet low in histamine excludes histamine-rich foods such as processed meat, smoked meat and fish, crustaceans, canned foods, sausages, legumes, a variety of fruits and vegetables and foods designed for long storage, such as sauerkraut, pickles and so on. Furthermore, histamine liberators are excluded from the diet. These foods don’t contain much histamine all for themselves but rather trigger the mast cells to excreting histamine, enhancing swelling and inflammation in the intestine. It is a good idea to exclude other biogenic amines from the diet, such as tyramine, adrenaline, noradrenaline, dopamine, and serotonin. These amines contribute to inflammation and cramps of the abdominal muscles, thus enhancing IBD symptoms. Avoidance of these foods can ease abdominal cramps and diarrhea, but also swelling in the intestinal lining.

A gluten- and milk protein free diet:
Introducing the last (but not least) form of nutrition that can help to ease the symptoms of inflammatory bowel disease: the gluten- and milk protein free diet. The idea beyond this diet is that gluten - which is a protein, found in grains such as wheat, barley, oat, rye – and milk protein are rather complex proteins not easy to be split up by digestive enzymes, especially if you take the industrial processing of the foods containing these proteins into the equation. With the common situation of a leaky gut syndrome, even the polypeptides will enter the lymphatic tissue, causing antigen-antibody reactions. These reactions both enhance the inflammation and weaken proper digestion, leading to more malnutrition and protein putrefaction in the large intestine. Patients following this particular diet report that stools become less smearable, and are both firmer as well as easier to evacuate.

Natural remedies and supplements
There are many publications about the benefits of probiotics when it comes to natural respectively alternative treatment of inflammatory bowel diseases. Yet, probiotics aren’t the only natural solution for to ease Crohn’s and colitis symptoms. Some beneficial kinds of coli bacteria are as
powerful in maintaining remission as mesalazine is. Lactobacillus and bifidobacteria also have demonstrated effectively that they can lessen various symptoms of Crohn's disease and ulcerative colitis. There are some other natural remedies to consider when it comes to easing pain, cramps, inflammation, and diarrhea.

I will introduce you now to some of the most important ones:

Omega 3 fatty acids
The trouble with modern, civilizing nutrition is that the ratio between Omega-3- and Omega-6-fatty acids has shifted towards the latter ones. An ideal ratio considered to be healthy is 1 to 3. In reality, ratios of 1 to 20 are exemplary for modern nutrition. Too many Omega-6-fatty acids are known to be pro-inflammatory. To get the ratio between these two kinds of polyunsaturated fatty acids right it is necessary to supplement Omega-3-fatty acids. Krill oil is now considered by most naturopaths and nutrition experts to be the ideal form of supplementation. In contrast to the common fish oil, krill oil's Omega-3-fatty acids are able to repair DNA damage.

“Vitamin” D
Vitamin D is actually a hormone which until a few years ago exclusively was associated with bone and calcium metabolism. About five years ago vitamin D gained recognition as a substance to control the activities of the immune system. It is able to harmonize a hyperactivity of the immune system as well as a weakness. Furthermore, vitamin D controls about 10% of human DNA and along with that, it mitigates allergies and autoimmune diseases. Vitamin D is synthesized with help of UVB radiation, so people living in countries which don't receive much sunshine are far more likely to have inadequate levels of this substance, and therefore are recommended to supply orally.

Tocotrienol
Tocotrienol is a certain form of vitamin E which has an adjunct of polyunsaturated fatty acids. It is far more cell protecting then the common form of vitamin E, which is called tocopherol. Furthermore, tocotrienol are natural TNF-α-inhibitors, thus reducing inflammation mediators commonly associated with Crohn's or Colitis.

Zinc
Zinc deficiency is very common among IBD sufferers. This trace element mainly is to be found in protein-rich foods which cannot be absorbed properly if there is an inflammation or at least a leaky gut syndrome in the small bowel. A special feature of the zinc is that it's able to reduce irritation of nerve cells in the rectum. IBD patients very often feel but discomfort that even tiny amounts of faeces will give them an urge for the restrooms. This fact is due to continuous irritation of the nerve cells in the last part of the colon.

Frankincense
Frankincense is a very common supplement or natural remedy for any kind of chronic inflammation. It's been used for that purpose for thousands of years in Ayurvedic medicine. The anti-inflammatory features of
Frankincense are due to boswellic acids. Recent studies have revealed that African frankincense (boswellia carterii) is even more capable of reducing inflammation than Indian frankincense (boswellia serrate).

**Humic acids**
This might be one of the most underrated supplements for inflammatory bowel diseases. However, it brings along some astounding features: actually it unifies four properties to fight gut inflammation. First of all, humic acids optimize the pH levels of the gut, thus preparing the intestinal environment for a healthy gut flora. Secondly, they slow down the gut passage and along with it, optimize the absorption of nutrients in the small bowel. Therefore, the body takes advantage of more nutrients and antioxidants. Thirdly, the organically bind trace elements and amino acids, enhancing the absorption even further. Fourth, they also organically bind toxins and metabolic waste products which act as free radicals in the large bowel. They, however, will be evacuated with the feces. More than 95% of users of this natural remedy report less stool frequency and thicker, possibly even formed stools.

**Wormwood**
While wormwood (Artemisia absinthium) is not generally recognised as a natural remedy for inflammatory bowel diseases, it features an amazing property: recent scientific study revealed that it is capable of inhibiting TNF-α, and disability is surprisingly strong for a natural remedy. The ability of wormwood can be compared to the ones of Remicade and Humira, but of course it doesn’t have that much side effects. In fact, taken in a normal dosage, no side effects at all are to report.

Calcium ascorbate can help to provide an IBD sufferer with vitamin C where ascorbic acid isn’t the appropriate form (taken orally it can lead to diarrhea), combinations of amino acids, trace elements and especially secondary plant products such as tannins and anthocyanins are also capable to soothe an irritated bowel.

There are many, many more supplements and natural remedies for inflammatory bowel diseases worth to mention. In fact, a short introduction doesn’t afford the space required to describe all the benefits of supplements and natural aids designed to treat Crohn’s disease and ulcerative colitis. More than worthwhile mentioning on the following: Curcuma (Curcuma longa) has detox-, anti-inflammatory- and antioxidant properties, gurmar (Gymnema Sylvestre) soothes the colon mucosa, as well as the bark of slippery elm (Ulmus rubra). Uzara root (Xysmalobium undulatum) is one of the most potent natural remedies to stop diarrhea without the side effects of loperamide. Okoubaka (Okoubaka aubrevil-lei) is of help in detoxing, supporting the pancreas (in fact, one might profit from this if he suffers from Azathio-prine or 6-MP intoxication!), Siberian ginseng (Eleutherococcus senticosus) aids the suprarenal gland, especially in case of exhaustion after long cortisone abuse.

To be continued…….
The scripture "Triumphwagen Anti-monii", published in 1604 for the first time by Johann Thölde (1565-1614) is attributed to the legendary alchemist, Basilius Valentinus. In this scripture, the long-standing tradition of anointing and powdering with antimonite is clearly questioned, "Even so, every physician should know / that no outward disease / that has its origin and seat from the inside / should be driven back by outward means / because soon would follow deterioration / and in the end death." Valentinus therefore prescribes – similar to Paracelsus – antimonite to be taken internally, however not in the toxic (!) mineral form but processed by alchemical processes into non-toxic tinctures. Here, antimonite is heated until it does not smoke anymore (Attention! – toxic fumes) and is afterwards molten into a glass which is able to display all colours of the rainbow. From this, Valentinus and Paracelsus concluded that all qualities are contained in antimonite and that it would consequently be a universal healing agent. But only gold-coloured glass is ground into powder, is cleaned several times with concentrated vinegar, after that up to 144 times poured

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.
over with distilled water, and always separated from it again by distillation. Valentinus writes that the powder, strangely enough, gets a sweet taste – which is certified by modern experts. Only after this, one lets the powder steep in alcohol which at first turns black, then again shows all colours of the rainbow on the surface and then finally turns into a red colour. According to Valentinus, it is only this tincture which is suited for internal use. – Only very experienced alchemists will, however, be advised to repeat this process that takes weeks! Thanks to the works of Paracelsus and Valentinus, antimony preparations experienced a downright boom which attracted quack doctors whose badly concocted antimony cocktails led to occasional deadly poisonings (certain antimony compounds are just as toxic as arsenic compounds!). In France, antimony preparations were therefore forbidden, and in Germany, doctoral candidates of many medicinal faculties had to declare on oath that they would never use antimony or mercurial preparations.

Modern laboratory tests, however, in which the steps of the procedure described by Valentinus were exactly reproduced, confirm the non-toxicity of the organic antimony compounds created by vinegar and alcohol. Here, two results were particularly surprising: from the chemical view, a reaction of antimony with vinegar or alcohol previously seemed impossible – in the exact alchemical process, however, it did in fact occur! Furthermore, from the employed 31 g of antimony, only 11 g were still available in the end product; the occurrence of the missing two thirds in the remaining solutions and by-products could not be determined. In fact, the question arose whether the "Transmutation" (the alchemical transformation of a chemical element into another one), – described by alchemists time and again but impossible from the view of modern natural science – might possibly have occurred after all. The examination cited here was carried out by David A. Schein within the framework of his dissertation at Munich University in 1977.

Alchemical processes as described by Valentinus have until today been fundamend of the production of medicinal remedies in spagyric and anthroposophic medicine. In both disciplines, antimonite still plays an important role. In spagyric medicine, antimonite serves for the cleansing and liberation of the own spiritual core (the "gold" or "inner sun"), – this being the reason why it is often prescribed for the opening of the alchemical healing process – and as the fundamental universal remedy which is then followed by the specific remedies for the indications concerned. As opposed to homeopathy which directly prescribes gold (Aurum) as the "sun metal" in case of a "darkening of the light of the being" (depressions, etc.), spagyrics first of all makes use of the antimonite, which is then followed by gold. In spagyrics, antimony is the "metal of the earth". It strengthens the vital creative power of the person and counteracts processes that act in a dissolving way on an organic level. Also, with regard to the psyche, antimony acts in a strengthening and firming way. It also contributes towards the cure of sleep disorders and supports development processes, e.g., during childhood and puberty. According to the spagyric view, only the availability of "earth" in the organism readies the uptake of planetary forces (of the cosmos and of the other metals). From this in turn, the special significance of the preparations gained from antimonite can be derived. The property of antimony, the "separation of the unclean and the pure" (Paracelsus: "Inherent to it is the Essentia, which does not allow the unclean and the clean to get together."), expresses itself in the alchemico-spagyric preparations. These act as strongly detoxifying and in the beginning often cause a healing fever (the "purifying fire"). They help equally in cases of virus, bacterial and fungal infections, joint pains and pains in the limbs as well as in cases of complaints that are connected with metabolic waste. Combined with other spagyric essences made of plants and metals, antimonite also takes effect in diseases of the skin, gastric disorders and stomach ulcers, problems of the lungs and colds (it also affects the "inner skin"), as well as in the case of metabolic disorders.

Anthroposophic medicine, too, regards the antimonite mineral as well as the antimony metal to be a mediator of this relatedness to earth as well as a help to perform and to ac-

Illustration on the left page
Antimonite as a "wolf", who eats the "king" (gold) and only releases him again in "fire" (melting). Copperplate from "Atalanta fugiens" of 1618.
Michaele Majero, Atlanta fugiens, Oppenheim 1618
cept the earthly embodiment. Rudolf Steiner saw the reason for the universal healing power of antimony in a close "relationship" between human being and metal: comparable with the human whose position is between animal and angel, antimony, too is neither mineral nor ore, nor crystal nor metal, - both are "in-between beings". Therefore, Steiner states, "The human being is in fact antimony." From Steiner’s viewpoint, for this reason it promotes the ego organisation, - an effect which shows itself on a physical level in the blood, its physical carrier, as well as in the integration of protein substances which were taken up. Antimony and antimonite therefore promote blood coagulation and the healing of wounds (which was already known in ancient times), the immune system (dealing with foreign protein), and they help to break down inflammations. Concrete application of antimony is respectively taking place in "Weleda Healing Balm" for the treatment of purulent wounds or in "Wala Mouth Balm Liquid" for inflammations of the oral mucosa. Already Dr. Rudolf Hauschka, the Anthroposophic researcher, chemist and founder of the WALA company for natural remedies, saw many of these properties mirrored in the nature of antimony and antimonite. The difficulty of integration into the earthly existence is for example already revealed in the diamagnetic (antimagnetic) property of the antimony metal. While iron needles (e.g., in the compass) arrange themselves into the lines of force of the terrestrial magnetic field, antimony needles position themselves cross to it. According to Hauschka, they »"escape from geomagnetism". It is a similar matter when pure antimony is gained by electrolysis. If this is scratched or warmed up, it explodes – an extremely unusual behaviour for a rather inert metal. Another unusual criterion is the fact that antimony does not contract during the transition from a liquid to a firm aggregate state, but rather expands. All these phenomena, according to Hauschka, show "that antimony must be something which does not like to be on earth. It shows us the live radiations of the cosmos as antimonite, and decisively rejects the dark powers of terrestrial magnetism; and if it is forced from a solution into a metallic shape by force of electricity, it reacts with exceptional intensity and again frees itself from the fetters of earthly form by explosion."

To be continued.....

Footnotes
1 Fratris Basilii Valentini, TriumphWagen Antimonii, bey Friederich Lanckisch, Leipzig 1624
2 Ulrich Arndt, Der Magnet der Weisen [The Magnet of the Sages], esot- era 9/1999, Verlag Hermann Bauer, Freiburg
3 Hugo Schulz, Unorganische Arzneistoffe [Unorganic Medicinal Substances], Karl F. Haug Verlag, Ulm 1950
4 David A. Schein, Basilius Valentinus und seine Tinkturen aus dem Antimon, [B.V. and His Tinctures of Antomony], Dissertation München 1977
5 Spagyrik [Spagyrics] (griechisch spao = herausziehen, trennen und ageiro = vereinigen, zusammenführen) [Greek:
spao = drawing out, separating and ageiro = uniting, joining together] is the pharmaceutic transformation of alchemy. By repeated separating and joining together of the starting substances in various processes (incineration, dissolution, filtering, distillation, etc.) these are purified, freed from harmful effects and reinforced in their healing power.

6 Anthroposophy, founded by Rudolf Steiner (1861–1925) in the beginning of the 20th century, is a spiritual science and a theory of cognition for the human awareness. As a holistic spiritual view of the world, it comprises all areas of life from paedagogy (Waldorf Paedagogy) to nutrition (biological-dynamical agriculture) to the special anthroposophic medicine. This unites many impulses of Natural Healing, Spagyrics, and Homopathy, and is orientated towards the anthroposophic conception of men and world as well as towards Goethe’s nature study.


8 Ulrich Arndt, Der Magnet der Weisen, [The Magnet of the Sages] Zeitschrift Paracelsus – Health and Healing, November 2005, Einsiedeln (CH)

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**Daisy, the Healing Little Beauty**

**Erika Röthlisberger**

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**Latin:** Bellis perennis L.  
**Common Names:** Daisy, Margritli (Swiss)  
**Family:** Asteraceae/Composite Plants

The home of the perennial plant is Middle Europe. The unimposing daisy belongs to the most widely spread plants in our area and it belongs to the first blooming flowers in spring. The Swedish botanist Carl von Linné gave the lovely blossoms the name Bellis perennis. The abbreviation “L.” means “von Linné”. The name Bellis comes from lat. Bellus = beautiful and lat. Perennis = persistent (per = through, annus = the entire year) for it blossoms every season, except during winter when snow covers it, in the gardens, on lawns, shortly trimmed meadows and roadsides. The daisy is an especially frost resistant plant and can resist cold up to minus 15 degrees Celsius.

Why did it receive the German name “Gaenseblümchen”? In former times the wild Geese, the ancestors of our common Geese, returned from the south in spring. Geese like short grass,
and Bellis perennis as well. The blossoms on the meadows of the grassing Geese received the name Daisy.

Children especially love the Daisies. When they bind the blossom stems together they make necklaces and flower crowns. They touch our hearts with self picked nosegays. Daisies are totally in harmony with the sun. During the day it constantly turns toward the sun and turns from East to West. In the same way it opens and closes its blossoms in its rhythm. When the first sun ray touches the strong and resistant flower in the morning it opens its blossoms wide. During the night and wet weather it protects itself by closing its blossoms around the inner yellow calathid (Lat. Calathidium) and, bows its head towards the earth. If the blossoms do not open in the morning, it will rain. From this, the common name rain blossom is derived. In the rainy fog cool weather in England the blossom is called “Day’s eye = the eye of the day, in short, Daisy” and is admired. Also beautiful girls are often called by this name.

**Plant profile**

At the foot of the leafless stem there are oval and spatula formed leaves that form a leaf rosette. From this you get a leafless stem of 10 to 15 cm length. At the end of the stem there are the heads of the blossoms. In the middle are yellow blossoms of a collection of disk flowers surrounded by a circle of many snow white ray blossoms which are mostly tinged reddish towards the top.

**Main blossom time and harvest**

The best time to collect the clean blossoms and leaves for tea and tonic is from April to August at noon. During this time they have the highest number of active ingredients. In former times the Daisy was known as an all-round remedy. Today we know that the cooperation of the different ingredients have the healing effect.

*Bellis perennis,*

*left: leave rosette*

*right: pink blossom*
**Ingredients**

Saponins stimulates the metabolism and helps detoxification. Flavonoids are cell protective, anti-inflammatory and thus skin-caring. Bitter ingredients stimulate the digestion and metabolism and help the acid-alkaline-balance. Tanning agents have an astringent drying anti-inflammatory effect and therefore are itch- and pain-reducing. Mucilages put a fine protective film over the skin. In addition the daisies have plenty of minerals, vitamin C, some etheric oils and organic acids such as apple-, vinegar- and tartaric acid.

**Side effects** are unknown.

**Healing Effect**

Stimulates wound healing, anti-inflammatory, firming connective tissue, toning the uterus, skin metabolism stimulating, appetite stimulating, helping against digestive disturbances, against constipation, clearing the lymphatic system (during spring cleansing cures), blood cleansing, expectorant and secretion stimulating when having bronchitis.

**Tea Preparation**

Brew 1 teaspoon of dried (available in a pharmacy) or two teaspoons of fresh blossom heads with half a liter of boiling water. Put a lid on it so that the etheric oils which collect in the lid can be put back into the tea. Let it steep for 10 minutes, and decant. Drink one cup three times daily.

Daisy tea also helps with mucous-ridden, persistent cough. Saponins = soap agents dilute persistent and mucous-ridden bronchial secretions and ease the coughing up. As cough tea mixture you can take equal parts of daisy blossoms (bellis perennis: flos) with ribwort plantain (Plantago lanceolata: folium), primula blossoms (Primula veris: flos), elder blossoms (Sambucus nigra: Flos), thyme (Tymus vulgaris: Herba).

“Herbal” parson Kuenzle advises: “One pinch of daisy (Bellis perennis L.) should be added to each mixture for children’s tea. It has the ability to heal children who despite of good food do not regain their health.”

In gynaecology and midwifery daisy has gained a firm place. It is mostly used for furthering the contraction after birth for it stimulates the connective tissue and is especially strengthening the pelvis organs. Therefore Bellis is also called the “Arnica of the uterus” by homoeopaths.
During Middle Age the daisy was highly appreciated. In the “Herbal Book” (“Kräuterbuch”) Leonhard Fuchs describes the daisy as an excellent healing remedy which also heals the “broken brain pans”. He describes that the daisy juice should be drunk by the wounded. It is beneficial for them. The squashed green leaves heal the hot wounds when applied.

School Medicine does not use daisies. The naturopathy knows about its healing abilities and in homoeopathy it is known as one of the most important remedies for blunt traumas and skin rashes.2

People and animals normally carelessly step over the unimposing flowers on meadows, lawns and at the wayside. Daisies however form an active ingredient which gives them an astonishing regeneration power. Through this it can lift itself up when hurt through steps. Then it continues to blossom. It can also help with psychological and physical wounds which happened through the use of force. Similar to Arnica (Arnica montana) it is also known as one of the most important natural remedies when having bruises, contusion, effusion, sprains and muscle pains. One prepares a plant pulp and applies it to the hurt spots. Also tea compresses help. “Herbal” parson Kuenzle recommends: “Against gout pains in the feet a compression of daisies helps.”1

(Bellis perennis: Folium)

**When hiking and getting a light abrasion**

A clean, fresh daisy leaf is rubbed between the fingers to make a pulp. You can also wrap it into a piece of gauze you have in your health box and squash it with a clean flat stone. The pulp of leaves is applied as compression of half a centimeter to the abrasion. Fix it with a handkerchief or a bandage. That eases the pain and further the healing. If bitten by an insect it helps to apply the juice of the leaf repeatedly.

Colloquial language calls bellis “Amaranth” for it heals the skin and gives it beauty. Saponins stimulates the skin metabolism and supports the skin cleansing and detoxification. It also helps with skin rashes, acne and neurodermatitis.

For the outer application daisy tea is prepared in double dosage. It can be used as compressions on poorly healing wounds or to dab skin rashes.
Tea for Compressions
Pour 2 or 4 tea spoons of dried fresh blossom head with half a liter boiling hot water. Put the lid on it so the etheric oils can gather on the lid and be returned to the tea. Let it steep for 10 minutes. Decant.

Culinary Pleasure from the Meadows
In 100g of a mixture of leaves and blossoms there are 87mg of vitamin C and valuable minerals such as 600 mg of potassium, 190 mg of calcium, 33 mg magnesium, 88 mg phosphorous and 2.7 mg of iron – cultured vegetables hardly can keep up with this! In spring the young daisy leaves are best suited for salad. Clean plants are collected away from the streets from a natural environment and unfertilized meadows. The most tender and crisp leaves are the ones which have not developed too many blossoms yet. From the taste they are similar to nut salad = cornsalad. They can be mixed with each salad.

Daisy blossoms are a pleasure for the eyes on each meal. After having collected them they are inclined to close. But if you collect them shortly before serving them on warm food they open slowly again in front of the astonished eyes of the guests. Buttered slices of bread covered with blossoms and leaves are also a culinary surprise. The closed blossoms can be put into vinegar just like capers. A recipe according to Wolf-Dieter Storl:

**Daisy Capers**
200 g closed blossoms
300 ml Tarragon vinegar
1 pinch of salt
Boil shortly the blossoms together with the vinegar and put them into closed glasses together with the salt while still being warm. The capers are ready within a few days.
Important: The mentioned application possibilities do not substitute any expert advice from a doctor or therapist.

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Bellis perennis, collected blossoms