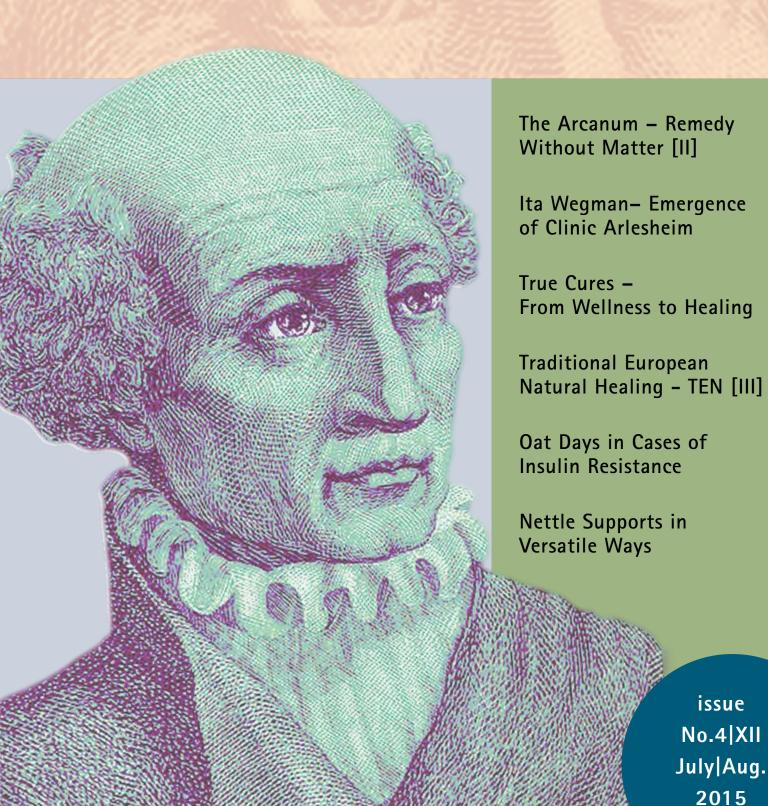
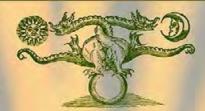
PARACELSUS

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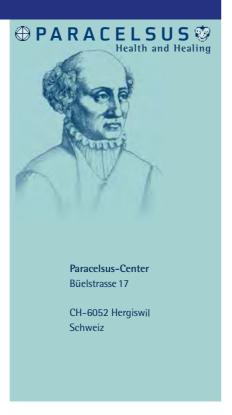
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Editorial

he age-old concept of healfor the health of the humans, anidamental concept of love. The teaching of love is as ancient as the planet. and again, not only through their teaching, but through their own life. Healing cannot be based on other considerations than love. Love enables the flow of will and intelligent Mechanical handling of patients with activity. Love enhances the capacity of will and the ability to act in loving understanding. This fundamental concept of love cannot be relegated to religion and the doctrines of love are for those who practice the wisdom science.

the name of healing, much that is op-

with the sick with love, if not to serve ing has its basis in Love, Love with love, becomes the fundamenas the basis of all healing. It is tal thread through which life flows. about time, that all those who work When this cord of love is disregarded, the intellectual activity of healing mals, plants and the planet, turn back helps not much. To serve with love is to the concept of love. Considerable a civilized activity, a refined activity, place must be dedicated to this fun- and an activity of culture. Even food served without love does not nourish much. What is served is not impor-The men of wisdom reiterated it time tant. With what attitude it is served is important. When the sick are served with an attitude of love, the medicines for sure work better.

> predominant objective of commercialism, totally eliminated the concept of love in the field of healing the sick. Love must be a conscious and striving activity. When love is at its best, creativity is at play.

Service to one's own self is contrary to Healing is a branch of activity of wis- love. If health workers are concerned dom and the branch of the tree of of their own material progress, they wisdom cannot survive without the continue to be poor health-workers. fundamental nourishment of love. In An act of love is an act of self-forgetfulness in serving others. When a phyposite to love is happening. To deal sician or a health-worker is concerned

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Editorial

of the number of appointments, the nology, pharmacology and the related number of prescriptions and of daily collections, he could rather work in a valiant and will expand to its capacbrain can deliver the best of cures. field of health and of realization of the fire of love. Let not the guiding cardinal principle of healing be set aside in the hustle and bustle of tech-

commercial considerations.

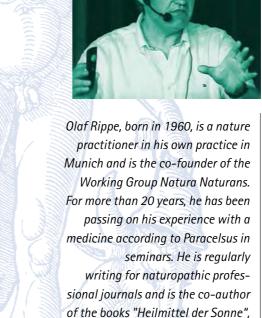
Where egoism prevails, love disapgrocery shop instead of working in a pears. Let not the healers climb up the clinic for health. A heart that is filled pyramid of egoism. It is but wise to be to the brim with love will be active, at the bottom of it. Wisdom science says that it is better to be in the vality. Such a heart in unison with the ley than at the pick. It is wiser to be in its depths but not in the hights. "Ac-Great is the need of humanity in the cessibility, availability, simplicity and humbleness decorate a healer."

Dr. K. Parvathi Kumar



The Arcanum - Remedy Without Matter [II]

Olaf Rippe



"Paracelsusmedizin", "Kräuterkunde

des Paracelsus" and "Die Mistel".



Alchemists discuss the position of the stars during distillation. Woodcut from "The Alchemy of the Donor", 16th century

Only through the power of the stars, the cosmic light transforms into substance. As through a prism, the Divine divides itself into seven rays, the planetary spheres of Moon, Mercury, Venus, Sun, Mars, Jupiter, and Saturn. These Seven form an energetic space out of which the substances develop. What Paracelsus described as virtue reveals itself in nature in a sevenfold way. The cosmic powers embody themselves particularly intensively in the even planetary metals: silver (Moon), quicksilver (Mercury), copper (Venus), gold (Sun), iron (Mars), tin (Jupiter), and lead (Saturn). The seven spheres again form an entity. Man as the image of the divine is this entity;

The Arcanum -Remedy Without Matter



Gardens of Soluna laboratory in Italy



Gardens of Soluna laboratory in Italy



Octagons in Averara, Italy

he is the microcosm. In him, the seven forces are incorporated in the seven planetary organs: brain (Moon), lungs (Mercury), kidneys (Venus), heart (Sun), gall (Mars), liver (Jupiter), and spleen (Saturn). Certainly, the working of stars is not limited to these organs; these rather form energetic centres from which all further body functions depend; also those of the soul. Only the spirit of the human being is independent of the working of the stars. The Hermetic dogma of the correspondences is the base of the magical sciences, astrology and alchemy because "It's true without lying, certain Et most true: that which is below is like that which is above & that which is above is like that which is below to do the miracles of one only thing." (Hermes Trismegistos). It is with this idea in mind that the therapeutic approach results in which like cures like. According to this, silver for example would be the best healing agent for the brain, etc.. This causes harmony on the physical and on the emotional level so that the spirit of man is released to unite with the Divine.

As also Paracelsus indicates, everything is connected with everything through the working of the stars. For this reason, one certainly has to observe their forces during the making of remedies: "If now the Astra (stars) cause this so knoweth ye here, too, that this preparation (the making of medication) is set up in such a way that they are subject to the Astra (operations in correspondence with astrological phenomena). (...) One has to understand that the remedy has to be prepared in the stars, and that the stars become the healing agent" (the Astra heal the astral in man).

The art of separation leads to the release of the cosmic light due to the destruction of the substance. In other words: it becomes more gaseous and chaotic because to the dying process the material order was dissolved. To express this metaphorically, the essential which has now become completely untied rises to its original cosmic origin. One could also say that the vibration of a substance becomes more subtle through the methods of separation. Paracelsus states with regard to this, "As now heaven is in control through its stars and not the physician, the remedy has to be brought into the air in such a way (alchemical separation) that it can be ruled by the Astra. Because which stone (matter) is raised by the Astra? None, only the volatile (the spiritualized). That is the reason why many have searched for the Quintum Esse (primary matter of life) in alchemy, which is nothing else as if the four Corpora (the material form) is taken up by the Astra, and what then remains is the Arcanum. This Arcanum now is chaos and can be carried by the Astra like a feather in the wind."

By suitable methods one can free the subtle from the gross gently and with an ability to deal with sensitive issues. As the subtle has no substance, it can spread out gaseously in all directions after its release. According to its nature, though, it primarily directs itself upwards. The art now lies in the guidance into certain directions and in a renewed precipitation (condensing, coagulating) so that it can be taken as a remedy.

If it is a matter of minerals, one can for example dissolve them with corrosives, e.g., silver with nitric acid or

gold with agua region. This is a transformation of earth (solid) into water (liquid). Now, one can transform it into a gaseous state (air) by distillation. During cooling in the retort, forms into earth = incarnation).

Of course, there are countless further operations, which however follow the same principle. This law is called "separate and join together" (solve as matter and "virtue" are were not et coagula); it is the key to the Arcanum. Hermes Trismegistos states, "It secret of the homeopathic production ascends from the earth to the heaven & again it descends to the earth & receives the force of the things superior & inferior."

How one releases the quintessence more intensive the quintessence was from the plants can also be looked up under Paracelsus, "Take the growing things, well pounded, and keep them in a storage vessel. Place it for four weeks in horse dung (this guarantees a stable breeding temperature), and then distil it through a bath. The Quinta Essentia enters per One of the few companies that is still Alembicum, and the body remains at working according to this tradition in the bottom. (...)Then take the water, which is distilled, and place it back to the growing things (unite distillate again with herbs). Leave it to digest Published with kind permission of the for six days per Pelicanum; this way a thick colour occurs. Separate this through the retort presser from the Contact slags (pressing, filtering = distillation downwards) and leave Quinta Essentia to digest for four days (stage of Phone: +49-(0)89-2725902 maturing)."

Another way is the setting up of fresh and finely pounded herbs in brandy. Well closed, the herbs have to rot in horse dung for a month. After that, distillation takes place. Again, fresh herbs are added to the distillate, and distilled again after a stage of ma-

turing. This is repeated several times "until the brandy has reached the fourth part of the juice of the herbs. Then distil through the pelican with new additions for a month. Then sepmetal again precipitates (air trans- arate it and you have the Magisterium" (Paracelsus).

> The remedies gained by such a procedure, are first of all non-toxic because a substance is only poisonous as long separated. This is by the way also the of medications, which represents an especially elegant method of spiritualization. As a dose of the Arcanum, a few drops are enough as a rule. The enriched, the less important becomes the question of quantity. The transmutation is, however, only complete if one observes the cosmic conditions like the phase of the moon, time of the year, time of the day, and planetary constellation during the making. our days is Laboratorium Soluna.

Journal "Naturheilpraxis".

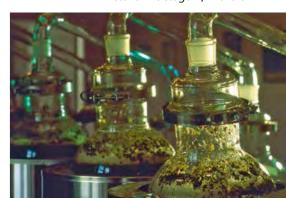
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Soluna charge



Tincture in Octagon, Avarera



Destillation, Soluna



Solauna garden spiral

Remedies for Healing

Dr. Sastry

Homoeopathy X



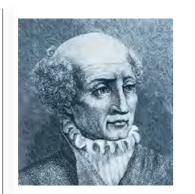
Dr. K. S. Sastry is a renowned Homoeo Physician. He has the rightful place in the field of Homoeopathy. He is a true practitioner of Homoeopathy and is fully obedient to the cardinal principles of Homoeopathy laid down by Dr. Samuel Hahnemann. He has been practitioning Homoeopathy over 35 years on a 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.

Sr. No.	NAME OF THE DRUG	IMPORTANT SYMPTOMS
1	ACONITE	Sudden cold, cough, anxiety, hurriedness with fever and fixes the hour of death. It should be given as 1st dose only.
2	BELLADONA	Sudden, Cold, cough, fever, redness of eyes, heat in the head, steams from the face and radiating heat are prominent. This should also be given as a 1st dose only.
3	Bryonia	Symptoms develop slowly and fever appears after 2 or 3 days. Doesn't like to move or talk. Irritable. Drinks large quantities of water at longer intervals. Pains ameliorated by pressure.
4	Ars Alb	Cold, cough, anxiety, steaming, fear of death, unquenchable thirst for small quantities of cold water at short intervals.
5	Rhus Tox	Cold, cough, body pains, unbearable headache, feels the parts of the brain cut, cannot sleep on the cot, roams around until exhausted, prominent red tip of the tongue.
6	Gelsemium	Complete relaxation and prostration of the whole muscular system; eyelids droop; muscles refuse to obey the will. Mental faculty dull; drowsy; with dull face; dilated pupils; double sight; sense of intoxication; slow, weak pulse of old age.
7	Antim Crude	Indigestion, white coating on tongue, bad breath, irascible, anger, sentimental moods in the moon light.
8	Nux Vomica	Constipation, loss of appetite, irritability, anger, dubiousness, thoughts crowd and mind gets exhausted, fatigue.

Sr. No.	NAME OF	IMPORTANT SYMPTOMS
31. 140.	THE DRUG	
9	Merc Sol	Mouth ulcers, copious flow of foetid saliva, sweats do not relieve fever, loss of appetite and taste, tongue swollen and serrate, imprints of the teeth on the tongue.
10	Lachesis	Loquacious (speaks a lot), someone should always listen to him, all suf- ferings aggravate in sleep, unrecognizable and frightful dreams, Palpitates as soon as he sleeps, tongue trembles, revengeful. Thinks he is under super-human control and is implementing her orders. Throat symptoms increase during fever. Voice weakens.
11	Lycopodium	Great flatulence, acidity, sour eructation, sour taste, sour sweat, sour vomiting, fearful, peevish, irritable, aggravated between 4 to 8 pm. Amelioration in open air. Lower Jaa drops. Fear or appearing in public. Red sand in urine. Lewd thoughts.
12	Baptisia	Stuporous, bleeds black from the mouth with putrid smell. Loose motions, Indescribable headaches. Great debility. Tongue red, dry and brown down the centre, appears as dried skin (with thick brown crust). Canker sores in the mouth. Can swallow only liquids. In delirium, it tries to collect the broken pieces of the parts of his body. It is useful in sceptic conditions also.
13	Pyrogen	Essential in Typhoid and sceptic fevers. Symptoms are similar to Baptisia. But the temperature is very high upto 106 F. Most prominent symptom is the temperature and Pulse is out of rhythm. Mouth is foul and the taste putrid. Room smells cadaveric. Tongue coated with a brown streak down the center.
14	Acid Phos	Mental enfeeblement. Does not like to speak. Feels as if tired. Drowsy; Unconscious of all surroundings; Pressure as from a weight in head from above down ward; thirsty; weakness rarely indicated on the face. At this stage Acid Phos plays an active role in Typhoid. This may happen around end of 2nd week.
15	Acid Mur	Extreme muscular weakness; Jaw hangs down; great thirst; paralytic weakness; Tongue dry & paralysed; becomes unconscious.
16	Stramonium	Devils, ghosts, departed spirits; unknown persons appear and talk to him. Strange ideas about the formation of his body, that it is illshapen, elongated, deformed etc. Sometimes, fears as if a dog were attacking him. This kind of symptoms comes in children when there is fear from shock, during brain fever or meningeal fevers. Fever will be very intense.
17	Hyoscyamus	Patient has low fever; not very high; Sufferings relate to the brain; sings amorous songs; Lascivious dreams; parts to be naked; cannot bare the clothing to touch him and takes it off. Exposes the genitals; perfectly shameless; thinks he is in the wrong place; sees persons who are not there; suspicious; fear of running water; impairment of vision; dilated vision; eye-lids quiver; Tongue looks like burnt skin and taste is also similar. Tongue does not obey the will. The patient talks with great difficulty. Loses consciousness sometimes.

To be continued.....

8 Paracelsus Health & Healing 4/XII 9



White Hellebore (lat. Veratrum album)

The white Hellebore is toxic and is only used in homoeopathic doses today. The root, which is collected in late June Paracelsus knew the white Hellebore before flowering, is taken for preparing the mother tincture. The active in-

gredients are steroidal alkaloids (Protoveratrin A, B, Germerin, Jehave a direct impact on the stimulus receptors of the heart with the effect to and the heart rate. Of particular importance was the white hellebore in sneezing powder where it was formerly used as an additive, e. g. in "Schneeberger Snuff", but this is no longer allowed today.

In homoeopathy, Veratrum album is a popular collapse and exhaustion agent. If cold sweat on the forehead, extreme cold all over the body, or blue coloration show up, Veratrum album is the remedy of choice. Other symptoms of Veratrum album are vomiting, diarrhea, and cramps in the extremities.

There may be a strong thirst for ice water, a craving for sour, juicy and cold things and cravings for food. But as soon as cold water is consumed, it can cause vomiting and nausea.

As far as the mental symptoms are concerned, there will be "melancholy with stupor and mania. One sits around with dull, indifferent, sullen face and does not take care of anything that is going on around him" (Lathoud, p 878). In addition, the homoeopathic remedy also works very well in the case of many neuralgic and rheumatic pains in the extremities and calf cramps, whereby the pains are aggravated by heat.

(Veratrum album) and used it together with cinnamon (Cinnamomum verum) and nutmeg (Myristica fragrans) for discharging, rsp. vomiting

vrin). These ingredients In folk medicine, the drug was applied for cardiac arrhythmias, heart problems, for cramps, vomiting and diarrhea. Externally the healing root was reduce the blood pressure used in the case of joint pains, rheumatism, gout and neuralgias.

Sabine Anliker

- Paracelsus: The Complete Works. Anger: Published by Verlag Eick; 1993,
- Lathoud, J.-A.: Materia Medica. Barthel & Barthel Verlag, Schäftlarn; 3. Auflage, 1996

Rasa Shastra in Ayurvedic Medicine [XVIII]



Medicine" at the European Academy

for Ayurveda and at the Middlesex

University in London.

Since 1997 Sabine Anliker has been a) Name of the Process: working as naturopath. She has been specialising in Traditional European b) Reference: Naturopathy, Homoeopathy and Bioresonance Therapy and works in her own practice in Luzern (Switzerland). Definition In 2013 she finished her studies "Master of Science of Ayurveda

5 Preparation of Mercury 5.2 The Eight Samskaras of Parada (Mercury)

Sabine Anliker, M.Sc. (Ayu)

5.2.5 Samskara – Patana

- Patana Samskara of Parada
- (R.H.T., Rasa Hridaya Tantra, 2005)

A process, in which mercury (Parada) is pasted with some specific drugs, is put in a yantra, and is made to vaporize either in upper, lower or transverse directions by heating. (R.H.T., Rasa Hridaya Tantra, 2005)2

Aims and Objectives

To remove lead and tin (yaugika dosha) from mercury (Parada).

The distillation (patana) process is considered as one of the most important ones. Only after this procedure it is possible to obtain chemically pure mercury.

"The ancient scholars have recommended it in about the 12th century

Rasa Shastra

AD and made it necessary by including three patanas in the eight samskaras of mercury to get it complete- Spatula ly free from impurities. In Ayurveda • Steel vessel *Prakasha*³ it is clearly mentioned that ■ Steel tray mercury receives artificial impurities • Funnel from the lead and tin if traders have • Gas burner mixed these metals with the mercury for commercial benefits and that • Knife these impurities are removed with • Cow dung cakes three patanas (triple distillation) only. Not only this, it is further mentioned in Ayurveda Prakasha⁴ that mercury 5.2.5.1 Urdhva Patana Samskara subjected to the first five *samskaras* (svedana to patana) definitely becomes free from all the doshas (impurities)." (Damodar, 2006)

Profile of Trividha-Patana

Sr. No.	Patana	Days taken	Yantra used
1.	Urdhva	Pishti ⁵ − 3 Patana − 1 Washing − 1	Urdhva Patana Yantra
2.	Adhah	Paste preparation – 1 Patana – 1 Washing – 1	Adhah Patana Yantra
3.	Tiryak	Pishti – 3 Patana – 1 Washing – 1	Tiryak Patana Yantra

Table 1: Brief Profile of Trividha Patana

Apparatus and Materials for the three Patanas

- Mortar and pestle (khalva yantra)
- Apparatus for upwards sublimation (urdhva patana yantra)
- Apparatus for downwards sublimation (adhah patana yantra)
- Apparatus for distillation (tiryak patana yantra)
- Vertical electric muffle furnace

- Tapta khalva yantra (pharmaceutical heater used for controlled heat)

- Cloth

- Weighing balance, etc.

(Upward Sublimation)

The sublimation process of mercury in the upward direction is called *urdhva* patana samskara.

Ingredients

Sr. No.	Ingredients	Quantity
1.	Utthapita Parada	1407 g
2.	Shuddha Tamra	469 g
	pieces (1/3rd part	
	of <i>Parada</i>)	
3.	Saindhava lavana	70 g
	(rock salt, 1/20th	
	part of <i>Parada</i>)	
4.	Nimbu svarasa	4.3
	(lemon juice)	

Table 2: Ingredients of Urdhva Patana Samskara

"Lime is an alkaline substance, which may be helpful in removing external and internal impurities of mercury. Lasuna (garlic) and Saindhava lavana (rock salt) have usna (hot), tikshna (penetrating) and vishada (clear) properties, which may be helpful in minimizing the toxic qualities of mercury." (Kumar S, 2003)6

Preoperation Processes for Urdhava Patana Samskara

Purification of copper (*Tamra*):

- 1. The first step was to purify *Tamra* (copper) from its various doshas. Unpurified *Tamra* (copper) is heated to a red-hot stage and is then quenched (dipped) seven times into each of the five liquids: sesame oil (taila), butter milk (takra), cow's urine (gomutra), Kanji (sour gruel) and a decoction of dolichos bifloris (kulattha kwatha).
- 2. The second step of purification was the preparation of a pottali with the purified *Tamra* (copper) of the first step which is boiled in cow's urine (gomutra) for three hours. (The purified copper was taken from the Department of Rasa Shastra J.S. Ayurveda College, Nadiad)

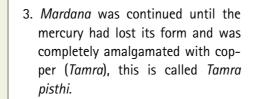
Preparation of the copper paste

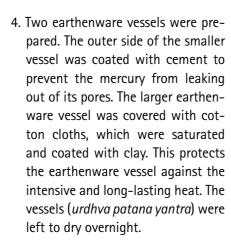
(Tamra pishti) and preparing the earthenware vessels (Parada Vigyani $yam, 1997)^7$:

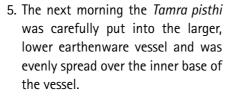
- 1. The purified mercury (utthapitta Parada) of the fourth samskara process (utthapana samskara) was mixed with purified Tamra (copper), Saindhava lavana (rock salt) and as much lemon juice as required, so that a paste could be formed in the iron mortar. The total time for trituration (mardana) was 42 hours.
- 2. Fresh lemon juice was added whenever required, so that the pisthi did not become dry. During the whole process, the mortar remained on a hot plate (tapta khalva) at a temperature of 45°C.

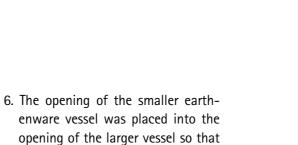


Figure 1: Ingredients for Tamra pisthi







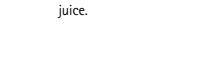


both openings rested fully on each

other. The junction of both the

earthen vessels was properly tied. Sealing with clay and cotton cloth was performed thoroughly to prevent leakage of the mercury. This is

called urdhva patana yantra.





The pre-process of *urdhva patana* samskara started on 28th June, 2012 and was finished on 5th July, 2012. The preparation of the copper paste (Tamra pishti) was done for 42 hours.

Observation

- 1. After adding all ingredients the paste turned dark-brown, shiny with silver and golden yellow colours (from copper) and with a fresh lemony smell.
- 2. Mercury and copper were gradually blending. The substance (pishti) was more compact.
- 3. The small copper pieces would reduce in size very gradually so that during trituration a scratching sound could be heard for a long time.
- 4. After 36 hours of grinding, the mercury started to bind with the copper. The pisthi turned into a compact heavy substance and it was also more difficult to move about in the mortar. Trituration was continued for a further six hours.
- 5. A bright silver shine was observed in Tamra pishti, after complete amalgamation, which was surrounded with the brownish slurry of lemon



Figure 8: Shining Tamra pisthi



Figure 9: Mercury after Utthapana Samskara



Figure 10: Tamra pisthi after amalgamation



Figure 2: Preparing the vessel with clay



Figure 3: Preparing the vessel with

cloth and clay

Figure 4: Putting Tamra pisthi inside the vessel



Fig. 5: Tamra pisthi spread in the vessel

Figure 6: Mercury frees from paste



Figure 7: Mercury frees from paste

6. The weight of *Tamra pishti* had increased maybe due to the adding of lemon juice and the reaction of the *Tamra pishti* with the iron of the mortar and pestle.

Safety Measures

- The trituration process has to be continued until the mercury has lost its form and is completely amalgamated with the copper (*Tamra pish*ti).
- 2. The junction of the two earthen vessels has to be properly closed and tied with cotton and clay in order to prevent the leakage of mercury.

Postulates of Tamra Pishti Nirmana:

Sr.No.	Postulates of Tamra Pishti Nirmana	Results
1.	Liquid media (lemon juice) required	4.3
	for preparation of <i>Tamra pishti</i> .	
2.	Time required for preparation of	Total
	Tamra pishti	42 hrs
	28th June 2012 till 5th July 2012	
3.	Weight of <i>Tamra pishti</i>	2487 g

Table 3: Silent Features of Tamra Pishti Nirmana

...to be continued Contact
Sabine Anliker
Ayurveda Medicine M.Sc. (Ayu),
Naturopathic Practitioner NVS,
Homeopathy, Bioresonance
Büelstrasse 17 · 6052 Hergsiwil,
Switzerland
www.ayush-naturheilzentrum.ch

Footnotes

- ¹ Rasa Hridaya Tantra, Avabodha 2/8-15
- ² Rasa Hridaya Tantra, Avabodha 2/8
- ³ Ayurveda Prakasha, 1/92
- ⁴ Ayurveda Prakasha, 1/93
- ⁵ Pishti is an amalgamation of mercury with any metals or minerals.
- ⁶ Kumar, Sanjay, Therapeutic Standardisation - Study of Rasa Sindura, p.106
- ⁷ Parada Vigraniyam, 6/92

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Organon [LXVI]



The Art of Healing

Dr. E. Krishnamacharya

It is much more essential to get affinity with the total disease before getting ready to treat. All the physical symptoms of those present and the history of those disappeared, should be keenly observed. The individual nature of the mental disposition should be understood without which the deviations in the mental set up cannot be comprehended. If a homoeopathic remedy is selected based on the mental set up, it is possible to cure the disease as a whole.

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

spiritual practice.

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

well as yoga, astrology, homeopathy, and

books in English and in Telugu, covering

the Vedas and the Ancient Wisdom as

§ 217

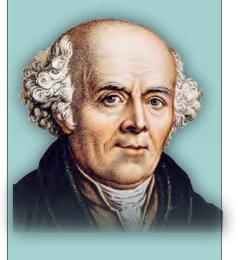
In these diseases we must be very careful to make ourselves acquainted with the whole of the phenomena, both those belonging to the corporeal symptoms, and also, and indeed particularly, those appertaining to the accurate apprehension of the precise character of the chief symptom of the peculiar and always predominating state of the mind and disposition, in order to discover, for the purpose of extinguishing the entire disease, among the remedies whose pure effects are known, a homeopathic medicinal pathogenetic force—that is to say, a remedy which in its list of symptoms displays, with the greatest possible similarity, not only the corporeal morbid symptoms present in the case of disease before us, but also especially this mental and emotional state.

Samuel Hahnemann, M.D.

§ 218

To this collection of symptoms belongs in the first place the accurate description of all the phenomena of the previous so-called corporeal disease, before it degenerated into a one-sided increase of the psychical symptom, and became a disease of the mind and disposition. This may be learned from the report of the patient's friends.

Samuel Hahnemann, M.D.



Organon

The healer should try to ascertain accurate description of all the physidisease turned out to be partial leading to insanity and how the physical and mental symptoms have gradually changed their stages.

Out of the symptoms at the beginning traces of the earlier symptoms cal and mental symptoms before the are still perceptible all in the state of mental disorder. They are less powerful as they do not come under the normal observation. Even when the mental disorder is at the peak, some times during the periods of amelioration the earlier symptoms clearly ap-

A comparison of these previous symptoms of the corporeal disease with the traces of them that still remain, though they have become less perceptible (but which even now sometimes become prominent, when a lucid interval and a transient alleviation of the psychical disease occurs), will serve to prove them to be still present, though obscured.

Samuel Hahnemann, M.D.

Explanation

Even in advanced cases of insanity, sometimes a change takes place in the mental condition and normal state of mind and behavior may be regained occasionally. It may remain so for a few months or a few years also with rectified mental condition. During such periods, the earlier physical symptoms may reappear.

Taken from the book

The Three Crosses of the Zodiac & Consciousness [II]

Alan Oken



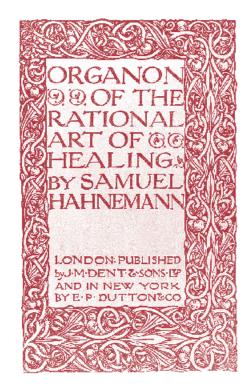
Alan Oken was born and educated in 1944 in New York City and majored in Romance Languages and Linguistics at New York University. He lectures in seven languages, he is the author of a dozen titles, including Soul-Centered Astrology, Rulers of the Horoscope, and Alan Oken's Complete Astrology. In addition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

Before we examine the crosses and their signs any further, it is very important to clarify our perspective. It is not the sign which qualifies your level of consciousness - it is your level of consciousness that gives conscious direction to your sign. Please note this very carefully. A person is not necessarily on the Mutable Cross for example, if his or her Sun or rising sign is so placed. A person may be incarnating on the Fixed Cross of consciousness and using a mutable sign as a vehicle of expression of their field of aspiration. In other words, I may have very definitely anchored my sense of orientation to the Plan and have thus established my consciousness (my expression of Love/Wisdom) on the Fixed Cross. But in the current incarnation, nothing but a Gemini ascendant will do in order to give me the flexibility I require to relate that consciousness to as many different was on the Cardinal Cross born with people under as many different kinds of life circumstances as possible. It two above signs, would be known on is vital to keep in mind that in esoteric, Soul-centered astrology, we are to communicate Divine Truth. using the signs as fields of "effective" The activities of the Virgo-Pisces arm energies". The Soul determines which of the Mutable Cross when manifest-

of these energy fields will have the greatest and best effect for our contribution to life. I think that the following explanations will make this concept clear.

On the Mutable Cross of consciousness (totally personality-centered awareness), Gemini and Sagittarius are signs that often point to those expansive activities that are completely involved with self-interest. The gaining of additional knowledge through education, the urge for limitless life experiences, the urge to communicate information, are all used for the expression of the lower mind and the dominance of the personality in the immediate environment. Such individuals all too frequently believe that everyone should hold the same religious, philosophical, or intellectual beliefs as they do. This gives rise to prejudice and exclusivity, qualities that are not facets of the Soul's expression.

When Gemini and Sagittarius are expressed in the life of someone who is on the Fixed Cross, all mental activities are geared with ever growing awareness and orientation to the expansion and evolution of consciousness. Such individuals usually create those communicative directions in the educational systems of their societies that serve to transform the separative concepts of the majority of people into more inclusive world views. An individual whose consciousness the Sun or rising sign on one of the earth as a Great Teacher, incarnating



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

The Three Crosses of the Zodiac & Consciousness

ing through primary instincts and a lack of individualized consciousness, produce individuals with a distinct tendency towards diffusion and lack of discrimination in their activities. The relationship between Soul and substance is not perceived as this comes about only later through the crises of polarity of the Fixed Cross. It would thus not be possible for a Mutable Cross Virgo or Pisces to be able to perceive the Life Force contained within the form aspect of any object, or perceive the Soul quality within another person. They would only experience the sensation for the desire for that object or their particular need for that other person. Furthermore, the tendency for the Virgo individual would be to diffuse their skills and physical resources while the Pisces person would be more involved with indiscriminate emotional involvements.

If one's consciousness, manifesting through Virgo or Pisces, were focused on the Fixed Cross, the nurturing dynamics of this sign would come forth very potently. The individual would stand ready to bring such care and carry her resources to all forms of life - the more expanded the consciousness, the more inclusive would be the direction of this service. Yet the inherent quality of the Fixed Cross of consciousness would hold this Virgo individual firmly in place, attaching her to her purpose and inhibiting the diffusion of her energy. This would occur through Pisces on the Fixed Cross through a kind of life orientation that would seek greater unity between people. In this respect, a disciple of the Path with the Sun or rising sign in the Fish, would be very open

to dissolving those beliefs, philosophies and creeds which separate people. An Initiate of the Cardinal Cross born in Virgo or Pisces would embody the energies of the Divine Mother or the World Savior and serve humanity accordingly.

In a similar way we can take a brief look at the Fixed and Cardinal Crosses. For the personality-centered Leo or Aquarius, the world is a place where the desire to extend personal influence over others is very strong. The Leo individual manifesting through the Mutable Cross of consciousness will have a profound urge to dominate the environment and rule. The Aquarian on the Mutable Cross would work to assure himself that his system of values is the dominant way of thinking in his little (and all too often, it is too big), world. Taurus on the Mutable Cross will fear the loss of material substance and strive to create abundance no matter what the cost to others. And Scorpio on this Cross is very eager to take Taurus' money away from him!

When on the Fixed Cross, the fixed signs will tend to reorient their values and resources to the benefit of others. Taurus will become increasingly more generous (and magnetic) as her attachment to matter is transformed into an understanding of real value. Scorpio on the Fixed Cross is a most potent influence and requires great faith and patience. It is here that an individual goes through one of the most important of incarnations: the test of transmutation and transformation of live direction. An Cardinal Cross Initiate born on the Fixed Cross may likely appear as a Great Healer (Taurus), an Enlightened Ruler (Leo),

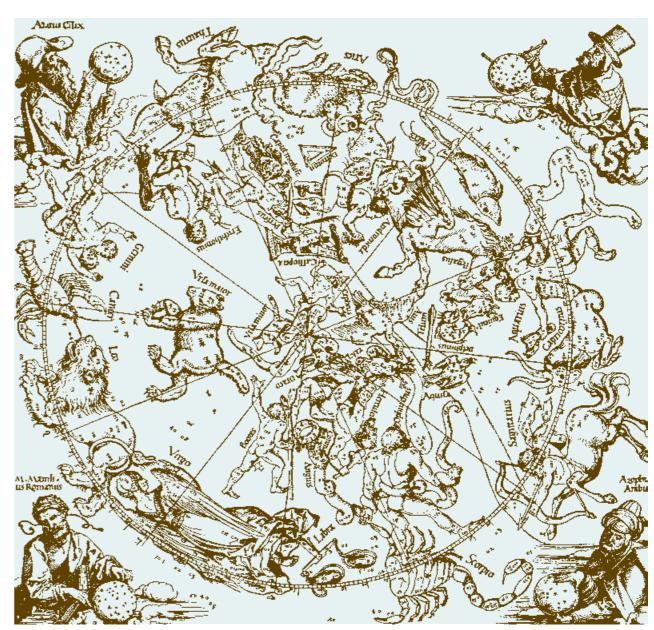
a White Magician (Scorpio), or an Enlightened Communicator (Aquarius). In terms of the cardinal signs, an Aries or Libra born with his consciousness on the Mutable Cross will create relationships that are very egocentric in orientation. The urge will be to create response in others to the desire's of the personality (Aries) or to be a manipulative "everything to everyone" kind of Libra. Cancer and Capricorn on this level usually demonstrate as emotionally needy and grasping (Cancer) or very usurious and opportunistic (Capricorn). When operating

on the Fixed Cross, the cardinal signs begin to orient themselves as follows: Aries will tend to open new pathways for his own creative expression and stimulate the latent creativity in others. The purpose of this direction will be to increase the possibility for the externalization of Love/Wisdom. Libra will use her magnetism to join people together for purposes of greater social welfare. Cancer will create many opportunities to spread and share the abundant resources of her nourishing nature unselfishly. And Capricorn on the Fixed Cross develops the objec-

tivity necessary to create the proper structures and boundaries for the expression of the Soul in the practical world.

As one would imagine, a cardinal sign Initiate born through the Cardinal Cross is a very powerful Being. In Aries this might manifest as a Great Leader; in Cancer as a Holy Mother; in Libra as an Inspired Peacemaker; and in Capricorn as a Spiritual Liberator.

Contact www.alanoken.com



Occult Healing [CV]

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

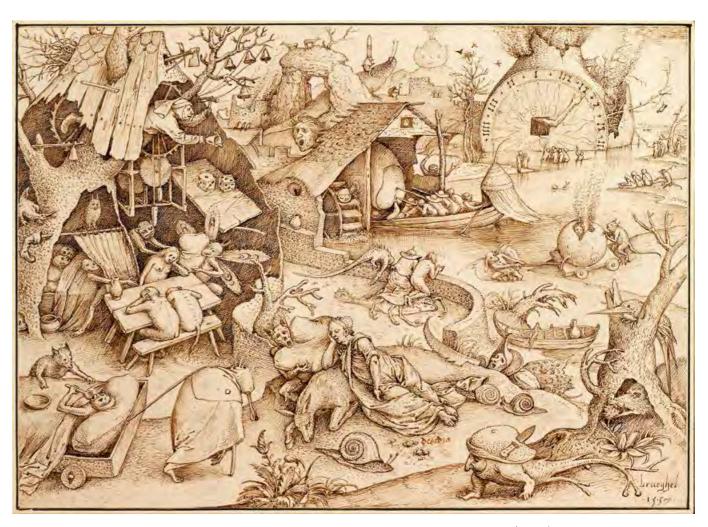
Dr. K. Parvathi Kumar is an author of more than 100 books. He held more than 500 seminars in five continents. His topics comprise the areas of meditation, yoga, philosophy, astrology, healing, colour, sound, symbolism of world scriptures, time cycles, and many other issues.

Experiments with psychic energy inspire joy. Each observation evokes the possibility of the next striving. There will be numbers of conjectures and comparisons, which eventually will be countless. Sometimes they can lead people beyond reason. Therefore, reason should always be the parameter to be applied, so that practicality is always retained. Experiments with psychic energy enable one to relate to the proximate and distant worlds. Many times thoughts that give solution may occur, thoughts of right direction may occur, electrical hints may be received, which can give a different direction to a given course of an action that could be beneficial. It should also be remembered that excessive experimentations with psychic energy can be fatiguing. One should not create self-tension due to the surge of too much energy. If that happens, there will be headache, tension, fatigue and debilitation that would act contra-productive. While striving for psychic energy is important, excess is avoidable. Anything excessive is counter-productive. Psychic experi- There are persons who contact psyments cannot be carried out for more chic energy with facility and felic-

than half an hour a day. Brief exercise with readiness to take notes is useful. Such a discipline would enable strengthening oneself in conducting the experiments.

Experiments with psychic energy, when carried out with discipline, awaken quality in observation. As long as the mind is engaged in observation with an open mindedness, fruitful responses emerge. Regardless responses daily experiments are required, but fatigue and weariness are avoidable. As long as there is a rational observing mind, the scope for wearing out diminishes.

Many times the ones who are conducting experiments with psychic energy feel pain and tension in the muscles and also in the joints. Until the body gets familiar with the energy, care should be taken not to medicate such passing ailments. Medication intervenes into the process of assimilation of the psychic energy and hence medicinal treatments are avoidable. Of course the reason and the rationale should not be sacrificed.



Pieter Bruegel the Elder: Desidia (Inertia), copperplate engraving, 1557

ity in their meditational processes. Meditation of course aims at higher tasks than that of healing the sicknesses. But as one courses in meditation, one also gains the needed ability to receive solutions for healing the sick. Meditation is also a process of observing the unknown with an open-mindedness, allowing influx of energies for upliftment of individual awareness. Psychical experiments are incidental in the work of meditation. Normally people's consciousness slumbers through indolence. A Master of wisdom says that "Indolence is the sonous substances. Indolence and

featherbed of evil" (Master Morya). The indolent ones do not avail given possibilities for transformation of life. They tend to be lazy and a veil of heaviness falls upon them. The same Master also says: "Laziness is worse than errors." Wisdom says that doing something is better than doing nothing. Avoiding errors is still better.

Indolence has its twin brother as selfpity. As much one is indolent, so much one is engulfed by self-pity. Self-pity dominates a person; he stands the danger of being handicapped by poiself-pity bring in doubt and corrode everything. Weakness prevails all over leading to depressions.

A physician would do well to notice the gifts of the psychic energy. He would do well to relate to it, so that he could help the patient much more effectively by suggesting right action. Right action is a medicine, too. A lazy one may be given not only a dose of sulphur, but also be suggested of some useful activity. Such an approach is called new-era-healing.

Ita Wegman-**Emergence of Clinic** Arlesheim

The Arlesheim Clinic and the Spreading of Anthroposophic Medicine



Prof. Dr. med. Peter Selg, Specialist of Childhood and Adolescent Psychiatry, Head of the Ita Wegman Institute for Anthroposophic Fundamental Research (Arlesheim, Switzerland), Professorial Chair for Medicinal Anthropology at the Alanus University in Alfter (near Bonn). Numerous publications on humanistic anthropology, medicine and pedagogics, on intellectual history and biographics. Extensive research, teaching and training as well as head of public archives. Scientific cooperation at the School of Spiritual Science at Dornach.



"My question was how everything would be taken in when I invited our revered teacher, Rudolf Steiner, to see the Institute when it was quite ready for taking up patients. Heart pounding, I showed him the rooms, which were painted in different colours, the consulting room, the verandahs,.... what would he say to all that? And I shall never forget the moment when

we reached the upper floor and entered into the open verandah in order to view the beautiful panorama from Arlesheim to the Vosges, when Rudolf Steiner turned to me, shook my hand and spoke the words that he wanted to work with me, and that it gave him joy that the Institute had come about, which he wished to name "Klinisch-Therapeutisches Institut", and that he now wished to draw up a brochure together with me."

Ita Wegman

"Like in a nutshell"

The Arlesheim Institute, visited by Rudolf Steiner for the first time in June, and found to be good by him, was a small house with a big garden, - a house with just about five rooms, which were suited for occupancy by the patients. For more than six years, this remained the real extent of Ita Wegman's "Clinic". - On this confined space, however, an energetic, internationally oriented, and generous activity was initiated right from the beginning. In the clinic brochure, formulated and printed in four languages by Rudolf Steiner, the first sentence read, "The Clinical-Therapeutic Institute at Arlesheim owes its origin to the insight that the medicine of our days is in need of an anthropo-



The Arlesheim Institute, 1921

sophic enhancement and deepening." A new medicine should be started, in whose centre stands the individuality of the sick person, based on his life this, Ita Wegman made herself availhistory, his origin and future. - Not a "body", analyzed in the ways of natural science, should be changed in its constitutional functions, but the body and the soul of an individual person should be liberally treated in the sense never been entered by anybody beof a real art of healing, - with carefully found natural processes, with art tion supplied by Rudolf Steiner, new, therapies and outward applications, with conversations and spiritual-bio-

graphic supports. The intention mentioned was very promising and from now on had to be implemented. - For able day and night, with all her possibilities. Soon, the first doctors, nurses, and numerous young and learning persons were to join her and set out on a therapeutic path, which had fore them. According to the informapreviously unknown healing agents were manufactured and brought into

outward and internal application; but also special art-therapeutical exercises in the field of the new movement art (Eurhythmy), language and music, colour and sound unfolded and showed great healing effectivity. This way, a multitude of ways of therapy were developed in the smallest of spaces, but also inspired by joyous activity. In the retrospective words of the physician and curative eurhythmy therapist, Margarethe Kirchner-Bockholt: "Like in the fairy tale where the garments rest in the shell of a nut, all

Ita Wegman-Emergence of Clinic Arlesheim



Ita Wegmann in Berlin before the turn of the century

these activities were hidden in embryonic form at the clinic."

"Grow with your Tasks!"

Ita Wegman stood at the absolute centre of this pioneering enterprise. She created the atmosphere of a community feeling of the house with great spiritual security and with a likewise courageous and also therapeutically considerate appearance, in inner solidarity with the nurses and all fellow campaigners, - with an exemplary commitment to the patients, and with imaginative therapeutic ideas and approaches that called up the healing forces and led to an impact. Patient visits with Ita Wegman and all forms of direct cooperation with her were markedly challenging and demanded all strength; - Ita Wegman expected the highest degree of commitment and selfless presence for the success of the mutual task. Apart from that, she incessantly followed further therapeutic ideas and projects, which were realized with great speed ("Grow with your tasks!"). Her ardour and her loving enthusiasm, however, pervaded the clinic and released forces, - also her seriousness and the form-giving powers of her spiritual work. They created a therapeutic culture in the most concentrated form, which was soon to move out into the world.

"Spreading out a healing principle everywhere around us"

At the end of 1923, Rudolf Steiner appointed Ita Wegman as the Head of the Medicinal Section of the School of Spiritual Science at the Goetheanum and handed over to her, only fifteen months before his death, the personal responsibility for the therapeutic, so-

cial, and scientific future of Anthroposophic Medicine. Ita Wegman took this spiritual obligation seriously until the end of her life and worked with all her inherent strength at the aim of the greatest possible fulfilment of the tasks that were required. Supported by her, numerous further anthroposophic clinics and sanatoriums, therapeutic centres, and curative educative institutions were created in different European countries during the following years, but also international possibilities in the making and marketing of the newly developed healing agents; forms of occupationspecific education and training in Anthroposophic Medicine, health care, curative education and art therapy, ways of communication, publication and research were brought into being. "Only if we physicians are able to keep everything alive in us, which was given to the doctors by Rudolf Steiner, we shall be able to not only heal sick persons but also spread a healing principle everywhere around us, where we really are." Ita Wegman). Initiated from Arlesheim, Ita Wegman accompanied and supported all these endeavours with inexhaustible energy and travelled more than half of the year to the individual, widely scattered places, encouraged, energized and inspired the people working there who were often on the brink of their strength, she encouraged and supported them made vacations possible, arranged for stand-ins and recreation times. However, last but not least, Ita Wegman embodied and lived the persistent connection of the entire work with their spiritual foundations, as they were created through the life and work of Rudolf Steiner.

She united the people into a spiritual community with a mutual inner goal, which often helped to overcome all kinds of external opposition.

"The whole situation in the world is causing me great worries."

The actually encountered obstacles, however, were great and culminated during the thirties, which resulted in the National Socialist takeover in Germany and which brought about an arising pre-war atmosphere. The anthroposophic art of healing in its accentuation of the concrete individuality of the person up to individual physical mode of expression stood and stands in many aspects contrary to the generally propagated medicine. Anthroposophy itself was forbidden by the German ruling powers in its socially organised form in 1935 due to its "Internationalism" and "Individualism". - And the curative educational institutions found themselves in a difficult struggle from 1933 onwards, facing the threat of sterilization and looked after and affectionately cared for by them. Ita Wegman, however, Quinte, Edition 29, www.guinte.ch held the humanistic-Christian idea of man upright, even in times of need and hardship, organized effective escape aids and ways of rescue, - even when in September of 1939, World War II broke out in Central Europe, the individual places were separated from each other, and were left to look 4144 Arlesheim, Switzerland after themselves. She carried the people and all their endeavours further in their hearts and lived until the end towards the directions of what was to come, which she prepared for and which she served with all her strength

until her death. Ita Wegman was deeply and gratefully obliged cosmopolitanism she saw chances and development possibilities for the future, especially in the field of social medicine. Apart from this, Rudolf Steiner has made Ita Wegman understand at a very early stage that it would be this country where the medical freedom of therapy would survive long-

... the whole situation in the world is causing me great worries as the way in which things are taking shape, not much good will emerge from it. Therefore, I feel particularly sorry for the children who have to suffer all this, be it the raptures of happiness on the one hand, be it the hateful persecutions of those of other beliefs, like the Jews, etc. Thus, I would like to warmly recommend to all physicians to make their contribution, too, in sending children out of Germany. Remember that we shall take up the children with love here."

Publication in the professional journal

Contact Klinik Arlesheim AG Pfeffingerweg 1 Schweizleitung@wegmaninstitut.ch

To be continued...

Rudolf Steiner

True Cures -From Wellness to Healing

Kerstin Tschinkowitz



specialist, naturopath, and a natural

in Biel, Switzerland.

health professional with her own practise

Ayurveda treatments are becoming increasingly popular.

Many people put them on a level with relaxation, regeneration,

healthy food, taking a break from every day's life and pure wellness. However, so-called wellness treatments are only one part of the manifold Ayurvedic cures offered.

The term "wellness" is an invention of the West and does not meet the For many years Kerstin Tschinkowitz, a requirements of wellness cures and nurse and ethnologist, has been devoting herself to the study of naturopathy in Ayurveda treatments. If you look at the medicinal system of this ancient different races. She received entirely new science it is clear that the so-called impulses in dealing with health processes, wellness part belongs to the category holistic orientation in life, and conduct of life when she came into touch with Ayurveda, which has been determining prophylaxis. her therapy methods for many years. Kerstin Tschinkowitz is an Ayurveda

In the Ayurvedic system of healing, prevention is of equal value like the other medicinal sciences such as internal medicine, surgery, ear, nose and throat medicine, pediatrics, toxicology, treatment of diseases of psychic and supernatural origin, the science of rejuvenation and the science of aphrodisiacs (the measures to improve the reproductive function). But precisely those treatments, which we time. Other countries have different

call "wellness" have opened the doors to the West for Ayurveda.

Why?

Many people in our part of the world are under occupational pressure and are exposed to enormous stress, which brings the bioenergy, the doshas, out of balance. The symptoms find expression through disturbance in sleep and digestion and a whole range of psychosomatic disorders. The wellness treatment nourishes the quality of life, promotes stress reduction, wellbeing, oxygen enrichment and recreation. In this case already a one-week cure with a balanced diet, regenerating massages and tranquility may re-establish the sensation for the own body and harmonize body and soul and mind. What makes me feel better, and what do I wish to integrate in my life? The cure gives an impulse for the pause to look inward and to search for a change.

The inner attitude is important

The conditions under which the cure is made have an impact on its success. In this way the inner attitude, the elucidation of the course of the treatment and the effect of the therapeutic method may support its course prevention, health maintenance and in the same manner as the choice of the right place, the climate, the right season and the compatibility of the food. A cure in our own cultural setting is recommended. When choosing a clinic in an exotic environment, the body and psyche must adapt to the change in climate, change in diet and a team of therapists with their local customs. If you want to get cured in the country of origin of Ayurveda, it is therefore advisable to plan enough

customs and different approaches to the particular psychic sensitivities. The Ayurveda treatments cleanse the body and the mind, physical slags and psychological trauma are dissolved and get the space for healing. The psychological support in case of emerging mental shock is part of the treatment and needs a well-trained the Ayurvedic cure.

Which treatment is the best for me?

When choosing a treatment the following qualities should be considered:

- Does a physician or a certified naturopath conduct the cure?
- Is there a yoga teacher on site?
- Is psychological support ensured?
- Do well-trained therapists accompany the cure?
- Are dietetics secured?

Regeneration for body and mind

The Ayurveda wellness treatment is recommended especially for people The three phases of treatment who are looking for regeneration of body, soul and mind in order to prevent physical illness and to rebalance the bioenergy, the doshas. In this cure the emphasis is on rest, relaxation, rejuvenating massage, gentle detox, a balanced diet and a customized exercise program with yoga and meditation. The effect of this treatment should not be underestimated and should not be used in combination with active swimming, sports or cultural holiday. The emphasis lies on deceleration. The commercial with the text: "Now: Ayurveda on the beach in Rimini" - you can see oil being poured on the forehead and in the background you can the sea and sun beds

- has nothing to do with Ayurveda in the traditional sense.

Ayurvedic cures can be described as "the pearl of Ayurvedic medicine". The oil therapies and classical cleaning and regeneration cures, Pancha Karma, cleanse the body, the mind and the soul and stabilize health for a long time. The Pancha Karma cure team. The same applies to all parts of is especially recommended for people who have already manifested disease patterns. Pancha (five) karma (actions) helps to remove ill making slags and illness causes. The Pancha Karma cure leads to a deep cleansing of the body and the mind. Spiritual therapies such as yoga, mantras, music, aromas, colors and gems support this process and its course on the subtle plane. During this treatment, it is recommended to avoid mental and physical stress. When making this cure in a foreign country a planned adventure or bathing holiday should definitely be scheduled before the cure.

- The preparation phase (Purvakarma): thorough anamnesis, selection of karma (actions), preparation of removal from the tissues, loosening of slags (Ama)
- The main phase (Pradhanakarma): cleaning, removal of slags (Ama), reduced diet
- The rebuilding phase (Pashchatkarma): Regeneration and food intake with customized herbs in order to activate a healthy cell and tissue building. Body and mind are stabilized to prepare the patient for daily life.

It's not a leisurely stroll....

Pancha Karma is anything but a walk through a wellness oasis. It should take place in a clinic and under medical care. Before the treatment starts, a medical consultation is advisable. According to the individual constitution, the symptoms and the course of the disease, the Ayurvedic physician informs the patient about the possibilities for a treatment and its possible success. So the patient can mentally prepare himself and adjust to the treatment and therapy plan. A Pancha Karma cure is not suitable for everyone. However, in case of serious or chronic diseases, skin diseases, autoimmune diseases, digestive problems, Tinnitus, insomnia, diabetes, musculoskeletal problems, very good results were achieved. But even for healthy people, this treatment can be recommended, for example, to support the health of body, mind and soul. Cleansing can be done before a pregnancy, i.e. to optimally prepare the tissues of mother and father for procreation and pregnancy by toxin removal. Pancha Karma cure cleanses and nourishes the tissues, increases the regenerative capacity and slows down the aging process of the body.



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True Cures -From Wellness to Healing

Pancha Karma

specifically selected according to the clinical picture and administered individually. They are not all commonly For several years, outpatient cures are used altogether.

- excessive Kapha and Ama in the removed.
- Virecana (purgation): excessive Pitsmall intestine.
- Ama are removed from the colon.
- Nasya (treatment of the nose): Ama head region
- Rakta Moksha (phlebotomy): Pitta and Ama are removed from the blood tissues

Discipline is in demand

This treatment is not only strenuous it also requires discipline. For this reason, exertion and distractions should be avoided and the person who makes the cure should definitely know what

is expected in order to avoid disappointment. The recommended du-Pancha Karma - the five acts - are ration for the treatment in a health care clinic is a period of two to three

offered in naturopaths and physicians Vamanan (therapeutic vomiting): surgeries. The expenses for the cure may in this way be reduced, but this area of the stomach and lungs are requires a lot of discipline for the patient, as he/she does not leave his/her everyday environment.

ta and Ama are removed from the A very pleasant alternative for a short cure is a cleansing weekend at home. ■ Vasti (enema): excessive Vata and An Ayurvedic therapist, specialist or nutrition consultant can make recommendations, which can then be and Kapha are removed from the brought into use and practiced in the subsequent time. The emphasis is on a change in thinking, to train self-perception and to get rid of old and obsolete habits. No matter what form of Ayurveda treatment is the right one for you - it will change your life.

> Contact: Kerstin Tschinkowitz Freiestrasse 44 CH-2502 Biel/Bienne (Switzerland) info@ayurvedabalance.ch





Clouds
come floating into my life,
no longer to carry rain or
usher storm, but to add
Colour to my sunset sky.

Rabindranath Tagore, 1861-1941

School Difficulties [III]

Basic thoughts about learning disturbances at school

Dr. Ravi Roy and Carola Lage-Roy

Possible causes of learning distur-



Dr. Ravi Roy was born in India. In 1976 he

came to Germany to study the scriptures of

Hahnemann in the original language. Since

1980 he has been offering comprehensive

trainings in homeopathy. Together with his wife Carola Lage-Roy, who works as

alternative practitioner and homeopath

herself, he has been writing 30 books on

Carola Lage-Roy, naturopath, is running an

own practice since 25 years and works as a

homoeopath and Bach Flower Therapist.

homeopathy.

bances of children

1. Tensions with the parents

Often the problem of the growing child is lack of attention of the parents when the child is growing up and, its needs are changing. When turning fourteen the child is able to be responsible on it's own behalf. Before the age of fourteen the parents were responsible. Sooner or later constant tensions between the parents lead to a drop in performance as well. Strictness and nagging do not bring any positive results. Rather, the example is to be able to handle conflicts and find solutions. Also the self confidence of the child is of invaluable value.

2. Conflicts outside the family

A move or the change of school can cause insecurity in the child. Often the loss of a close friend creates a deep vacuum and causes deep sadness.

3. Conflicts in the school class When the demands outside the security of the family are too big, learning disturbances may occur. Triggering factors are:

- Timidity of the child.
- Physical anomalies or handicaps which are ridiculed.
- Being excluded from the community or forced into a role. (for example class clown)
- Family secrets (for example alcoholism, divorce of the parents, unemployment) which the child carries around.
- Group pressure by competing gangs and possible blackmail efforts and the thread of force.
- Many drug offers. (cigarettes, Marijuana, hard drugs and alcohol)
- Discrimination of foreigners or religious feuds.

4. Difficulties in the class community

- One-sided or mutual antipathy between pupil and teacher.
- The pupil is forced into the role of an outsider, for example as "dummy", "antisocial" or "illiterate".
- The teacher uses his power position and works with open or subtle repression.

5. Faulty school structures

- Lack of joy of living due to performance oriented teachings.
- Physical inactivity through lack of teachers and faulty teaching concepts.
- Authoritarian instead of constructive pedagogics.
- Lack of support to the teachers from the school ministry (constant threat to lose one's place of work) and too few possibilities of continuing education.
- Classes with too many children.

Children with strong learning disabilities at special schools and "difficult" children

Here we have an increase in the problems with the same structure of disorientation, but very prevalent, so that the positive energies for solving the learning task are hardly activated. The homoeopathic remedies which are is necessary for the final success. used here stay the same.

Very difficult children are burdened with tuberculin or syphilitic miasma. They exceed the demands on educators and parents through their stubbornness and through their claim great difficulties to adapt. They say: "The teacher is so limited!" or "School is so boring, what shall I do with the fort. During the last two weeks only, stupid stuff!"

A clever mind would say "I have to learn anyway. I have to live with the structure anyway." But these special children are convinced: "I will not adapt. I will do my own thing." We are all subjected to the learning process in this system. But these children don't learn easily and need attention - not only through homoeopathy. In this case it is useful to use a single or family therapy. Or it is possible to find a person of confidence through the described his visit to the praxis: "They youth welfare services who takes extra time with the children to do the tiful." homework and speak about the child's The reason for his fear: He knows that difficulties.

Sometimes adopted children come to their new parents with heavy trauma During pregnancy and in the early childhood they might have experienced something bad. Their partial strong impairment of behaviour which immobilises educators and teachers could be improved or dissolved through much patience and other help by the correct homoeopathic remedies.

Case description

We fully want to describe the story of Thomas to emphasize how successful the homoeopathic treatment of very strong learning disturbances even under most difficult conditions could be. This case also shows that a high measure of patience and trust of all involved

Thomas, born in 1981, lived with his two parents for nine months only. The father suffered from drug problems, the mother from multiple sclerosis. He came to our clinic at the age of nine. He is hyperactive and suffers from Candida infection.

Now he grows a lot and makes an efhe provoked everyone. He was caught when stealing. In his rage he was totally uncontrolled. But he also can be very dear. When he explodes he throws things around. First he comes home happy from a movie, later he came into rage because of the dumpling soup and locks his mother in the kitchen. In the o clinic he became afraid and tried to hide his aggression. He was afraid that he may have to go to a children's home. Later, he simply let me be and I found it beau-

he produces nonsense and could be refused. But he has no control over it. He hates most foods. He only likes potato soup and pasta. He likes to read. Prescription: Arsenicum album LM 120 daily.

After four weeks he had more self control. Then he got night mares. He started to sweat at night and the remedy was discontinued.

Now his clothes are much cleaner and he has not destroyed anything at home anymore.

After a short period of time he became restless again. He dreamed he would be pursued by Indians from island to island because he cursed them. At the end they drove him into the corner. The dream is characteristic of the remedy. It is a typical tuberculin fear. He wants to realize his ideas, for example, to curse, but he is afraid of being held responsible for this. He does not show this fear but shows itself in a dream.

Prescription: Tuberculinum bovinum LM 120, every three days two drops.

After Tuberculinum he is reproachful and tearful when he is "sour". He feels unjustly treated and thinks that all other children are allowed to do more things than he himself is allowed to. He also tries to persuade or blackmail his mother by taking away things she

He is restless, cannot concentrate or listen well without interrupting. He starts doing something else when eating. He eats many more sweets (honey, ice cream...), drinks less.

He has excrements in his underpants (tuberculin symptom). At night he wets the bed. He cuts the furniture with the knife again. He does things without thinking and is sorry about it afterwards.

The parents adopt twins and he feels much neglected.

Prescription: Lycopodium LM 120 Reason: Lycopodium wants to enforce his. He cannot bear when he does not get what he wants. He tries to be better or more generous in order to be accepted by the others or

School Difficulties

he suffers from self pity. Then he only eats sweets but not out of sadness. He sorry afterwards.

Lycopodium was given to him for two weeks and then it was stopped because he felt worse. Afterwards he was not so aggressive for six months and improved in school. The next call followed six months later: Thomas set **Prescription:** Stramonium, one dose fire in the apartment. He searches his parents' belongings. He does not eat at the table with the others. He needs a lot of money which he immediately spends. He distributes newspapers. He threatens: "I break the glass door. I make terror as long as papa is gone." He smokes, eats sweets...

Prescription: Hepar sulfuris LM 120, once daily one drop because of his inclination to start fires.

Afterwards he dreams of his real mother for the first time. He looks for the mental contact to her. But he terrorises his environment when he is discontented. School wants to get rid of Prescription: Lycopodium LM 360, him. This makes him feel insecure because he cannot imagine which consequences might follow. He gets headaches when he does not fulfil his home duties/ home work in the evening. Lycopodium LM 120 helps a little but At school he is very controlled denot sufficiently.

Prescription: Lycopodium LM 240, dose each daily.

A massive controversy with the teacher follows which shows that the next layer of his personality enfoldment has started.

Thomas is running away from the sit-

becomes obnoxious, aggressive and

wants to be good, therefore he feels He suffers from school and expresses this. He says that his life doesn't mean anything and he could do what he wants to do.

> He constantly provokes in order to see where his limits are and is disgusting and aggressive so that even teachers are afraid of him.

Remark: the last called symptom (fear the teachers of him) could be a sign of Tuberculinum by itself if the other conditions were not so clearly defined by Stramonium.

After Stramonium he is more agree-

There is a mouth rot which is a good sign because it is important that something is eliminated from the body. After the mouth rot is successfully treated with homoeopathic remedies he lacks confidence and is insecure. He is trying and is bragging.

once daily

This is good for him. Generally speaking: the higher the potency, the better he is in control.

spite provocations. At home he cooperates. He wants sweets. He is cold Tuberculinum bovinum LM 240, one in bed, has increased headaches. He has to change school which is also his aim. Altogether he has improved very

Now Thomas has underpants with excrements again (Tub.). He curses his mother. This repetition of the sympuation and is going to his friend. He toms shows a tuberculin basic direc-

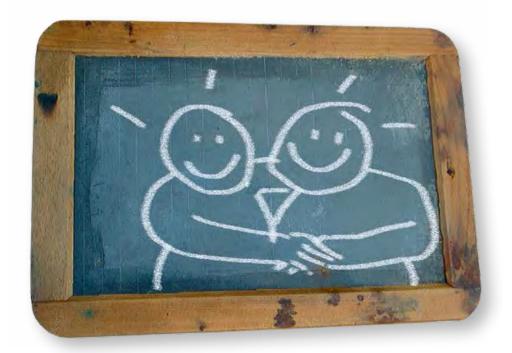
tion. As soon as another symptom appears which is in relation to this another dose of Tuberculinum is ordered. **Prescription in this case:** He gets two remedies because symptoms of both remedies are observed. Lycopodium serves him well but does not cover the aspect of terrorising. Here the rule decides to remain with the remedy which helped. Thus Tuberculinum bovinum and Lycopodium LM 360 are to be taken every three days together.

Afterwards he struggles very strongly. Then he gets Ferrum phos. LM 30 because it was an in-between-problem which had not manifested deeply. Therefore he got this relative low po-

From time to time they return to the basic remedy Tuberculinum and thus Thomas regains piece by piece his own eguilibrium.

... to be continued

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Traditional European Natural Healing - TEN [III]

Christian Raimann, Chrischta Ganz, **Rosmarie Fehr-Streule** haviour pattern.

the spinal column and it therefore used in therapies for the stabilization

The red colouring of St.John's wort points out to its beneficial effect in cases of inflammations and burns.

Just as we try to estimate our fellow human beings on the basis of their **Authors:** appearance and their expression, the skilful healing plant expert tries to as-Friedemann Garvelmann, sess the active principles of the plant Heide-Dore Bertschi-Stahl, by means of their appearance and be-

3. Defining Basic Elements

3.6 Doctrine of Signatures

It is revealing for the understanding of unknown phenomena to compare these with something already known. Nature and all living beings affect the beholder with their shapes, colours, smells, and many other characteristics. These "signs" (signals) enable conclusions with regard to their inner qualities. Before the discovery of the chemical contents, this theory of correspondences was a significant aspect for the revelation of the specific effect of plants and their application. Here are three examples:

When breaking the stalk of celandine, a yellow milky liquid flows from the break-off point in summer. Due to this colour, the healing plant was e.g., also associated with the cardinal **Humors** fluid of yellow bile (cholera) as also healing effects in cases of liver / gall from this (a fact that is pharmacologically confirmed in our days).

ance reminds us of the segments of regarded as substantial body fluids



The red colour of the oil of St. John's wort as an indicator of signature

3.7 The Theory of the Four

with the bile and the liver, and their The theory of the four 'cardinal fluids': blood (sanguis), mucus (phlegm), yelbladder complaints have been derived low bile (cholera), and black bile (melancholera) is an essential core element in the thinking and working model of Horsetail with its structured appear- TEN in which these juices are not only

but as representatives of the elementary principles in the human organism, described in 3.4 (Issue no. 12.3), with the following allocation:

Sanguis	warm & moist	The qualities are in a balanced physiological relation with each other. Sanguis represents the perfection stage of the formation of fluids, the end product of the metamorphosis of fluids that starts in the tissue where it is used for the initiation, maintenance and control of the functions as well as for the build-up and for the nutrition of the tissues.
Phlegm	warm & moist	There is a shortfall of warmth with a dominance of the moisture principle. Phlegm can be regarded as a 'preliminary stage' of the development of sanguis and must - due to the influence of the physiological warmth - necessarily be perfectionized into sanguis in order to be used. Therewith, phlegm represents the reserve energies on the one hand and the 'building substance' of the organism on the other hand. If the metamorphosis into sanguis fails, phlegm represents a pathogenetic factor, which is causally characterized for diseases whose pathophysiology is marked by hypokinetic reaction patterns, stagnation of moisture as well as by catarrhal and eczematous compensatory excretions.
Cholera (also: Chole, Bilis)	warm & dry	The dominance of the principle of warmth, combined with a lack of moisture, is characteristic. In humoral medicinal physiology, the choleric active principle starts up and maintains all active processes in the organism. Moreover, the yellow bile is also prerequisite for the flow of all fluids in the body as well as for the dynamics of defence and healing processes. Pathological overbalance of the choleric principle is the humoral base of all violent states and courses of illness, like acute inflammations, fever, spasticity, congestion, and all further disease processes whose pathophysiology is marked by hyperkinetics on the one hand and by inadequate formation, resp., regeneration of substance on the other hand. Excessive cholera as well as metabolites with a choleric character ('yellow bilious sharpness') are (mainly?) excreted by the liver-and-gall system.
Melancholera (also: Melancholia, Atrabilis)	cold & dry	Melancholera represents the deficiency of both humoral qualities by which the entire active processes but also the formation and the regeneration of tissue are in deficit. Figuratively, one can regard the black bile as an impediment in the entire functionality of the organism – on all levels. The pathophysiology of melancholic disease processes is marked by hypokinesia all the way to rigidity of reaction, organ inefficiencies and degeneration as well as by malignant degeneration. Physiological excretory organ for black bile is the spleen, by which this organ is of great significance in humoral physiology, pathophysiology and therapy

Traditional European Natural Healing - TEN

These cardinal fluids are basis of all organic structures (as a manifestation of the moisture principle) as well as also initiator and regulative of the functionality of the tissues (capacity of the principle of warmth). The qualitative harmony in the humoral system is prerequisite for health, while a pathological deviation of the humoral qualities is causally responsible for diseases. From this, a specific humoral pathophysiology defines itself as the base of a likewise humor-oriented therapy concept. Precondition for this is a diagnosis that analyses the relevant and constitutional humoral situation of the person in question by means of adequate methods (see 4.1).

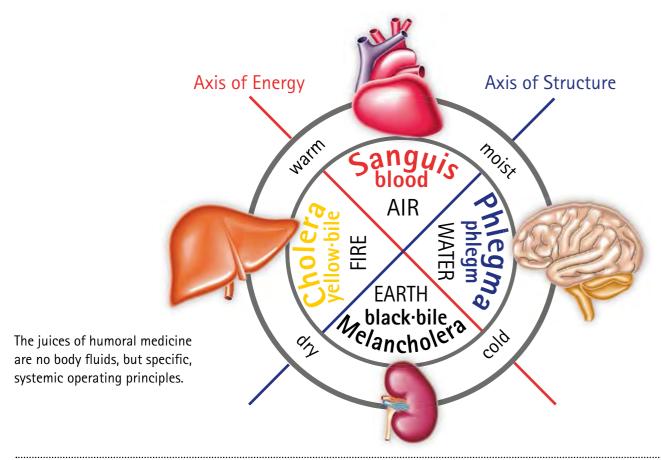
References follow at the end of the

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Contact Friedemann Garvelmann Hauptstr. 8 D-79790 Küssaberg www.trad-nhk.org

to be continued...

The System of the Four Cardinal Fluids



Oat Days in Cases of Insulin Resistance

An Overview and Possible **Effect Mechanisms**

Dr. med. Roland Zerm Dr. med. Matthias Kröz



Dr. med. Roland Zerm (above) and Dr. med. Matthias Kröz Communal Hospital Havelhöhe / Berlin, General Internal Division / Diabetology and Research Institute Havelhöhe FIH, Berlin

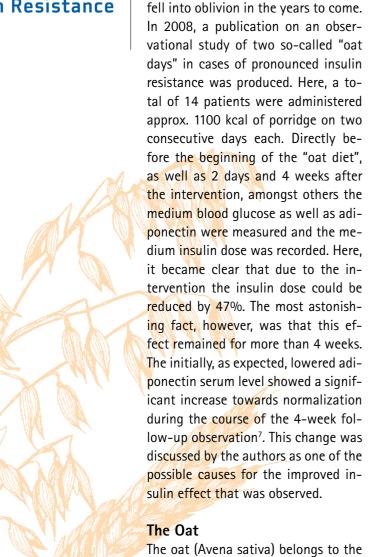
Introduction

Unlike any other disease, the prevalence of diabetes mellitus type 2 is increasing in Germany and also globally. In Germany, according to the current surveys of the Robert-Koch Institute, approx. 7.2% of the population suffer from a known diabetes mellitus type 2; there are also further 2.1% of currently not diagnosed afflicted persons¹. At the same time and in coherence with this development, the prevalence of adiposis also is continuously increasing in Germany and worldwide.² Adiposis, and here in particular visceral adiposis, is again an important factor for the development of an insulin resistance. There, the hypertrophied, dedifferentiated fat cell organisations in the abdominal cavity are anything else but only deposited, inactive tissue. Quite to the contrary, these are a highly active, hormone producing organ. The sulin resistance is frequently a great hormones secreted here are summarized as "adipokines". These include amongst others various pro-inflammatory cytokines, for example tumour the applied amounts of insulin do not necrosis factor alpha (TNF-alpha), interleukin 6 (IL6), and leptin³. But also weight⁶, which creates a vicious circle.

angiotensinogens (blood-pressure increasing), plasminogen activator-inhibitors (PAI-1: prothrombic), resistin (increases insulin resistance), and many others are formed here4. A protective molecule, the adiponectin, for which an anti-atherogenous effect, beneficial for oxidation of free fatty acids and the insulin sensitivity could be shown, is, however, decreasingly secreted in cases of visceral adiposis⁵. There are many more factors that can favour an insulin resistance: lack of exercise, hepatic diseases, hypertriglyceridaemia, genetic factors, medicaments, and many more. Practically all named factors inhibit the signalling cascade, which leads to the cell membrane via the binding of insulin at the membrane-bound insulin receptor for the translocation of glucose transport proteins (GLUT-4) to the cell membrane. For this reason, the glucose circulating in the blood cannot any more be sufficiently transported into the cells and therefore leads to elevated blood glucose levels. Physical exercise, on the other hand, can - due to the drop of the intracellular quotient of ATP/AMP and the consecutive rise of the AMPactivated protein kinase - lead to a translocation of GLUT-4 into the cell membrane by bypassing the insulin receptor signalling cascade2.

This explains the immediate blood sugar lowering effect of sporting activities. In daily clinical practice, inchallenge as also with increasing doses of insulin the BZ target values cannot be reached. Furthermore, contribute towards further loss of

Oat Days in Cases of Insulin Resistance



Oats and Insulin Resistance

and hyperglycaemia, it increasingly

The oat (Avena sativa) belongs to the sweet grass family (gramineae or also poaceae). The earliest records for its utilization were found in Poland and in the northern Black Sea region and date back to about 5,000 BC. Until mediaeval times, it was only cultivated to the north of the River Main. And even today, the overwhelming part of the world's harvest stems from cultivations in the northern hemisphere (in particular Russia and Canada).

Oats were placed right at the top of While until the seventies oat was the food menu of the ancient Gerspread in the treatment of diabetes mans, this being the reason why Germans were also scornfully referred to by the Romans as "oat devourers". Still in 1939, oats - after wheat and maize - took third place of the globally most frequently cultivated types of grains. In Germany, oats were the second most important type of cereal after rye until the end of World War II. Today, the cultivation of oats - compared with other kinds of grain - plays a subordinate role in Germany. This is not least due to the fact that a formerly important consumer of oats suffered a decline with the increasing motorisation in the middle of the last century: the horse as a draft animal. As the oat provides considerably stable yields even under harsh climatic conditions (water logging, drought, insufficient soil quality) and poor nutrient supplies, it has been commonly cultivated in unfavourable climatic areas of Germany until modern times.8 With its roots, reaching down as far as 2.5 m, it also reaches lowerlying water and mineral supplies and can therefore lead to a desiccation of the cropland. Its leaves are particularly green and juicy; it is therefore - as opposed to other grain types also suited as green fodder. The focus on the contents also shows some special features of the oat. 100g of oats cover the daily requirements of 6 of 8 essential amino acids. Its fat contents of 7g per 100 g of oats considerably outrange that of the other cereals (see Table1). Here, we speak in particular of polyunsaturated fatty acids. 100g of oats cover 1/3 of the daily requirements of essential fatty acids (com-

pare also linolic acid and oleic acid)9.

Its low contents of gliadin with a simultaneous high gluten content make 4. a fast repletion. the oat a suitable food, also possibly for people with gluten-sensitive enteropathy (Coeliac disease)¹⁰.

It contains twice as much vitamin B1 (thiamine) as other grain types; its iron contents are comparable with that of many kinds of meat; also the wealth of calcium and trace elements (zinc, manganese) has to be emphasized.

Like all grasses, also the oat is rich in silicic acid. Thus, a silicic acid content of 10% is available in the internodes, and 8% in the sepal, etc. Also the oat grains are - with 2.12% of the dry matter, resp., 53.9% - with regard to the ash very rich in silicic under the same food intake condiacid. In comparison to this, only 5.9% for example can be traced in the In the meantime, large sequencing ash of wheat grains; and maximally 2.95% SiO2 in the ash of rye grains. And even the ash of barley corn with 31.20% is only about half as rich in SiO2 as the oat. Vice versa, the ash of horsetail, the most silicic plant there ducing intestinal bacteria. Changes of is, contains 40-76% of SiO211.

The Oat in the Human Organism

In the human organism, the high proportion of soluble dietary fibres leads to an increased viscosity in the small intestine. From this follows

- 1. a slowed-down digestion and absorption of starches, lipids and proteins as well as of their metabolites12.
- 2. a lipid lowering effect in the case of hyperlipoproteinaemia, in particular of LDS, less in triglycerides¹³; this mainly takes place due to an increased excretion of bile acids.
- 3. a low glycaemic index

(flattened blood glucose peak)14.

An oat diet also has a positive effect on the intestinal flora. Amongst others, it leads to a higher proportion of lactobacilli and bifidobacteria.

Findings regarding the interplay of the intestinal flora with adiposis, diabetes and insulin resistance have rapidly increased in recent years. It was possible to demonstrate in animal experiments that the intestinal flora of obese mice does not only differ from mice with a normal weight. If the intestinal flora of obese mice is transferred to germfree mice of a normal weight, these will gain body weight tions¹⁵.

studies of the intestinal flora of large patient collectives, amongst others of diabetics exist. Characteristic for their intestinal flora is amongst others the relative lack of butyrate prothe intestinal flora of diabetics were so characteristic here that based on 50 defined markers of the stool analysis, it was possible to differentiate between type 2 diabetics and healthy control persons¹⁶.

Due to concentrated oat-B-glucans, an increase of the short-chain fatty acid, butyrate, was shown in the large intestine 18. Butyrate is formed by the bacteria of the intestinal flora. With this, the characteristic changes of the intestinal flora that are typical for diabetics could therefore at least be in parts reversed.

Endoluminal butyrate is also of decisive significance for the regeneration and for the functional integrity of the

large intestine mucous membrane¹⁹; it acts in an anticarcinogenic way by the promotion of the apoptosis²⁰ and can inhibit the increase of the tumour mass under an existing Kolon Ca.21.

After bariatric operations of patients with morbid adiposis and diabetes, the intestinal flora had clearly changed after three months. Here, the (observed, post-operatively reduced) density of Faecalibacterium prausnitzii directly correlated with the fasting blood glucose level measured in the morning¹⁷.

One of the most important exogenous modulators of the intestinal flora is the nutrition. Here, changes of the food composition could already influence the intestinal flora within a day^{22.}

The assumption that the positive effect of an oat diet on insulin resistance and diabetes can at least in parts be explained by a modification of the intestinal flora is thus obvious. The a.m. normalization of the adiponectin four weeks after the two oat days7 would, according to this definition, then be the consequence of the more favourable composition of the intestinal flora. This would also explain why the effect of the oat sets in immediately although the adiponectin level has not increased directly postinterventionally. During the next years, certainly further interesting scientific examinations with regard to these open questions are surely to be expected.

Practical Application

For about 6 years, the diabetalogical division of the Communal Hospital at Havelhöhe / Berlin, has been offering two so-called oat days each for type

Oat Days in Cases of Insulin Resistance

2 diabetics with a pronounced insulin resistance. Here, on two consecutive days, the patients are offered 3-4 carbohydrate units /60-80 g) of oat flakes cooked in water or vegetable stock as well as optionally fresh vegetable (cucumber, kohlrabi) in the tion (Z=-3.46, p=0.001), equalling a mornings, at lunch time and in the evening. Fresh herbs, spices (pepper, curry, curcuma, cinnamon, etc.) but also grated almonds, etc., can refine 2.95, p=0,003 each time with a twothe meals.

During these two days, other food, juices, sweetened drinks or milk should be refrained from. However, it has to be observed that in the course of the intervention it can come to astonishing improvements of the blood glucose values. It is therefore recommended to carry out a close meshed control the blood glucose and - with a good response (in case of ambulant application possibly right from the beginning) - to reduce the insulin dose generously for the following meals (around about 20-40%) in order to prevent hypoglycaemia. For patients with a pronounced resistance and high insulin dosages, it is therefore recommended to carry out the intervention under in-patient conditions.

If patients respond well to the intervention, they are recommended to apply the two oat days once a month, possibly also one oat day per week. In our division, this has meanwhile developed into an established part of therapy in this group of patients. Within the framework of an observational study, the data of 27 patients (13 ♀, 14 ♂, age on average 60.96 years, one of which a type 1 diabetic) in whose cases an in-patient treat-

between 2007 and 2008, was evaluated retrospectively, thereby it was revealed that the medium daily dosage of insulin of 137.52 IE before the intervention could be lowered to 104.61 IE on the 4th day after the interven-24% reduction. At the same time the average daily blood sugar sank from 186.85 mg/dl to 151.65 mg/dl (Z=tailed Wilcoxon sign rank test)23.

Of course, an oat diet can - based on the positive effect on the lipid metabolism and on the intestinal flora, and on a solid scientific base also be recommended to type 2 diabetics with only moderate or missing insulin resistance as well as also – preventively to healthy persons.

In cases of patients treated with sulphonylureas, however, also safety measures for the prevention of hypoglycaemic lapses should be taken. As the effective period of the sulphonylureas, especially in cases of impaired renal function, can partly amount to several days, the oat days should under this medication only take place after consultation with the attending physician and should possibly also be carried out as in-patient treatment. On the other hand, there are no objections with regard to exenatide, liraglutide because with these, the risk of hypoglycaemia is clearly lower.

Conclusion

Oats extend the therapeutic options in pronounced insulin resistance and can render valuable help in reaching the therapeutic aims of the blood glucose control for diabetics with a ment with oat days was carried out pronounced insulin resistance. Based

on the multitude of favourable effects on the blood glucose and lipid metabolism, the intestinal flora and the amount of food intake, oats as a food component can be recommended to all diabetics and, preventively, also to healthy persons.

Contact: Dr. Roland Zerm OA General Internal Division / Diabetology/ Geriatrics Communal Hospital Havelhöhe and Research Institute Havelhöhe (FIH), Berlin, Kladower Damm 221 D-14089 Berlin rzerm@havelhoehe.de

Information for the **Patient**

The possibilities of taking influence on the course of diseases via nutrition are still quite often underestimated today. More and more scientific examinations show the potential of these measures that are easy to implement.

For type 2 diabetics, the last few years have shown that the formerly widespread but then forgotten oat diet can be a great advantage. In cases of patients you have to inject large amounts of insulin (more than 100 IE per day) it was shown that by means of a 2-day nutrition with an oat diet (see below) the sensitivity to insulin, i.e., the effect of the injected amount of insulin can be clearly improved.

In order to prevent hypoglycaemia during the oat days, the insulin dosage has to be frequently reduced (by approx. 20-30%). Prior to the first implementation of the oat days, you should therefore consult your family doctor or your diabetologist about this. In some cases it could be useful to carry out this nutrition therapy in the framework of an in-patient stay.

However, as oats in principle possess health-promoting properties, it can be recommended to any person to take up oats into their menu.

Application of two "oat days":

- Per meal, 60-80 g of oat flakes (3-4 bread units) are prepared and eaten during the three main meals respectively. This is effected in the context of a therapy in cases of a pronounced insulin resistance over 2 days.
- The flakes are briefly cooked in water or vegetable stock and are then left to soak for 10 minutes.
- Here, approx. 50 ml of water are calculated per level tablespoon (depending on the consistency desired).
- Spices are quite welcome.

Here is a selection of possibilities: curry, curcuma, pepper, freshly cut herbs.

- This can be accompanied by vegetable (cucumber or kohlrabi).
- Especially for breakfast it is also suited to cook the oats with cinnamon and then to stir in 10-20 q of grated almonds
- During these 2 days, other food, juices, sweetened drinks or milk should be refrained from.

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Postal address
Dr. Roland Zerm
OA Allgemein-Innere Abteilung/
Diabetologie/Geriatrie
Gemeinschaftskrankenhaus Havelhöhe
und Forschungsinstitut Havelhöhe (FIH),
Berlin, Kladower Damm 221
14089 Berlin - Germany
rzerm@havelhoehe.de

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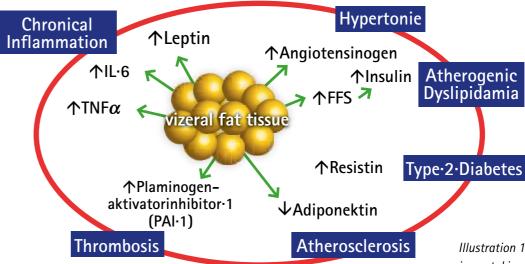


Illustration 1: A selection of adipokines, i.e., cytokines formed by the visceral fatty tissue. IL=interleukinn, FFS=free fatty acids, TNF=Tumor Nekrose Faktor.
Adapted according to Trayhurn et al, Br J Nutr 2004; Eckel et al, Lancet 2005, Lyon et al, Endocrinology 2003.

	Oats	Dorloy	Duo	Wheat
	Uats	Barley	Rye	vvneat
Energy (kJ)	1530	1430	1323	1342
Protein (g)	12,5	11	8,8	11,5
Fat (g)	7,1	2,1	1,7	2
Carbohydrates (g)	63	72	69	70
Calcium (mg)	79,6	38	64	43,7
Iron (mg)	5,8	2,8	5,1	3,3
Potassium (mg)	355	444	530	502
Magnesia (mg)	129	119	140	173
Vitamins				
B1 (mg)	0,52	0,43	0,35	0,48
B2 (mg)	0,17	0,18	0,17	0,24
B6 (mg)	0,75	0,56	0,29	0,44
E (mg)	0,84	0,67	2	1,35
Folic acid (mg)	0,033	0,065	0,14	0,09
Niacin (mg	1,8	4,8	1,8	5,1

Table 1: Ingredients of different kinds of grains in comparison (per 100 g)24



Picture 2: The typical arrangement of the oat grains, which as opposed to the other classical types of grain does not grow in a compact ear shape, but in the form of a panicle.



"Man is a microcosm, or a little world, because he is an extract from all the stars and planets of the whole firmament, from the earth and the elements; and so he is their quintessence."

Paracelsus

Nettle Supports in Versatile Ways

ther pollen or the ovary and the seeds. The herb, seed and roots of the nettle are used. The taste of the leaves is of herbaceous, the seeds are neutral and the roots are bitter.

Side effects are not known. However, they should not be used for edema (water retention in the tissue) due to impaired heart or kidney function.

The stinging nettle is one of the most Erika Röthlisberger versatile herbs and has been used



Erika Röthlisberger is a certified Kneipp health adviser with Emfit Quality Label (Eskamed) for course leaders who are active in the field of health promotion. She is a certified Phytopractioner after Ursel Bühring, specialised in women's Naturopathy after Dr. Heide Fischer.



Nettles

Common Name:

Urtica dioica = large nettle, Urtica urens = small nettle Family: Urticaceae / nettle

Nettle is spread all over the world and is growing everywhere. The genus name "urtica" originates from Latin "urere" which means burn. The nickname "dioica" says "of two houses" because the large nettle provides only The herbal iron has a very favorable

since time immemorial in various areas of life. Rudolf Steiner called it the "queen of herbs". Bruno Vonarburg describes: "The nettle is an herb of purification and detoxification. In rheumatism, gout and skin diseases it has the power to free muscles and joints of toxins. Noteworthy is the high iron content, which plays an important role in the formation of blood. female or male buds that generate ei- bioavailability as the iron particles



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Nettle Supports in Versatile Ways

can be absorbed by the body easily. The stinging nettle's blood purifying agent-structure has hematopoietic, detoxifying, uric acid channelling, lactating, hypoglycaemic, metabolism stimulating, skin irritating and digestive properties. " 1

The **main ingredients** include unsaturated fatty acids, flavonoids, vi-



Nettle Tip

tamins A and C, caffeoylquinic acids, and chlorophyll up to 20% mineral salts, especially silica, potassium, calcium and iron. The stinging hairs contain histamine, acetylcholine and serotonin.

Why the nettle burns when touched?

To be protected against predators, it has so called burning hairs. Under the microscope one can see that leaves tassium content it has a diuretic ef-

and stem are fully covered with glassy, hollow hairs that have a tiny head at the tip. The smallest movement can cause a fracture. Like an injection needle, the tip of the hair pierces under the skin and injects the liquid content which is composed of formic acid, acetylcholine (the nerve agent), and histamine (responsible for the inflammation of white bubbles after a stinging nettle injury). The consequences are slight pain, itching, hives, and increased blood circulation, whereby warming of the affected region happens.

The juice of crushed buckhorn leaves between the fingers brings relief very quickly (Plantago lanceolata). You can also replace the crushed leaf.

Tip to avoid burning by nettle

When we grab it quickly from the lower leaf side, the stinging hairs are pressed laterally and cannot violate. Those who want to harvest safely may wear gardening gloves and reap with kitchen scissors.

Nettle as a blood purifier

The stinging nettle belongs to the group of alkaline weeds and promotes a good acid alkaline balance. It stimulates metabolism and assists in washing out toxins and metabolic end products deposited in joints or connective tissues. Like a cleaning team, it removes waste products in the body thoroughly.

This is done by bringing the pollutants from the intercellular spaces of the fabric, supplying these to the blood through the lymphatic system, which is again cleaned by the liver and the kidney. Due to the high po-

fect in conjunction with plenty of fluid. So, the detoxification organ kidney is supported in excreting harmful substances. A nettle tincture or tea, as well as juice of the fresh plant can also be used.



Cup tea / www.istockphoto.de: jirkaejc

Nettle leaf tea

Two teaspoon of fresh or one teaspoon of dried nettle leaves dashed nettle in rheumatic diseases? with 150 ml of boiling water, cover Prof. Dr. Holger Hähnel: "Cytokines it, ten minute simmering, drain; drink one cup 3 - 4 times a day.

Nettle tincture

ing flowering, cut finely and fill loose in a jam jar, fill it with 45% vodka product in a highly concentrated netor double-distilled wheat schnapps, tle leaf extract that can be used efcover it. Leave it for three weeks in fectively. The cytokines are responsian evenly warm place in the kitchen, ble for the formation of inflammatory shaking daily, then sieve; letter and substances that are responsible for store in a dark place, for example in the development and the progression the kitchen cabinet.



Nettle tincture

As a spring therapy or in case of exhaustion, chronic skin diseases or joint problems, 1-2 months an amount of 20 drops can be taken thrice daily. 2 There are many traditional applications. Today it is scientifically proven that the nettle can have a soothing effect in osteoarthritis, arthritis, prostate and bladder problems and inflammatory bowel disease. What makes the particular effectiveness of

are responsible for pain, inflammation and progressive cartilage degradation in osteoarthritis. Cytokine inhibition in osteoarthritis therapy is a promis-Harvest nettle leaves before and dur- ing new therapeutic principle."³ Hox alpha (Strathmann, Hamburg) is a of osteoarthritis and arthritic symp-

toms. The ingredients of nettle inhibit this process by a functioning aquaretically (diuretic), anti-arthritic (inhibiting arthrosis) and anti-inflammatory.

A research study at Frankfurt and Munich Universities documented that the nettle can provide relief in osteoarthritis and rheumatoid arthritis because of inflammation inhibiting and analgesic properties (http:// www.zentrum-der-gesundheit.de/ brennnessel. htm).

Grandma's anti-osteoarthritis agent

In degenerative rheumatic diseases nettle can be used as urtication: slight beating with fresh nettle herb on the painful area of knees, feet, back may help to reduce pain (lumbago or sciatica). This skin irritation stimulates the blood flow of the skin and deeper tissue layers, too (through a process of reflection).

Through the skin, the nerve agent acetylcholine directly acts on the nervous system and stimulates the smooth muscle of the blood vessels. The strong blood flow of the skin and the deeper organ districts evokes a pleasant warm feeling that lasts for hours. As a result, pains are reduced, cramping muscles relaxed, stiff joints flexible. It is recommended not to wash the affected area for 2 - 3 days, because the intense, pleasant feeling of warmth may pass into burning again.

Pastor Kneipp said, "The fear of the unfamiliar rod soon gives way to the joy because of excellent curative efficacy."4 This is proved by the following story:

Nettle Supports in Versatile Ways



Nettle in the evening sun

The Great Mom was on hike and had constant pain in the knees. On the Due to its abundance of vital sublegs and sat comfortably on a beauti- ry and forgetfulness. ful stone. She bravely took the nettle herb, took a deep breath and struck a The seeds can be added to the bread

initial slight burning the skin was red from the increased blood flow. Then, a strong, pleasant feeling of warmth teaspoon of dried and crushed seeds began which lasted several hours. The treatment for some time gave relief of with honey and water before eating, pain to her knees. Since then, the urtication on every hike became a healing ritual. The same effect one can obtain with liniments with nettle alcohol from the pharmacy.

remedy for the plaque, jaundice and nettle with pepper or mixed with ginger and apply it on the skin, this helps jar. in joint pains." 5

Nettle hair conditioner

Add 10 ml of nettle tincture, 5 ml of apple cider vinegar in 1 litre hot water. Use after washing hair as a final hair rinse. This strengthens the hair and the hair color and makes them Literature shine in a silky sheen.

Means of strengthening the hair

The nettle tincture can be massaged directly onto the scalp. The application may happen after hair wash and / or before bedtime.

Vital substance nettle seeds

edge of the alpine meadow were net- stances nettle seeds are also known tles. The pain in the knees forced her as European ginseng. They help as to venture boldly the experiment. She strengthening tonic for fatigue, in took off her gardening gloves, took stress times, after recovering from illthe kitchen scissors and cut off a few ness. They are also valued as a tonic nettles. Then she rolled up her pant for the elderly, as well as poor memo-

few more times over her knee. After dough and baked. They taste good

sprinkled on bread and butter. Bruno Vonarburg advises: "As a cure, a (mortar) are taken three times daily over a period of 2-3 weeks. As nettle tea, the seeds support the milk production in nursing mothers." 6

Nettle-seed crop, but how?

From the end of August, the mature Paracelsus prescribed the nettle as a seeds can be collected. Dry them on a paper towel lying on the drying rack, joint diseases. He gave the follow- spread them. After 2-3 days they feel ing application note: "If you cook the crackling. Then put them in a bowl. After that they can stay in a storage

> *Important: The above mentioned* application possibilities do not replace the visit to a doctor or therapist.

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- 2) Bühring, Ursel: About medicinal plants. 2007. Ulmer. S. 72, 73
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Nettle seeds, leaves



Nettle seeds, dry

All photographs, exept no. 3, by the author.

Contact Erika Röthlisberger Hochhüsliweid 13 6006 Luzern-Schweiz e.roethlisberger@swissonline.ch



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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, homoeopathy, yoga, alchemy, naturopathy, traditional Chinese therapies, other traditional Far East therapies, magnetotherapy, hydrotherapy, massage, foot zone massage, phytotherapy, dietetics, gems for healing (crystals), colour therapy, sound therapy, old "grandmother recipes", spiritual therapies incl. healing through meditation.

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Contact:

Editorial Office and Advertisements Paracelsus-Center, Büelstraße 17 6052 Hergiswil, Switzerland Tel.: +41-(0)41-630 19 07 e-mail: info@paracelsus-center.ch web: www.paracelsus-center.ch

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