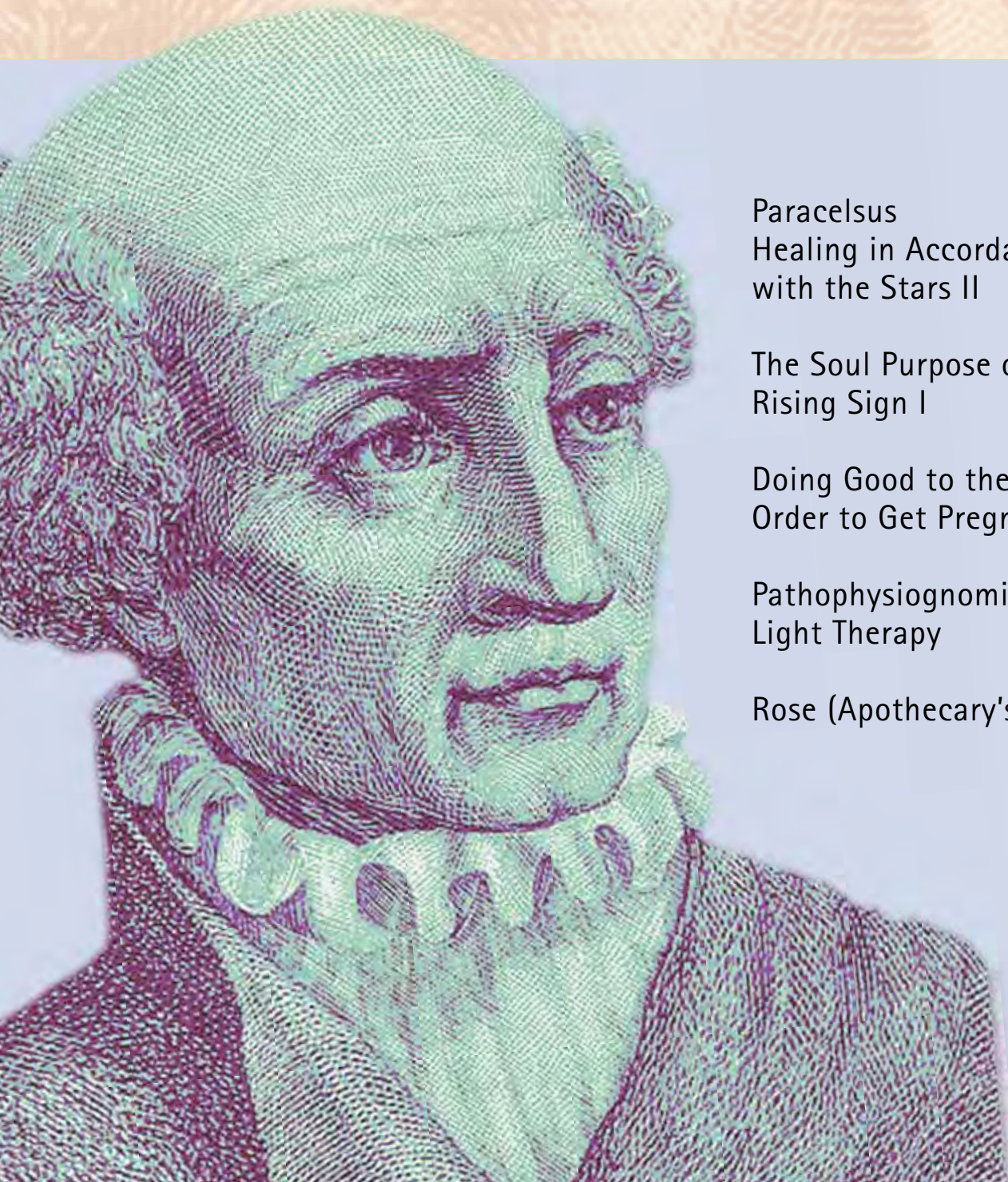




PARACELSUS



Health & Healing



Paracelsus
Healing in Accordance
with the Stars II

The Soul Purpose of your
Rising Sign I

Doing Good to the Body in
Order to Get Pregnant

Pathophysiognomic and
Light Therapy

Rose (Apothecary's Rose)

Issue
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Health & Healing

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Editorial

The real human crisis today is not about economics, politics, and the related aggressions. It is the crisis of human health. The health is entrusted to the noble professions of the physicians and the pharmacists. The physician is required to diagnose the sickness and the pharmacist is required to prepare the needed medicine for curing the diagnosed sicknesses. It is also an obligation to ensure, that the medicines he prepares contribute to restore health and not cause other sicknesses in the body. He is law-bound (nature's law), that he shall not poison the sick through medicines. The physician is also bound by nature's law, that he shall ensure appropriate medicine to cure sickness and not cause damage to the health system of the sick.

In this age of speed, where commercial and political factors hold a sway on every activity, the noble profession of healing is encroached upon. Things are tended to be extremely commercial. The physician's reliance shifted from knowledge to technology; diagnosis is no more based on the patient's behavioral patterns,

family background and living conditions. Least examination is made of the psychical conditions. Compassion, which is one of the most important principles in healing, is given a go by. The time-honored principle of cooperation and family care is replaced by commercialistic and technological diagnosis.

A probe is needed into the heart and soul relationship between the physicians and the patients. Sympathetic listening is missing, diagnostic skills are assigned to technical apparatus. The doctor speaks cryptic language and has not much time to give healing touch through speech and gestures. The trust of the patient in the system is at its lowest ebb. The human body is treated like a machine under repair.

"Mechanical treatment of machines under repair", could be the right expression for the present day medicinal practice for restoring health. Physicians with conscience are landing into conflict. The conflict in him is due to the inability to apply the knowledge that was acquired over decades and the aggression of the

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Editorial

modern corporate system of dealing with the patient. The technology and the pharmacy, which are driven by commercial considerations, compel the doctor to expose the patient frequently to technological tests and every dosage of medicine. Consequently, even in developed nations, men are driven out to find alternate systems of cure, which are proximate to nature and nature's common sense. There is an urgent need to rectify the medical system by governments of conscience. When government eases itself out of such fundamental responsibilities relating to the nation's health, the health-care system is thrown, eventually, to the vultures of economic ends. The fall of governmental hospitals and the rights of private hospitals have become the order of the day. The Great

Britain under the Royal Care is also breaking down in this regard to give way for privatization.

King's job cannot be done by a businessman. Governments cannot assign their responsibilities to multinational corporations. Governments are not run by profit-motive. Businesses are run by profit-motive. The former have adequate power to rule upon such important objects as health, protection, social amenities and these are privatized. Men are left out at large, a kingless kingdom lands in chaos. Governance cannot be thrown away into the hands of profit making business groups. Until this situation changes, the evil of the present day continues to grow.

Dr. K. Parvathi Kumar

The Dalai Lama, when asked what surprised him most about humanity, answered, "Man. Because he sacrifices his health in order to make money. Then he sacrifices money to recuperate his health. And then he is so anxious about the future that he does not enjoy the present; the result being that he does not live in the present or the future; he lives as if he is never going to die, and then dies having never really lived."

Healing in Accordance with the Stars

II

Astromedicinal Therapy Concepts by Paracelsus

Fig.: Saturn, here depicted as a father figure, announces the human beings' destiny. The depiction of the firmament at the ceiling of the temple portrays the sign of Aries, allocated to Venus, a symbol for the alchemical transformation that should be carried out in the "beautiful May".

Olaf Rippe *Oil painting by Walter Crane, 1882*



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



Healing in Accordance with the Stars

The table on the right page shows that it is still a common practice today to treat the planetary organs with their corresponding metals. He/she who is interested in further education with regard to this subject should mainly study the scriptures of Alla Selawry (see Literature).

In some books on herbals from the 17th century that refer to Paracelsus, there are also exact descriptions, for example in the Herbal of Bartholomä Carrichter of 1606 (see Table 2). Regarding this book, it is worth noting the different astrological allocations according to plant parts. Further allocations can be found in the scriptures of Nikolas Culpeper, who is also called the English Paracelsus.

The follower of Paracelsus, Leonhard Thurneysser, wrote a complete book solely about umbelliferous plants, in which he also stated astrological points in time when one should collect and process the plants. Astrological signature observations were a matter of course for him.

Antimony, the Metal of Earth

Beside gold, antimony is one of the most important arcanses for counteracting disease-procuring influences of the stars, in particular when Saturn is involved in the events.

The most remote of the then known planets is considered in astrology as being the "Guardian of the Threshold" to cosmic awareness. This, however, is only one side of its power. Laterally reversed, Saturn embodies the Luciferian fall of the spirit into matter. As a "winter stone" he dominates the signs of Capricorn and Aquarius. Due

to this, his quality is coldness, hardening and introversion as well as the absence of life because life is always connected with warmth.

Saturn is the ruler of age, disease, sickness and death. His position in the birth horoscope shows the astrologically knowledgeable person in which domains it comes to a development of chronic illness and how the disease will express itself. His passage through the zodiac in relation to the birth horoscope (transits) hints at the cause of diseases and also allows for prognoses. Transits of Saturn are always connected with limitations, deprivations, disappointments, duties and trials. At the same time, however, living through these enables an insight on the purpose and meaning of life.

Special trials of Saturn take place approximately every seven (!) years. The period of circulation of Saturn through the Zodiac amounts to about 29 years (fluctuating due to planetary regression). This means that about every seven years a square, an opposition or a conjunction of the transiting Saturn occurs with regard to the natal Saturn. A transit of Saturn takes up to nine (!) months. Frequently it is a trigger for long-lasting and difficult illness processes; this also applies to other points in time when he transits over further planets. A Saturn/Saturn transit, however, is considered to be the most difficult one; this aspect is sometimes surpassed by transits of the trans-Saturnal planets which Pa-

Table: Connections between Cosmos, Human Being and Metal

Planet	Principle	Organ	Metal	Commercial Preparations with Metals
Moon	reflexion regeneration	brain gonads	silver	"Cerebretik" or Somcupin" for sleeping disorders; "Ovaria comp." and "Testes comp." for the stimulation of the female and male gonad activity
Mercury	communication metabolism	reflexion respiratory organs hormones all feedback mechanisms	silver	"Sinfrontal" for purulent processes in the throat-nose-ear section; "Pulmo/Mercurius" for inflammatory and exsudative lung diseases; "Sulfur comp." for purulent inflammations; "Nasturtium Mercurio cultum" for metabolic disorders
Venus	sociality libido	urinary organs veins endocrine glands	copper and zinc (according to Paracelsus)	"Renalin" for the stimulation of the diurese; "Cuprum-Ren" for the stimulation of the kidney activity and for asthma; "Cuprum aceticum D5 / Zincum valerianicum D4" for nervous organic disorders
Sun	awareness warmth processes	cardiovascular	gold	"Aquavit" as elixir of life; "Cordiak" and "Sanguisol" in general for cardiovascular disorders; "Aurum/Apis regina comp." for heart complaints in connection with psyche and stress
Mars	will oxidation processes	gall muscles arteries	iron	Vesica fellea/Ferrum" for bilious complaints; "Fragador" as roborant; "meteoric iron / phosphorus / quartz" for convalescence; "Chelidonium/Oxalis comp." for the stimulation of the bilious activity and of the will (e.g., exhaustion)
Jupiter	thinking temperament formative powers	liver connective tissue joints	tin	"Metaheptachol" or Metamarianum" for disorders of the liver metabolism; "Hepar 202 N" for the detoxification of the liver; "Hepar-Stannum" for the regeneration of the liver; "Stannum comp." For the regulation of formative powers (e.g., rheumatism); "Metasilicea" for weakness of the connective tissue; "Metaossylen" for chronic joint complaints.
Saturn	awareness structural forces degradation processes	spleen bones	lead (also antimony = earth)	"Dyscrasin N" for chron. metabolic disorders; "Splenetik" for the stimulation of degradation processes; "Lien/Plumbum" for spleen complaints and blood diseases; "Arnica/Betula comp."

Healing in Accordance with the Stars

Paracelsus could not have known. If all this is over, the person often feels like being newly born. But most of the time, one has to suffer under the consequences for years unless one makes use of the respective arkanum.

Paracelsus described this with the words, "The people feel well and they benefit from healing when Saturn has finished (end of a Saturn transit); then a new heaven emerges. This is the beginning of a long life; but it is a long and fierce time that Saturn leads them with his hand, and he only offers scarce and lean food (Planet of Asceticism and Renunciation). (...) If he is not relieved from his power (astrological treatment), healing is impossible." (II/199f.)

Saturn is the all-powerful fateful force of heaven, resp., a dominant father-figure (miscreant) with slightly "old-German" educational methods. The human being, equalling Earth (microcosm) represents the opposite pole of heaven. In the birth horoscope, Earth is symbolically featured as a dot in the centre of the zodiac (astrology is not a heliocentric view of the world; it is anthropocentric!).

Another symbol for the earth is the globus cruciger - a globe with a cross on it. This is also the alchemic symbol for the antimony metal which is put on a level with Earth and thus also with the human being.

The word "antimony" has derived from the Greek 'antimonos' and its translation is approximately "versus loneliness".

Homeopathic materia medica describe the antimony type as brooding, sorrowful, melancholy, desperate, lonely, and full of yearning for a feeling of se-

curity. He feels helplessly at the mercy of the powers of fate - a fact that often makes him feel indignant. He is plagued by chronic diseases, mainly by those of a gastro-intestine nature, and also by skin, nerve and lung diseases. All symptoms characterize a Saturnal state. In order to free himself from the grip of Saturn, alchemical preparations of antimony and its compounds are the means of choice. They transform ("transplant") the Saturnal state into the regenerative power of Venus. "If the human being now transplants and is to be taken by one planet and is to be subject to another, antimony is what exchanges Saturn against Venus. (...) Thus, it has to be observed here that in each healing of diseases where healing in a natural way is impossible (self-healing, application of the usual medication like tea drugs) and does not help, the transplantation should be chosen." (Paracelsus: II/199f.)

The poisonous antimony which is quite similar to the likewise poisonous arsenic (they are very good supplements) is one of the best purging, strengthening and rejuvenating medications at all, however, only as a spiritualized preparation, "In it is namely the Essentia which does not allow the unclean and the clean to get together. (...) Thus we justifiably praise it here as antimony of all minerals contains the highest and strongest Arkanum in itself. (...) If there is nothing healthy in the body at all, it transforms the unclean body into a clean one." (Paracelsus: III/151) Antimony thus causes

Table: Cosmic Impressions in the World of Plants according to B. Carrichter (1606)

Planet	Selected Signatures	Examples
Moon	Beautiful white root/ is watery/ hath no oil nor firmness/ has no special taste. The leaves are handsome/ tender/ broad/ with subtle white veinlets/ are also almost watery. There are many whitish stalks/ much of water and moisture. Nice whitish flowers/ are open above/ have a lot of juice.	euphrasia, valerian (blossom), comfrey (root, Saturn), betony (root), figwort (Mars), watercress (Mars), verbena (root, Mars), lovage (root, Mars), lily-of-the-valley (blossom), boneset (root, blossom), plantain (root)
Mercury	Nice/ long/ supple herb/ that is not thick. The root is fairly long. Leaves are longish pointed/ not broad/ have no firmness. The stalks are long/ delicate/ smooth/ not particularly thick. The blossoms are almost beautiful/ blue/ not almost open/ nice and lovely to look at.	columbines (Venus), valerian (appearance), betony (blossom), borage (blossom), fumitory (Venus), common bogloss (blossom), fleawort (appearance), lavender (blossom), sandwort (blossom), devil's-bit (Sun)
Venus	The herbs allocated to this planet are very well-smelling and tender. The root has a lovely smell. Nice/ smooth/ whole/ medium long stalks. Nice/ tender/ long/ smooth leaves/ with small whitish veinlets. Nice/ tender small flowers/ are open above.	comfrey (leaves), betony (herb), borage (root, fumitory herb, Mercury), lady's mantle (slightly Mars), daisy, silverweed, motherwort (Saturn), lovage (herb), rose (blossom), geranium (Saturn, Mars), boneset (herb, Saturn), ribwort (leaves)
Sun	The sun is a cordial planet. The herbs allocated to the sun also surpass all other herbs. The sun gives them nice long plants/ the root is of a good smell. Nice, tender/ pointed/ notched leaves. Nice gold colour/ notched flowers/ have a firmness and an oil/ are of a pleasant smell/ and crispy taste/ compare with the flowers of the mullein (Jupiter).	avens (root, Venus), origanum (Venus), gentian yellow (root), wall gamander (Venus), St.John's wort (blossom), chervil (root), mullein (blossom), caraway (fruits), masterwort, wild thyme (Venus), sage (Venus), celandine (Mars), devil's-bit (root, appearance Mercury)
Mars	True wooden root/ with little juice/ red colour/ of no lovely smell. The leaves are long/ almost smooth/ notched/ reddish speckled/ not thick. Not much stalk. The flowers are long/ almost smooth/ notched/ reddish speckled/ not thick. Not much stalk. The blossoms are reddish/ quite golden/ have only few leaves/ have not pleasant flavor/ and are bitter.	horehound (Sun in Aries), pimpinella (Sun), veronica (root, herb, Venus and Mercury), verbena (above-ground parts), cinquefoil (Venus), buttercup (Moon), stonecrop, masterwort (Sun), wood sorrel (Moon, Venus and Saturn), celandine (Sun), water pepper (above-ground parts)
Jupiter	Well-smelling root/ a bit crispy/and quite lovely/a little hairy/has quite some juice. Long and subtle leaves/ with small subtle hairs/ are of purple colour/ of a lovely smell and crispy flavour/ quite juicy. Long/ round/ purple coloured juicy stalks. Purple-coloured flowers/ are of a good smell.	valerian (root), angelica (Sun), verbena (stalks), hazelwort (root, sign: Gemini), ononis (root, sign: Aquarius), shepherd's purse (Moon), lesser centaury, rue (Sun)
Saturn	Blackish-grey root/ with little juice/ of an unpleasant smell. The leaves are coarse, thick/ short/ thorny/ of an almost unpleasant smell and bitter taste. Coarse/ short brown flowers/ of an unpleasant smell and bitter flavour.	comfrey (root, Moon), borage (leaves), chervil (tart), figwort (Moon, Mars), pimpinella (Mars), St.John's wort (root, seed; sign: Aquarius), wild geranium (Venus), wormwood (bitter).

Healing in Accordance with the Stars

a reorganization with a tendency towards degenerations (this also goes for arsenic). At the same time it causes an emotional coherence and makes the spirit more resistant when the fateful influences threaten to suffocate him.

In practice, especially "Stibium metallicum praeparatum" D12 has proved to be effective (antimony level). As a psychotherapeutical accompanying remedy, Paracelsus mainly used the Venusian balm, but also St. John's Wort ("the herbal arsenic"), angelica, yellow gentian, wild marjoram and masterwort are suitable supplement remedies, as also sun-related remedies are. This is also one of the reasons why it is popular to administer gold, the Sun metal, together with antimony.

Again, we find the key in the symbolism: the circle with a dot in the middle is not only the symbol for the human being as the centre of the cosmos but also the symbol for the sun which is in accordance with the "true nature" of man.

In the following, a recipe against bad strokes of fate:

Mixture of:

- Ambra dil. D6 (visceral secretion of the sperm whale; Moon; balm for the soul for "weepy types" - was much appreciated by Paracelsus)
- Antimonite dil. D12 (stibnite; Saturn = Earth; see text)
- Aurum metallicum praeparatum dil. D12 (gold level, Sun; see text)
- Dioptas dil. D30 (copper silicate, Venus - Saturn; important remedy for the integration of sensory perceptions of an alien nature)

- Equisetum arvense dil. D6 (horsetail, Saturn - Moon; nerve signature)
- Hypericum mother tincture (St. John's Wort, Sun, balm for the soul and the best "profession herb and Linaria alpina" when one is beset by something non-human)
- Phosphorus dil. D12 (phosphorus, Sun; carrier of the energy of life, translation means "carrier of light")
- Rhododendron ferrugineum dil. D6 (alpine rose, Venus - Saturn; pink blossom - nerve signature, location - withstands adverse circumstances)
- Solidago virgaurea mother tincture (goldenrod, Sun, Mercury; fear always requires drainage via the kidney)
- Zincum metallicum praeparatum dil. D10 (zinc level, Venus according to Paracelsus; important remedy in case of shattered nerves)

Have 10 ml at a time mixed by the apothecary; once to three times daily 10-15 drops. In addition, use "balsamic spirit of melissa", 2-3 times daily 10-20 drops, taken in hawthorn tea (of leaves and blossoms).

The Synergistic Recipe

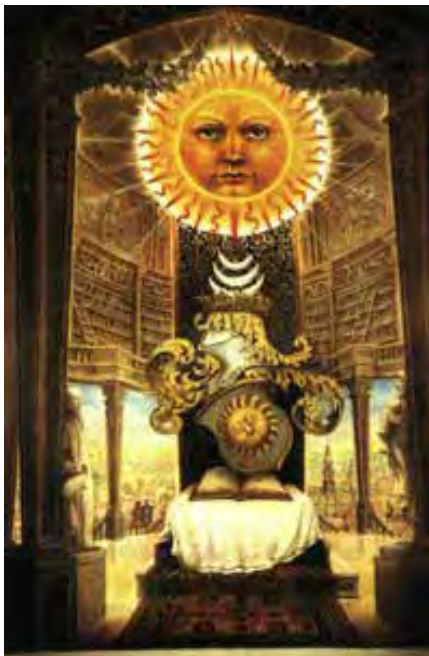
"If your acting is against the heavens and if you are only patching with the power of the earth and not after you have considered the skies, then all your work will break open again, and a tailor will make your work better than you."

(Paracelsus: I/447) "He who wants to be a real physician must learn to understand what kind of recipes the conjunction of herbs and stars at the firmament composes. He will also know then what the conjunc-

tion of the stars of earth – this being the herbs – has brought about in the composition of the recipes." (Paracelsus: I/680)

If an astrological allocation has been made by the signatures, an important side-effect occurs, namely the spirit-like relationship of the different kingdoms of nature due to the stars; this particularly applies to plants and metals. "Because Saturn is not only in the sky but also at the bottom of the sea and in the deepest caves of the earth. The melissa is not only in the garden but also in the air and in the sky. What do you think is Venus other than Artemisia (mugwort)? What is Artemisia other than Venus? What then is iron? Nothing but Mars. What is Mars? Nothing but iron. This means: they are both iron or Mars, the same is also Urtica (stinging nettle)." (Paracelsus: I/424)

If for example one regards hematite, an iron oxide, one will find sharp breaking edges which might easily cause injuries. Apart from this, the hematite lends a blood-red colour to water, a signature for a healing agent for the treatment of anaemia. Ploughs are forged of iron, but weapons, too. The stinging nettle shows a similar kind of defensive behaviour. When touched, it comes to an itching skin rash. Thereby, the plant discharges small injection needles which cut into the skin. During this, a histamine containing liquid is released which brings about allergic reactions. The plant contains a surprising amount of iron. Such and further signatures point the way of seeing commonalities between iron and stinging nettle. This way, one quickly arrives at meaning-



*The Book of Wisdom (Sophia) in the Sun
Temple of the Adepts.*

*From the Literature of the Rosicrucians,
approx. early 20th century.*

ful and particularly intensively acting compounds; the quoted recipes are meant to make this clear. The effect increases once more if one considers astrological factors already during the production of a medicament. Only few companies observe these coherences. Agrippa von Nettesheim wrote with regard to this, "If you wish to obtain a power from any part of the world or from a star, then apply what is in relation to this star and you will obtain its specific influence (...). Likewise, when you apply a good and proper amount of what is diverted but what amongst themselves corresponds with the same idea and the same star, then the thus properly prepared substance will communicate a special gift of the idea with the help of the world's soul. Properly prepared

is what I call what is prepared under the observation of harmony which is equal to what has given the matter a certain power."

Remarks

1. Quotations by Paracelsus were taken from the four-volume Aschner edition.
2. Hermes Trismegistos, compared with the deity of initiation, Thoth, is supposed to have written down the hermetic dogmas on an emerald tablet. However, in the form known to us they probably stem from late antiquity times or even only from the end of the Middle Ages.
3. The aim of hermetic aspiration is the "hermaphrodite". The word consists of the god's name, Hermes (knowledge) and Aphrodite (love).
4. Paracelsus called Saturnal depositions "Tartarus"; besides stone diseases, this includes for example also sclerosis, gout, rheumatism, heartburn and asthma; chronic diseases (Saturn) are of a tartaric character.
5. In cases of fright and shock, the tendency to bile excretion of oxalic acid crystals inside the renal tubuli (Husemann, 1986) increases.

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Healing in Accordance with the Stars

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About the translation
The attempt to translate excerpts
of Paracelsus' writings (written
down with the vocabulary of a
Renaissance physician, botanist,
alchemist, astrologer, and oc-
cultist of his time) is a challenge.
Some words have meanwhile
lost their original meaning and
are frequently used in a different
context in our days. It was there-
fore not always possible to trans-
late with 100% accuracy; the aim
was to adhere to the underlying
meaning of the original as much
as possible. Kindly consider this
when reading.

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Remedies for Healing



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

Homoeopathy IV

Herrings Laws of Cure

From Above Downwards

The symptoms should get cleared from above downwards of the person i.e., from head to toe. If there are symptoms relating to important parts of the body like heart, head, and liver and so on coupled with some other symptoms on the un-important parts of the body, the symptoms relating to the important parts should be cured first. Thereafter symptoms of the un-important parts get cleared automatically.

If rheumatic pain and heart trouble co-exist, the heart trouble should be cured first. Rheumatic pain should not be given preference. The same drug that cures the heart trouble also brings relief to rheumatism.

From Centre to Circumference

The cure should be from center to the circumference i.e., from internals to the externals. The internal disease like heart trouble, liver trouble, etc which envelopes the important or-

gans should get cured first before any external particular symptoms like skin effection or pains of any particular part of the body are cured. Once the internal disorder gets cured the externals get automatically cleared.

Re-appearance of Old Symptoms in the reverse order of their previous occurrence

The old symptoms reappear in the reverse order of their previous occurrence and re-appearance of those symptoms should not be a cause of fear or anxiety. Symptoms so reappeared will get disappeared automatically in a few days without specially administering any other drug. This should be carefully observed by keeping a perfect record of the case. No attempt should be made to ignore this principle.

Allopathy vs. Homoeopathy

Homoeopathy treats the person not the disease, the basic principle being "Heal the Sick and not treat the Disease". The Homoeopathic treatment is purely guided by the totality of symptoms. So the patient indicates the drug as it is dependent on the symptoms given by him whereas in allopathy, doctor prescribes the drug based on the pathological investigations.

Administration of Drugs

Single Dose-Single Drug is the keynote principle of homoeopathy i.e., only one drug should be administered at a time and no combination of drugs is allowed.

Repetition: The drug should not be repeated or changed so long as the patient exhibits improvement. If how-

Remedies for Healing

ever, same totality reappears, the drug may be repeated or in higher potency.

Second prescription: If the symptoms after the first dose appear with a different totality of symptoms, the change of drug is necessary which is termed as second prescription. It is

required only when there is a change in the totality of symptoms.

Source of Drugs

Homoeopathic drugs are prepared from different sources as under:

Vegetable Kingdom	Plants, roots, herbs, leaves, flowers, seeds, bark etc. Drugs like Arnica, China, Belladonna, Rhus Tox etc
Mineral Kingdom	Minerals, metals, chemicals, petroleum, zincum etc. Durgs like Argentim Nitricum, Aurum metallicum, Petroleum, Zincum, met, cuprum met etc.
Animal Kingdom	Drugs prepared with snake poison, Honey, bee etc. Drugs like lachasis, crotalus, Apis, etc.
Nosodes	Taken from disease products. Human and animal secretion. Drugs like Psorinum, Bacillinum, Syphillinum etc
Sarcodes	Taken from healthy tissue glands of human being and animals. Drugs like Thyroidine etc
Imponderbelia	Taken from energies and immaterial substances. Drugs like radium, x-Ray etc.

To be continued.....

Apis mellifera Western honey bee,
photo by Andreas Trepte,
www.photo-natur.de.



Cure by Spiritual Force LVII

5. The Call and the Response

B. Surrendering Responsibility

The Mother: Instead of being upset and struggling, the best thing to do is to offer one's body to the Divine with the sincere prayer, "Let Thy Will be done." If there is any possibility of cure, it will establish the best conditions for it; and if cure is impossible, it will be the very best preparation for getting out of the body and the life without it.

In any case the first indispensable condition is a quiet surrender to the Divine's will.

Turn your mind completely away from your difficulty, concentrate exclusively on the Light and the Force coming from above; let the Lord do for your body whatever He pleases. Hand over to Him totally the entire responsibility of your physical being. This is the cure. Be peaceful and quiet, give up the charge of everything to the Lord and you will be quite all right.



I have been having trouble with my body for some time.... A functioning is upset.... I don't know what it is.

(After a silence) Because the Force of transformation is working very, very hard, and there are many people like that; the functions are no longer what you call "normal", that is, there

is a change in the functioning, and so the first Impression is always disorder. But if you can put into your body that kind of quiet patience, you know ... which does not worry, after some time it is all right.... For example, for digestion, one day you cannot digest anything ... and then if you stay very quiet like that, without worrying – especially without worrying – you see that it slowly takes on another movement, and then it is all right... but in another, quite new way...

If you can manage to put into the body – into the body – complete surrender, that is, that it counts only on the intervention of the Supreme, you understand; that the body – the body – says to Him: "Here (Mother opens her hands), here..." face to face with the Supreme, with the knowledge that He is there; that He is there in the atmosphere, in the cells, in everything, and... (gesture of open hands) and that is all. That is very effective.

C. The Surrender of the Cells

The Mother: Suppose you have a pain somewhere; the instinct (the instinct of the body, the instinct of the cells) is to shrink and to seek to reject – that is the worst thing, that increases it invariably. Therefore, the first thing to teach the body is to remain immobile, to have no reaction; above all, no shrinking, not even a movement of rejection – a perfect immobility. That is bodily equality. A perfect immobility. After the perfect immobility comes the movement of inner aspiration (I am always speaking of the aspiration of the cells – I use words for what no words can describe, but there is no other way to express it), the surrender, that is to say, the spontaneous and total acceptance of the supreme Will.



Mongolia, by Nicholas Roerich



Remedies for Healing

How to master physical suffering?

That is just the experience I am having now.

The body is in a state in which it sees that everything depends simply on how it is linked with the Divine – upon the state of its receptive surrender. I have had the experience again in the last few days. The same thing, which is the cause of a – more than discomfort – a suffering, an almost unbearable ailment, with just a change in the receptivity of the body towards the Divine, disappears all of a sudden – and can even turn into a blissful state. I have had the experience many times. For me it is only a question of sincerity becoming intense – in the consciousness that everything is the action of the Divine and that his action moves towards the quickest possible realisation, given the conditions.

I might say: the cells of the body must learn to seek their support only in the Divine, until the moment when they are able to feel that they are the expression of the Divine....

In a certain attitude (but it is difficult to explain or define), in a certain attitude all becomes divine. And there, what is wonderful is that when one has the experience of everything becoming divine, all that is contrary disappears quite naturally, quickly or slowly, instantaneously or little by little, depending on the thing.

That is indeed wonderful. That is to say, to become conscious that all is divine is the best way of making all divine – annulling all oppositions.

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



Kanchenjunga by Nicholas Roerich

Paracelsus – Remedies

Comfrey

(Latin: *Symphytum officinale*)

Paracelsus called comfrey (*Symphytum officinale*) "*Consolida*". "It heals the wounds of the flesh, the ligaments and bones, the head, the intestines and the other limbs. It also heals a limb which has been bruised or hit; it also heals destroyed and damaged flesh."

"Any festering wound that had been caused by nature will be healed by *Consolida*."

"It cleans a caved and dirty ulcer at any place." (III, 586)

"None of the endemic healing plants contains the natural remedy of Allantoin in as rich an amount as comfrey,

- that natural remedy which is most needed for the cell formation. Allantoin heals wounds that are difficult to heal, even such filled with pus. Choline, also contained inside the root, has an effect on the circulation by widening the blood vessels in the skin and thus increasing the blood flow with a simultaneous proliferation of red blood cells." Willfort, p. 68

Comfrey is one of the best wound-healing agents for inner and outer wounds, for injuries of all kinds, cuts, cracks, bruises, bone diseases of all kinds, bone ulcerations, periostitis, spraining, bone fractures, articular and muscle rheumatism, haematomas, vein inflammations and crural ulcers.



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

Sabine Anliker



*Franz Eugen Köhler,
Köhler's Medizinal-
Pflanzen*

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Rasa Shastra in Ayurvedic Medicine XII

Sabine Anliker, M.Sc. (Ayu)

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

4. Therapeutical Use of Mercury Preparations

4.3 Shvasakuthara Rasa

Main indication: Shvasa (Dyspnoe)

Ingredients

125mg tablet of *Sutashekhara rasa* contains approximately:

- | | |
|--|-------|
| 1. Purified mercury
(<i>shuddha Parada</i>) | 6 mg |
| 2. Purified sulphur
(<i>shuddha Gandhaka</i>) | 6 mg |
| 3. Aconitum ferox
(<i>Vatsanabha</i>) | 6 mg |
| 4. Purified sodium borate
(<i>Tankana</i>) | 6 mg |
| 5. Purified realgar
(<i>Manahshila</i>) | 6 mg |
| 6. Piper nigrum (<i>Maricha</i>) | 48 mg |
| 7. Zingiber officinale
(<i>Shunthi</i>) | 12 mg |
| 8. Piper longum (<i>Pippali</i>) | 12 mg |

Indications

- "Shvasakuthar is a supreme formulation for treating bronchial asthma."

- Works well in kaphaja type (with phlegm & expectoration) of asthma.
- Reduces the frequency and intensity of bronchospasms in bronchial asthma.

Dosage

- 2-4 tablets; twice a day after meal, with ginger juice or honey.

(Y.R., 2012) ¹

4.4 Yogendra Rasa

Main indication:

Prameha and vata roga

Ingredients

125mg tablet of *Yogendra rasa* contains approximately:

- | | |
|---|-------|
| 1. Red mercuric sulfide
(<i>Rasasindura</i>) | 35 mg |
| 2. Calx of purified gold (<i>Svarna-bhasma</i>) | 18 mg |
| 3. Calx of purified iron
(<i>Kantaloha-bhasma</i>) | 18 mg |
| 4. Calx of purified mica
(<i>Abhraka-bhasma</i>) | 18 mg |
| 5. Calx of pearls
(<i>Mauktika-bhasma</i>) | 18 mg |
| 6. Calx of purified tin
(<i>Vanga-bhasma</i>) | 18 mg |

Indications

- "Yogendra rasa is the best rejuvenating composition, used in countless diseases."
- Diabetes mellitus
- Heart diseases
- Tuberculosis
- Bronchial asthma
- Epilepsy
- Paralysis
- Sexual debility
- Diseases of vata and pitta

Dosage

- 1-2 tablets; 3 times a day, with honey or ginger juice. (Govinddas, 2005)

4.5 Vatavidhvansana Rasa

The Sanskrit word "vidhvansa" means to destroy. This preparation destroys, i.e. alleviates the vata diseases, hence the name. It is one of the rasaushadhi (containing mercury), which is a unique formulation for pacifying nerve irritations and an excellent painkiller by alleviating the aggravated vata dosha. (Paranjpe, 2003) ²

Main indication: Vata vyadhi

Ingredients

125mg tablet of Vatavidhvansana-rasa contains approximately:

1. Purified mercury (<i>shuddha Parada</i>)	7.6 mg
2. Purified sulphur (<i>shuddha Gandhaka</i>)	7.6 mg
3. Calx of purified lead (<i>Naga-bhasma</i>)	7.6 mg
4. Calx of purified tin (<i>Vanga-bhasma</i>)	7.6 mg
5. Calx of purified iron (<i>Loha-bhasma</i>)	7.6 mg
6. Calx of purified copper (<i>Tamra-bhasma</i>)	7.6 mg
7. Calx of purified mica (<i>Abhraka-bhasma</i>)	7.6 mg
8. Trikatu (<i>Piper nigrum</i> , <i>Piper longum</i> , <i>Zingiber officinalis</i>)	22.8 mg
9. Purified sodium borate (<i>tankana</i>)	7.6 mg
10. Purified aconite (<i>vatsanabha</i>)	34 mg

Processed with

11. Trikatu (*Marica, Pippali, Shunthi*)
12. Triphala (*Haritaki, Bibhitaka, Amalaki*)
13. Vitex negundo (*Nirgundi*)
14. Calotropis gigantea (*Arka*)
15. Plumbago zeylanica (*Citraka*)
16. Phyllanthus niruri (*Bhumyamalaki*)
17. Eclipta alba (*Bhringaraja*)
18. Zingiber officinale (*Ardraka*)
19. Saussurea lappa (*Kushtha*)
20. Lemon juice (*Nimbuka*)

Indications

- Vata-diseases
- Arthritis
- Gout
- Sciatica
- Brachial neuralgia
- Lumbago
- Spondylosis
- Sprains
- Traumatic swelling
- Fever
- Colitis
- Puerperal diseases
- Septicaemia
- Paralysis
- Epilepsy

Dosage

- 1-2 tablets; 2 times a day, with warm water or milk. (Y.R., 2012) ³

To be continued...

Footnotes

- 1 Yoga ratnakara, p. 435
- 2 Paranjpe, p. 235
- 3 Yoga Ratnakara, p. 546

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Organon LX

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.

\$198, \$199

Drugs having capacity to cure such skin symptoms directly and with special efficiency too, should not be separately taken internally. Even if skin disease is cured by taking medicines internally, the same trouble haunts. Homoeopathic medicines should not also be used to cure local affections. Even if drugs aimed at curing gonorrhoea, excoriation, warts, tumors etc. are used according to similar, internal diseases which are the causes previously cannot be cured. Such a treatment makes the skin diseases disappear but the internal disease remains intact. The symptoms of the internal disease would not be clear and so even if a homoeopathic remedy is administered again, there is no scope to understand whether the internal disease is cured or not.

Samuel Hahnemann, M.D.

Explanation

When a sycotic patient has spots, pimples, warts, itching, a drug similar to the local affections only, should not be used without taking care of the internal disease. If done so the external affections are cured (suppressed) and the internal disease becomes strong. There are people using Thuja for warts, Nitric Acid for sour mouth etc., according to similarity and curing the same. Thereafter, there remain in the body the real sycotic miasm with mental symptoms, heart diseases, liver diseases etc. If hidden chronic disease is not noticed, the internal disease grows no bounds to the stage of incurability. Contrarily, a drug similar to the totality of symptoms should be used, even when the skin disease exists. Then so long as the internal disease remains, the skin disease also remains. Through the skin affection, it can be easily known that the internal disease is still persisting. Immediately after the internal disease is cured, the skin disease also vanishes automatically.



S200

A medicine similar to the totality of symptoms which includes skin symptoms also should only be used. So long as the skin disease persists, it will be known that the internal disease is not cured. As the internal disease is getting cured, the skin disease also becomes thin simultaneously. According to this method, we can understand by the time the skin disease disappears, the internal disease is also cured.

Samuel Hahnemann, M.D.

S201

Vital force in the body always tries to expel the disease. But it cannot wipe out chronic diseases like Psora by itself. It needs the assistance of medicines. Whenever such a chronic disease exists, the vital force surely produces some skin disease and localizes on any part of the body. By keeping the disease on the surface of the body, the disease inside is kept checked without progress. When such a self-propelled spontaneous action of the vital force is absent, the inner disease destroys the vital mechanism responsible for the very existence and kills the patient. In order to prevent such a disastrous effect, the internal disease is allowed to throw itself externally to a more

secure part of the body in the shape of skin disease and continue its efforts to expel the inner disease till it is cured. In this way so long as the skin disease exists, the inner disease can be temporarily arrested. Since it is not in any case possible for the vital force to cure the chronic disease, skin diseases are the instruments to keep the inner disease not to become violent and dangerous. Even then, the inner disease progresses but gets arrested partially and temporarily. So long as Psora is not cured, the boils on the legs continue to come and go. As long as Syphilis is inside, excoriating cracks on the skin continue to be there. As long as Sycosis is in the body, warts, corns etc. continue to grow. As the inner disease is progressing, the skin disease also advances.

Samuel Hahnemann, M.D.

for some time and protect the person from death. In the meantime, if suitable medical aid is given, protection is possible.

Taken from the book

Organon of the art of healing

Kulapathi Ekkirala Krishnamacharya

3rd Edition, 1999, The World Teacher

Trust, Visakhapatnam, India

Explanation

When the army of the enemies enter into the Fort, the soldiers inside continue their fight to the extent possible. When another group of soldiers attack the enemy from outside the attention of the enemy troops has to be diverted. Then it is possible for the soldiers fighting inside to have some rest. They can dodge for some time like that, till such time another friendly king supplies help. In the same way, some rest will be available for the vital force fighting from inside with the disease. It can maintain

The Soul Purpose of your Rising Sign



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

Alan Oken

Light is undiminishable, eternal and omni-present. In every religion that existed these qualities have been recognized as divine. So that we are forced to the conclusion that light—actual sensible light—is indeed the direct vehicle of divinity: it is the consciousness of God. — Rodney Collin, *The Theory of Celestial Influence*

One of the major differences between traditional astrology and soul-centered astrology is the focus on the ascendant or rising sign of the natal chart. The emphasis in traditional astrology is usually placed on the sun sign and the position of the sun by house, sign, and aspect in the horoscope. The sun is seen as representing the life principle, our major creative impulse, and our fundamental sense of individuality. All of this is true—from the level of the personality. In soul-centered astrology, we consider the rising sign as the incarnating point of the Presence of the Soul. We look to the rising sign to give us hints as to the reason for the present incarnation. In this respect, we judge the rising sign astrologically from the perspective of its Ray quality, apply-

ing this understanding of the Rays (as we have discussed in numerous previous articles in this series), to the essential esoteric meaning of the sign on the ascendant. In soul-centered astrology therefore, the rising sign tells us a lot about the future: why we are here, what we came to do, and the nature of our Soul's purpose. We are helped further along in our assessment of this essential purpose by judging the placement of that particular rising sign's esoteric planetary ruler in the natal horoscope.

And what of the Sun? In soul-centered astrology, we can say that the Sun in its sign has four primary purposes:

- It reveals the energies, temperament, and characteristics of the present incarnation.
- It speaks about the nature of the personality life and the tools and talents, our "equipment", brought over from previous lifetimes in order to be used for the present.
- It is the force field through which the personality expresses itself and thus comes into its own self-awareness.
- It reveals certain indications about the Ray makeup of the personality.

Let's now begin our exploration of each of the twelve signs of the zodiac, taken as the rising sign in the soul-centered chart. I will also mention the esoteric ruler of each of the signs and make a few comments about this planet in order to help further your own investigation and study of your horoscope.



Aries The Light Of Light Itself

This is the dim point of light found at the center of the cycle of manifestation, faint and flickering. It is the "searchlight of the Logos, seeking that which can be used" for divine expression.

People born with Aries rising are here to teach and learn about the Right Use of Will. Aries is the initiating expressing of the Will-to-Be. It is the ever pulsating Force of Life that emerges through the creative, fiery ethers, traveling through all the various planes of the involutory and evolutionary schemes of life, until it anchors itself in the world of forms. Aries seeks to manifest: "Let there be Light!" he says, "And let Light stimulate Form into self-awareness!"

As an expression of the Will/Power of Divinity, Aries is the personification of the First Ray. As the directing and controlling urge for the expres-

sion of willpower in the outer world of forms, Aries is also endowed with the energies of the Seventh Ray of Order. As the "Light of Life Itself", the Ram is a pure emanation from the Mind of God—that place, as it states in the Great Invocation "where the Will of God is known". This makes Aries the initiating force for the birthplace of ideas. The Ancient Wisdom tells us that the energy of Life follows thought. As we think a thing into manifestation, so it becomes. You therefore should take a look at Mercury in your chart, for this planet is the esoteric ruler of Aries. The position of Mercury in your horoscope will tell you much about how you are to use your will to be the messenger of your Soul's purpose in the present incarnation. The Soul-centered, Mercury-ruled individual with Aries on the ascendant is able to arouse, stimulate and infuse a new focus of awareness into any activity. This focus is based

on the realization that all ideas coming from the Soul are to be of benefit to humanity. It is this perceptive, penetrating, and intuitively based mind that is the real "weapon" of the Aries spiritual warrior. Aries is thus the fiery channel of expression for the birthing of those ideas that further our individual as well as our collective evolution.

Taurus The Penetrating Light of the Path

This is a beam of light, streaming forth from the point in Aries, and revealing the area of light control.

The Soul purpose for a person who has Taurus rising in their chart has a great deal to do with the principle of illumination. His or her task is to irradiate the physical world with consciousness and by so doing, uplift the material plane. Quite a job! This is done by allowing the Light of the Divine Will (Aries) to penetrate all solidified forms. The testing ground and the primary challenge for the person with a Taurus ascendant has to do with not becoming attached to and trapped within the very same physical plane that Taurus seeks to enlighten. Taurus is primarily a sign of desire, desire in form. We have to remember that on the personality level, Taurus' motto is: "I have therefore I am".

The life of a person attempting to walk the Path of Light is required to transform the desire for material things into spiritual aspiration. This often surfaces in the urge to liberate oneself as well as others from the attachment to matter. One of the world's greatest Teachers and Initiates was the Buddha. He is said to

The Soul Purpose of your Rising Sign

have been born, reached enlightenment, and died in the sign of Taurus. The Buddha taught that the path of detachment from desire is the vehicle for the entrance of Light, i.e. the entrance of Creative Will. This tension of transmutation is embodied in the Fourth Ray which is the Ray of the Bull. As you may recall from previous articles, the Fourth stands as the intermediary between the three higher Rays of Spirit and the three lesser Rays of form.

The Soul purpose of a Taurus ascendant not only involves freeing oneself from attachments to material forms. It also has to do with helping to break such attachments in other people's lives so that the bounty of the Earth can be distributed fairly to all the world's children. Taurus is helped in this task through its esoteric ruling planet, Vulcan. Vulcan is the "Blacksmith of the Gods" and through his fires he transforms and refines all forms so that they may be made more useful to the Soul. Vulcan is found within 8 degrees of the position of your Sun.

Gemini **The Light of Interplay**

This is a line of light beams, revealing that which opposes or the basic duality of manifestation, the relationship of spirit and of form. It is the conscious light of that relationship.

The primary function of the mutable signs (Gemini, Virgo, Sagittarius, and Pisces) is to produce a constant flux, a never-ending sense of movement, in order to provide a wide field of expression for the life of the Soul. It is in the gathering of life experiences,

based on the movement of relatedness and relationship that is the Soul purpose of a Gemini ascendant. Gemini relates, that is its job. The Soul also relates. It is primarily concerned with connectedness. In its most essential capacity, the Soul is the Way through which Spirit connects to Matter and Matter to Spirit. The Soul stands in the middle; the Soul is the Middle Way. As the sign most significant of relatedness, Gemini functions as a vehicle for the Second Ray of Love/Wisdom. It has as its Soul ruler, the planet Venus which is considered by esoteric astrologers to be the most highly evolved planet in the solar system. Like the Soul, Venus embodies the "urge to merge". Venus seeks to unite and blend and by so doing, birth into life a greater refinement than existed beforehand. On the Soul level, the person with Gemini rising is not an expression of duality but an agent of harmony. Venus is the planetary Lord of the Fifth Ray, the Ray of the Concrete Mind. It is through Gemini (and its exoteric relationship to Mercury), that Venus may express her focus of union and communion. If Gemini is on your ascendant, look to the position of Venus in your natal chart to see how you may more impersonally bring love into other people's lives and thus fulfill your Soul purpose. This will be achieved through some form of service that involves bringing together and harmonizing individuals and groups of people. In this way, you may be an effective agent of communication, sharing with others Venus's Law, the Law of Right Human Relationships.

To be continued....

Contact
www.alanoken.com



American Beech (Fagus grandifolia), Gadsden Co., Florida USA

"Smile on the countenance shuts door on sickness.
It mitigates the impact. Smile is a therapy in itself."

Dr. K. Parvathi Kumar

Occult Healing XCIV

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

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

In the modern world, the number that suffers pain and painful sensations is great. Pain in joints is very common, arthritis is ever growing, rheumatism and arthritis are holding sway. It is common that one pain or the other is experienced in the body. These painful sensations are caused by psycho-atmospheric tensions. It is not only the pressure coming from the atmosphere, but also significantly from psychic waves, which not only create moods, but can even reflect upon the nerve centers. The impact of pain is not only upon the human, but also upon the animal and the plant. This can be comprehended with a deeply insight into the unity of life. Knowledge always teaches unity of existence, unity of consciousness and diversity in manifestation. It is but ignorance to ignore the essential unity of all life. When pain is caused to plant, animal or human in any part of the globe, such pain has a ripple effect and transmits itself globally. Its effects are on units of weak constitution. For the physical pain, to look for reason in the physical condition is but an effort in vain.

Among the three forms of lives, man is endowed with greater awareness. He is self-conscious. He is therefore bearer of a greater responsibility. He is expected to realize the effect of psychic energy and accordingly to act bringing forth positive manifestations through the force of psychic energy. It is said long time ago, that man has no right to defile the surrounding space with his impure thoughts, speeches and actions.

Every thought, speech and action of man can either have a positive or negative impact on the psychic energy, according to the motive that he has. The present-day malice and hatred between groups of humans, nations, races and religions, have a deep impact on the entire humanity. A drop of poison is good enough to turn a cup of milk into poison. Apart from the malicious thoughts, which continuously contribute to the ill-health on the planet through the psychic energy, there is a plethora of vague and unenlightened thinking which also contributes to obscure the source of well-being. Humanity is forgetful of its past. Hardly the pain of world war is forgotten and yet the human brains sharpen their weapons to fight again and again. Human forgetfulness is helping the ignorance and ill-health to multiply itself regardless the well-meaning acts.

Good and evil are created by man. On one hand, there are thoughts and actions of good will, which create a source of blessing and benediction, but on the other hand the thoughts and actions of evil are infectious. The later is dominant over the former.

The impact of human activity on the aura of psychic energy surrounding



photo by Charles Knowles http://commons.wikimedia.org/wiki/File:Sunrise_on_the_Camas_Prairie.jpg

the planet cannot be taken light-mindedly. Humanity repeatedly grasps the consequences of good and evil and their subtle impact on human health and well-being, but due to forgetfulness, it casts aside the cognized subtle truth. Ways of cogni-

tion and of ignorance are alternately affecting the human health – those who strive for knowledge achieve the tranquility beyond conflict. Such dimensions of psychic energy are but essential to every physician.

Fig.: This is first light on the Camas Prairie near Fairfield Idaho. The Flowers are Camas Lilly's, I found this one white on in a field of blue. Not many places better than this to watch the sun rise.

Thoughts on the Relevance of Qigong II

– to the Understanding and Practice of Chinese Medicine

Roy Jenzen

Roy Jenzen is a doctor of Chinese medicine with some 28 years of clinical experience. He is based in Perth, Western Australia, and is a long-time practitioner of qigong and the Chinese internal martial methods of xingyi chuan and bagua zhang

To some, this is the 'spiritual' side of qigong, yet the general Western connotation of the word 'spiritual' is not what is alluded to in classical qigong work; nor in higher level martial art skill. Rather, what is meant is that, through cultivating a 'spirited' practice, there is a natural extension and bio-connectivity of our innate life vitality into the Dao, the all-pervading and fundamentally elusive Unknown. This extension beyond (or rather, extension into) however, depends not upon exclusively mind-orientated concepts and practices, but rather upon sound structural (physical) and functional (energetic) roots. It is from this base that the human spirit can most fully and radiantly shine. This is 'shen ming', the radiance and projection of the inherent life-vitality, essentially dependent upon the anchoring and sustaining nature of our essence. Traditional qigong and martial arts practices pay particular attention to the cultivation of these structural and functional factors. It is an often repeated admonition that you first need to strengthen and deepen the roots, and in such classical

training, spiritual practices are much better defined as spirited practices. In fact, most Daoist schools of thought (for example, the Lung Men, Dragon Gate school) and all traditional internal martial arts systems, stress the importance of non-spiritually orientated endeavour, understanding that such unfoldings are a natural consequence of what, to the Western mind, may seem more basic practises.

In this context, to 'treat the spirit' in Chinese medicine might be more realistically interpreted as ensuring that the roots, the foundations of the spirit (the life-seeking, life-sustaining drive) are in sound order, relative to the individual. It is this order, this sustainable source, which allows the free and unfolding movement of a spirited and maturing approach to life and all its trials and tribulations, as well as its joys and its pleasures.

To develop this sense of order and well-being within oneself would seem to be an almost fundamental requirement – even a responsibility – for anyone entering any healing profession, particularly one with the depth that Chinese medicine, in its full and wholistic manifestation, encompasses.

It is a natural extension of this practitioner commitment that a therapeutic presence arises from within, one which has a subtle yet often profound effect upon any clinical encounter, and may indeed lead the patient, both consciously and subconsciously, to a different state of being, and potentiate a different outcome than may have otherwise been possible.

The other natural outcome of this deeper realm of practitioner awareness is the development and re-

finement of one's diagnostic skills through the heightened sense of energetic sensitivity that so often accompanies any developing qigong skill. This refinement of diagnosis by pulse, by observation, and by a knowing born from stillness, opens us to a new level of therapeutic engagement, helping us more deeply assess the appropriate needs and treatment protocol for each individual patient, each unique manifestation of matter and energy, who seeks our assistance.

The qigong trained practitioner is also in the position of being able to offer prescriptive qigong to those patients he/she feels would benefit. Indeed, there are a number of clinical scenarios where qigong is the treatment of choice, given its inherent ability to powerfully move stagnant qi and blood, which, of course, lie at the very core of many states of disordered being, and are often implicated - directly or indirectly - in most clinical presentations.

In doing this, in so educating our patients, we are able to give them not only an individually tailored and relevant prescription (much like classical Chinese herbal medicine), but also a tool of substance to actively assist in their own recovery and to foster their own awareness. This is intrinsically empowering and develops both self-worth and self-responsibility, two of the greatest gifts we can give to those who come to our door. It is then that the practitioner begins to enter the realms of healer, an often misunderstood (and misused) word today, bearing little relevance to the common and superficial new age use of the term.

In some ways, practitioners of Chinese medicine have both a historical and a personal responsibility to 'be all that they can be' in this context, and to not only uphold and continue this unique approach to fostering and maintaining wellness of being, but to embrace and support the innate push of the human spirit to develop and refine the concept of well-being, of being well, even further.

However, we have been witness to some degree of naivety and ignorance - and not a little invention - in the development and presentation of Chinese medicine in the West and, to a lesser but significant extent, in China itself. On the one hand this has led to,



and encouraged, a more intellectual, overly analytical, even scientific approach to the understanding, presentation and practice of Chinese medicine. And on the other hand it has fostered a 'new age' type interpretation of classical Chinese methods which are of little substance and du-

*Qigong taiji meditation
Fragments of a diagram, possibly forms of
Chi Kung, found in a tomb of the Han Dy-
nasty, the Chinese city of Ma Wang Tui.*

Thoughts on the Relevance of Qigong

bious clinical value. These two trends have shifted us away from some of the clinically useful and enlightening old ways, the lao- gong (old skills). One aspect of this is the dismissal or misinterpretation of the fundamental relevance of classical qigong understanding and skill to the practice of Chinese medicine or, alternatively, its representation as veiled in mystery and 'spiritual' whitewash.

It would seem, however, that we are now seeing a new, and more aware, generation of students entering into Chinese medical education. In consequence, it may well be that these two approaches will die a natural death. We may then witness the emergence of a more wholistic classical approach that - given a sound understanding of the principles and practices of classical Chinese medicine - asks that we embrace that innate body wisdom that we each possess, a 'cellular knowing' that so often remains dormant within, awaiting a Spring that never comes, or if it does, then only fleetingly.

It is the middle path that we must seek. This will be informed by scholastic endeavour and challenged by contemporary enquiry and research, yet equally empowered by an experiential awareness of, and an openness to, the unseen (but not unknown), the all- pervading dynamism that puts the human into the being and potentiates so much more than many of us realise.

As has been said before by the ancient Daoists, "It is not so much what we think or say that most determines our life, but what we do."

Contact

<http://internalintent.com/wordpress/about-roy-jenzens-school-of-inner-martial-arts/about-roy-jenzen/>

This article was also published at The Journal of Chinese Medicine
<http://www.jcm.co.uk/>

"We must listen to our soul, if we want to be healthy!
Ultimately, we are here because there is no escape from ourselves.

As long as man does not meet himself in the eyes and in the hearts of his fellow human, he is on the run.

As long as he does not allow his fellow human to share his innermost being, there is no security.

As long as he is afraid to be seen through, he can recognize neither himself nor others - he will be alone.

Everything is connected to everything! "

Hildegard of Bingen

Doing Good to the Body in Order to Get Pregnant

Kerstin Tschinkowitz



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

The desire to have a child corresponds with a deep human need. Ayurveda offers a rich variety of health and nutrition measures for the preparation of a healthy pregnancy and birth. This knowledge is summarized in an own field – the Vaji-Karana – the science of the aphrodisiacs and the measures for the improvement of procreation.

The primary instinct of procreation secures the continuation of existence of all living beings on our planet; thus, the urge for survival and the sexual drive have a strong influence on our social behaviour. In contrast to the animal, the human being is able to decide whether he uses this primary instinct for his satisfaction or for his procreation.

If pregnancy fails to materialize within a period of one to two years for a healthy couple with the desire for children, medical science talks about fertility disorders. In the past, the woman alone was held responsible for infertility, whereas today, the reasons for it are clarified in case of both partners. There are multitudinous reasons that could be respon-

sible for an unfulfilled desire to have children: cysts, congenital malformations of the uterus, disturbances of the spermatic duct and of the fallopian tube, benign tumours inside the uterus, endometriosis, and hormonal imbalances of the woman, of the man, but also the amount and quality of the sperm, as well as age, environmental influences or personal crises, and stress.

“A young woman needs on average four months to get pregnant”

A Gentle Approach

In the course of the development of reproductive medicine, therapeutical measures and interventions were developed, which enable childless couples to have a child. These forms of treatment could be connected with health risk for the woman. Special mention has to be made of the side-effects and long-term effects of hormone stimulation. In complementary medicine, resp., in alternative medicine there exist different methods of a gentle and holistic approach. At the heart of the question is the physical and emotional general state of health of the couples. Ayurvedic healing can fall back on an effective offer of therapies. Here, infertility of man and woman are considered, but also preparatory treatment measures like purgation, strengthening, and nutrition of the body tissues are observed. Apart from this, the woman is accompanied during pregnancy and beyond the period of breastfeeding.

Doing Good to the Body in Order to Get Pregnant

Already in the Caraka Samhita (3rd to 2nd century BC), Sarirasthana, Chapter II, the possibility of fertility disorders is mentioned: it could come to a delay of conception even for fertile women as problems could occur in connection with the uterus, with sperms, the egg cell, nutrition, daily routine, the right moment of sexual union and due to a lack of physical strength.

Exact reading of this ancient text reveals the knowledge of the entire range of reasons, which could lead to an undesired childlessness. Western medicine is not yet able to develop a therapeutical possibility for influencing the quality and number of sperms. It can treat infections, varicose veins in the genital area and hormonal disturbances, but male sterility still raises questions.

Positive Influence of Sperms

In this area in particular, Ayurveda has the possibilities for positively influencing the number and motility of sperms due to the holistic approach of treatment. Ayurveda is regarding the development of physical impairments from the viewpoint of the seven Dhatus, the body tissues, which successively build up and nurture each other by their own metabolic process.

1. Blood plasma (Rasa) egg cell
2. Red blood cells (Rakta)
3. Muscular tissue (Mamsa)
4. Fatty tissue (Meda)
5. Bone tissue (Ashti)
6. Bone marrow and brain (Maija)
7. Reproduction substances (Shukra)
Ojas – life essence, sperms

The first tissue, called blood plasma (Rasa), formed from nutrition, constitutes the greatest part of the female egg cell and of the nutritive solution of the embryo. It determines the size, the strength, the contentment, the fullness and the enthusiasm of the embryo. The quality of the nutrition and the way of life directly influence the development of this tissue and of the female reproductive organs.

General Recommendations for Child Planning

- Carry out a cleansing treatment prior to a desired pregnancy.
- Observe regular daily routines and regular times for meals.
- Eat according to your constitution. Observe healthy nutrition (fresh, juicy and sweet is regarded as a rule of thumb).
- Make sure you have enough sleep.
- Make sure you have phases of rest and recreation, relaxation, meditation, breathing exercises, and yoga.
- Nourish yourself with beauty on a physical and spiritual level.
- Make sure of a healthy exercise program. (yoga, staying in natural surroundings)
- Do not wear any clothing which is too tight or which heats you up; here, the men in particular are concerned.
- Have a loving relationship with your partner.
- Rasayana preparations (tissue rejuvenation): regarding this, seek advice from a physician or naturopath.
- Vaji karana Preparations (aphrodisiacs, substances for the improvement of the quality of the reproductive cells). Regarding this, seek

advice from a physician or naturopath.

- Avoid nutrition that has an irritating effect on your mucous membranes: refrain from the excessive consumption of hot, sour, bitter and tart foods.
- Avoid the consumption of alcohol and nicotine.
- Avoid stress.
- Avoid hard physical strain.

Good Digestion is Important

If digestion (Agni) is weakened, the nutrition cannot be completely metabolized. It comes to sedimentations (Ama), which affect the plasma tissue (Rasa) and thus the quality of all mucous membranes. In terms of its properties, Ama is cold, slimy, tenacious, and inhibiting. If the plasma of the egg cell is contaminated, this can lead to adhesions inside the Fallopian tube (ectopic pregnancy). The thus resulting shortage of nutrients for the endometrium and for the egg cell can prevent a nidation of the egg cell. Female fertility disorders can be quite positively influenced from the view of Ayurveda. Cleansing of the tissues is recommended, especially of the first tissue, the Rasa-Dhatu, also a harmonization of the way of living that is appropriate to the constitution, but also psychological guidance of the woman and the couple. Lengthy, however, is the arrangement of the treatment and stabilization of the male procreation substances in cases of fertility disorders. This appears logical when regarding the Ayurvedic structure of the tissue. Sperm is a product of the procreation substances (Shukra), the last of the body tissues. This evolves

from sequence of the development of the other tissues and is thus situated at the end of the production chain.

In Shukra, the fine-matter essence of Ojas is united, which is passed on to the female egg cell together with the sperm. The conversion of the nutrition, from the uptake to the formation of a sperm, comprises a period of 30 days. During this time, the nutrition is broken down; its essence is expressed in the quality of the sperm – the smallest human cell. Its quality at the beginning of pregnancy is decisive for all tissues that lend strength and stability to the embryo (nails, teeth, bones, veins, arteries, tendons, and sperm).

“Ayurveda can lend positive support to couples with the desire to have children.”

Strengthening of the Immune Strength

Special attention is given to the mother-to-be. The unborn child matures in her body. Her health and illnesses determine the development of the baby, his skin, blood, heart, liver and kidneys, the bladder, the rectum, the stomach, the intestine, and the fat.

From the Ayurvedic viewpoint, she passes on 50% of her immune strength to the new born at birth. Before another birth takes place, this resource should by all means be restored again. Therefore, Ayurveda recommends the observance of a period of three years until the next pregnan-

cy. The fact that in Western societies the point in time for family formation has shifted significantly influences the physical readiness for conception. If it takes four months on average for a young woman to get pregnant, the possibility of an ovulation between the 35th and 42nd year of life is measurably reduced to an average of 12 months.

With regard to this subject, The Ayurvedic approach is holistic and can influence and treat advice seeking couples in a positive way in their wish to have children. In the science of the aphrodisiacs (Vaji-Karana), the measures for the improvement of the procreation are anchored. Always, both sexes have been considered here. In Vaji-Karana, one meets an extensive assortment of medications, therapy and behaviour measures. Also, nutritional directions for having healthy children can be found here. St. Teresa of Avila once said, “Do something good to your body so that the soul feels like residing in it.” This is certainly also a positive fundament for encouraging the soul of our future children to embody themselves through us and in us.

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Pathophysiological and Light Therapy

Michael Münch



Michael Muench has been established with his own practice since 1984 with main emphasis on complementary methods of diagnosis and energetic forms of therapy. Since his early juvenile years he has been familiar with the "Practical Knowledge of Human Nature" according to Carl Huter (Psychophysiology). He met Natale Ferronato in 1992 and since that time had integrated his diagnostic and therapeutic system in his daily practice work (Pathophysiology and Radioesthesia). In 2004 he founded an educational centre for training in Psychophysiology, Pathophysiology and New Point Pain- and Organ therapy (NPSO) according to Rudolf Siener in Munich and transmits his knowledge in complete training courses.

Facial diagnosis and monolux therapy in facial areas

Imagine you look at the face of a patient and you are able to ask specific questions regarding his/her state of health during anamnesis – this is applied pathophysiological. When, thereafter, you specifically treat the unique signs and changes in the face with specific light – this is monolux therapy in facial areas.

This new method may be applied by every therapist or consultant in his/her practise for own health.

Pathophysiological as means of evidence diagnostics

Pathophysiological or facial diagnosis is the science of organ and functional unique signs in the face. Restricted areas in the face indicate physical weaknesses, actual, or former strains and, in this way, possibilities of future diseases. The quality of the tissues, color, radiance, and tension of the complexion change when there is a transformation in an organ and this knowledge can help to control the course of a therapy. Natale Ferronato, a Swiss naturopath, examined these

specific signs for 60 years and clearly defined the facial areas in his pathophysiological.

The face is a somatotopic

12 cervical nerves control the functions of the organs and bring the information which is interconnected in the midbrain onto the complexion. N. Trigenimus hereby projects the organs in clearly described areas on the complexion.

In distinction to the other reflex zones for example on the foot or other Head Zones the face is clearly visible uncovered. The advantage of facial diagnosis compared to iris diagnosis is that the area is seen without a loupe. Like this the therapist with an experienced eye is able to make a diagnosis during anamnesis.

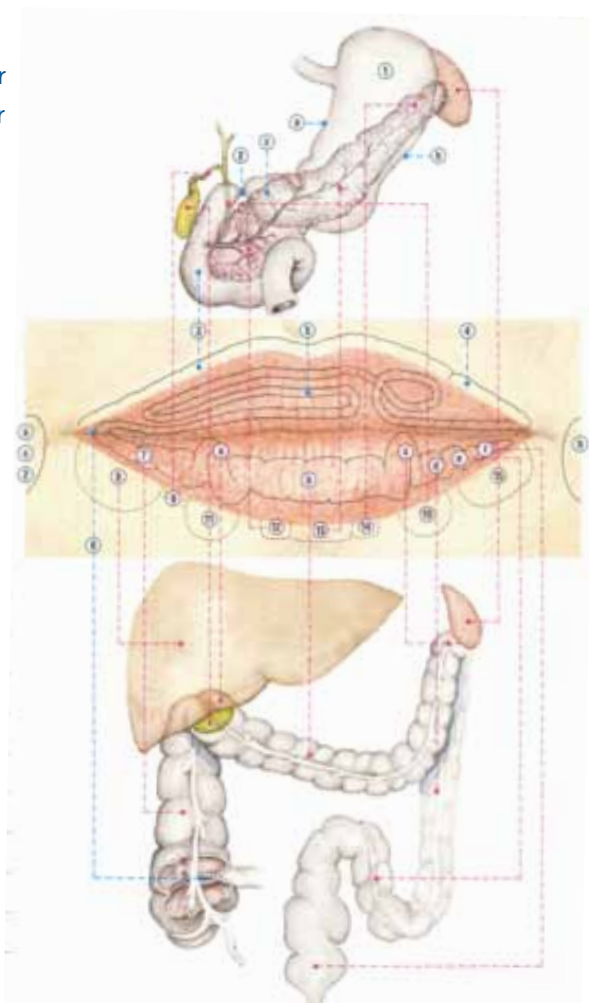
How does a healthy face look like?

In order to perceive the specific signs or discrepancies we have to ask this question first of all. There are 5 criteria for the definition of this in pathophysiological facial diagnosis:

- Even color of the face
- Even tissue filling (turgor)
- Even tension (tonus)
- Even skin structure
- Even radiation of the tissues

In the first place these criteria in pathophysiological may be learnt by exact observation and sensitive vision. Watch nature and plants carefully and with relaxation – feel and perceive the various shades in color and structure. Transfer this new kind of vision to observe the face.

1. Ventriculus, Gaster
 - 1a) Curvatura ventriculi minor
 - 1b) Curvatura ventriculi major
 - 1c) Antrum pyloricum
2. Pylorus
3. Duodenum
4. Jejunum
5. Ileum
6. Valva ileocecalis
7. Colon ascendens
 - 7a) Flexura hepatica
 - 7b) Colon transversum
 - 7c) Flexura lienalis
 - 7d) Colon descendens
 - 7e) Colon sigmoideum
 - 7f) Ampulla recti
8. Hepar
9. Ductus cysticus
10. Ductus choledochus
11. Vesica fellea
12. Caput pancreatis
13. Corpus pancreatis
14. Cauda pancreatis
15. Lien, Splen



Digestion system from: Natale Ferronato: "Practice of Pathophysiognomics"

Which signs are relevant for facial diagnosis?

Perceiving the finely graduated color shades, elevations, and hollows on the facial skin lead to evidence diagnostics. For instance, red parts may signify inflammatory processes, lividity can show insufficiency, and swelling may be a hint on a blockage in the related organ system.

As consistency of the tissues, color, radiation, and tension of the complexion change during a therapy, this method also enables a statement on the course of a therapy. When the

signs in the face improve during the treatment, the therapist can conclude that this measure was helpful to support the function of the respective organ system and if not, maybe another measure could make sense.

The positive message is that the signs are often visible before the first symptoms appear. There are signs of hereditary and signs of weaknesses that change and may disappear, too. The therapist can instruct the patients to watch themselves in the mirror and to take responsibility for his/her own health.

Facial diagnosis may be started very early

Look at the lips of a baby and you will see that the mouth is still very fine and plain and that there are only few longitudinal folds. Lips are a mirror of our intestines and with increasing bowel function the first longitudinal folds develop which also reflect the intestinal function.



Mouth of a one week old baby

The mouth – mirror of our digestion

Looking at the mouth the bowel movement may be perceived. At the upper lip the function of the small intestine may be seen and at the lower lip you can see the function of the large intestine. Clearly marked-out lip lines, same color of the lower and upper lip, even cross folds and identical tissue filling are the criteria for a healthy bowel movement.

Variations from this norm clearly indicate disturbances in the intestinal function or circulation. Visible cross folds on the lips for example signify a peristaltic disturbance in the small intestine, and an even upper lip signifies a disturbed processing of the large intestine. Consequences may be digestion problems with flatulence or obstipation.

Patho-physiognomic and Light Therapy



Cross folds on the upper lip: peristaltic disturbances in the small intestine.



Smooth lower lip: functional disturbance of the colon



Disturbance in small intestine & pancreas

In geriatrics, it is often regarded that a disturbed small intestine cannot absorb medicine or food, as you may clearly see from the following picture of a 74 year old lady. In this type of severe problem of the small intestine and pancreas, the most important therapy is the intake of liquids.

Therapy in naturopathy

The meaning of naturopathy is to "heal in accordance with nature". The question is: what hinders healing? In my point of view, the most common reason is that the sensation is lost which leads to a disconnection or blockage of the regulation mechanism. This may be observed on scars created after accidents. On the contrary a disease is basically a "superfluity" or a "deficit". One can lead to a deficiency symptom and the other to an over-strain – a related therapy could be useful through substitution or removal.

In pathophysiological, we can observe that scarcely anybody lives in accordance with nature so that there is nobody who fulfills the named criteria rules at 100 percent. Intolerances are often disturbances in digestion as for example in celiac disease. But you could also ask for the reason of the intolerance. Perhaps, the reason is a chronic disturbance in the stomach function. Maybe a morbus disease patient has an intestinal disease due to a dysfunction of the stomach and the intestinal vessels. The specific transformations cannot only be found at the lips but also at the entire complexion. The supreme discipline should be: begin where the

origin of the problem is. This, however, needs the experience to realize the priorities.

NPSO/Monolux therapy

After 20 years of knowledge of working with the teachings of pathophysiological according to Natale Ferronate and the NPSO (Neue Punktuelle Schmerz- und Organtherapie - New Selective Pain and Organ Therapy) according to Rudolf Siener, it was obvious to combine those two methods with each other. With the development of the MonoluxPens, the alternative was given to immediately and specifically treat the facial areas that show transformations.

The monolux therapy has its origin in the NPSO. It can be seen as an effective reflex therapy that is mainly applied to relieve pain in the locomotor system. However, it also shows good results in the field of organs. Instead of using injections or acupuncture, the treatment is with monochromatic light at the somatotopic of the lower leg, the foot, or the knee.

Professor Ernst Schaack developed the monolux therapy system for the NPSO. The particularity is that at the same time you can measure the skin resistance and make a therapy with the entire efficacy spectrum of the colors and the smooth magnetic field. The small and convenient MonoluxPen with a color changer through three LEDs applies for 6-7x per minute the whole color spectrum with a smooth magnetic field on a pain or acupuncture point respectively on the corresponding facial area.

Treatment in the face

Treatment in the facial area is extremely simple. Facial areas showing a pathophysiological transformation such as reddening or swelling are irradiated with the MonoluxPen until its color changes. In addition, lymph and acupuncture points may also be treated as well. In this way e.g., dyspepsia is treated at the corner of the mouth, an intestinal disturbance at the lips and heart, bronchitis, kidneys etc., at the corresponding areas. Sensitive patients feel the effect immediately. Mainly children like being treated with light. In sucklings and babies, the recommendation is to irradiate the belly button as well.



Belly treatment in babies.

In sensitive, circulation unstable patients, we recommend to irradiate the circulation point above the upper lip or the solar plexus on the nose tip. Every therapist can instruct his/her patient to do something good for his/her health on his/her own. Mainly this fact motivated me to dedicate myself to this new method in a deeper way.

Combination of facial diagnosis and light therapy

Both facial diagnosis and monolux therapy enrich the therapeutic spectrum of every therapist. Pathophysiology

is a valuable evidence based diagnostic and process control in daily practice, and the monolux therapy is a smooth alternative to injection therapy in case of disturbances, pain, scars and the treatment of facial areas.



Self-treatment of circulation

For more information on training and development please contact www.muench-naturheilkunde.de

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An Integral Inside into Inflammatory Bowel Diseases

III

Andreas Ulmicher

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

Homoeopathic and antihomotoxic treatment of inflammatory bowel diseases

With a holistic homoeopathic and antihomotoxic therapy of inflammatory bowel diseases there is to take care for plenty of man-made, environmental factors, the remote influence other organs can take upon the intestine and of course, the clinical history of the individual patient. Here are a few examples:

1. Regulating and strengthening the enzyme- and redox system

When it comes to anamnesis, the patient usually states that his stomach would bother with rich food, particularly with protein and fat and that the symptoms would not only restrict themselves to the lower intestine. Furthermore, feces develop a foul smell and tend to be smeary. In short terms, the patient usually experiences relief from enzyme-stimulating remedies such as *Gentiana lutea*, *Harungana madagascariensis*, *Okoubaka aubrevillei* in low potencies and combination with substances that enhance nutrient absorption in the small bow-

el, such as *humic and / or fulvic acids*. However, for lasting therapeutic success these means might not be sufficient. In many of those cases, I administered doses of *Acidum succinicum* (spirit of amber) in homoeopathic potencies of X6 to X12, mostly in combination with therapeutic trace elements which are really the very base of most of our enzymes, for example *Deutrosulfazym* (*Cellfood*).

Whenever the difficulties to properly digest food apart from the inflammation are really caused by enzymatic failure, the autonomic nervous system is also to take in consideration. Under stress proper digestion simply doesn't happen. Appropriate nutrition for patients dealing with these omissions is low in protein and fat and must be easily absorbable.

2. Therapy of autonomic exhaustion or adrenal fatigue

The longer an inflammatory process lasts, the more likely suprarenal glands are depleted. This is especially the case if the patient is forced to take corticosteroids in one form of the other over a lengthy period of time. In cases like these the function of the suprarenal glands has to be supported with plant remedies or homoeopathic remedies. A broad range fix for defects like these is *glandula suprarenalis suis*. Furthermore, there is a great polycrest for support of the suprarenal glands especially with ulcerative colitis and when it comes to bloody stools: *Berberis* (*Barberry*). This remedy in particular has a broad range of symptoms which can be associated with chronic inflammatory diseases in general: imbalance of the

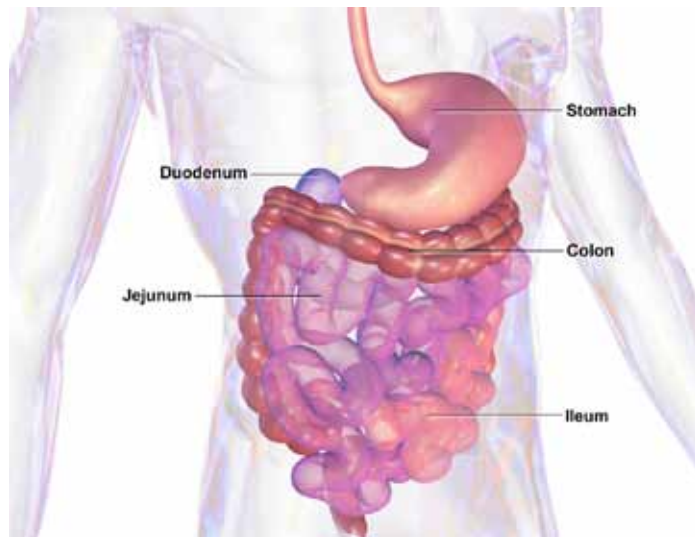
acid-alkaline balance, long lasting inflammation or infection, affections of the kidneys and the large bowel. There is another remedy with a much smaller range of symptoms yet going more deeply into the matter of autonomic exhaustion: *Anthraquinone*, a substance which very often is used in laxatives. The main symptom of this remedy is: diarrhea cannot be stopped, whatever the means. Furthermore, restlessness, irritation and anxiety, accompanied by feeling miserable. If the clinical history of the patient reveals former diseases of the respiratory tract or even during colitis and Crohn's disease, the bladder is easily affected with bacterial infection, *Anthraquinone* in potency X12 is worthwhile a try.

This procedure ideally is flanked by applying phytohormonal remedies such as *Eleutherococcus senticosus*, *Bellis perennis*, *Chelidonium majus* and *Dioscorea villosa* in low homoeopathic potencies under X6. *Hypophysis suis* or *ACTH* might also be taken in consideration. In contrast to our first example, nutrition needs to contain more protein and especially a good deal of omega 3 fatty acids.

Women's Colitis with hormonal background

It is not common though it does happen occasionally, that women between their end 20s and mid-40s appear in my practice without any clinical history regarding immunological defects whatsoever. Instead, before the onset of the colitis, those women suffered from premenstrual syndrome, menorrhagia, menstrual abnormalities and / or menstrual

cramping. Usually after a while of the prescription of a "hormonal fix" or oral contraceptives, colitis symptoms began. To achieve a deep changeover, I often use *Acidum α -Ketoglutaricum* in combination with complex homoeopathic remedies that address the female hormonal sphere, containing for example *Sepia*, *Lilium tigrinum*, *Cimicifuga*, *Crabro vespra*, *Apis mellifica*, *Pulsatilla* or similar remedies that address the symptoms which caused trouble before the onset of the colitis. Whenever it comes to hormonal deficiencies which are most likely



Gastrointestinal System

to be caused by environmental toxins, *Acidum α -Ketoglutaricum* is one of the main remedies to go for, especially if joined by fitting homoeopathic and phytohormonal remedies. So far some examples of practical work with chronic inflammatory diseases and especially inflammatory bowel diseases. There are, of course, many more of them.

Basic constitutional therapy

These individual therapeutic options work best if they are embedded in a concept of constitutional therapy. The basic constitutional types, the lymphatic type, the hematogen type and the dyscratic type (blue eyes, brown eyes and mixed-colored eyes) usually have their own individual problems and need different approaches to address the origins of their respective diseases.

The lymphatic type typically "starts" his clinical career with problems of the sinuses, which do not only have remote effects on any mucosa tissue of the body - digestive tract included - but also suffer the consequences of a medical therapy with antibiotic and anti-inflammatory medication as well as a common tonsillectomy at early age, which then lead to intestinal problems. Dysbioses, a leaky gut syndrome and, in consequence, local inflammatory processes can lead to generalized inflammation of the intestine's mucosa and, with Crohn's, other tissues as well. Sanitizing the mucosa tissues along with detoxing antibiotics and former pathogen toxins and then re-establishing a proper intestinal flora is a necessity.

The dyscratic type tends to have allergies, hay fever and inflammatory skin diseases such as atopic eczema or psoriasis, even joint inflammations in their clinical history. Later on, the disease or better tendency towards inflammations and irregular immunological processes tends to change localization and shows up in the bowel. Constitutional therapy for this type of patients requires stabilization of the suprarenal glands. Detoxification

shouldn't be applied in the first place though because this type suffers the most from initial aggravation especially if there is adrenal fatigue, which with this type of clinical history is a very common. Alongside suprarenal gland support as shown above, the therapist can choose among a vast variety of *antipsoric* homeopathic remedies, which, of course, have to be fitted to the individual's needs.

To connect the *hematogen* constitutional type with inflammatory bowel diseases you have to concentrate on the enterohepatic circulation. The Crohn's or colitis symptoms often go along with lack in capacity to detox of the liver. This type is very sensitive to nutrition mistakes which often cause a flare up - even without food allergies or intolerances in the background. Constitutional therapy of this type features supply with bitter in phytotherapeutic or homeopathic form and stimulation of liver detox. Nutrition should be mostly vegetarian, easy to absorb and devoid of irritation, such as hot spices.

Psychosomatic background of inflammatory bowel diseases

As well as one can deduce the epistemic spread of inflammatory bowel diseases nowadays from multiple environmental factors, it's just as easy to link Crohn's and colitis to psychosomatic issues. This connection does not only refer to emotional up psychological stress as known, but also to metabolic and environmental stress. Normally, and inflammatory bowel disease is the consequence of both of those kinds of stress in different proportions. These factors, together with

coping, make the final difference between diseases of modern times and those of ancient times.

As well as there are different constitutional types linked to different and individual background problems of inflammatory bowel diseases, different people react differently towards the same level of stress. Any kind of stress however is consequential for the proper function of our digestive tract. While mid-term stress leads to functional default, long-term stress can lead to organic diseases.

The three main psychological conflicts related to inflammatory bowel diseases are: control dramas (in general), a conflict between giving and receiving as consequence of missing appreciation (mainly related to dysfunction of the small intestine) and regret of the past (mainly related to the large intestine).

Control is an institution of the mind and detracts energy from the "gut feeling". A control dramas starts at the point when a loss is discovered. This discovering leads to a moment of shock which then translates into the autonomic nervous system, inciting the sympathetic nerve.

At certain key situations, this "shock" rigidity is experienced again, leading to tenseness of the upper belly, or more accurate: the *solarplexus*. These moments repeat second to an irregular and uncontrollable pattern and, if not properly handled, disembody into a permanent stress momentum, or sympathetic dominance. In this state of being enzyme activity, digestion, inner metabolic processes and actions of the immune system are naturally inhibited. After a certain period of time, the

permanent sympathetic dominance will subside and lead to the opposite, autonomic exhaustion or adrenal fatigue. At this stage, the enzymatic system, the immune system will be "re-awakened" and have to deal with an altered intestinal environment: leaky gut syndrome, altered intestinal flora, dysbiosis and dyspepsia. Therefore, inflammation is a natural consequence in this phase. Before, say, during the sympathetic dominance phase functional symptoms such as irritable bowel syndrome are prevailing. It is first when autonomic exhaustion takes place that an inflammation will develop due to the triggered immunological processes.

A conflict of giving and receiving usually manifests as a consequence of self-sacrifice in combination with an unconscious expectation of reward. With Crohn's disease which to at least about 50% affects the very last part of the small bowel, this kind of wrong self-esteem somatize as a conflict of giving and receiving. At this stage, chyme does not contain many nutrients anymore so that this very last section of the small bowel is strongly unchallenged. It doesn't receive what it earns. The problem "I don't get enough" manifests on the physical plane. If such a conflict stays unconscious, it triggers a stress momentum as well as any form of mental or emotional upset.

Regret over the past is associated to problems of the large bowel. Here, psychosomatically spoken, is the recycling center of the entire body. Dietary fiber is "recycled" to nutrients for the intestinal mucosa. On the mental and / or emotional plane, "recycling"

deals with issues of the past which are not properly "digested" in the mental, emotional and physical sense of the word. Very often, health issues in the large bowel are associated with unconscious emotions, feelings etc. in general, issues with German psychologist Carl Gustav Jung used to call "themes of the shade". The unconsciousness of parts of the personality finds its equivalent in the dark, hidden "sphere" of the large intestine. Referring to Bach flower remedies, therapeutic options would be *Star of Bethlehem* and *Honeysuckle* for issues of the large intestine (unconscious-



Honeysuckle flower, after few days it changes to yellow

ness, past, recycling) while *Centaury*, *Chicory*, *Olive*, *Pine*, *Red Chestnut* would match the equivalent issues of the small bowel - the conflict of giving and receiving.

Contact

www.crohn-colitis-online.de

www.praxis-ulmicher-freitag.de

Antimonite

III

Michael Gienger



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

Analytic Healing with Stones

Antimonite is in particular suited for selfless persons or for such those who strive more for community (rhombohedral structure). It is helpful during the processes of far-reaching transformation for a decision towards the acceptance of the earthly existence (antimony) by sober (grey), purifying recognition (sulphide).

Effective Principle

Antimonite gives support in the endeavour to participate in an earthly existence.

Healing Effect, Indications

Spiritually, antimonite promotes the harmonisation of personal interests with higher ideals. It strengthens the striving for autonomy, freedom, and independence, however, not (any more) as a withdrawal or escape but by taking over of responsibility and by an active engagement for improvements in life. Antimonite helps in the case of a deeply rooted aversion against an earthly existence by tak-

ing on life as it is and by embracing it and organizing it in a creative, meaningful, and pleasing way. It helps for standing firmly on the ground with both legs, for giving space for one's own inspirations, and for unfolding one's own creative power. Antimonite promotes the aesthetic perception, in particular the sense for aesthetic form. It supports in bestowing an expression of the inner potential and in finding the right form for one's own creativity.



*Antimonite Layer, Rumania
Wolfgang Dengler,
www.wolfgang-dengler-naturfotografie.de*

Psychologically, antimonite helps to dissolve obsessions, behaviour patterns, and habits, to free from fixed ideas and expectations as well as in the uniting of driving forces, desires, and needs. Thus, it enables in particular the change of all one-sided, extreme, self-destructive, and harmful inner attitudes, and instead promotes the nourishing of constructive and meaningful motivations. Antimonite helps to be kind to oneself when one is asking too much of oneself and if one is permanently wearing oneself out. It helps to meet difficulties not by straining oneself or by aggressive demands on oneself but rather by a

gentle persistence. Just because of this, the powers of endurance become stronger and are not any more experienced as a pressure or burden. Antimonite also supports the transformation of an excessive and exhausting sexuality into a fulfilling love-life. It makes it easier to give up emotional sealing-off, vicarious satisfactions (e.g., eating due to frustration), and tendencies to escape, and it therefore also helps in cases of addiction and all forms of dependence. Antimonite stimulates the ability to face life, and even if it appears to be grey, and empty, it will help to develop the necessary internal drive in order to free the person's own light and to allow letting it shine again.

Mentally, antimonite promotes objective and rational thinking which will neither be influenced by bad tempers and burdensome thoughts nor by obsessions or extreme traits of behaviour. It therefore helps to overcome the ignoring or suppressing of important things as well as the consequent tendency towards inattentiveness and inaction but also to dissolve the self-inflicted pressure caused by exaggerated perfectionism and super-elevated and unreachable ideals. Antimonite also helps to overcome ideas which are limiting themselves ("I can't..."), it helps to perceive one's own possibilities in a realistic way, to become observant and to realize one's own inner voice by a healthy interest in oneself, and to follow this voice. Physically, antimonite regulates digestion. It helps in cases of inflammations, functional disorders, and other complaints of the gastro-intestinal

tract, in particular in cases of heartburn, nausea, and vomiting, cutting stomach pains, flatulence, constipation, and diarrhoea. Antimonite improves wound healing and soothes inflammations of mouth, gums, and mucous membranes. It is helpful for skin diseases, for dry and cracked skin, scaling, and rashes of all kinds as well as for eczema and permanent itching. Together with sulphur elixir, it even soothes psoriasis (external use!). Antimonite acts in a purging way, promotes the cleaning of the entire organism and thus minimizes the susceptibility to infections. It helps in the case of metabolic disorders, rheumatic complaints, migraine and recurring headaches as well as in case of chronic inflammations of the respiratory tract, of the paranasal sinuses, ears, and eyes.

Application

Methods

Antimonite is in principal suited for all kinds of applications; due to its toxicity, however, special hints have to be observed (see below). It can be held in the hand as a compact crystal or rough stone and can be placed in the pocket; it can also be worn as a pendant or in a small pouch. Depending on the desired effect, it can also be applied to the organs in question. Antimonite can be employed as gemstone water, gemstone elixir, as a spagyric, and homeopathic preparation as well as a medication of Anthroposophic medicine. It can be put up in a room as a crystal or in a group or can be laid out as a stone circle.

For all spiritual, psychological, and mental effects, meditation with antimonite is recommended (for example by the contemplative observation of beautiful layers) because actions that are consciously carried out with stones are considerably more effective than carrying them along without putting one's mind to them.

Dosification

Antimonite is a strongly effective stone and should therefore in the beginning only be worn for a few hours each day and only after having become familiar with it, it can be worn for a longer time. Gemstone water should in the first instance only be drunk in drinking glass amounts (one to three glasses per day). In the case of gemstone elixirs – depending on manufacturer and application –, 4-7 drops, taken three to five times a day are recommended.

Hint

Antimonite is toxic; it may therefore by no means during the production of gemstone water be placed directly into the water! Instead, the test-tube method or the introduction by means of crystals is recommended ¹. Please, also observe further hints for handling and hygiene in literature. Fine stone powder (e.g., during polishing) should – due the toxicity of the antimonite – neither be breathed in nor should it be taken inwardly. Antimonite is not radioactive; it can therefore be applied outwardly or can be worn close to the body. In order to avoid reactions with sweat on the skin that could lead to the release of antimonite and sulphur, it is recommended to place a thin cot-

Antimonite

ton cloth underneath the application, resp., to carry the stone in a linen or cotton pouch.

Miscellaneous

Antimonite layers are often very sensitive as the fine crystals only have little support at the base and can break off quite easily. Even dusting with a fine brush could be a delicate matter. For this reason, dustproof showcases offer themselves for their storage.

Cleaning and Care

The most favourable way of cleaning antimonite layers is that of fumigations on a fine-matter base ². Compact rough stones and crystals can be briefly held underneath flowing water and can afterwards be placed on a piece of amethyst druse, resp., into such a druse. This suffices for discharging, cleaning, and charging.

Footnotes

- ¹ Compare M. Gienger/J. Goebel, *Edelsteinwasser* [Gemstone Water] ; M. Gienger/J. Goebel, *Wassersteine* [Water Stones].
- ² Compare M. Gienger, *Reinigen – Aufladen – Schützen* [Cleaning, Charging, Protecting]

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Antimonite with tarnish colours

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Rose (Apothecary's Rose)

Erika Röthlisberger

Erika Röthlisberger is a certified Kneipp health adviser, a certified phyto-practitioner in the line of Ursel Bühring, and a certified gynaecological naturopathy with focus on phyto-therapy after in the line of Dr. Heide Fischer. ; she is also a fairy tale teller and a laughter- yoga instructor. In the context of health promotion, she conducts courses for adults and for children.

Latin: Rosa gallica officinalis

Common Name: Garden Rose, Provins Rose

Family: Rosaceae

The historical rose for medicinal purposes, "Rosa gallica officinalis", with semi-double blossoms, is the oldest garden rose cultivated in Europe. Mainly the Damask Rose was famous for its wonderful scent because it permanently brings forth the most beautiful blossoms during the sum-

mer months (main flowering time in Europe is during the months of June and July). Our garden roses for the most part have originated from cross-breeds of Rosa Gallica L., the oriental wild roses (presumably the white Rosa alba L.), and from the Damask Rose = Rosa damascena Mill, which are used for the production of attar of roses and rose water. Today, all fragrant roses are used for this.

Strongly fragrant roses were already cultivated in ancient times. The rose has been known as a remedy and distillation for approximately 5,000 years. Rose cultures existed in Ancient Persia, and compresses of rose water were applied in cases of heart complaints, stomach trouble, and nervous disorders.

"Together with the crusaders, the rose came to Central Europe from Syria and the Middle East. Here, the flower soon played a role comparable to that of the lotus flower in Eastern Asia or Ancient Egypt. According to an Islamic legend, Allah himself introduced the rose as



*Rosa gallica officinalis, blossom /
Erika Röthlisberger*

the queen of flowers. It, therefore, took over the standing of the lotus flower, which the other flowers accused of being too sleepy. Their original home should be India or Persia where they flourish in their exquisite abundance almost all the year around."¹

"According to the legend, the crusader, Theobald II (King of Navarre and Count of the Cham-pagne) brought the "Red Rose of Damask" - which later gained world fame as the 'Apothecary's Rose' - to the small French town of Provins (this is where the common name 'Provins Rose' has derived from). There, during the 13th to 18th century, a centre of rose cultivation for the production of attar of roses came into being. As numerous pharmacies situated in the main shopping streets of the small town tried to sell the oil of roses and the remedies made from them, the rose soon received the name "Apothecary's Rose", resp., *Rosa Gallica* 'officinalis'. At that time it was the most frequently cultivated rose as its petals exhibited the highest oil content. By and by, it found its place in monastery gardens, then in park grounds, and in the 15th century, as the 'Red Rose of Lancaster', it became the symbol of the House of Lancaster."^{*}

In mediaeval cloisters, anti-inflammatory wound powder made of dried, powderized rose blossoms were known. In cases of burns or inflammations of the eyes, compresses of rose tea were applied. Hildegard von Bingen (1089-1179) advised, "After sunrise, take absolutely fresh rose petals and put them on your eyes. This draws out the wateriness, i.e., the water from them and makes the eyes clear-sighted again."²

"All fragrant roses", stated the herbalist, Pastor Künzle, "the wild ones as well as the many kinds of grafted garden roses, are beneficial in leaves, blossoms, and fruit. They possess great power against fevers of all kinds, they quench the inner heat, drain much urine, and this way break the forces of fever."³



Rosa-Lavandula / Erika Röthlisberger

A tip: real lavender (*Lavandula angustifolia*) goes well with the roses in the garden. They offer mutual support to each other in their growth.

Harvesting of Rose Petals, which were not treated with pesticides

The essential oils are a kind of heat protection for the blossoms; therefore, the fragrant rose blossoms are collected during the early hours of the morning. They are exclusively used while they are still fresh, and they are spread out in a shady place for drying. When they have dried, they are stored in a dark, aroma-protected place.

Rose (Apothecary's Rose)

Side Effects / Contraindications are not known.

The **healing substances** of the blossoms include essential oils, tannins, bitter substances, flavonoids. In this combination they act in an anti-inflammatory, antiseptic = disinfecting, wound-healing and mood-lifting way.

Internal Applications

A fragrant rose petal tea helps to relax and to harmonize.

Rose Blossom Tea

Boil 1 teaspoon of dried or 2 teaspoons of fresh rose petals with 1 cup of hot water (must not be bubbling hot so that the fragrance of the essential oils does not volatilize), cover and leave to draw for 7 minutes, drain off. Drink 1 cup three times a day after the meal.

For sleep enhancement, equal parts of lemon balm (*Melissa officinalis*) and rose petals can be used for tea.

*Rose Blossom Tea /
www.fotalia.com, fotoknips*



The herbalist, Pastor Künzle, recommended, "Tea made of petals is excellent against worms and diarrhoea. It cools down the inner heat of the fever and promotes the excretion of urine. Rose petals can be used for the preparation of **rose syrup**, which is famous for its power to break down fever and to strengthen the nerves."³

Rose Blossom Syrup

Place 1 kg of strongly fragrant rose petals in layers with approximately 1.5 kg of finest crystal sugar into a large glass jar. Press layers well together and allow the mixture to draw through for 10-12 days.

After this, press juice and petals through a freshly laundered linen cloth and fill into small bottles, seal well and store. The sweetly smelling syrup also flavours drinks, sherbets, cocktails, punches, and fine desserts.⁴

External Applications

For Cooling Compresses

Tea for swollen eyes or for light burns, like described above, but let it draw for 15 minutes. After pouring out, let it cool down, saturate compresses in it and apply.

Pastor Künzle recommends rose blossom tea also as washing water for the face in case of reddening of the facial skin = couperosis.

Tonic for the Skin

Pour 1 litre of cold water over three handfuls of freshly gathered petals of fragrant roses, close well and put in a sunny place for 1 week. After that, drain and add ½ litre of wine vine-

gar. The tonic is (1:1) diluted with water for cleansing and care of the skin, mainly in cases of itch and eczema, but also as a body lotion.⁴

"In Arabic and Far East medicine, attar of roses and rose water are still today important remedies. Due to Bulgarian and Russian research works on the effectivity of attar, aroma therapists as well as also modern conventional medicine have rediscovered this valuable oil."⁵

"In the oriental cuisine, rose water is used to a large extent. Also fruit juices are considerably improved in flavour and aroma with slight additions of rose extract. The effect as a direct aphrodisiac is meanwhile justifiably doubted. If one follows the Asian literature, it is rather a substance which has a harmonizing effect on inner life. With the scent of the rose, a relaxed and balanced atmosphere is reached. In perfumery, 44% are used for male and 96% for female requirements."⁶

The Rose is Known as the Queen of Flowers and of Love. It is also a Messenger of the Soul.

The composition of the essential rose oil is what constitutes its extraordinarily fine and harmonizing scent, which is able to open the heart wide and to fill and stabilize the soul. It can raise the person in his soul. Hildegard von Bingen even recommended that an angry person should smell a rose because something regal emanates from its scent. This can be easily tried out.

Essential rose oil contains approximately 500 ingredients. For 1 drop of attar, a large basket of rose blossoms

is required. Real, natural rose oil, gained by steam distillation, is one of the most expensive essential oils.

Essential Rose Oil = Distillate and Rose Water = Hydrolate

For steam distillation, the whole rose blossoms of all fragrant kinds of roses are used. Most of the time, they are descendants of the blossoms of *Rosa damascene triginipetala*. The distillate has different descriptions in different countries. In the Persian/Indian domain: Ghulab attar, in the English domain: rose otto, in German: Destillat.

"By the distillation process, some important substances like rose oxide and Damascenon are formed by the oxidative dehydration. They are responsible for the typical scent of the rose distillate. At 18-19°C, the distillate begins to get firm (rose waxes). As a "by-product", rose water comes into being, which contains all water-soluble components of the rose blossoms."⁶

This rose water, which can be obtained in the pharmacy and which is far less expensive than rose oil, acts in an antiseptic = disinfecting way. When buying rose water, it must by all means be observed that it was gained by distillation from rose blossoms and not produced by succussion of distilled water and rose oil or even artificial rose oil. Anyone who has a lot of rose blossoms can also make rose water by means of a small distillation device.

Rose Water Applications

In case of **arising throat aches or inflammations of the gums** it can be used as a mouthwash. Put 2 table-spoons of rose water = hydrolate into 1 glass of lukewarm water. Gargle. For those being out and about, it can also be filled into a bottle with spray head and can be applied to the painful area every few minutes by means of the atomizer.

Smelling a rose:

www.dreamstime.com, Petarpaunchev



Rose (Apothecary's Rose)

Rose water is also helpful for reddening of the skin = couperosis and acne, but also as a soothing lotion for herpes and shingles.

Washing: Put 1–2 tablespoons of rose water into a bowl with water of body temperature. It is helpful for stress and overstrained nerves because it has a relaxing, balancing, stabilizing, and toning effect.

Room Scenting: In a bottle with a spray head, rosewater is also suited for room scenting at home or during travels, in a hotel room, etc.

Note: the application possibilities stated here do not substitute a professional consulting of physician and therapist.

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*Fragrant Rose Dream Guelder Rose /
Erika Röthlisberger*

Rose ... Beauty ... Purpose...

What marvellously sublime architect must have created the rose,
that he understood its making in such graceful beauty.

What noble spirit must be at work in it
to let it enchant us with its fragrance every day anew!.

It attracts us like a magnet,
a bond exists from within.

The rose starts opening slowly,
revealing its delicacy and fineness.
When we – unwaveringly aligned –
strive towards the light of the sun,
then, just the same, in the depth of our being
the symbol of the white rose of our heart will start to blossom.

Observing the rose petals in motion,
as they unveil the splendour of its beauty more and more,
the noble rose itself only mirrors, radiantly, revealingly,
the light that pervades it, of the sun's strength.

From the centre of its core it unfolds its fragrance,
strengthening, healing, its beauty's emanation unfolds
in a love full of gallantry.

Joyfully, it reminds of the beauty and significance of life,
the creativity of hidden abilities and talents
waiting for their unfolding.

Take your time
and experience the noble gift of the rose of the heart,
and it fulfils you with new strength and power.

Erika Röthlisberger

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PARACELSUS – Health & Healing

The Magazine for Healing Practices and Traditional Knowledge of Medicine in East and West

Paracelsus was a master of health and healing who stands for a bridging of the visible and invisible worlds. What he said 500 years ago is now slowly being found valid even by modern medical science. Therefore the magazine is published in memory of Paracelsus to inform about all varieties of healing known to be effective.

Subject areas are: Ayurveda, homeopathy, yoga, alchemy, naturopathy, traditional Chinese therapies, other traditional therapies from the Far East, magnetotherapy, hydrotherapy, massage, foot zone massage, phytotherapy, dietetics, gems for healing (crystals), colour therapy, sound therapy, old "grandmother recipes", spiritual therapies including healing through meditation.

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