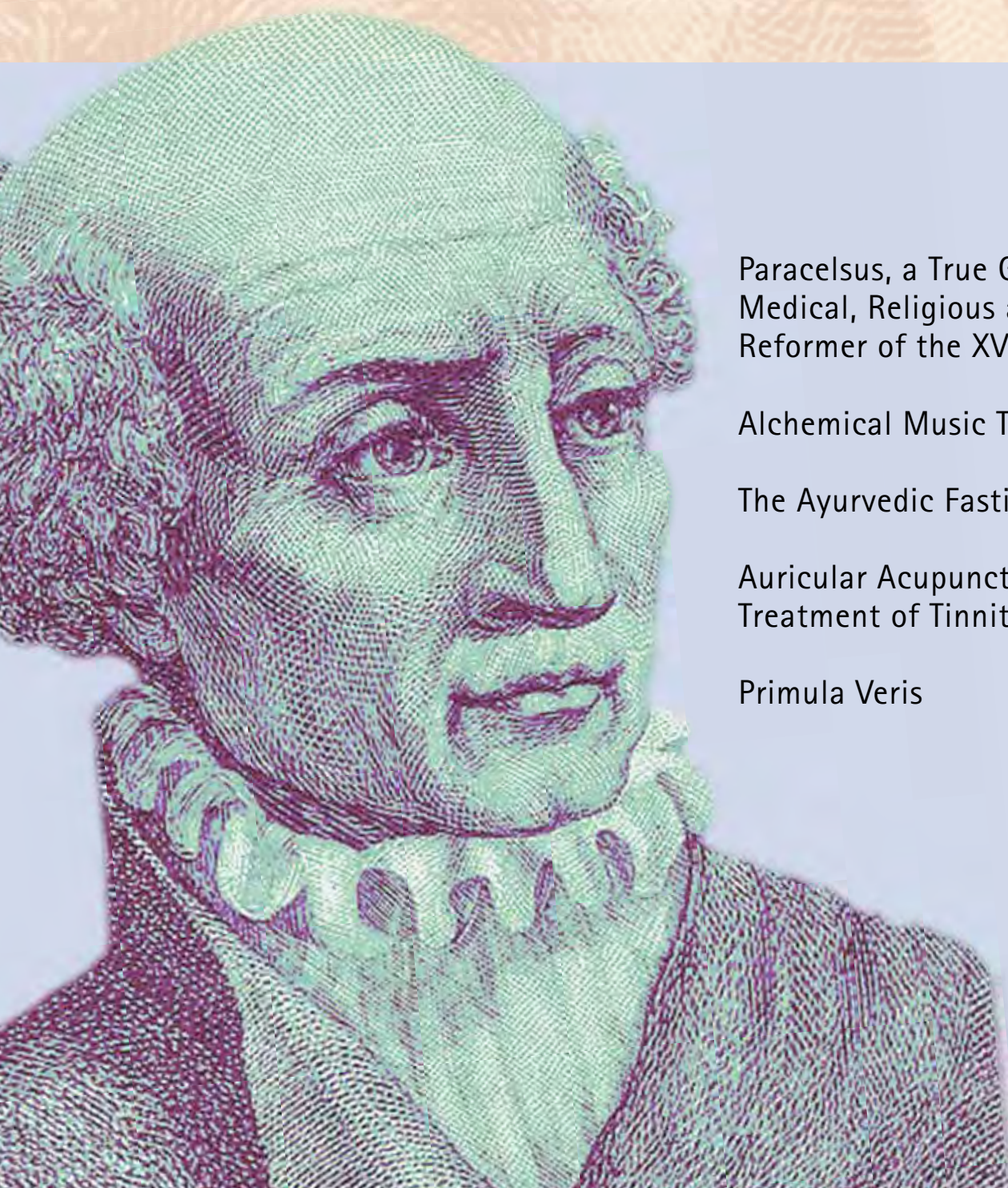




PARACELSUS



Health & Healing



Paracelsus, a True Great
Medical, Religious and Social
Reformer of the XVI Century X

Alchemical Music Therapy

The Ayurvedic Fasting Cure

Auricular Acupuncture in the
Treatment of Tinnitus Aurum

Primula Veris

Issue
No. 4/X
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2013



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Asthma

mit der revolutionären Methode aus Russland

Anleitung zur Selbsthilfe

Mit einfachen Übungen ermöglicht die Methode die Atmung wieder zu normalisieren und dadurch Asthma-Symptome zu vermindern oder ganz zu eliminieren.

Asthma behandeln und dabei den Bedarf an Medikamenten reduzieren

Neben einer ausführlichen **Einführung in die Grundlagen**, der **Anleitung zu den Buteyko-Atemübungen** und nützlichen **Tipps** für den Alltag erklärt dieses Arbeitsbuch, **wie man Kindern die Methode beibringt**.

Das Buch enthält zudem weltweit erstmalig ein **detailliertes Protokoll zum Einsatz von Steroiden** in der Buteyko-Asthmabehandlung.

Oft gestellte Fragen zur Methode und deren Ursprung werden im Anhang beantwortet.





Editorial

Large crowds carry along with them some aura. It is therefore not advisable to live in densely populated places. Human organism is generously endowed with powerful substances. The chemical laboratory of the human being is truly amazing and is a storehouse of powerful and sensitive energies. It is for good reasons, theories existed from ancient times that illnesses can be ameliorated or aggravated as per the associations. The quality of association and the related healing vibration or sick vibration has its impact. The human organism is under direct influence of the psychic energy of the surrounding people. It is for this reason one is frequently required to renew one's own aura through one's connection to

the currents of space above. In cities with multi-storey buildings seldom the space above is visible. When the place is crowded and is denied of the blue sky due to high-rise buildings, the human poisons are very powerful. Perceptions of psychic correlations are equally important for a physician. Living continuously in shaded places not exposing to the freshness of the blue sky, the sun light and the fresh air would cause tremendous negative impact on the spleen. It is of utmost importance that the spleen is kept clean. There is not much medical science available, that gives due importance to the spleen. If the spleen is active the pranic-fire is active. It can heal every kind of sickness, if it is kept clean.

Dr. K. Parvathi Kumar

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Paracelsus, a True Great Medical, Religious and Social Reformer of the XVI Century X

Jordi Pomés Vives



Jordi Pomés Vives (Sant Pol de Mar, Barcelona, 1962) has been working as Professor for Contemporary History at the Autonomous University of Barcelona (Universitat Autònoma de Barcelona) since 1997. His research includes some biographies as well as topics related to the history of agriculture and of agrarian and state associations.

The conflicts with his medical colleagues. The denunciations of Paracelsus to the medicine of the time.

The revolutionary reforms which Paracelsus tried to promote in the field of medicine particularly upset the medical authorities of the time. Same was the case with many doctors who disliked or mistrusted his healing capabilities. The number of people who hated or simply disliked him was much greater than the number of his followers. They did not forgive Paracelsus' fierce criticism of the medicine and doctors of the time. No doubt, Paracelsus railed against academic doctors like an authentic Swiss mercenary soldier. He was blunt in his criticism of them: "You have entirely deserted the path indicated by nature and built up an artificial system, which is fit for nothing but swindling the public and preying upon the pockets of the sick... Your art does not consist of curing the sick. Instead, you are focused on swindling the poor, brining yourself into the favor of the rich and gaining admittance to the kitchens of the no-

blemen of the country. You live upon imposture. The aid and abetment of the legal professionals enable you to carry on your impostures and evade punishment by the law. You poison the people and ruin their health. You swore to be diligent in your art; but how could you do so, as you possess no art, and all your boasted science is nothing but an invention to cheat and deceive? You denounce me because I do not follow your schools; but your schools cannot teach me anything worth knowing. You belong to the tribe of snakes, and I expect nothing but poison from you. You do not spare the sick. How could I expect that you would respect me, while I cut down your income by exposing your pretensions and ignorance to the public?"(1) Paracelsus insistently denounced the healing art of his time as a mix of superstitions and errors, which were conveniently incorporated into the educational systems, and were discredited with great eloquence. He evidenced the emptiness hidden behind the impressive Greek and Latin terms. (2) Universities had little to teach him, especially after he finished his formation within them. He criticized the medical colleges and its professors unrelentingly. (3) He could not understand how many of the professors would never leave the academies and would hardly deign to touch a patient. Neither did he agree with the kind of medicine they stood for, which included treatments typical of the times like potent laxatives, purgatives, leeches, suckers and scarification. (4) Even H.P. Blavatsky said that the secret of his happy and magical

treatments (as they were then called) partly consisted of an extreme disdain for the qualified scientific authorities of his time. (5)

Due to all this, Paracelsus was persecuted, criticized and mistreated, as he was believed to be a mad man, an unreliable doctor, a sorcerer, a witch doctor, or even a heretic. There were few occasions where he had to flee from a place suddenly and secretly, renouncing his earthly possessions, in order to avoid prison or death due to persecutions by the local medical authorities, who typically conspired with the politicians. (6)

Without a doubt, the doctors were the professional collective that Paracelsus had the most serious conflicts with and had to confront most directly. He suffered the persecutions by this collective in almost all the main towns he went through. There were records of such harassment in Tübingen, Freiburg, Strasbourg, Basel, Colmar, Nuremberg and Vienna.

He would end up abandoning these

towns due to the pressure from the local medical collective. Even though the gravest conflict he had with the doctors was in Basel, as we will describe next, the confrontations he had in Baden, Strasbourg and Nuremberg were not very pleasant either.

In 1525 Paracelsus was called to Baden to cure Marquis Phillip from diarrhea. He had been declared as terminally ill by the doctors. Paracelsus cured him within a short time under the attentive and close observation of the doctors of the court. The doctors, angry at the ridicule to which Paracelsus had exposed them and with the desire to discredit and send him away, tricked the marquis by saying that Paracelsus had perniciously taken ownership of their treatment. The marquis trusted them and fired Paracelsus without paying him anything. Paracelsus then decid-



Despite being in a generally tolerant city, and despite being part of city's surgeons and merchants guild, many doctors from the city ended up confronting him. As in other places, Paracelsus achieved medical notoriety through his many healings, few of which were considered as miracles by some people. Alsace was one of such regions where he gained lot of support and popular veneration. This probably resulted in the opposition from the local doctors. The medical collective, with the desire to wrong him, challenged him to a public debate on

anatomy with Wendelin Hock, one of the best surgeons in the city. We do not know how the debate ended, but all the sources point out that it considerably damaged the professional perspectives of Paracelsus in Strasbourg, and that this event, along with the pressure from the medical opposition, was decisive in his determination to abandon this city. (8)

Similarly, the doc-

Vienna

tors would challenge him again in Nuremberg between 1529 and 1530, although this time not to a debate but to a greater defiance: they proposed, with the intention to ridicule him, that he cure patients considered incurable. Specifically, they proposed him to cure

ed to go to Tübingen. Once again, the envy of the local doctors of his successes led to the denunciations of his heterodox methods, and once again he was forced to abandon the city. (7)

Later on, Paracelsus lived in Strasbourg between the end of 1526 and 1527.

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*Woodcut of Nuremberg from
the Nuremberg Chronicle, 1493*

fifteen lepers. Even though Paracelsus was able to cure nine of them, which was a great triumph, it only increased the hostility of the doctors against him. (9) Meanwhile, in Nuremberg, more than in any other place, his literary work was aimed directly against the recognized doctrines and governing opinions, challenging the censors there. This made it difficult for him to settle down in

the city, as well as close any access to the medical professionals, who were very united against him. In fact, this professional alliance against him was already formed even before Paracelsus arrived to the city, since his reputation as a heterodox and a conflictive doctor preceded him by several months in his forced travels. (10) His direct challenge of the censors of the city by publishing a forbidden book, also forced him to flee the city in a hurry. (11)

But the escape that was the most talked about was the one he had to do in Basel, where he lived between 1527 and 1528, and where his con-

flicts with the local doctors occurred within the University. In March of 1527, Paracelsus moved about 70 miles from Strasburg to Basel at the request of the already mentioned editor and humanist Johannes Froben. At that moment, that Swiss city had around 10,000 inhabitants and was a centre for publications, pharmaceutical commerce and a meeting place for all kinds of religious reformers and humanists. Prestigious and influential reformists of the city like Froben, well-known humanists like Erasmus, the Amerbach brothers, Hedio, Gerbelius, and the important Protestant reformer Oecolampadius, were able to collectively name Paracelsus as the official municipal doctor and a professor at the University of Basel. Supported by this strong circle of influential humanists, Paracelsus found a great opportunity in Basel to promote his medical system, while receiving a very worthy salary, even if this was only for a few months. (12)

However, his refusal to explain the thesis of the official orthodox medicine in that education centre led him to win the dislike and increasingly high opposition from the rest of the faculty and the medical collective of the city. In fact, this opposition manifested in the appointment of Paracelsus as professor. The University was dominated by the Catholics. His election and proclamation as a professor came from the city's municipal board, which was dominated by the Protestants and which had previously nominated him to be the municipal doctor of Basel. This title entailed him the right to be a professor at the city's University. Without being

consulted before the nomination, the University was forced to accept Paracelsus's nomination. Thus, the University acted in a controversial manner against him from the beginning: it did not allow him to formally register as a professor nor honor him with a visit, as the tradition required. (13)

Paracelsus also refused to submit himself to the formal act of reception as an outside graduate of the University of Basel, perhaps because he did not have the diploma that the University needed to recognize to allow him to teach classes. In addition, he defied the professors with an iconoclastic public manifesto titled "*Intimatio*", in which he promised to teach practical and theoretical medicine for two hours every day based on of his original experiences, instead of following teachings of Hippocrates, Avicenna, and Galen (renowned at that time as theoretical academics). (14) During his inaugural class he stated: "The laces of my shoes contain more wisdom than Galen and Avicenna together, and my beard has more experience than their entire academia".

(15) A few weeks later, he burned the academic books of those authors in the traditional Saint John's bonfire, demonstrating very clearly that they were not valid anymore to teach medicine. The professors at the University of Basel re-

acted by withdrawing his right to use the classrooms to teach and to sponsor doctorate candidates. His qualification to teach the classes was also questioned.

But, in spite of all this, he was able to continue the classes, thanks to the support he received from the municipal authorities. (16) He addressed them saying: "They think that I have neither the right nor the power to lecture in the University without their knowledge and consent; and they note that I explain my art of medicine in a manner not yet usual and being so instructive for everyone". (17)

Months later, he had to insist to the same authorities: "It has come to my knowledge that doctors and other physicians who reside here have commented unbecomingly in the streets and cloisters on the status I received through your kindness. This does

doctors almost maimed, and I think that I should deserve honor instead of infamy. Your austere, honorable wisdom has appointed me as a physician and a professor; you are my superiors, masters, disciples to be doctors as it behooves for a full professor". (18)

However, his opponents did not stop harassing him. One Sunday morning, an announcement appeared nailed to the door of the cathedral and other prominent places in the city of Basel. This was a crude satire against Paracelsus and was presumably written by the Galen himself speaking from the hell and titled, "The shadow of Galen against Theophrastus, or better, Caco-phrastus". The pamphlet had ignominious phrases, such as the following: "You vulture, who dresses with the feathers you have stolen! Your deceitful and poor fame will not last long. What do you want to teach? Your

stupid mouth ignores the foreign words and you are not even capable of presenting your work, which you have stolen. What do you want to do, imbecile, now that you have been uncovered from part to part, inside and out, and now that you

have been rightfully advised to take a rope and hang yourself?" (19) This was a direct attack on the teachings of Paracelsus and on him as person. He demanded the authorities of the University to uncover the authors of



Woodcut of Basel from the Nuremberg Chronicle, 1493

great damage to my practice and my patients. The faculty and the dean boast that your appointment of me, a foreigner, is without right and merit. With the help of God, I have cured invalids, whom the ignorance of other

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Portrait of the Book Printer Johann Froben by Hans Holbein the Younger, Kunstmuseum Basel.

the satire against him. He also sent a letter of complaint to the municipal board of Basel demanding that they look for the people responsible for the writing. But on seeing that neither of them paid any attention to him, he decided in the fall of 1527 to go to Zurich and resolve his conflict with the University through the higher authorities of the country. (20) However, he was not successful there either. While he was in Zurich, he learned about the death of his best friend, protector, patient, editor and humanist Froben in Basel. Paracelsus' enemies accused him of not having been able to cure Froben well, even though he died in an accident. (21) When Paracelsus returned to Basel in the month of November, he had his days already numbered in that city, where he had few friends left. He found himself buried under a shower of anonymous letters which even accused him of Froben's homicide and denounced his famous medicine Laudanum.

A conflict with a municipal magistrate, whom Paracelsus had accused of being ignorant and unfair, precipitated his forced escape from Basel. Paracelsus had denounced a church dignitary – the canon of the city cathedral and one of the wealthiest and most powerful men of the city – whom he had cured of an acute abdominal pain with some pills. The patient had promised Paracelsus some enormous fees (100 florins) for this cure. But at the end, the patient refused to maintain his promise. Paracelsus, who dared not to charge anything from the poor patients, was very demanding with the rich patients. Since he had already been cheated on earlier occasions, he



Portrait of Erasmus von Rotterdam, by Hans Holbein the Younger, Kunstmuseum Basel.

wanted to denounce the case in the court, as he would do so on future occasions. (22) The magistrate granted him only a small retribution, very far from the one promised by the patient. Paracelsus became angry and publicly defamed the judge. He said: "How can you understand the value of my medicine if your method is to vilify the doctors! (...) The sick and the law professionals judge the medical science the same way they would judge the shoemaker's trade!" (23) A judicial order required the arrest of Paracelsus, since it was not allowed to insult judges. For that, he had to flee from Basel quickly before he was detained, confiding his possessions to his pupil Oporinus. (24) It was January or February of 1528.

...to be continued

Literature, please see page 17

Remedies for Healing



Samuel Hahnemann (1755-1843)
founder of homeopathy

Cases from the Homeopathic Practice

Chronic Headache

Once a lady of 18 years came for the treatment of chronic headache. Her symptoms were noted as follows:

1. Headache since four years. The pain started at occiput and slowly extended to vertex of head. During the pain she was getting swelling of neck in cervical region. Daily she was feeling dull pain in the head and severe pain once in a week, which was aggravated by reading. She felt much drowsy and sleepy during the pain. Eyes strain also accompanied with headache. The pain was ameliorated by tight bandaging to head and placing ice on head.
2. Swelling of forearms now and then. It was lasting for few hours.
3. Pain in vertebral column after exertion.
4. Pain in left hip.
5. Mild stomach pain, on the first day of menses. Periods were regular.

This was scanty information she gave. She was plumpy and fatty; fair in colour, and short statured. Appeared to be mild and gentle but she was also having cross and irritable temperament.

On 22.11.81, Dr. EK started the treatment with a dose of *Kalium metallicum* C200 and repeated after 15 days with *Ferrum phosphoricum* D6, daily doses.

On 10.12.81, she reported that headache was more and aggravated by exposing to the heat of the sun. Waist pain was also more. Felt drowsy, inactive and no inclination to work. Basing on this totality Dr. Ananthakrishna prescribed *Bryonia* C200 one dose and repeated the same on 24.12.81 and 4.1.82 with *Natrium muriaticum* D6 daily doses. She was getting headache with the same intervals. She grew fat since the puberty. Appeared to be older than her age due to the obesity. Thyroid gland area was prominent. With the obesity always she felt sleepy, dull, and disinclination to work. This drowsiness continued throughout the day. According to this totality I understood that she was suffering from Hypo-functioning of Thyroid gland (myxoedema). Then I thought she may need either *Calcarea carbonica*, or *Graphites* or *Thyreoidinum*. She was not *Calcarea*-patient, as she did not feel any exertion and sweats, by doing an work. And the mentals and the generals of *Calcarea* were also absent. Similarly *Graphites* symptoms were also absent, excepting the obesity. So I decided to administer *Thyreoidinum* only. On 21.1.82, first dose was given in C200 potency and repeated on 15.2.82.

Remedies for Healing

On 11.3.83 she reported that headache was better after first dose. Swelling of forearms better. But she suffered from fever fifteen days back. Since then headache aggravated. The weight of her body was 59 kg. She reported some more symptoms on that day:

1. Impatience and irritability over trifles. With this she wanted to sleep in a corner of the house.
2. Crowding of thoughts in the mind.
3. In early childhood she suffered from small pox.
4. Pain in the legs with pain in the waist after least exertion.
5. Palpitation, fear and nervousness to talk with new people.
6. Before 11 years age she was frequently subjected to tonsillitis, which was cured with Allopathy.
7. Hair fall since months.
8. Weak memory. She could grasp the lessons well, but could not remember after two three days.
9. In taste she liked sweets.
10. One year back once she used tablets for postponement of menses. Then I understood why Dr. EK started the treatment with *Kalium metallicum* C200. These tablets will affect the endocrinal system, which results in mal-functioning of Thyroid gland. In certain cases, these endocrinal disorders originate after this type of disturbance in the system. In those cases *Kalium metallicum* will antidote the bad effects and will establish order in a short period. But in this case it was not due to those tablets. Prior to using them, she was in the same condition. Due to this reason she could not improve with *Kalium metallicum*.

According to these new symptoms *Argentum nitricum* also indicated to her. But as she felt betterment with *Thyreoidinum* I decided to continue the same drug. On 11.4.82, I gave her *Thyreoidinum* 1M with Placebo daily.

On 6.5.82 headache was better. Drowsiness also was better. Obesity also a little better. Occasionally she was getting pain in the temples. *Natrium muriaticum* D6 was given daily till 7.7.82.

On 8.7.82, her weight of the body was 61 kg, i.e. increased. Again drowsiness started. Others better. Repeated *Thyreoidinum*.

On 7.10.82, her weight was 57 kg. She was suffering from fever since 2 days with body pains, weakness and thirst. *Bryonia* C200 one dose relieved her. *Alfalfa* Ø continued daily.

On 8.4.83, she reported mild headache since 15 days. All others were better. *Natrium muriaticum* D3 was given daily. That mild headache continued.

On 13.5.83, *Bryonia* C200 was given and repeated on 12.8.82 and 7.10.83. As the headache was recurring now and then and aggravated by the heat of the sun, Mr. G. Krishnamohan prescribed *Natrium muriaticum* C200 on 9.3.84 and 9.5.84.

On 8.6.84 she reported that again she was getting headache frequently with drowsiness and other symptoms. I prescribed *Thyreoidinum* C200 one dose. Better.

Thyreoidinum 1M was given on 7.9.84 and 8.2.85 with placebo daily. She is very much better in all respects. She became lean after the second dose of 1M. Now she is maintaining on daily doses of *Alfalfa* Ø. I hope she may

need one ore repetition of the drug and if the symptoms continue further *Argentum nitricum* may be needed.

Dr. E.V.M. Acharia, DHMS

Cure by Spiritual Force XLV

4. Divine Intervention

Sri Aurobindo: The Divine Grace is there ready to act at every moment, but it manifests as one grows out of the Law of Ignorance into the Law of Light, and it is meant, not as an arbitrary caprice, however miraculous often its intervention, but as a help in that growth and a Light that leads and eventually delivers.

This divine grace ... is not simply a mysterious flow or touch coming from above, but the all-pervading act of a divine presence which we come to know within as the power of the highest Self and Master of our being entering into the soul and so possessing it that we not only feel it close to us and pressing upon our mortal nature, but live in its law, know that law, possess it as the whole power of our spiritualised nature.



The Mother: No matter how great your faith and trust in the divine Grace, no matter how great your capacity to see it at work in all circumstances, at every moment, at every point in life, you will never succeed in understanding the marvellous immensity of its Action, and the precision, the exactitude with which this Action is accomplished; you will never be able to grasp to what extent the Grace does everything, is behind everything, organises everything, conducts everything, so that the march forward to the divine realisation may be as swift, as complete, as total and harmonious as possible, considering the circumstances of the world.

As soon as you are in contact with it there is not a second in time, not a point in space, which does not show you *dazzlingly* this perpetual work of the Grace, this constant Intervention of the Grace.

And once you have seen this, you feel you are never equal to it, for you should never forget it, never have any fears, any anguish, any regrets, any recoils ... or even suffering. If one were in union with this Grace, if one saw It everywhere, one would begin living a life of exultation, of all-power, of infinite happiness. And that would be the best possible collaboration in the divine Work.

In the whole manifestation there is an infinite Grace constantly at work to bring the world out of the misery, the obscurity and the stupidity in which it lies. From all time this Grace has been at work, unremitting in its effort, and how many thousands of years were necessary for this world to awaken to the need for something

greater, more true, more beautiful. Everyone can gauge, from the resistance he meets in his own being, the tremendous resistance which the world opposes to the work of the Grace.



And it is only when one understands that all external things, all mental constructions, all material efforts are vain, futile, if they are not entirely consecrated to this Light and Force from above, to this Truth which is trying to express itself, that one is ready to make decisive progress. So the only truly effective attitude is a perfect, total, fervent giving of our being to That which is above us and which alone has the power to change everything.

When you open to the Spirit within you it brings you a first foretaste of that higher life which alone is worth living, then comes the will to rise to that, the hope of reaching it, the certitude that this is possible, and finally the strength to make the necessary effort and the resolution to go to the very end.

First one must wake up, then one can conquer.

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

Paracelsus – Remedies

Remedies for Healing



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

The Balm

The balm (lat. *Melissa officinalis*) comes from the Mediterranean area and was originally cultivated by the Arabs in Spain. Today, like peppermint, balm is grown in gardens throughout Central Europe. Shortly before or after flowering balm leaves are harvested and dried in the shade. It is important that the leaves do not come into contact with metal. The storage therefore should never be in tin boxes.

Many doctors of antiquity including Dioscorides, Pliny and Hildegard of Bingen praised the medicinal qualities of balm. Pliny recommended a mixture of honey and lemon balm juice as the best tonic and cure for the eyes, which he used against the "darkening" of the eye, by which he probably meant the cataract.

The balm was one of Paracelsus's favorite plants. He used it mainly for strengthening the life forces and the heart. He said: "*Among all things, Melissa is the best plant for the heart that the earth brings forth.*" (III, 452). "*Melissa rejuvenates all forces of the body and removes gout.*" (III, 448)

Pastor Kuenzli wrote: "The herbal medicine uses the balm especially to strength-

en the nerves, heart and stomach. The Melissa tea gives comfort to the women. It makes them cheerful and is therefore particularly given to puerperal women as a heart tonic, to alleviate heart anxiety, dizziness, depression and migraine."

The peppermint-lemon balm spirit is a famous remedy for fainting, nausea and heart diseases. This spirit can be prepared by putting one pound each of peppermint and lemon balm leaves into a large preserving jar, and dousing with one and a half liters each of rectified spirit and water. The whole is exposed for 4 - 6 days to the sun or kept in a warm place. The vessel must be kept well covered. After 4 - 6 days, the liquid has to be filtered, well sweetened with sugar, and filled into bottles which have to be well corked." (Das Große Kräuterheilbuch, The Great Herbal Medicine Book, page 365)

When externally applied, lemon balm spirit has an excellent effect on rheumatism, ulcers, insect bites, nerve inflammation and bruising.

Melissa tea sweetened with honey is very helpful in the treatment of insomnia, nervous heart diseases, spasmodic heart problems, flatulence, colic, nervous diarrhea, neuralgia, migraine, hysteria, and epilepsy. A cup of Melissa tea can be prepared by pouring hot water over one teaspoon of dried lemon balm leaves (or one tablespoon of fresh herb), and letting the tea brew with closed lid for 3-7 minutes.

Sabine Anliker

Melissa officinalis
Franz Eugen Köhler,
Köhler's Medizinal-Pflanzen

Paracelsus: *Collected Works*,
Anger publishing house Eick



Alchemical Music Therapy

Dr. Michaela Dane



Dr. Michaela Dane, born in 1963 in Dusseldorf. DAAD scholarship for the University of Alicante. In 1989 she married the physician Dr. Miguel Corty and founded with him the first natural medical practice at the Costa Blanca. This was followed by a four-year course in homeopathy and Spagyric. Since 2002, she has been specializing in Paracelsus medicine and alchemy. She has also conducted seminar activities in Spain and Germany.

One of the hermetic principles says; everything is vibration. Not only do modern physicists confirm this principle, it has meanwhile become so familiar to everyone that nobody seems to give it a thought anymore. The implications of this principle, however, are tremendous. The proper motion of the seven great celestial bodies creates vibrations that can have an influence due to resonance phenomena. Only this way will we be able to understand how macrocosm can have an impact on microcosm and how it starts their interrelation. The next principle, "as above so below" is also no axiom but an observation based on physical processes.

In 1120, at the University of Cordoba, the Jewish scholar Ben Esra has expressed this differently, however, he meant the same.

It is known that the celestial bodies have a size which surpasses all bodies so that their effect manifests itself in the simple as well as in the combined; and also in the world of natural passions they gain their place in the seat of the (human) heart. From them metals receive

their similitude, the trees and plants their life and the animals their perception.

The music of the solar system, music of the spheres in the world of the Greeks, is made up of vibrations which leave an imprint on everything on earth, even if we cannot perceive it with our ears. But also the music we hear and create ourselves on instruments is directly related to our solar system. Seven celestial bodies create seven intervals which take a forming effect. The first five form the famous



Platonic bodies, in which the octahedron belongs to the sun, the icosahedron to the moon, the tetrahedron to Mercury, the cube to Mars, and the dodecahedron to Venus.

The numbers one and eight, the key note, and its octave belong to the sun. The sun is our beginning and our end. The metal of the sun is gold, which is arranged in octahedrons.

The horizontal eight means infinity ∞ . Often, typical sun music is still not marked out composition, and is not arranged in bars. It is genuine, free music as it is created in sun countries around the Mediterranean with simple instruments of natural materials



Alchemical Music Therapy

like wood. The melodies repeat themselves, vary spontaneously, and have a strongly meditative effect due to the repetitions. The sun music strengthens the heart and calms it in case of extra systoles or angina complaints. Mediaeval Arab/Spanish music or folk music offers numerous examples for this, just like the fiery flamenco.

It is quite different with the music of the moon. The smallest of the celestial bodies has the highest angular speed and the smallest interval: the second. The antenna metal, silver, belongs to the moon, likewise the instruments of silver like transverse flute and harp. Fast runs that sound like sparkling water, are the main element of the moon. It is not for nothing the harp symbolizes Ireland, the home of Celtic moon music. It belongs to the night, brings one in a melancholy and nostalgic mood, but just because of that acts as a similus against sadness and depression.

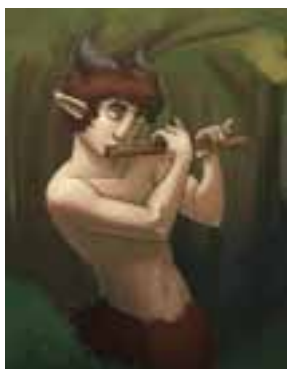
Mercury is a jolly fellow. His number is the 3, from which the third, the triad and the three-four time are created. One can dance to this music. Therefore the fawn with his pipe of Pan belongs to him. Mercury music is always a bit shocking for serious company, especially when it is new. First it was the waltz, and later the "Dance macabre" of Camille Saint Saëns. Today, this would be equivalent to possibly rap or cramp. In any case, mercury music has a strongly erotic component and puts you in a good mood. The motion created by dancing frees the respiratory system and promotes the exchange with the surroundings. The number 4 belongs to Mars, the fourth and the four-four time. Its

form of expression is marches as they belong to the military, or the violent tango. A typical instrument is the piano. The expression, "rocking the keyboards" explains immediately why. As we are currently living in the late age of Mars we are surrounded by Mars. The antenna metal, iron, is abundantly available here, as an E-guitar, E-bass and percussion instruments. Whoever wants to get rid of his anger finds the best way of doing that with Mars instruments and Mars music. Rock music is not disharmonic, but it is very



loud and rhythmical and liberating. It has such a strong toning effect that it is threatening your heart to jump out of your chest. Depending on the situation, this could be just the right thing for holding out or for catapulting out of a depression.

We find the perfect harmony in the form of the 5, the quint, in Venus music. It complies with the fifth of the platonic bodies, the dodecahedron. Crystals are solidified music. And this is why we have five platonic bodies which comply with the first five celestial bodies. In the Middle Ages, no intervals beyond the quint were allowed. They were considered to be disharmonic and harmful for the mind. Quint-tuned string instruments like violin, viola, cello and double bass create the harmonic of classicism like





Haydn, Vivaldi, and Mozart to Dvorak: symphonies, quartets, quintets, sextets. Such music has a high therapeutic value and introduces peace into the nursery. Cupriferous instruments also belong to Venus like horn, saxophone or trombone. Played emotionally, these instruments reveal their Venus character no less than string instruments. Venus music relieves tensions of any kind, from stomach ache to migraine.

With Jupiter we leave the framework of Pythagorean music, albeit not yet harmony. Jupiter music is gigantic, expansive, space filling. The instruments require tremendous amplitude in order to comply with this demand. The best accomplisher of this is the organ whose pipes moreover consist of the antenna material of Jupiter: tin. The interval is the sixth, sometimes also the famous ninth. The great works of Bruckner, Liszt and Wagner are typical Jupiter music; giant symphonic snakes of magnificent complexity with partly difficult harmonies. Thus, it is also the right accompaniment for complex medicinal problems, especially hormonal disturbances of all kinds.

It is only the seventh planet which brings disharmony into the music. The seventh belongs to Saturn. Played on its own it brings rise to unease, as it urges towards the breaking up of the octave. The satanic interval also belongs to Saturn, the forbidden tritone. Many people react with goose bumps if they are treated with it for long enough. Crystals distort and shift. This way the Saturn mineral developed – sulphur. Disharmonies used in small doses might be the flavour of a composition. In case they are used too much they cause discomfort up to nausea. Plants with a character of Venus nature die if being exposed to tritone music. For sure it is not an accident that the so called "contemporary music" collected nothing but disharmonies under the influence of the world wars. Nobody listens to music from Schoenberg or Stockhausen

*Klais organ,
Münster cathedral:*



Alchemical Music Therapy

voluntarily and is happy after a concert with music of these composers. Therapeutically such music is simply harmful and should be listened to in tiny doses only.

When children are introduced to music, – first of all in a passive way by CDs or concerts, then in a practical way by learning an instrument – it would certainly be desirable to match the choice of the instrument with the ruling planet. The Mars child would like to learn to play the piano but not the violin, and vice versa. The flute is fine for the moon. Sun-born children will later use a golden mouthpiece. Most of the time, one can trust the instincts of children. They sooner sense what is suitable than the grown-ups. Parents should not insist on an instrument because there is already one at home or because they personally find it nice. This only works out if the ruling planets of parents and children match, – which is rarely the case. However, if the right instrument is chosen, active music is one of the best imaginable means for maintaining wellbeing and health.

The film, "The children of Monsieur Mathieu" with its Venus music has shown how efforts at school and intelligence can be improved by the influence of music. After all, singing is not without reason possible for every living beings; it transposes the whole body into vibration and brings it into positive resonance with our solar system.

As a therapy, music is the most universal means there is, however, there are currently tendencies which, according to my opinion, move into the wrong direction. From Asia, we re-

ceive a multitude of Tibetan chants of monks and other harmonies which are foreign to us and which cannot be led back to Platonic bodies. With this music, we might be able to meditate, but we have difficulties getting into resonance with it.

Music as a remedy was in earlier days the most secret part of alchemy. For a lute piece which could heal the plague, people killed each other and paid exorbitant sums. Today, it is unfortunately the most unknown part of the alchemical medicine which has anyhow almost sunk into oblivion.

As Europeans, we have at our command a gigantic repertoire of classical and modern music literature which belongs to our history and to our archetypes. All we have to do is to access it and to select it according to purpose.

Music Therapy

List according to celestial bodies

Sun Music

Cantiga de Alfonso XII
(Jordi Savall, Hesperion XX)
L ham de foc (Cor de porc, Music from the Kingdom of Zaragoza)
Summer, from Vivaldi's
"Four Seasons"
Allegretto from Beethoven's 7th Symphony
Adagio for strings by Samuel Barber
The ecstasy of gold by Metallica

Moon Music

Ave Maria by Francisco Luis de Victoria
O Carolan, Celtic Harp, Aryeh Frankfurter

Quantz' Flute Quintet
Concert for Oboe, Marcello, Famous
Adagios
The Moldau, Smetana, Herbert von
Karajan
Eolian Minstrel, Andreas Vollenweider

Mercury Music

Agnus Dei, Missa de Barcelona, in:
»Le Moyen Age Catalane«
Swan Lake, Tchaikowsky
Chopin Imromptu N°4
Dance macabre, Camille Saint Saens
Flute solo Jethro Trull « Ministrell in
the Gallery »
Soundtrack « Ein gutes Jahr »

Mars Music

O Virgo, Llibre vermell, Hesperion XX
1st Temp., 5th Symphony, Beethoven
1st Tempo, Piano Concert No. 2, Rach-
maninoff

El Abencerraje, Santiago Capitan
Night wish, Oceanborn
Heroes de Silencio, Espiritu del vino

Venus Music

Stella splendens, Llibre veremell,
Hesperion XX
Konzert in B major, Telemann
Symphonie N° 40 in g minor, Mozart
Fandango, Boccherini
1st Tempo, Sherazade, Rimsky Kors-
kov
Les Choristes, Bruno Coulais (The
Children of Matthieu)

Jupiter Music

Adagio, Albinoni
Tocatta and Fugue for Organ, Joh. Se-
bastian Bach
The Ride of the Valkyries, The Valkyrie,
Richard Wagner
Adagio, Symphony n°9, Anton Bruckner

Clannad, Keltika
Last of the Mohicans, in: "Spirit of
Glenn", Royal Scots Dragoons

Saturn Music

La Sibilla Catalane, Jordi Savall, Hes-
perion XX
Prelude, Symphony N°2, Arthur Hon-
egger
Romeo and Juliet, Prokofiev
Overture, Boris Gudunov, Mussorksky
Violin Concerto N° 2, Phillip Glass
Hedningarna; "Trä"

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Organon XLVIII

The Art of Healing

Dr. E. Krishnamacharya

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.

§150

If a patient complain of one or more trivial symptoms, that have been only observed a short time previously, the physician should not regard this as a fully developed disease but requires serious medical aid. A slight alteration in the diet and regimen will usually suffice to dispel such an indisposition.

Samuel Hahnemann, M.D.

If the patient complains of one or two mild or insignificant symptoms they need not be counted upon as a disease to be cured. With slight adjustment in diet and rest, the indisposition would disappear. Much medical aid is not needed.

§151

But if the patient complain of a few violent sufferings, the physician will usually find, on investigation, several other symptoms besides, although of a slighter character, which furnish a complete picture of the disease.

Samuel Hahnemann, M.D.

Contrarily, if the patient complains of severe sufferings though less in number, the patient should be examined thoroughly so that some more symptoms than those narrated by the patient can be known. The other symptoms may be of less severity, but only when they are also considered along with severe symptom narrated by him it is possible to know the complete picture of the disease.

§152

The worse of the acute disease is, of so much the more numerous and striking symptoms is it generally composed, but with so much the more certainly may a suitable remedy for it be found, if there be a sufficient number of medicines known, with respect to their positive action, to choose from. Among the lists of symptoms of many medicines it will not be difficult to find one from whose separate disease elements an antitype of cura-

tive artificial disease, very like the totality of the symptoms of the natural disease, may be constructed, and such a medicine is the desired remedy.

Samuel Hahnemann, M.D.

The more severe an acute disease is and the more violent the symptoms are, the easier it is to select a remedy. In this context, the more the number of drugs the Physician is familiar with, the easier it is to select a suitable drug. Then it is not very difficult to find a suitable drug similar to the totality of symptoms of the disease.

Explanation

In the Materia Medica, each drug has innumerable symptoms. So it is easy to select a suitable drug for diseases of acute type.

§153

In this search for a homœopathic specific remedy, that is to say, in this comparison of the collective symptoms of the natural disease with the list of symptoms of known medicines, in order to find among these an artificial morbid agent corresponding by similarity to the disease to be cured, the *more striking, singular, uncommon and peculiar* (characteristic) signs and

symptoms¹ of the case of disease are chiefly and most solely to be kept in view; for it is *more particularly these that very similar ones in the list of symptoms of the selected medicine must correspond to*, in order to constitute it the most suitable for effecting the cure. The more general and undefined symptoms: loss of appetite, headache, debility, restless sleep, discomfort, and so forth, demand but little attention when of that vague and indefinite character, if they cannot be more accurately described, as symptoms of such a general nature are observed in almost every disease and from almost every drug.

Samuel Hahnemann, M.D.



¹ *Dr. von Bonninghausen, by the publication of the characteristic symptoms of homœopathic medicines and his repertory has rendered a great service to homœopathy as well as Dr. J.H.G. Jahr in his handbook of principal symptoms.*

Organon

In course of matching the symptoms of the drug with the symptoms in the patient, one should not forget to give importance to the prominent, peculiar and uncommon symptoms. Similarity is established by comparison with individual prominent symptoms, but a comparison with common symptoms is not called "Similarity." Symptoms like loss of appetite, headache, weakness, unrefreshing sleep, discomfort etc. are common and indefinite. They deserve no special attention. Such common and obstinate symptoms are seen in all patients and in all drugs of the Materia Medica.

Explanation

If one asks medicine for head-ache, it is not possible to prescribe in Homoeopathy, the reason being that mere headache of the person is not the symptom to be found in the Materia Medica of the drug. Thousands of patients have headaches. Thousands of drugs produce headaches. There is no basis to match any one's headache with the headache of any drug. If however, it is known that the headache is on the left temple it is one speciality, along with that if nausea is also there it is still more specific. If it is known that the headache starts in the morning and rises till noon, it is more individualized. Such headache qualities with their specialities are found in Materia Medica in one drug only. That is Natrium Mur. It will be clearly known that if Natrium Mur is administered, the headache of that person will go. In this way, in course of examining the patient and his symptoms, preference should be given to symptoms

which are uncommon and peculiar to the person and not to headache etc.

§154

If the antitype constructed from the list of symptoms of the most suitable medicine contain those peculiar, uncommon, singular and distinguishing (characteristic) symptoms, which are to be met with in the disease to be cured in the greatest number and in the greatest similarity, this medicine is the most appropriate homœopathic specific remedy for this morbid state; the disease, if it be not one of very long standing, will generally be removed and extinguished by the first dose of it, without any considerable disturbance.

Samuel Hahnemann, M.D.

While examining the symptoms of the patient, symptoms that are capable of individualizing the person, should only be given importance. When the symptoms in the Materia Medica of a drug compare favorably with more number of symptoms of the person, such a drug is suitable to that person. Generally, single dose of that drug will cure the disease without much trouble.

Explanation

One should exercise one's efficiency in selecting a drug similar to the

symptoms of the patient. Any number of abstract symptoms like headache, tooth ache etc. cannot achieve similarity with any one of the drugs. Symptoms like amelioration in cold air, pressure etc. is subjective to the person. The patient is to be specially examined for such symptoms and they should be recorded separately and prominently. When selecting a drug in *Materia Medica*, similarity should be tried with these symptoms. When similarity is established with these symptoms, the Physician needs not care to see whether symptoms like headache, fevers etc. are similar to or not. Similarity cannot be established without noticing the leading symptoms. If a drug is similar to the distinguishing symptoms, disease can be cured surely and quickly. If no other medicines are used earlier, the entire acute disease can be cured with one dose alone without much discomfort.

§155

I say without any considerable disturbance. For in the employment of this most appropriate homœopathic remedy it is only the symptoms of the medicine that correspond to the symptoms of the disease that are called into play, the former occupying the place of the latter (weaker) in the organism, i.e., in the sensation of the life principle, and thereby annihilating them by overpowering them; but the other symptoms

of the homœopathic medicine, which are often very numerous, being in no way applicable to the case of disease in question, are not called into play at all. The patient, growing hourly better, feels almost nothing of them at all, because the excessively minute dose requisite for homœopathic use is much too weak to produce the other symptoms of the medicine that are not homœopathic to the case, in those parts of the body that are free from disease, and consequently can allow only the homœopathic symptoms to act on the parts of the organism that are already most irritated and excited by the similar symptoms of the disease, in order that the sick life principle may react only to a similar but stronger medicinal disease, whereby the original malady is extinguished.

Samuel Hahnemann, M.D.

Original in Telugu by
Dr. E. Krishnamacharya
Translation by Dr. K.S. Sastry.

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

There is a reason in saying that the cure is possible without much discomfort. Out of so many symptoms in a drug, only a few are available in the patient. The rest do not relate to the patient. Still the drug works to the extent it is similar. The drug action will be intense only to the extent of the symptoms roused in the patient. Since medicinal substance is much less in the drug administered, there is little possibility of the drug producing remaining symptoms.

Hercules XLI

The Man and the Symbol

Dr. K. Parvathi Kumar

Dr. K. Parvathi Kumar is an author of more than 100 books. He held more than 500 seminars in five continents.

His topics comprise the areas of meditation, yoga, philosophy, astrology, healing, colour, sound, symbolism of world scriptures, time cycles, etc. Among many other things, Dr. K. Parvathi Kumar takes care of various social welfare projects; for example, he has founded and supports schools and healing centres in India, where education and homoeopathic treatment are given. He organises free food, clothing and other needs for the poor. He promotes projects of self-help. He contributes significantly to environmental development. He is the inspiration for many charity foundations. He is a householder and demonstrates spiritual values in every facets of life. He is a traveller in the true sense of the word and inspires through his way of life.

"Hercules - The Man and the Symbol" is a teaching given in May 1994 by Dr. K. Parvathi Kumar. The life and accomplishments of Hercules signify the experience of the soul through its journey along the zodiacal path of the twelve sun signs.

Hercules' is a grand story, which carries behind the myth a grand universal pattern. It is this pattern that a disciple encounters as he treads on the path. We have similar stories all over the globe. The commonness can be very clearly seen when we get into the occult side of things.

AQUARIUS Cleansing the stables

The Aquarian Passage

There is the plenty of Prana supplied through the Aquarian constellation. The symbol of Aquarius shows the pot with an opening on either side. We see the downpour of waters from this side of the opening, but we do not see what is happening on the other side of the opening. That part remains invisible until we gain the "Antahkarana Body".

As the waters manifest we are able to see, but we are not able to see the source of its manifestation. That is why it is said symbolically that the positive zero is known, but the passage from the negative to the positive is not known, and also the passage from positive to negative is not known. The passage from seeming nothingness to apparent something cannot be known unless the Aquarian Consciousness is gained.

The Aquarian Consciousness puts us in a state where it is neither true nor untrue. These are called the "Not Untrue Beings", the Nasatyas. It is being and not being at the same time. Krishna says: "It is being and not being, and the summation of the two". You are there, and you are also not there. It is said: "to be and not to be". That is the state in which we can see that from the seeming nothingness the apparent everything is happening. That passage is called *the Aquarian Passage*, which is realized when Uranus is stimulated in the being.

When the energy of Uranus is stimulated, the passage from the God Absolute to the God in Creation is known. That is how the Initiate who is functioning as a Soul becomes a Universal Soul and is in link with the God Absolute, the God beyond Creation.

First we realize God in us. This is said to be the state of a son of God. Then we realize the state of the Universal Soul Consciousness or awareness where we feel the same Existence in all that is seen in the Universe. Thereafter comes the "at-one-ment" with the Absolute. For want of terms the Absolute is called the God beyond Creation who functions through as

God in Creation. In the Indian mythology, the all-permeating God in Creation is called Vishnu. The God beyond Creation is called Siva. The God beyond Creation enters into the Creation and the passage for such entry is called the "Eye of Siva". Normally for a student on the occult path 'the third eye' is opened during the process of building the Antahkara, but the third eye of Siva in man is located in the centre of the head above the Ajna Centre and forms "the Higher Bridge". The eye of Siva in us is far superior to the third eye in us. The eye of Siva is the Aquarian Passage, where the seeming nothingness transforms into apparent something. The passage stands for the gap between one Creation and the other, and during the gap only Aquarius remains. The whole Creation is sucked through into God beyond and is to be drawn once again. That is how Aquarius is considered as the last of the sun signs before a major dissolution, and the first when the Creation is to be. Later, at the dawn of Creation, there is the manifestation of Capricorn and Pisces. Such is the sublimity of Aquarius, hence it is considered as the most sacred sun-sign of the zodiac. So too Agastya, the Cosmic Master Jupiter, who exists in all planes.

🐟 PISCES Accomplishment

The work of the Saviour

We shall briefly consider the twelfth labour of Hercules to conclude the twelve labours. It shall be brief be-

cause there is very little to be elaborated. The twelfth labour of Hercules relates again to the work of the World Saviour. As the work is completed, he moves into the Higher Circles. The glyph of Pisces indicates Alpha in Omega and Omega in Alpha. When the labours are conducted well, the advanced Initiate moves into the Higher Circles.

The Teacher told Hercules that he had done well to be the son of God, and the Lord himself was pleased with the labours of Hercules. The Teacher was told that the son of man has turned totally into a son of God, and was secured now, secured for the Higher Circles, having conducted the labours well in this wheel.



<http://3.bp.blogspot.com>

Descending into Hades
to Capture Cerberus

The Teacher told Hercules to go once again into the lower regions to liberate the red cattle, which was beyond the waters, on the other side, under the control of a monster, supported by a dog with a double head. The monster had three heads and six hands and the dog had two heads. Once this labour was completed, Hercules would be secured to the Higher Circles.

Hercules

Hercules took to the labour. On the way he worshipped the Fire God, the Lord of Fire called Agni, and secured a golden bowl. In that golden bowl he moved upon the waters and reached the island where the cattle was kept under the control of the monster. He killed the double headed dog and also killed the monster with the three heads and the six hands, secured the cattle into the golden bowl and restored the cattle into the sacred city. The restoration of a group of beings to the sacred city is the work of the Saviour. It is securing a race towards Light. It is working in a fashion where mass Initiation is given, having realized himself as Light. There is the need to share the Light that is experienced, with a race. He gave the impulse which would last for centuries, and pave a path which was paved by his ancestors before. Then only the work of the son of God is complete as far as this cycle is concerned.

The golden bowl is the Golden Light which Hercules gained as his body. In that body he moved over the waters, the waters of life, that are in the involutionary process. He had to meet the monster with the three heads and the dog with the double head. In the path of involution there are three points where there is the fixation of the being. It is represented by going through the process of the first, second, and third fire to become the fire in matter; and by the first, second, and third air. Then the first, second, and third water and the first, second, and third matter. In respect to these four triangles, there is a triangular bondage in the process of involution which shall have to be unlocked in

the process of evolution. There are the waters of the sky involving as waters of Cancer and reaching down-deep as the waters of Scorpio and later once again ascending into the skies through a process of distillation. This is what we see in the watery zodiacal signs.

Similarly we find it in the other elements too. The descent is threefold which is understood as Soul, personality, and individuality. It is a process of involution. Then there is the reversal of the path, where the waters that reach downdeep into the matter are once again lifted up. It is true with all the other elements like matter, fire, and air. When the two aspects, namely the individuality and the personality aspects are unlocked, one lives as Soul unconditioned by the personality and the individuality. Now Hercules reached a state where he was completing even the third aspect, the Soul aspect, to become the Super Soul or the Universal Soul, merging into the Pool of Consciousness, and ascending from this wheel of involution and evolution. There he has a choice to spread himself in mid-air, so that through the utterance of the name he can be invoked. Or, according to the option, he can move into the Higher Circles. There are some who chose to remain in mid-air. They spread in mid-air and their vibration reaches us as we utter their name. It is a question of choice being made.

In the case of Hercules, the Teacher said that Hercules shall be secured to the Higher Circles. Hercules conducted the task by alleviating a race who was in slavery. It is a mass Initiation

that happens through the son of God, so that a substantial part of humanity is inspired to tread the Path of Light. The involution and evolution aspect relating to him is no more, as far as this cycle is concerned, and that is said to be the dog with the two heads.

The three-headed monster

He has also overcome the three distortions that happen during the involution. One distortion is the descent as it happens in Aries, the second distortion is the lateral sense which happens in Gemini and the third distortion is the vertical descent into the physical conditioning which happens in Libra. These are the three distortions that one is put to.

Thus there are three knots through which the Soul is bound to the body according to the functioning of the zodiacal signs around us. When the three knots are released, we are liberated from this wheel.

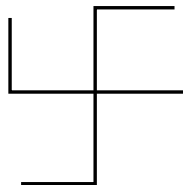
If we see the labours of Hercules, it is not as though the 12 labours are carried out in 12 months. When we go through the eleventh labour, there is a hint thrown that each labour took him a cycle of 12 years. Thus, 12 times 12 is the cycle that he covered. It is not that we just go through one year and then we have covered all the labours. Many are the cycles through which each of these labours is accomplished. Ultimately, man is out of this wheel when he has overcome the threefold conditioning which is referred to as the overpowering or vanquishing the monster with the three heads.

There is a grand Scripture in the East which speaks of this monster with the three heads, who is called

"Tripurasura". Asura means a 'monster' and Tripura means, 'three cities', in Sanskrit. The three cities are the three circumscriptions in which the beings live within a system. Many are the secrets given in this Scripture called "The secret of the Tripurasura", where the practices which we have been speaking of during the last one week are elaborately described. It is called "Tripurasura Rahasya" in Sanskrit. *Rahasya* means the secret relating to the monster of the three heads. It is a secret in so far as we are in the exoteric functioning. We shall have to work them out one by one.

The hero of the Tripurasura story is the will. Will is the only quality that the Soul requires to work out the three conditionings. The Scripture speaks of the Siva energy while explaining the labours relating to the three cities. There is also an explanation of these aspects through the descent of waters. It is said that the waters of the sky have their vertical descent, then they make their horizontal movement, and reach the ocean which is called Patala or the nether world.

That is how it is depicted in the symbol of the Swastika.



There is the vertical descent and the horizontal flow upon earth, reaching downdeep into the nether regions. The first descent is in Aries, the lateral movement is in Gemini. In Libra we have elaborately spoken how we

Hercules

Tantra is a scientific procedure adapted in a rhythmic and ritualistic way in the presence of a Yantra (symbol), and a Mantra (sound formula).

The sound OM NAMO BHAGAVATE VASUDEVAYA with the symbol of the dodecahedron enable a complete practice.



get into Patala the physical conditioning. Basically the labour of Hercules in the twelfth house is the labour relating to untying the three knots on account of which we live in this wheel, overcoming the involuntary and evolutionary aspects of this wheel. When the job was completed, Hercules was secured into the Higher Circles.

Conclusion

These are in short the labours relating to Hercules. They are profound in their description, and it is recommended that at the beginning of every zodiacal sign the related story is studied with an understanding of its symbolism.

The story relating to each labour shows the areas where the disciple has to function and the areas where he has to be cautious. The slippery part relating to each month is described with the help of a story. At the beginning of every month one can go through the labour of that month and see what kind of tasks are contemplated by the time through that sign. That helps the one who is inclined to function with time.

The labours of Hercules are a modest presentation of a profound astrological symbolism. We grow familiar with the energies of each sign, which would enable us to dwell deep into the characteristics and the qualities of each sunsign. The twelve qualities of the sun are contemplated through the zodiacal signs. Through our movement around the sun in a year, we see the twelve dimensions of the sun which are the twelve phases of the sun.

It is also recommended that when we make a study of these sunsigns, we keep a symbol of a dodecahedron. It is also recommended in the East, that we get into the twelve syllabled mantra. It is by coincidence that this mantra is being recited during the full moon of this year: "OM NAMO BHAGAVATE VASUDEVAYA". This sound with the symbol of the dodecahedron enables a complete practice.

For the scientific manifestation of that which we contemplate, there is the process of Tantra. Tantra, as I repeatedly say, is a scientific procedure adapted in a rhythmic and ritualistic way in the presence of a Yantra or symbol, and a Mantra, meaning a sound formula. The Mantra and the Yantra are given, and in so far as we make a rhythmic functioning with them, the Tantra aspect is complete. This is in short the way to make an approach to these twelve labours of Hercules.

Let us try to live with the wisdom. There is no end for speaking wisdom and there is no end in our effort to live wisdom. If there are any instructions that come out during the description of the twelve labours, they may please be picked up and worked out. Almost all important clues to every month are given. The concept as it exists in Greece is supplemented with the concept as it exists in the Vedic symbolism. So it is a supplementary work to the work that has already been done.

K. Parvathi Kumar, *Hercules - The Man and the Symbol*. Dhanishtha Publishing House, Visakhapatnam, India 1999.



"From thoughts an active power emanates.
Thoughts create a new sky, a new firmament
and hence a new power which creates new skills.
When someone intends to do a certain thing
he creates a new sky and from this sky
the oeuvre he intends to do will emanate."

Dr. K. Parvathi Kumar

Occult Healing

LXXXVII

Dr. K. Parvathi Kumar

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

Ayurveda recognizes 10 repositories of life. Injury and destruction of the 10 resorts of life lead to various diseases and to decay of the body. When they are consciously taken care of, health remains intact. They are as under:

1. Right temple
2. Left temple
3. Heart
4. Head
5. Bladder
6. Throat
7. Rectum
8. Blood
9. Semen
10. Ojes (brain marrow)

A healthy person should take care of these repositories of life knowing well their importance. While people generally know the importance of heart and head, they do not know much in relation to the other repositories. Every person is required to observe the functioning of the bladder as also that of the rectum. He needs to notice if he is passing adequate quantities of urine and excreting completely the stools. If not, he needs to make

amends to his intake of liquids and digestible foods.

He should make sure that his throat is intact and the voice is effective enough. He needs to keep the throat clean and healthy. He has to moderate the hot and cold drinks and foods he takes, to ensure that the throat is not affected. The importance of throat is very occult and requires a separate description.

Similarly, the use of semen requires great attention. Indiscrete use leads to incurable sicknesses. The entire sexology relates to it.

Seldom people realize that the quality of blood depends upon the quality of thoughts and of desires. Pure blood is the essence of good health and unless purity is ensured in every aspect of life, the blood cannot remain pure. The two temples and the brain marrow are vital parts of the consciousness. Any injury to them may result in loss of consciousness.

Every true physician needs to enquire the state of these 10 repositories and ensure the soundness of them. By examining them, he will receive enough data for restitution of life.



photo by Erika Röthlisberger ©

“When you aspire to become a king
it is possible to reach this goal,
and when everyone is able to reach this
you will also be enabled to do so.
But learn how to become a king.
Who learns and thoroughly strives what belongs to skill,
will reach his goal. ”

Taken from: Dr. Aschner, Bernhard: *Paracelsus, Sämtliche Werke*,
Band IV, p. 108 (Complete works, Volume IV)

The Bridge of Life

IX

Astrology and Schusslersalt by Dr. Carey

Birke Klevenhausen



Dr. George W. Carey, Los Angeles CA wrote in 1917 the books "The Tree of Life" and in 1918 "The Wonder of the Human Body – Physical Regeneration According the Laws of Chemistry and Physiology".

Dr. Carey connects his comprehensive spiritual knowledge with Astrology and the 12 different tissue salts by Dr. Schüssler. His books are almost one hundred years old but they are still relevant even in modern times.

Dr. W. H. Schüssler noted 12 different tissue salts in all healthy human cells. Dr. Carey now links chemistry with astrology. Each sign of the Zodiac is corresponding with one of the cell salts.

Sagittarius Kalium Chloratum No. 11

The following is a quotation from the chapter "The Bridge of Life" in the book "The Tree of Life" which also gave name to this article.

"The mineral or cell-salt of blood corresponding to Sagittarius is Silicea.

Sagittarius

Calcium Sulphuricum

Synonyms: Silica, Silic, Oxide, White Pebble or Common Quartz, Chemical abbreviation, Si.

Made by fusing crude silica with carbonate of soda; dissolve the residue filter, and precipitate by hydrochloric acid.

This product must be triturated as per biochemic process before using internally.

This salt is the surgeon of human organism. Silica is found in hair, skin, nails, periosteum, the membrane covering and protecting bone, the nerve sheath, called neurilemma, and a trace is found in bone tissue. The surgical qualities of silica lie in the fact that its particles are sharp cornered. A piece of quartz is a sample of the finer particles. Reduce silica to an inpalpable powder and the microscope reveals the fact that molecules are still pointed and jagged like a large piece of quartz rock. In all cases where it becomes necessary that decaying organic matter be discharged from any part of the body by the process of suppuration, these sharp-pointed particles are pushed by the marvellous intelligence that operates without ceasing day and night, in the wondrous human Beth, ("Beth", Hebrew letter; Carey uses it in a cabbalistic sense substituting "body" which stands for the body as a temple here) and like a lancet cut a passage to the surface for the discharge of pus. Nowhere in all the records of physiology or biological research can anything be found more wonderful than the chemical and mechanical operation of the Divine artisan.

The Centaur of mythology is known in the "Circle of Beasts that worships before the Lord (Sun) day and night," as Sagittarius, the Archer, with drawn bow.

Arrow heads are composed of flint, decarbonized white pebble or quartz. Thus we see why silica is the special birth salt of all born in the Sagittarius sign. "(1)

Commentary

Modern biochemistry knows Silicea as a means for healing the connective tissues which have a connecting function in the body. They connect organs, the whole system of the organs and the tissues making up a uniformed body. Silicea is to be found in all tissue cells. If Silicea lacks the connective tissue gets flabby, the skin wrinkly and the bones become fragile. Moreover, Silicea is a remedy for detoxification and deacidification.

Normally, it is applied in combination with Natrium Phosphoricum. Once the acid-base-equilibrium is distorted and the tissues are acidified, the whole bodily mechanism suffers. So, the door is open for viruses, bacteria and other foreign substances. Inflammations and developing pus may happen. This matches Dr. Carey's description as he mentions that Silicea clears the way to the surface. Silicea is always applied where pus can suppurate as a consequence of acidification develops. Silicea assists in opening closed accumulations of pus. (2)

Silicea can also strengthen the nerves. (3) It seems contradictory at first glance that a remedy for connective tissues would be a remedy for the nerves, too, but the nerve cells are also a product of Silicic acid. Blood

belongs to the connective tissues, too. When acidification of the blood happens which is a carrier of nutrition the whole body suffers. A lack of Silicea can cause muscle twitches, oversensitivity, irritability and sensitivity of light and noise. Also, the other way round is true: the body can react to psychic and emotional stress by increasing production of acid. As already mentioned by Dr. Carey, Silicea is a detoxification means (purging) and is most effective when combined with other remedies.

Dr. Carey assigns Silicea to the zodiacal sign of Sagittarius. In Greek mythology, Hercules is to kill the Stymphalian birds. These birds stay at a poisonous and smelly place for a long time. It is the fetid swamps of Stymphalos where these birds feel safe. (4) Like the nine-headed Hydra, these birds live in a smelly pestiferous swamp. The difference consists in the fact that the birds are airy beings and that the air is assigned to thoughts. In comparison to the work in Scorpio (where the transformation of negative emotions was to be accomplished), here in Sagittarius, the work concerns the thoughts.

But, thoughts can be of different qualities. Our feelings and power of imagination are amplified by our thoughts. We all know fears and sorrows, which are constantly nourished by our mere guessing that "something" could happen. Thoughts have an impact on feelings, and feelings have an impact on thoughts. Wishful thinking, excessive sorrow and fear are part of the amalgamation of thoughts and feelings represented by the Stymphalian swamps.

The Bridge of Life

The big number of birds symbolizes the multiplicity of thoughts entertained by us, which bring into existence the smelly swamp at the threshold of thought and feeling.

In mythology, Hercules drives out the birds and cleans the swamp. These steps leading to the Soul liberty are expressed in the esoteric keyword of Sagittarius:

"I see the goal. I reach the goal and then see the other." (5)

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Centaurus and Lupus constellations from the Mercator celestial globe

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The Ayurvedic Fasting Cure

Kerstin Rosenberg



Kerstin Rosenberg is an internationally renowned Ayurveda specialist and author. For more than 20 years she has been training people in Ayurvedic diet, therapy and psychology. Together with her husband she runs the well-known Europäische Akademie für Ayurveda (European Academy for Ayurveda) and as an author she has published many books on Ayurveda.

Kerstin Rosenberg has a blog on actual topics in Ayurveda at www.rosenberg-ayurved.com

According to the Ayurvedic annual calendar, spring is the best time for fasting and cleansing cures, starting at the end of February. In a natural way, the Ayurvedic fasting cures allow the body to get rid of toxins, which have been accumulated during winter, and regain new vitality and ease. Langaham (fasting) is a wonderful way of self-treatment to strengthen metabolism and to initiate a deep restructuring of the tissues.

However, a fasting cure is more than simply losing weight. Indeed, the body reduces Kapha (substance) during fasting and loses weight and volume, but as soon as we recommence eating, the needle on the scale tends upward again, except when after the fasting program we go on a special diet which promotes the restructuring of the tissues for slimming. The detoxification merely prepares the ideal basis for the subsequent healing cure. The true purpose of an Ayurvedic fasting cure is to strengthen the Agni (digestive fire) in order to eliminate Ama (metabolic toxins) and to open the Srotas (circulation channels) in order to bring new movement and nourish-

ment into the Dhatvagni (metabolic cells). On the psycho-mental plane cleaning processes strengthen the self-expression in ether (space) and enable a deep self-awareness and detachment process from old patterns and dependencies.

Fasting cures with and without food

Depending on the type of constitution, Ayurveda recommends various fasting cures ranging from a very strict cure with only drinking hot water, ginger tea and some rice broth for Kapha types to a light "soup cure" with three small warm meals per day for Vata types. The important thing for the success of the fasting cure is to always allow the body to come to rest and to allow neither stress nor agitation to disturb the detoxification process.

The different formulations of Ayurvedic fasting diet are called Manda, Peya, Vilepi and Khichary. Manda (rice water) is the classic "fasting food" which due to its light and balancing effect has the highest impact on detoxification. Those who need additional stability in their cleaning process may take some Peya (thin rice soup) while fasting. Peya strengthens the doshas (body liquids) and agni (metabolism), and when some special spices are added, relieves from manifold complaints. During your fasting cure with thin rice broths, you may drink some ginger water in the morning followed by diluted fruit juices and plenty of hot water spread throughout the day.

After the fasting days are complete, the body is strengthened with Vilepi and Khichary. Vilepi (rice chowder) is

The Ayurvedic Fasting Cure

given as a classic healing meal to increase agni. Caraka samhita, the most important Ayurveda teaching book, describes 30 different Vilepi recipes for the treatment of various complaints. Khichary, a meal prepared with rice, lentils and vegetables, concludes the fasting cure.



Recipes

Hot Water / ginger water

1 l water

*Possibly 2 slices of fresh ginger
(0.5 cm)*

Hot water or ginger water should be boiled for at least 15 minutes in an open pot. This strengthens the light, cleaning and scraping qualities.

Manda – rice water

2 tablespoons rice

560 ml water

Slightly roast the rice in a pot (without oil) while stirring. Add the water and simmer for 45 minutes. Sieve the water and collect it. Drink the rice water, hot water or ginger water alternately throughout the day.

Peya – thin rice soup

1 part rice

14 parts water

Simmer rice and water for 45 minutes. Season the rice soup with rock salt and spices.

Use of spices for the rice soup

Cumin to treat sensation of heaviness

Cinnamon and pepper to treat asthma

Cardamom to treat nausea

Ajweil and *hing* to treat Vata disorders

Coriander and *cardamom* to treat Pitta disorders

Ginger, *black pepper* and *basil* to treat Kapha disorders

Vilepi – thick cereal chowder

1 part cereals

4 – 5 parts water or herbal decoction

Slightly roast the cereals in a pot (without oil) while stirring. Add the water and simmer until the cereals are tender and soft.

Timing of a fasting cure

Usually an Ayurvedic fasting program takes one week and comprises one day for preparation, three days for fasting and three days for revitalisation. A loving environment with, care, warm clothes and plenty of bed rest are the basic requirements for this harmonious, effective and vitalising fasting cure. Elder or sick persons should do this fasting program only after consulting with a liable Ayurvedic doctor, therapist or nutritionist.

The first day

The first day of the fasting program is a relieving day and serves as a preparation for intensive fasting days. Relax

and prepare the body for its intensive cleaning process. Ideal preparations for this day are a metabolism stimulating exercise program, cleaning processes of Ayurvedic morning routine and warm oil massages. Get up early and start this day with drinking hot ginger water and Ayurvedic morning routine. Harmonize your body and mind with a moderate yoga and meditation program. Profit from this introduction day, drink much and relax. However, it is very important that you do not sleep during daytime, which increases Kapha dosha and disturbs the detoxification process. Your diet during the introduction day may comprise light vegetables, cereals and Khichary. Eat very easy to digest foods such as boiled rice, mung dal, fennel, followed by pumpkin or beetroot vegetables at lunchtime, and a sustaining vegetable soup for dinner. Seasoning the food with salt, cumin, ginger, coriander and hing may enhance the taste and the digestibility of the food.

The purification days

The purification phase of the fasting process normally comprises three days of fasting. This main phase of detoxification is a high burden for the entire organism. During these days, stay at home and avoid physical or mental strain as well as any contact with other persons. During the purification days exclusively eat warm and liquid substances. Depending on the constitution and the need, the drinks allowed may vary from very light (water, ginger water and rice water) to slightly strengthening (water, ginger water and rice soup), and may in general be taken in a half an hour rhythm.

Schedule for purification days

Time	Recommendations
07:00	Immediately after getting up drink 2 glasses of warm boiled water. If possible, empty the gut, clean the mouth, tongue and teeth with the Ayurvedic morning routine
07:30	yoga and / or meditation program
08:00	massage with sesame oil and / or extended yoga/meditation program
08:30	drink 1 cup of ginger tea with honey
09:00	drink 1 glass of warm water
09:30	Manda - rice broth
10:00	drink 1 glass of warm water
10:30	Manda - rice broth
11:00	drink 1 glass of warm water
11:30	Manda - rice broth
12:00	drink 1 glass of warm water
12:30	Manda - rice broth *
13:00	relax, but do not nap
13:30	drink 1 glass of warm water
14:00	Manda - rice broth
14:30	drink 1 glass of warm water
15:00	Manda - rice broth
15:30	drink 1 glass of warm water
16:00	drink 1 herbal tea with honey, according to your constitutional type

16:30	drink 1 glass of warm water
17:00	Manda-rice broth
17:30	drink 1 glass of warm water
18:00	Manda-rice broth *
18:30	from now on, only drink when you are really thirsty
19:00	let the day fade away, relax, meditate
20:00	massage your the feet with ghee or St. John's wort oil

- Alternatively, in a mitigated fasting cure you may eat Vilepi or Khichary for lunch at 12:30 and for dinner at 18:00

The revitalizing days

The revitalizing days are most important for your sensitive and delicate metabolism. They belong to the fasting cure just as the purification days and are crucial for the long-term success of the cure program. The biggest challenge of the entire fasting cure is in this phase: do not eat too much during the revitalizing days. As soon as you overstrain the stomach by eating too much in the revitalization period, you overload the entire digestive system and the restructuring of the Dhatus may collapse due to a strike of agni. On the first revitalizing day, a maximum of 1



The Ayurvedic Fasting Cure

quarter of the usual amount of food is allowed (approximately ½ handful per meal). On the second revitalization day, twice the amount is allowed (approx. half of the usual quantity of food), and on the third revitalization day, three quarters of the usual quantity of food is well tolerated.



During the revitalization days Khichary with rice, lentils and vegetables may be prepared as this is the optimal healing diet. There are many recipes for the Khichary preparation in which the legumes and vegetables are chosen in accordance to the constitutional type and the kind of complaints. Basmati rice, mung beans and sweet vegetables such as carrots, fennel, pumpkin and beetroot are well tolerated in general. For the preparation of Khichary, it is most important to add enough fat (ghee or sesame oil), salt and little lemon juice in order to ensure the compatibility of the legumes.

Basic recipe for Khichary

50 g basmati rice
50 g yellow mung beans
500 ml hot water
1 teaspoon ghee
1 thin slice of fresh ginger
½ teaspoon of cumin seeds
½ teaspoon ajweini
1 pinch hing
½ teaspoon salt
1–2 teaspoons of lemon juice

1. Wash the rice and the mung beans under running water.
2. Heat the ghee in a pot, add the spices and fry them. Add rice and mung beans and fry for short duration.
3. Brew with the hot water and boil-up with the other ingredients.
4. Simmer for approximately 40 minutes in the covered pot
5. Add salt and lemon juice

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Auricular Acupuncture in the Treatment of Tinnitus Aurum

Michael Noack



Michael Noack, born 1942, is an alternative medicine practitioner with a practice in Berlin. He focusses on therapies like acupuncture, ear acupuncture and homeopathy. The method of ear acupuncture that he has worked with for 25 years was founded by Nogier and Günter Lange. Since 1997 he has led the section for ear acupuncture of the AGTCM e.V. (www.agtcm.de) and has developed ear acupuncture in the naturopathic sense, making it an effective stand-alone therapy. He is a speaker in the Berlin Acupuncture Centre. He practises what he teaches. Michael Noack is author of "Workbook Ear Acupuncture" (published by Akapit in 2000, 1st edition, 2nd edition published in 2008) and of the e-book Ear Acupuncture (BEAM at Ebook Shop).

Tinnitus Aurum refers to sounds and noises in the ear which are not related to normal perception of the surroundings. Ringing in the ear can be present on a consistent basis and can drive the patient nearly mad.

These sounds are generally perceived as a droning, rumbling, ringing, pulsating, throbbing, whizzing, singing, humming, buzzing or hissing sound. The tones reverberate, crackle in the ear or snap while chewing or swallowing. The noises can come and go without any definitive reason. While listening to music, they can increase or decrease. The reasons are as numerous and different as these symptoms are, and they cannot be explained as a mere dysfunction of the hearing apparatus.

Tinnitus is not the disease but only a symptom that manifests after a chain of disorders in physiology. It is often considered that internal causes, from metabolic problems to psychosomatic issues with multiple blockages in the spine, are the primary cause of undesired sounds in the ear. One has to assume that healing is not possible without facing these causes.

One of the therapeutic concepts¹ based on the acknowledgement and healing of the various related processes of a disease is acupuncture of the ear, also known as auricular acupuncture. But be aware, *ear acupuncture has many forms!* My opinions about this differ largely from Dr. Bahr's, Dr. Elias', Strittmatter's, Angermeyer's and others as well.

In fact, a strategy is needed to address the acute processes of the disease and the resulting symptoms of the ear, which would further help to differentiate from the numerous symptoms in the ear which make up a causal chain. Also, we need to be sure that the body will reveal the present circumstances and symptoms of the disease so that we can make use of that strategy.

The processes of a disease follow a strict logic. The so called energy lines on the ear prove this because they display the causal circumstances having led to a disorder. These lines are of special importance when they cross the 'zero point' and run over the whole ear terminating on the rim of the outer ear, the helix brim. The line, also called the 'beam of treatment', starts at the zero point, covers the area of the inner organs in the concha of the ear, the controls for its functions in the front wall, the spine, the areas of the upper and lower extremities, the vagus line representing the vagus nerves, terminating on the helix which represents the central nervous system.

The linear mapping of points that are found in each of these areas is a result of the disorders of the disease process (meaning the reflections that are dis-

Auricular Acupuncture in the Treatment of Tinnitus Aurum

played on the energy line). These relate to and show the root cause of the illness.

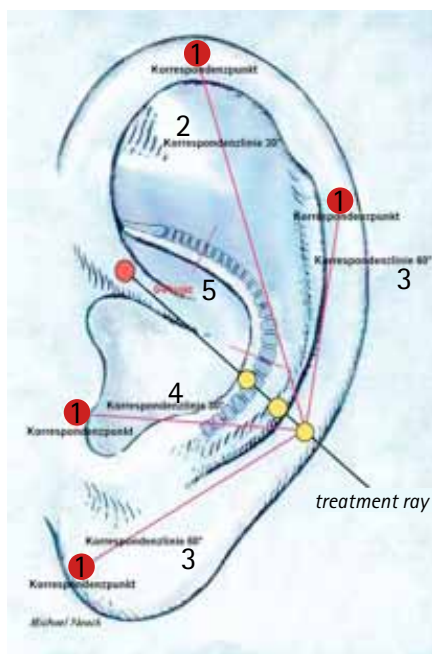


Fig.1: The Strategy

- Working beam (black),
- Corresponding rays (red)
 - 2 correspondence ray 30°
 - 3 correspondence ray 60°
 - 4 correspondence ray 90°
- Corresponding points (1) intersecting with corresponding rays at the ear edge
- 5 0-point

The insights offered by these "lines" are not exhausted in a one dimensional reflection of a process as the points found represent results of various levels. Through this the focus of a disease can be seen. The points of the treatment beam allow for a diagnosis and constitute the concept of treatment too. But, a disease is not only displayed in a linear way. A geometric or holistic reflection happens as well. Additionally, the so called corresponding points on the helix or other

areas on the periphery of the ear can explain a diagnosis and can thereby help in focussing the treatment more precisely.

The complexity of the treated process of disorders shows an amazing effectiveness of treatment via the ear. What is especially interesting is the immediacy of the stimulus effect. This allows for a direct control of the reactions to the treatment.

By examining the ear via the treatment beam and the corresponding points, we find connections explaining the respective situation which caused the tinnitus. If, for example, the treatment beam runs along the lumbar segment of the spine and thereby also crosses the kidney/bladder point, a corresponding line will lead, running downwards (30°) to a corresponding point at the level of the "cheek" point. The related corresponding beam will then also run along "inner ear" on the earlobe and a correlation of metabolic problems of the kidneys and the sounds in the ear can be assumed (the working beam along the kidney/bladder area and the corresponding point is the "inner ear").

Fig.2

Tinnitus due to kidney failure

Other causal correlations like stress of liver metabolism or the nervous system, or overreactive disturbances can be detected in the ear too, according to the individual's constitution.

Fig.3

Tinnitus due to liver problems

In a case of tinnitus traced back to problems of liver metabolism, the

working beam runs through the liver area, and along 'Th.6'. A corresponding ray at an angle of 60° leads to the edge at the lobe. The area to be found there is the trigeminal zone and the corresponding point is there at the edge of the lobe. Again, the corresponding beam crosses the point "inner ear". This complex information hints at a correlation of the tinnitus with a liver problem.

Working beams that occur across the cervical spine represent an acute, and many times an out-of-control-process. If such a characteristic is found in case of tinnitus, then this refers to a present disposition of the patient in this context. An important consideration of such a process is shown by the following photograph. The geometry of the image is found in that state or slightly different.

The working beam passes through the small intestine, thyroid, medulla oblongata, cervical spine, neck muscles

and the control points of the vagus and central nervous system. This represents a nervous, acute, over stimulated condition.

A corresponding beam refers to the allergy point, which in general stands for an out-of-control-process. From here an accompanying line (30° to the corresponding beam) finally leads to the "inner ear" point.

Fig.4

Nervous system causes tinnitus

These figures arise when the strategy shown (going into the ear) is applied correctly. They are objectively correct reflections of an effected patient and show the priorities to us according to the overall constitution of the patient. They point to the respective causes and suggest a way for treatment.

Signals of the body that refer to complex processes are found in all reflexology-based therapies. Particularly

Fig.2

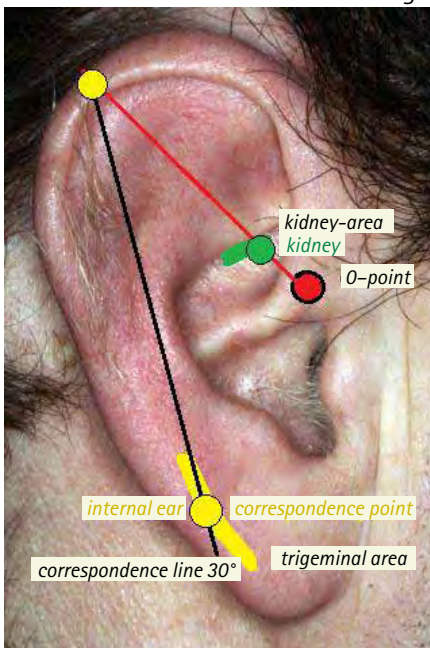


Fig.3

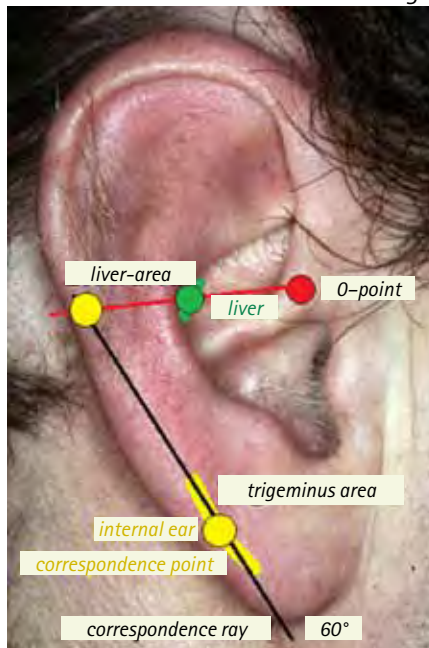
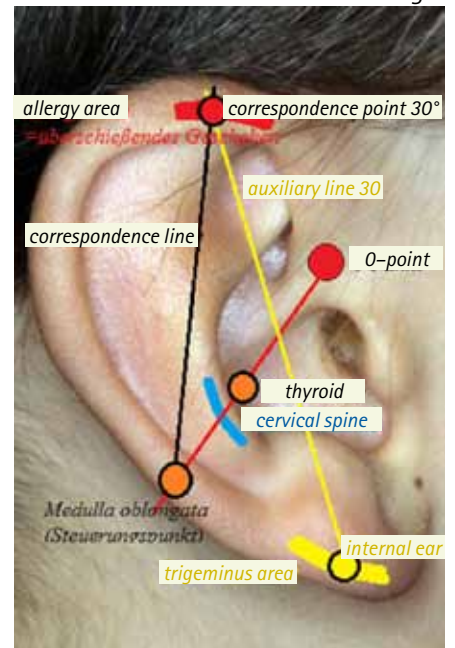


Fig.4



Auricular Acupuncture in the Treatment of Tinnitus Aurum

compelling images that represent the correlations on the reflexive zones of the eye are given through iridology. The phenomena of the make-up of the iris and the diagnostic traits, structures, pigmentations, etc. open up possibilities based on the topography of the eye by which the causes and tendencies of the individual development of a disease can be seen. Iridology and other holistic ways of healing and diagnosing have their roots in semiotics, which is the doctrine of the all over appraisal of symptoms and was part of the doctor's tool kit until the beginning of the 19th century (One must ask, where has that knowledge gone?). The founder of iridology was the Hungarian doctor Ignaz von Peczely, who presented this idea in 1881 to be debated upon. He taught that certain traits in the iris are related to diseases of organs. In case of tinnitus we often find the following presentation:

Fields that indicate disorders (for example lacunae) are to be found in the opposing segments of the right eye at 50 to 55 for the ear and 20 to 25 for the bladder, and, for the left eye at 5 to 10 for the ear and from 35 to 40 for the bladder. This image hints at a correlation of the two areas of the eye and the kidney and the correlation between kidney/bladder with the ear (symptoms). We can be sure that

this patient does not only have an ear problem but more importantly a problem with bladder/kidney and that those irritations must be eliminated if the tinnitus shall be healed.

In my opinion, most of the tinnitus cases (app.60%) are explained due to problems of kidney or bladder.

¹ for example, in Homeopathy, Acupuncture, or Phytotherapy a.o.

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Ohr= ear; Niere = kidney



Fig.6
Iridology,
typical hints of tinnitus

The Buteyko – Method

An Effective Treatment for Asthma

**Paul J. Ameisen, MBBS,
ND, DipAc, FACNEM**



Paul J. Ameisen, MBBS, ND, DipAc, FACNEM, has been a Medical Practitioner for 21 years. His first appointment was as Resident at St Vincents Hospital, Sydney. He has since practised at Liverpool Hospital, Sydney; Framingham Union Hospital in Boston, USA; Baragwanath Hospital, South Africa; and Mudgee District Hospital, NSW, Australia. He has a Diploma of Naturopathy, a Diploma of Acupuncture from Medicina Alternativa, and is a Fellow of the Australian College of Nutritional and Environmental Medicine. Dr Ameisen is currently in private practice. He is the author of Every Breath You Take (Lansdowne Publishing, Sydney, '97, ISBN 1- 86302-567-7).

Russian physician Professor Buteyko developed this simple drug-free treatment for asthma and other diseases after he noticed that over-breathing disturbs the metabolism and makes the body more prone to illness.

I have been a medical practitioner for twenty-three years, with both city and country practices and overseas postings, and in that time I have treated thousands of asthma patients. Like every conscientious medical doctor, I have kept up to date with the latest research and with advances in techniques and medication in order to help my patients to the best of my ability. This has been especially important to me, as I take a keen interest in respiratory diseases. In addition, much of my work has been in Australia, where a major respiratory disease has a strong hold.

Australia and New Zealand have more asthma sufferers per capita than any other countries in the world. More than one million people (some estimate nearly two million) have asthma in Australia; that is, 25% of children, 15% of teenagers and 10% of adults. In New Zealand, 700,000 people, or

20% of the population, have asthma. In 1995, one New Zealand child in five had asthma; for Maori children, the figure was one in three.

Asthma is on the increase in the industrialised countries of the world. In the USA, 16 million people suffer from it, as do three million in the United Kingdom. Boys have asthma more commonly than girls, and about one child in four has asthma at some stage of development. About half the children with mild asthma will improve and "grow out of" the condition through their teenage years. The others have to continue with a disease that can interfere with their pleasure in life, their education, their sporting interests, their wellbeing and even their relationships with family and friends. Adult or "late onset" asthma also occurs, more frequently in women than in men. These unlucky people not only suffer acute discomfort, disruption of every aspect of their lives and often sheer misery from their condition, but they may also be facing a threat to their life. Not only is asthma itself on the increase, but so are deaths from asthma attacks. It is a frightening fact that in Australia in 1996, for instance, asthma attacks caused more than 800 deaths. Medicine in the 20th century has not coped well with asthma. The number and availability of drugs to treat the disease have been sharply increasing since the beginning of the century, but so has the incidence of asthma. The Asthma Foundation of Australia reported that the incidence of asthma in children in Australia doubled between 1982 and 1992. As a doctor, I could not help wishing that there was

another way of helping a child control his or her asthma, instead of having to fall back on an increase in the drugs I prescribed.

Then, in the early 1990s, I first became aware of the work and methods of a certain Professor Konstantin Pavlovich Buteyko, a diagnostic respiratory physician whose techniques, developed in the 1950s, were considered a breakthrough in Russia and still are, after decades of research and treatment of asthma patients. It was two of my patients who told me about it - a mother and daughter who had attended a clinic in Sydney and had both derived extraordinary benefit from the simple breathing technique that they were taught by the Buteyko practitioner.

I became interested, and I observed the technique over a long period. Doctors are always cautious about any new research or treatments they observe, and I was no exception. But there is nothing more convincing to a scientific mind than genuine, sustained and verifiable results, and I eventually became convinced, from the objective evidence, that I was looking at a dramatically effective treatment for asthma. I began referring patients to the clinic and became supervising medical officer, so this enabled me to monitor and help my patients and others even more effectively. Consequently I have also been able to make a study of the 8,000 patients treated so far in Australia, and when invited I have spoken on radio and television about the farreaching, beneficial effects of this natural, benign method. My book, *Every Breath You Take*, was the result of six years

of research into the method and the results it has achieved for asthma sufferers. The results are astonishing and suggest a direct link between our breathing patterns and our level of health.

The theory behind the buteyko method

The Buteyko theory is that the basic cause of asthma is habitual, hidden over-breathing (literally, taking in too much air when breathing). The treatment is based on bringing the breathing to normal levels and thus eradicating over-breathing (hyperventilation) and reversing the need for the body's defence mechanisms. These defence mechanisms, according to the theory, include spasm of the airways, mucus production (in the chest, nose, throat and ears), and inflammation (swelling) of the bronchial walls.

The Buteyko method's message is that when asthma sufferers learn to alter the volume of air they habitually inhale, their asthma attacks can be significantly reduced and the use of asthma drugs and apparatus can be reduced or entirely eliminated.

It is possible that the economies of the industrialised countries worldwide could save billions of dollars spent annually on asthma drug subsidies and hospitalisation, if their health administrators took notice of the advances in asthma treatment pioneered by Professor Buteyko.

The method is on record as having benefited 100,000 patients in Russia, and it is officially recognised by the Russian Government. Professor Buteyko's experimentation and his

documented clinical trials on patients in Russia indicate that the great majority of asthma sufferers over four years old can be significantly relieved by the method (younger children may find it more difficult to learn), and any individual on asthma drug treatment can reduce that drug intake by 90% or more in the majority of cases. Outside Russia, the first Buteyko clinical trials on asthma sufferers were completed in 1995 in Australia by Associate Professor Charles Mitchell of the Queensland University Medical School, Dr Simon Bowler of the Mater Hospital and Ms Tess Graham of the Buteyko Group. The results of the first half of the trial, which were presented to a conference of the Thoracic Society in Hobart on 30 March 1995, supported the findings of Professor Buteyko, and a press release at the time made the general findings public.

The Buteyko method is taught in all capital cities and many country areas of Australia, as well as in New Zealand, Europe and the United States [see contact details at the end of this article].

With more than 10,000 people having learnt the method in Australia as at mid-1999, the success rate continues to be very high. Asthma sufferers attending the clinics have found that, after learning and practising the method, they can reduce their use of relievers and preventers to varying significant degrees.

It is impossible to overestimate the importance of the Buteyko method for asthma sufferers and their families. I believe it is the great medical breakthrough of the 20th century,

and I am proud to be author of the first-ever book on this subject outside Russia.

The book was the result of my own investigation of the theory and practice of the method, and relied on my close experience with the clinics and the patients who have benefited from the method. That experience is ongoing and growing. I have the sanction of Professor Buteyko and of the Buteyko clinics to reveal the method, its scientific bases and its results.

Breathing levels		
Normal breathing	3 to 5 litres per minute	Healthy level of 6.5% carbon dioxide in air sacs.
Hidden over-breathing	5 to 10 litres per minute	Results in very gradual sickness not easily noticed, and illness develops over many years.
Over-breathing	10 to 20 litres per minute	This is known as an "attack", where the adult asthma sufferer, or a person with a related condition, hyper-ventilates rapidly.
Severe over-breathing	20 to 30 litres per minute	At this maximum level, the person suffers a sudden anxiety attack.

Tabel 1

The importance of carbon dioxide

You may have thought that in a discussion about the lungs we would talk about oxygen first and foremost. But the first thing I want to bring up here is how important carbon dioxide is in the body. In fact, we know that each human cell needs a specific concentration of carbon dioxide—about 7%—to sustain normal life.

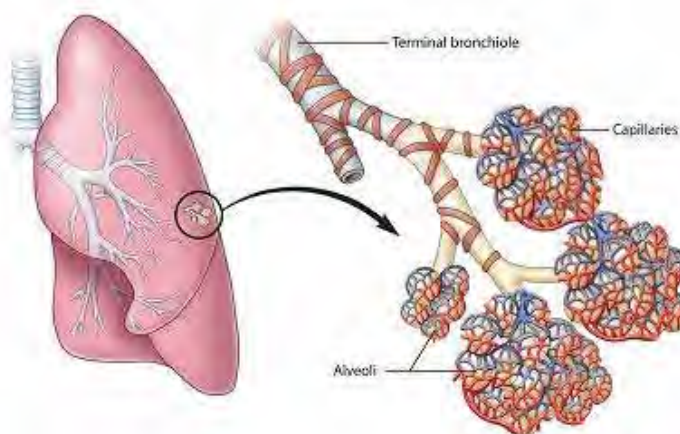
When human life first began on the planet, the composition of the atmosphere was different from what it is today, for there was more than 20% of carbon dioxide in the air that living beings breathed. But the percentage has fallen greatly, and now our air contains only 0.03% of carbon dioxide. Our bodies have had to compensate gradually for this, and they have done so by creating an internal air environment in the small air sacs inside the lungs. With the action of normal, healthy breathing, these air sacs, or alveoli, contain around 6.5% of carbon dioxide. So, as we breathe in and out normally, that 6.5% of carbon dioxide exists inside the lungs, in balance with the oxygen that we also need to stay alive.

An important factor that seriously affects that level of necessary carbon dioxide in the lungs is over-breathing, also known as hyperventilation. If

this causes a chemical reaction which makes it hard for oxygen to be released from the bloodstream into the tissues of the body. The tissues of the body then become starved of oxygen, despite the blood being rich in oxygen. Tissues starved of oxygen cannot be healthy: they become irritable; and smooth muscles react by going into spasm. Smooth muscle is found around our air tubes and around blood vessels, arteries and veins, and forms part of the wall of the intestines.

Oxygen starvation of vital organs (such as the brain) excites the breathing centre in the brain, thereby creating a state of breathing stimulation. This increases the breathing even further, creating a "shortness of breath" sensation in the already deep-breathing person, which further deepens the breath and creates a vicious circle because even more carbon dioxide is breathed off.

... to be continued



we breathe in too great a volume of air for our body's needs, we breathe off carbon dioxide too rapidly and the lungs are unable to maintain the right level in the air sacs. When carbon dioxide is low due to over-breathing,

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An Introduction to Aromatherapy II

Dietmar Krämer



Dietmar Krämer has been active as a natural health professional in his own praxis since 1983. Over many years he taught as a lecturer at various naturopathic training centres. He is famous for his extensive seminar- and lecturer activity nationally and internationally, especially as a famous author on issues such as "New therapies with Bach-Flowers, etherical oils and gemstones".

Liniments and Massages

Whole-body liniments and massages with essential oils are probably the most pleasant form of aromatherapy and offer the possibility to be really spoiled by others. The wonderful scent and the physical touch furthermore lead to a general relaxation and help to take on the healing effect of the essences used. Incidentally, the application also has a skin-nurturing effect and thus serves beauty. Soft music in the background can be beneficial during massage, providing it is experience as being pleasant.

One further possibility is that of liniments of painful areas, certain segments of the body or special Bach flower skin zones.

As carrier oil, in principal any kind of fatty, cold-pressed and unrefined oil is possible, i.e., also sunflower oil and olive oil. Most frequently, however, sweet almond oil and jojoba oil are used in aromatherapy as both have splendid cosmetic properties and no own distinctive smell. Almost oil is suited for any skin-type, but in particular for sensitive skin. It is easily

absorbed into the skin and eases the permeation of essential oils. Moreover, it is comparatively low-price. Jojoba oil, obtained from the nuts of a 3m high shrub, at home in the Mexican desert, is in fact not an oil but rather a liquid wax. For this reason it will never get rancid and keeps virtually unlimitedly. Jojoba permeates very fast into the skin, regulates skin moisture and makes the skin smooth. It is also suited for any skin type, is anti-inflammatory, soothing for dry and scaly skin, and in its natural form has the sun protection factor 4. For the production of a massage oil one adds as a rule 10-15 drops of essential oil (in case of highly concentrated essences correspondingly less on 100 ml of carrier oil and keeps everything protected against light in a dark bottle. Of rose, jasmine, magnolia and narcissus, already 2-4 drops of the undiluted essence suffice for bestowing 100 ml of massage oil their unmistakable fragrance. All essential oils which can cause side-effects

Narcissus



Introduction to Aromatherapy

(please read about this in the relevant literature!) should for security reasons be dosed possibly low (2–3 drops on 100 ml of carrier oil).

For local applications to individual parts of the body, one stirs together one drop of essential oil with one table spoon of carrier oil. In case of highly concentrated essences it is recommended to either use the above mentioned dilutions or create a larger amount of massage oil straightaway. For easier stirring, one can mix the oil for rubbing in inside a cup. In trade, very practical little bowls are offered for this purpose.

As already mentioned, another possibility is the adding of essential oils to Bach flower creams. Here, the dosification depends on the concentration of the essence used. As a rule, one requires 1–2 drops of essential oil per 10 g of crème.

Further application possibilities

- aroma baths
- inhalations
- compresses

Examples for some aroma essences

Lemon Grass

Cymbopogon citratus

Essential lemon grass oil is obtained from the leaves of a tropical sweet grass, which is originally at home in India. Today, it is mainly cultivated in China, Brazil, Sri Lanka, some parts of Central Africa and Madagascar. The plant reaches a height of up to one metre and can be cut three to four



Cymbopogon

times a year. Due to its refreshing, lemon-like scent it is called lemon grass.

In cosmetics, due to its favourable price, lemon grass is widely used as a toning component in perfumes, odorants, face waters, soaps or bath oils. It often also serves as an alternative to more expensive oils or as a low-price possibility to “cut” these.

Due to its reviving effect, it is popular as a bath additive for refreshing baths. The regular application of this essential oil in the form of baths and massage oils is supposed to have a tightening effect on weak connective tissue, to remove lymphostasis and to prevent varicose veins. In aroma foot baths it is refreshing for tired feet. It has to be observed here that lemon grass has to be very carefully dosed for external applications as in the case of sensitive skin probably irritations could occur. For this reason, it should never be applied to the skin in its pure form. As a bath additive, no more than three drops are recommended.

Frontal sinusitis and cold can be excellently treated with lemon grass inhalations. In case of feverish infections and colds, one can also – amongst other measures – evaporate

the oil in the aroma lamp. Headaches are frequently eased by rubbing temples and forehead with the diluted essence.

Lemon grass also develops its revitalizing effect with regard to emotions by stimulating the entire state of mind. It creates an optimistic disposition and drives away dark moods and negative feelings. According to Michael Kraus, it "brings back freshness and clarity to the sensations, drives away gloomy thoughts and inspires action." It "bestows fresh courage to get out of idleness and downheartedness and to enter fully into life again."

The oil is helpful against nervousness and lethargy as well as for mental exhaustion and difficulties in concentrating. It is therefore excellently suited for evaporation in the aroma lamp during desk work. Its ability to keep up the ability to concentrate during long car drives has given it the name, "car drivers' oil". During short-term phases of fatigue it is often sufficient to put a few drops on a handkerchief and to keep it in front of the nose. After some deep breaths, one can then place the handkerchief on the ventilation so that the scent can spread out all inside the car.

Lemon grass is also strongly air-purifying and can neutralize unpleasant smells like smog or petrol. It is also splendid for the disinfection of rooms and for the removal of stale cigarette smoke. In the kitchen, it also drives away vermin. Insects keep away from the "good" smell, and fleas from the fur of the dogs.

Thyme

Thymus vulgaris

Essential thyme oil is obtained from the herb of the white blooming garden thyme. This is at home in the Mediterranean and grows wild on rocky heathlands and in scrublands. In our zones, it has been cultivated for a long time and has already made a name for itself as a kitchen herb. Its medicinal significance was already known in ancient times. Due to its germ-killing effect it was used in ancient Egypt for the embalming of the dead. In the Middle Ages, it was added to body and mind strengthening baths because of its stimulating ef-



Thymus vulgaris

fect. These were supposed to bestow courage to the knights before the battle. "Courage" is also the name of thyme which dates back to the Greek. In former days the herb of thyme was one of the most frequently used home remedies and was employed for all kinds of colds. Coughs were treated with inhalations and liniments. In case

Introduction to Aromatherapy

of throat complaints people gargled. During influenza times, one boiled water with thyme in a pot, sizzling away, for prevention. There were little smelling bottles for taking on a journey. Even if a lot of its applications have got out of fashion, thyme is still main component of a multitude of cough mixtures and syrups. Some of its properties have even meanwhile been proved scientifically, like for example the exceptionally strong germ-killing property which can compete with many chemical preparations. However, side-effects were also ascertained. Taken internally, highly concentrated essential thyme oil can damage the liver. It is furthermore strongly skin and mucous membrane irritating and should be carefully dosed for external applications. The administration in the aroma lamp is – apart from persons suffering from allergies – quite safe as a rule. In case of hyperthyroidism, high blood pressure, disposition to epilepsy and during pregnancy, thyme oil may on principle not be used. Thyme is a powerful tonic and gives you energy in times of physical and mental weakness. It stimulates the circulation and does away with fatigue and lethargy if these are based on a too low blood pressure. It also acts stimulating on the brain activity and promotes the ability to concentrate. Its effect on the psyche is described by Michael Kraus as follows, "thyme oil bestows a strong will and the courage to put it into action, also warmth and compassion for other people so that the will does then not manifest itself in a too hard and cruel way but rather for the welfare of the whole."

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... to be continued

Primula Veris

Erika Röthlisberger

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

Primula veris	(Cowslip, Common Cowslip)
Latin	<i>Primula veris</i> L.
Family	Primulaceae
Folk Names	cuy lippe, herb peter, paigle, peggles, key flower, key of heaven, fairy cups, petty mulleins, crewel, buckles, palsywort, plumrocks, tittypines

Meaning of the name

Primula veris (Lat. the First [in spring]) deserves its name. When the spring sun starts to shine, the first green tips of the leaves of the trees emerge, and when it smells of spring – then the time of the golden cowslip, the key flower, has come, enchanting the hearts of people each spring anew. In earlier days it was believed that the young woman who would find this spring flower during the Passion Week would still in the same year marry the man of her love. The similarity of the flower clusters to a bunch of keys gave it the German name which also occurs in Britain as key flower and as key of heaven. In fairy tales and legends it is most of all the opener of doors to hidden treasures.

Grandma's household remedy

A long time ago, Grandma, stately wife of a mountain farmer, had her nine year old granddaughter visiting her during her vacations. Soon, all family members started to cough and this got worse each day. Then grandma ordered the following: before going to bed, they would have a proper tea, and this meant: for the whole family. It started to get dark and the first stars came out in a night-blue sky. Her slightly shivering granddaughter sat on the corner seat behind the table. She watched with great interest as grandma put on the tea water for boiling on the wood fire stove. As it was, grandma had collected cowslips on this very day. With these, she prepared a big jug of fine smelling tea which she sweetened with honey. The whole family took



Primula Veris

their seats around the table of the large kitchen in the mountain farm. In quiet harmony they all sat behind their large cup and sipped their tea as hot as possible. The wood inside the stove was crackling and grandma said with an affectionate look, "this will make you healthy again; tomorrow you will all feel better." This was precisely what happened; after all, a good word considerably contributes towards the healing process. Of course, during the next three to four days, they carried on drinking of this beneficial tea.

Habitat

One can find it in sunny, dry and unfertilized meadows, on slopes and waysides.

Plant parts used and harvesting

Blossoms in spring, in the mornings after opening.

Roots in your own garden! in autumn.

Ingredients

Blossoms with calyx: saponin, flavonoids, carotenoids, essential oils

Roots: triterpenoid saponins, phenyl glycosides (methyl ester of salicylic acid), flavonoids

Please observe!

When in contact with cowslips, sensitive persons could show allergic reactions with reddening of the skin and itches. A simple test: just crush leaves and blossoms; put some drops of plant juice into the crook of the arm. If you notice a prickling feeling or a reddening of the skin, you must not make use of plants of the primrose family.

Cowslip under nature protection

here. You are not allowed to dig out the roots. If, however, you leave 2-3 blossoms at each flower stalk for seed production, you may collect the blossoms with the saponin-containing calyxes because this way the plant population will not be endangered.

You can buy the dried blossoms and roots (Primulae Radix) in the apothecary. Due to danger of extermination of the wild habitats in the countries of origin of the pharmaceutical products, it is recommended to obtain seedlings from market gardens for healing plants to plant in your own garden for your own requirements. For healthy growth, a sunny location is necessary (e.g., underneath berry bushes, also earth rich in humus without compost, and without fertilizers or an addition of peat). They propagate fast. After three years, the first roots can be harvested in autumn.



Photos
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Healing effect

Anti-inflammatory, supports the transport of sputum, pain-relieving, promotes the excretion of uric acid, soothing, sleep-promoting, mood-lifting.

In case of a chesty cough with tough secretions, cowslip – due to its high contents of saponins – can help to loosen the tough mucus and to transport the sputum. It helps in cases of colds with fever, headaches and a blocked nose, "old age" coughing, smokers'cough, frontal sinusitis and sinusitis.

Preparation at the beginning of coughing or as a soothing evening tea

The key-flower is one of the finest tea herbs. "The tea of key-flowers is agreeable for everyone, child or old person, in sick and in healthy days", says Father Künzli. "If you want a really fine tea, you take fresh cowslips, pour hot water over them and leave them to draw for about 20 minutes, and then you remove the tea herb and sweeten with sugar. This tea is of a wonderful golden yellow and full of aroma".

Tea mixture for a stubborn cough

30 g of cowslip roots from the apothecary
10 g of aniseed (mortared=crushed)
10 g of fennel (mortared)
10 g of mallow leaves
Pour ¼ of boiling water over 2 teaspoons of this mixture. Allow to draw for 10 minutes, drain off. Sweeten with honey and drink it as hot as possible.



In folk medicine, cowslip tea is not only used with a positive effect for the treatment of cough, but also for migraine, neuralgia, for gout and rheumatism as well as against insomnia.

Recipe from the medicine cabinet of Pastor Kneipp

Only the dark yellow cowslip is of value for the medicine cabinet. Already the smell tells us that a special healing liquid must be situated in all these calyxes. If you chew two to three of this tiny yellow calyxes, one can already sense which medicinal contents it harbours. People with a disposition for sickness of the limbs and illness of the joints (rheumatism and gout; the author) or those who are already suffering from this, should take one cup of cowslip tea a day for a longer period of time. The strong pains will then loosen and gradually disappear.

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