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Health workers have to stress the need for preserving calmness and an atmosphere of solemnity. Solemnity contributes to the health of the spleen. This may sound strange, but it is true. The spleen is the organ of harmony and it therefore should be purified by a harmonious disposition. Physicians think that only the nervous system requires psychic influences, but such influences are also needed for various organs of the body. A quiet, calm, serene, pure and fresh atmosphere enables recovering of the patient, for the patient himself is a storehouse of healing powers. Medicines need to be supplemented by such an ambience. Crowded hospitals work contra-productive to health. Frequent disturbance to the ailing patients through excessive visits by nurses and by visitors need to be avoided. A sleeping patient should never be disturbed for replacement of bed-sheets, cleansing the room, changing the dress and for giving a sponge-bath. A sleeping patient is in a process of healing. One cannot disturb the sleep to do acts of healing. The patient should be the priority but not the general timing of the nurses and hospitals.

"Do not disturb a sleeping person and much less a patient" is an ancient advice. The psychic energy is re-finding its equilibrium and harmony in sleep. Disturbing the psychic energy means disturbing the harmony. The process of healing gets disturbed. The physician should ensure that the harmony of the patient is not violated.

Dr. K. Parvathi Kumar
Paracelsus, a True Great Medical, Religious and Social Reformer of the XVI Century XI

Jordi Pomés Vives

A great Instructor

Basel was a very important stage in his life, despite the conflicts he had to face, since it was the only occasion in which he could practice officially as a professor. Paracelsus didn't miss the opportunity to instruct the maximum number of people; and, as we will see, he did it with great skill and success. Not in vain it is said that every good healer is a good instructor. They are complementary activities. His disciples, at least the closest ones, were able to see for themselves how he healed and researched and to what conclusions he arrived to; but they also were able to hear his lessons on medicine. In fact, he always practiced as an instructor. In this area we are obliged to highlight his intervention and practice as a professor at the University of Basel during the time in which he lived in that city. As we have already seen, the reason for having to leave the city and his position as a teacher was due more to the reaction of the conservative sectors, which did not accept his innovations in the teaching nor the medical practice fields, than to the rejection of his students or disciples. He could have stayed in this comfortable university position during the rest of his life, earning a very good salary if he had accepted to adapt to the orthodox teaching and medical practices. But this was impossible for Paracelsus and, once more, this time as a professor, he demonstrated that his convictions were higher than his needs and that his talents as an instructor were also excellent. In his classes at the university he informed the essential core of his medicine system. (1)

Paracelsus worked as university professor of medicine at least from the month of June and during the whole summer of 1527 –ignoring the usual academic vacations- and the following fall and part of winter. As any other professor, he taught illness diagnosis, preparation and prescription of medications, treatment of wounds and injuries and surgery and dissection. (2) The essence of what he taught in Basel is probably included in his book Archidoxa and in the books on medicine he wrote a few years later, Paragranum and Opus Paramirum. He also preoccupied himself with printing for the students the qualities expected of a good doctor which were exposed in the published volume by Toxites in 1571 as An excellent treatise, by P.T. Paracelsus, the famous and experienced German philosopher and doctor. (3)

He was very successful in his classes, earning the applause and enthusiasm of the students. In 1527 he managed to have 31 new medicine students signed up while in his previous course only 5 students had signed up (4). He taught, not only registered universi-
ty students, but also tried to instruct non-academic healers or curers such as barber surgeons and even people outside the healing field, even though this posed a challenge to the academic tradition. His friend and respected humanist Boniface Amerbach, for example, attended his classes taking notes. (5) In a public letter, signed June 5 of that year, he ended saying: “Come with a good will to study our attempt to reform medicine” (6). He even attracted students from faraway places.

For the benefit of all, instead of speaking Latin, as it was customary in those years in European universities, he spoke German, his vernacular language and that of the majority of his students and disciples. This was an absolute novelty in the academic life of that time. It was a new transgression that irritated the conservative sectors of the college. According to Hartmann, the use of German in the teachings of medicine, oral or written, generated a reform in the science similar to the one Luther generated in religion; it meant the beginning of the free thinking in science. With this, the old belief in the academic authorities started to debilitate. (7) The paradox is that Paracelsus, for whom teaching and writing in German was an honor, utilized precisely the most interesting neologisms in Latin, Greek, Italian, Hebrew, and sometimes even mixed them with Arabic (8).

He also broke moulds in the clothes he wore as teacher. He did not use the typical toga of a distinguished professor but only the simple smock of an artist, at times stained with residues from the chemistry and medical laboratory, he used in the practices (9); because he believed, more than anyone, in the practices as a teaching method. On one occasion he had no qualms in coming to class carrying a plate human excrements to teach and show his students that “decay is the beginning of all birth” (10). He was probably also a pioneer in taking his students on vacation to continue teaching them in other areas outside of the strict university setting. Thus, in the fall of 1527 he traveled from Basel to Zurich with the most loyal group of his student followers (11). There were probably those students who, attracted by his knowledge and intention to acquire his art and use it for their own purposes, followed him in his roaming after Basel, living in the taverns of the villages (12). We must not forget that his most loyal followers saw Paracelsus, according to Hartman, “as a god and a monarch of all mysteries and king of the spirits” (13). It was to these followers he transmitted some body of knowledge he did not want to reveal to anyone else, even to his most intimate disciples. The obliged stealth of the Rosicrucian alchemists impeded Paracelsus to disclose some of his knowledge (15). Precisely for this reason, one of the favorite disciples of Paracelsus, who received his words of praise, Oporino, would speak very bitterly against his teacher. However, after Paracelsus death, he lamented his own indiscretions and expressed great veneration towards him (16). Oporino became a famous professor of Greek in Basel and the editor of Vesalius.

On the other hand, and as we will see in more detail in the next chapter, Paracelsus completed his role as in-

Oldest reliable representation of the city of Zurich, at the end of the 15th Century on the altarpieces of the Great Cathedral in Zurich by Hans Leu the Elder. State of altarpieces before the exposure of the scenes from the martyrdom of Felix and Regula, 1937, which had been painted over after the Reformation. The panels are now in the Swiss National Museum.
Paracelsus, a True Great Medical, Religious and Social Reformer of the XVI Century

structor with preaching and writings of religious and theologian nature, especially between the years of 1524, when he arrived to Salzburg in a very agitated social context, and 1535, when he was invited by the Pfaffers-Ragatz Benedictine monastery where he remained for some time. In the majority of cities we went through during those years he gave spiritual teachings which most likely were mixed with his teaching instructions about medicine.

A great writer
Luckily, many of these teaching instructions have been preserved in the form of books. Even though he only dedicated himself to writing during 15 years of his life (17), especially during the later years, he came to amass many written pages. He not only wrote about medicine –in which he is recognized with the authorship of 50 different works – but also about other subjects, for him very much related to medicine, such as alchemy, magic, philosophy, natural history, astrology and astronomy. However, it is necessary to highlight that his knowledge had no limits and he even cultivated other disciplines like religion, theology, geography and history. For example, in the latter subject, he did a study on the region of Carinthia when he was employed by the Fuggers in the city of St. Veit to search for the veins of gold in the region. The book was titled Chronicles of Carinthia (18). His strictly religious work is much more extensive than the geographic work. There have been preserved, belonging to him, 40 theological monographs, 16 biblical commentaries, 20 sermons, 20 works on the Eucharist and 7 works about the Virgin Mary. However, half of these writings have not been properly edited (19). He wrote the majority of them between 1529 and 1535. Of special mention is the monumental study he did on the psalms of David, written in Alsace in 1528 (20).

In regards to astronomy, he wrote a book titled On Meteors in which he describes a magnetic iron meteorite which had fallen near the town of Ensisheim. In 1528 Paracelsus approached this city purposely to study the meteorite (21). Three years later, precisely in August of 1531, he was able to observe thoroughly the comet Halley – which would not be baptized until 1665– while he was in Saint Gall. From this direct observation was born the Interpretation of the Comet (22). In this book he made an accurate astrological prediction, announcing a future bloodshed. He was referring to the religious wars which devastated central Europe during those years and about which we would talk later on. This was not the only astrological prediction he made and wrote about. Precisely, one of the few books he was able to publish while alive, Practice, was about this type of predictions (23). In addition, in 1536 he wrote an almanac which he titled Forecasts for the Following 24 Years (24). Although without a doubt, his great astronomical masterpiece would be the one he would title Astronomia Magna or Philosophia Sagax, considered by many his most important work, in which he defends astronomy as a truly Christian practice. He wrote it between 1537 and
1540, a year before his death. In this masterpiece he shows his great Universalist and Cosmic vision and formulates theories about the universe and the life it houses. It treats technology from the point of view of the Baconian spirit, predicting technological utopias in which "pipes and crystals" will "carry the human voice over a distance of hundred miles" (25). This work is the best proof of the maturity Paracelsus had achieved, a little before his death.

Finally, regarding his written medical work, his main works were the ones he titled Paragranum, Opus Paramirum, The Great Surgery Book, and the treatises on syphilis (26). He wrote Paragranum between 1529 and 1530, when a year had already passed since he had abandoned Basel. It was his first important study about medicine, in which preface he launches invectives against academic medicine and his high priests and sets the basis of the new medicine, introducing the four pillars, already mentioned, that such science should have: philosophy (which must provide the scientific foundations of the healing arts), astronomy (Paracelsus, like his contemporaries, considered astrology as a central aspect of medicine), alchemy and virtue. He wrote Opus Paramirum between 1531 and 1535, mainly in Saint Gall, although he probably had already conceived it in Basel in 1527, or is even possible that in this city he had already drafted some fragments. This was also an essential work about his medical science since it contains the basic medical doctrines he defended. It is at the same time an attempt to establish the basis of biochemistry. This work, as we have already mentioned, is dedicated to the great humanist and reformist, the Swiss Vadianus. Finally, in the Great Surgery he summarized the many medical experiences he had throughout his life. Written in 1535, he published it in Augsburg at the end of the summer of 1536, after a bad editor tried to publish it in Ulm. He dedicated it to the archduke and future emperor of Austria, Ferdinand. It was a success and the most reedited of all books. With it, his social reputation momentarily made a big climb back.

This was one of the only five works he could see published during his life. The first book he managed to publish was De Gradibus et Compositionibus Receptorum et Naturalium. He published it in Basel in 1526 (27). Luckily, his followers or disciples took responsibility of compiling most of his written documentation and editing it since the fifties, especially twelve years after his death. In this work, Adam of Bodenstein, Michael Schutz (Toxites), Gerhard Dorn and Theodor and Arnold Birkmann stood out (28). Despite the many written pages he left—in the German edition, his complete edited work, Opera Omnia, occupies ten volumes with a total of 1818 pages, to which we must add 680 pages about surgical writings—and despite the great scientific value of his writings, Paracelsus continues to be more attractive for his life than for his written works. His works have not always been well understood; often full of allegories and directed especially to the alchemists of his time, which makes their understanding difficult to modern erudition. In addition, he used his own terminology because in his writings he addressed many topics for which he did not have appropriate terms (except with Sanskrit and other eastern languages). Therefore, he invented many words—such as "alkahest", the universal solvent of alchemy, or "acthna", an invisible subterrestrial, or "ileiades", the element of air (29)—to express their meaning; but only a few of them received the right of citizenship of our language (30). He has also been criticized for the frankness of some writings, in the sense that he used a style which is not always refined or educated; but this was normal in this time. Paracelsus distinguished himself for expressing his thoughts in a brief, concise manner and without ambiguity. In this sense he has been compared to other great scientists or philosophers such as Thales, Heraclitus, Pythagoras or Hippocrates (31).

We need to keep in mind that the majority of writings were dictated to his disciples. Thus, they were the ones who wrote what Paracelsus dic-
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To illustrate Paracelsus’ life of endless writing, the picture above shows one of the few preserved autograph documents: The “Consilium” he gave to abbot Johann Jakob Russinger of Pfäfers in 1535 (Stiftsarchiv St. Gallen).

Paracelsus could not be any clearer about whom he should trust to study, investigate and apply his knowledge as a doctor and to write his treatises.

...to be continued

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Remedies for Healing

Cases from the Homeopathic Practice

Chronic Indegestion

Once a lady of 39 years came to our dispensary for the treatment of chronic indigestion. This case was a very problematic and peculiar case as it took many turns during the treatment. Her symptoms were noted in the following manner:

1. Chronic indigestion since five years. She felt hardness and heaviness in stomach immediately after eating. Burning in throat and chest aggravated after eating, especially by eating oily foods, non-vegetarian, and leafy vegetables. She could be relieved from the trouble only by using Allopathic tablets.
2. Heaviness in upper abdomen immediately after taking drinks or after eating.
3. Excessive uterine bleeding one year ago. Her menses was regular, but the flow continued for ten days with much weakness and fainting-feeling. Then uterus was removed a year ago.
4. Attacks of giddiness started after the menorrhagia. During this giddiness she felt that the tongue was drawn backwards into the throat.
5. Sweating of palms and feet with weakness.
6. She was continuously using allopathic drugs since many years. She was almost addicted to antacids. But recently she was developing allergic type of rashes with swelling near throat by using allopathy. For a few months she used Ayurvedic medicines and felt a little betterment, but discontinued due to weakness caused by strong diet restrictions.
7. Fear and fainting with weakness after coition. During that time she felt that the blood was flowing with a high speed throughout the body.
8. Suddenly she was developing puffiness, oedematic tendency all over the body with stiff skin, which was ameliorated after profuse urination.
9. Eight years ago, she suffered from occipital headache on the left side. It was diagnosed as cervical spondilitis and treated. Now and then she was getting moderate headache on the left side with a chik-chick sound in the head. (Of course this was only her illusion.)
10. Whenever the digestion trouble was more, then she was feeling feverish in the evening.
11. Constipation. She could pass stool daily only by using purgatives.

Samuel Hahnemann (1755–1843)
founder of homeopathy
12. Sensitive to chill weather. Always felt chilliness. Craving for warm bath even in summer.


14. After three children she had two induced abortions, fourteen years ago.

15. After talking for some time she felt pain in the mouth and uneasiness in the chest.

16. She felt happy and light during daytime and on empty stomach. Always felt worse after food. Sometimes felt hungry and wanted to eat much quantity of food. But at the same time she was aggravated after food with heaviness in the chest, especially after eating strong foods.

17. Always felt weak, feverish and chilly towards the evening.

18. She was eating wheat chapatis at nights. Whenever she ate rice, felt heaviness in stomach with flatulence.

19. Tongue pale and coated.

20. Since childhood she was lean. But after hystrectomy she developed obesity.

21. Dyspnoea after walking and climbing.

22. Palpitation and weakness by hearing any sudden news.

**Family History**

Father suffered with high B.P. and died with heart attack. Mother was a tubercular patient.

On 26.1.84, the treatment was commenced with Staphysagria C200 one dose by Dr. Ananthakrishna. He thought that some of her troubles were started after hysterectomy.

On 7.2.84, she reported no improvement. Indigestion with sour eructation and burning in the stomach with heaviness. Dr. K. Bhanuprasad, tried with a dose of Carbo vegetabilis C200 but no change.

On 12.2.84, her husband reported that she had no change after the treatment. He complained that she was highly irritable with commanding nature and always she thought that the family members should follow her words. With irritability she was beating children frequently. She complained with husband that as she was given medicine daily once only, she was not getting the relief. So she advised him to convince us to give medicine daily two or three times. Then I prescribed Nux vomica 1M one dose with placebo daily three times.

On 24.2.84, she reported a little betterment. The drug was repeated on 10.3.84.

On 28.3.84, she complained sleeplessness. Then Kalium phosphoricum D6 was given daily two doses. On 6.4.84 she complained that all her troubles were aggravated after taking the tablets instead of the pills, which were given previously. (Previously she was maintained on placebo pills, of 40-size globules. Due to sleeplessness we tried tissue salt of Kalium phosphoricum D6. The she was aggravated. This aggravation was not due to the change of medicine, but the action of Nux vomica 1M was exhausted. This we did not explain to her.) Then I prescribed Nux vomica 10M.

On 4.5.84, her friend, who was our old patient and who introduced this lady to our clinic reported that this patient was anxious about the cure. The patient accepted that she has improved regarding indigestion. But giddiness
and blurred vision were continuing. During night time she felt that something may happen suddenly, which ameliorated by using the reserve packets, which were given by us. At the same time she had no belief on the reserve packets and she thought that they were nothing but tranquilizers. She further complained that even though we were having good medicines, for rapid cure, intentionally we were avoiding to dispense the same to her. Then her friend advised her to stop the treatment, but she denied to stop (as she found improvement after our treatment). All this was reported by her friend.

On 16.5.84, the patient came. We asked her why she discontinued the medicine. She said, she used allopathy for acute cold, which resulted after the last medicine. (Her cold was due to the seasonal change and due to drinking of ice-cold drinks. As her thinking was of sycotic nature, she attributed the same thing to the medicine, which actually relieved her suffering.) We were much surprised to know her sycotic nature. Actually, she did not appear to be so much suspicious and cunning, but she was like that. Heaviness of the body aggravated during daytime and after eating rich foods. Then Dr. P. L. N. Rao, tried with Hyoscyamus C200 one dose. But there was no change in her attitude. She was using some allopathic drugs now and then.

On 28.5.84, I administered Thuja occidentalis 1M one dose and repeated on 20.6.84. On 27.6.84, I came to know that she was not following diet restrictions, which we advised her previously (asked to avoid onion, garlic and masala). I asked why she was not following. She was in a quarrelling mood. With anger she said, "How long can I stop those items. Since five months I am using your medicine. But I am not cured completely." Then I also pretended irritability and said, "If you are not satisfied with our treatment you can discontinue and use whatever treatment you like. We are not imposing our treatment on you. Your disease is aged five to six years. It takes two more years for complete cure. You should follow the diet restrictions throughout this period. If you can co-operate with us you continue the treatment. Now onwards if you will not follow the diet restriction and if you use other medicines you need not come to our dispensary." With this she was stunned. As she got improvement only after our treatment, she wanted to continue. She was maintained on placebo.

On 11.7.84, developed a small boil on right lower eye-lid, and fungus type of infection in between the fingers. She was applying some ointment for it. We advised to stop it, and Silicea D6 was given daily. Her attitude continued to be the same.

On 20.7.84, I administered Medorrhinum 1M dose, and placebo daily. On 20.8.84 she reported cough and cold. This was the first time she came without using allopathy for acute complaints. Quarrelsome nature was better. Kalium metallicum D6 was given daily one dose. On 27.8.84, suffered from pain in the neck and shoulders. Magnesium phosphoricum D6 - two doses, relieved her. Medorrhinum 1M was repeated on 25.9.84 and 10M was given on 26.10.84 as she complained sudden chest pain with giddiness and dyspnoea. She thought that it was heart-trouble. Her B.P. was normal. Medorrhinum 10M relieved her from this feeling. Oedema all over the body better. Digestion improved. She could digest non-vegetarian also. No burning in the stomach. Weakness and exhaustion subsided. No dyspnoea. Mentally also better. The suspicion that she was not given good medicines disappeared. Consistency developed to continue the treatment. But the fear and anxiety about an incurable disease that she might suffer, continued. She was maintained on Alfalfa Ø daily doses.

On 19.12.84, she asked whether she could undergo blood and urine tests to see whether she was having any incurable disease. Then I advised to do. Everything was normal. On 29.1.85, she developed sudden diarrhoea due to some disturbance in the food. Nux vomica C200 one dose relieved. On 13.2.85, reported weakness, burning in throat and worms in stool Medorrhinum 1M was repeated.
On 20.2.85, she came with anxiety that her burning in stomach relapsed. Medorrhinum 10M was given, and continued Alfalfa Ø daily. She was kept under observation till 30.4.85. She was free from all troubles. Mentally she was normal. This was a peculiar case. Mainly most of the troubles were in the mental plane only. The miasm was very strong and deep-seated in her. Changing the nature and mentality of a person with medicine is really a miracle. This is the result of the grace of Master Hahnemann.

Dr. E.V.M. Acharia, DHMS

Cure by Spiritual Force

XLVI

2. Spiritual Force

Sri Aurobindo: There is a force, which accompanies the growth of the new consciousness and at once grows with it and helps it to come about and to perfect itself. This force is the Yoga-Shakti. It is here coiled up and asleep in all the centres of our inner being (Chakras) and is at the base what is called in the Tantras the Kundalini Shakti. But it is also above us, above our head as the Divine Force – not there coiled up, involved, asleep, but awake, scient, potent, extended and wider; it is there waiting for manifestation and to this Force we have to open ourselves to the power of the Mother.

What is the Yogic method of getting rid of a pain or illness?

To separate yourself from the thing and call in the Mother's Force to cure it or else to use your will force with faith in the power to heal, having the support of the Mother's Force behind you. If you cannot use either of these methods then you must rely on the action of the medicines.

All life is the play of universal forces. The individual gives a personal form to these universal forces. But he can choose whether he shall respond or not to the action of a particular force. Only most people do not really choose they indulge the play of the forces. Your illnesses, depressions etc. are the repeated play of such forces. It is only when one can make oneself free of them that one can be the true person and have a true life but one can be free only by living in the Divine.

A. The Efficacy of the Force for Cure

Sri Aurobindo: It is evident that if spiritual force exists, it must be able to produce spiritual results.... Further, if it be true that spiritual force is the original one and the others are derivative from it, then there is no irrationality in supposing that spiritual force can produce mental results, vital results, physical results. It may act through mental, vital or physical energies and through the means which these energies use, or it may act directly on mind, life or matter as the field of its own special and immediate action. Either way is prima facie possible. In a case of cure of...
illness, someone is ill for two days, weak, suffering from pains and fever; he takes no medicine, but finally asks for cure from his Guru; the next morning he rises well, strong and energetic. He has at least some justification for thinking that a force has been used on him and put into him and that it was a spiritual power that acted....

It does not follow that a spiritual force must either succeed in all cases or, if it does not, that proves its non-existence. Of no force can that be said. The force of fire is to burn, but there are things it does not burn; under certain circumstances it does not burn even the feet of a man who walks barefoot on red-hot coals. That does not prove that fire cannot burn or that there is no such thing as force of fire, Agni Shakti.

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

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

In the whole manifestation there is an infinite Grace constantly at work to bring the world out of the misery, the obscurity and the stupidity in which it lies. From all time this Grace has been at work, unrelenting in its effort, and how many thousands of years were necessary for this world to awaken to the need for something greater, more true, more beautiful. Everyone can gauge, from the resistance he meets in his own being, the tremendous resistance which the world opposes to the work of the Grace. And it is only when one understands that all external things, all mental constructions, all material efforts are vain, futile, if they are not entirely consecrated to this Light and Force from above, to this Truth which is trying to express itself, that one is ready to make decisive progress. So the only truly effective attitude is a perfect, total, fervent giving of our being to That which is above us and which alone has the power to change everything.

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

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

Gynaecology

Menstrual Pains

*Dysmenorrhoea*

For menstrual pains, Paracelsus recommended the steaming of mugwort (lat. *Artemisia vulgaris*), chamomile (*Chamomilla*), and beechwood ash (medicinal carbon with a high content of potassium carbonate) in a linen bag. In the case of menstrual pains, this warm herbal bag is placed on the abdomen for approximately 20 minutes. “On the belly place the previously well-boiled sack with: *Artemisia*ae, *Chamomillae*, *Beechwood Ash*, and *M.v.*” (II, 70)

Another helpful recipe is the boiling of mugwort (lat. *Artemisia vulgaris*), wormwood (lat. *Artemisia absinthum*) and pennyroyal (lat. *Mentha pulegium, fleabane, hart’s pennyroyal*). (I, 880) The boiled, warm (not hot) herbal mixture is directly applied to the abdomen and is kept warm with a hot-water bottle. Both abdominal pads have a relaxing, antispasmodic, and beneficial effect.

*Sabine Anliker*

Paracelsus: *Collected Works*, Anger publishing house Eick
1. Introduction

The therapeutical and medicinal application of Rasa Shastra medicine, herbo-mineral Ayurvedic drugs (including metals) is prohibited by law in Europe (Germany Switzerland, UK etc.) and USA. The JAMA studies of Saper et al. (Saper R. e., 2004), (Saper R. e., 2008) on Ayurvedic medicines contaminated with heavy metal initiated an intensive global discussion with many controversies. Since this occasion there have been many prevailing misconceptions and a concern raised about the safety of the classical metal-based preparations. (Lavekar, 2010)

In India, Rasa Shastra is an ancient science with a tradition of 1,200 years, based upon exact observations, empiricism, and precise manufacturing techniques. Mercury (rasa) is considered to be the master element (Ayurveda Prakasha, 1999) of Rasa Shastra. A multitude of medicaments are produced from mercury. According to Ayurveda these metallic and mineral medicaments (rasaushadis) were developed by philosophers, scholars and scientists with the aim to produce exceedingly potent and safe drugs by means of certain purification processes (shodhana), with the intention to eliminate poverty, disease and suffering on earth. (Chaudary, 2010), (R.R.S., 1998)

For many generations rasa-medicines have been employed in Ayurvedic hospitals as well as in Ayurvedic practices. Numerous chronic diseases are treated with metallic and mineral medicaments. The fact that Rasa-Shastra is an official part of the educational training of Ayurvedic Medicine according the World Health Organisation (WHO), the heated global discussion and the reservations against Rasa Shastra (Saper R. e., 2008), (Dargan, 2008) prompted my idea to examine closely the manufacturing techniques and application of Rasa Shastra-preparations in Ayurvedic medicine. The focus of this thesis is the description of the eight purification processes of mercury (Ashta Samskara of Parada). All eight processes (samskaras) are thoroughly documented after the precise execution as per the classically prescribed specifications and teachings of Rasa Shastra (Rasaratna Samuchchaya, Rasa Hridaya Tantra, etc.). For reasons of time, this work was carried out in two steps from 30th January till 11th February 2012 and 2nd July till 1st August 2012 in the Department of Rasashastra & Bhaishajya Kalpana J.S. Ayurveda Mahavidyalaya and P.D. Patel Ayurveda Hospital, Nadiad (Gujarat), India, under the technical supervision of the teachers of the department, namely Dr. Bharat Kalsariya and Dr. Bharti Umrethiya.
The intention of this work is to demonstrate the difference between medicines polluted by heavy metals and pharmaceutically proper manufactured metallic and mineral Rasa Shastra-medicines. It will be shown that Rasa Shastra-medicaments are subject to intensive and long purification methods, like svedana (hot liquid bath), marana (trituration), patana (distillation) etc., in order to remove poisonous properties and to transform the metal into a therapeutically effective healing agent compatible with the human body.

Against the background of the worldwide discussions, various studies on Ayurvedic medicaments will be mentioned of medicines which are polluted with heavy metals and which have a harmful effect on health. (Saper R. e., 2008), (Dargan, 2008), (Saper R. e., 2004), (Brearley and Forsythe, 1978)

These critical studies point out the serious shortcomings of Ayurvedic medicaments that necessitate urgent changes. Moreover several studies are listed, which suggest that metallic and mineral medicaments that were strictly manufactured according to the pharmaceutical rules are harmless and therapeutically effective. (Lavekar, 2010), (Prajapati P. K., 2006), (Kumar S, 2003)

The globally executed scientific studies and researches in the field of Rasa Shastra – Ayurvedic Bhasma: the most ancient application of nanomedicine – particularly give reasons to hope that Rasa Shastra-medicine, empirically orientated, will appear in a new light of science and will be examined with regard to its overall effectiveness. (Jenkins, Sept. 2012), (Mahl, 2011), (Mohapatra S., 2011), (Kumar K. S., 2011), (Chaudary, 2010)

It is very important for Rasa Shastra-medicine that strict governmental quality controls are carried out that guarantee the authenticity of the used materials by precise tests (e.g., morphology, microscopy, chemical analysis and DNA fingerprinting), as well as the purity and the standardization of rasa-products. (Yadav, 2008)

Only strictly controlled, pure, cleanly stored, wrapped and completely labelled metallic-mineral medicaments should be placed on the market. Furthermore, worldwide extensive scientific studies have to be carried out in order to investigate the effectiveness together with safety of rasa-products before they can potentially be used outside of India.

## 2. Background

### 2.1 Current Discussion on Ayurvedic Medicines

Ayurveda is one of the oldest systems of medicine and is increasingly being recognized all over the world. (NCAM, 2012) Ayurveda is used by the major-

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Statistics of Ayurveda, 2010
ity of Indian’s 1.22 billion population (Indiaonlinepages.population, 2012), and globally by millions. In India, these are the medical infrastructure facilities registered or licensed: Please see Statistics of Ayurveda, 2010, on page 16.

Rasa Shastra (the science of rasasha-adhi) is a branch of Ayurveda. Rasaush-adhi are metal or mineral preparations that are used as medicines. They exist in many different forms as combinations of herbs or other biological material with metals (e.g., mercury, gold, lead, iron, zinc, copper), minerals (e.g., mica, silajatu) or gems (e.g., corals, pearls, ruby, cat’s eye, diamonds). Even today, Rasa Shastra is taught to the students of Ayurveda Medicine in India. In the World Health Organization (WHO) guidelines, “Benchmarks for Training in Ayurveda” (2010), the education of Rasa Shastra is mentioned as one of the integral parts of education for Ayurveda practitioners, with the same amounts of hours as pharmacology (dravyaguna). (WHO, 2010) It is noted, “metals, minerals and poisonous substances must be properly processed in order to be used as a medicine or in a medical formulation, i.e., shodhana for poisonous substances and shodhana and marana (wherever necessary) for metals and minerals, as improperly purified substances are likely to create toxic effects” (WHO, 2010).

These “Benchmarks for Training in Ayurveda” within the education of Rasa Shastra went to 274 reviewers, including experts and national authorities as well as professional and non-governmental organizations in 114 countries that provided comments and advice on the draft text. (WHO, 2010) 1

During the last centuries, great progress in preparation and ongoing refinements has been made. The ancient scholars knew that metals are toxic and have to go through special cleaning procedures as well as several transforming and pharmaceutical processes, like shodhana (elimination of unwanted and harmful substances, purification), marana (process of re-duction into ash form), etc., so that they become not only harmless for the human body, but can be easily assimilated and used in medical therapy. (Chaudary, 2010) Even Paracelsus (1493 – 1542, physician and alchemist from Switzerland) stated in the 16th century AD, “nature does not create anything that is perfect in its own way – but it is up to man to complete it. This is achieved through alchemy. The baker when making the bread, the vine grower when making the wine, the weaver when making the cloth, they are all alchemists. The one who transforms the natural matters in order to make them useful for mankind is an alchemist.” (Paracelsus, 1993) 2 “Thus, there are alchemists of medicine, who extract from medicine what is not medicine. Such is the skill of alchemy.” (Paracelsus, 1993) 3

In Rasa Ratna Samuchchaya it is written: „mritani lohani rasi bhavanti, nighnanti yuktani mahamay-anshcha abhyasa yogat dridha deha siddhim, kurvanti ruk janma jara vinasham.” (R.R.S., 1998) 4 This means, if metals are properly incinerated into ash, in internal use they may be absorbed and assimilated into the body very easily within a very short period. “Their proper use may eradicate all types of chronic ailments and their
prolonged use in proper dose provides good strength and immunity power to the body with delayed aging process”, says Anjana Chaube in his study „On the Technique of Sodhana”. (Chaube, 1996)

The Ayurvedic preparation of medicines has been in long historical use and was passed on from generation to generation. The manufacturing of Ayurvedic medicine is subject to strict guidelines (Ayurvedic Pharmacopoeia of India, Ayurvedic Formulary of India Part 1 and 2) in particular the production of rasauashadhis (Ayurvedic Formulary of India Part 2). In Ayurveda, it is considered that anything, which cures a disease without producing a new one, is medicine. The old scriptures on Rasa Shastra also say that “a noble character and high morality”, “well versed in various aspects of Rasa Shastra – both the theory and practice” (Dash, 2003) 5 these are the conditions for the successful production of rasauashadhis.

In recent years, some negative headlines about the safety of Ayurvedic medicines led to great agitation throughout the Ayurvedic world, including physicians, universities, manufacturers, the Indian and Western governments. The call for quality control standards and scientific research was unmistakably. (Yadav, 2008), (Singh R, 2010)

In the West there is no differentiation made between an Ayurvedic medicament, which has been cleansed by special purification processes (shodhana) of all physical and chemical blemishes (dosas), so that it can be safely applied in therapy (Chaudary, 2010) and an Ayurvedic product ac-

Rasa Shastra in Ayurvedic Medicine

according to the Ayurvedic perspective, burdened by unskilful preparation or unclean plant material due to heavy metal. In the West, the pharmaceutically produced and therapeutically effective metallic medicaments (like e.g., the bhasmas) belong to the same category as the products polluted by heavy metals. It is important that the difference between these two substances are clearly understood. Both types of medicines have to be evaluated separately. (Prajapati P. K., 2006)

...to be continued

Literature
1 WHO, Benchmarks for Training in Ayurveda, p. 5
2 Paracelsus, Vol.1, p. 511
3 Paracelsus, Vol.1, p. 514
4 Rasa Ratna Samuchchaya, 5/139
5 Dash, p.46

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XLIX

The Art of Healing

Dr. E. Krishnamacharya

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

Dr. E. Krishnamacharya authored many books in English and in Telugu, covering the Vedas and the Ancient Wisdom as well as yoga, astrology, homeopathy, and spiritual practice. One of his main goals of his work was the spiritual fusion of East and West.

§156

There is, however, almost no homoeopathic medicine, be it ever so suitably chosen, that, especially if it should be given in an insufficiently minute dose, will not produce, in very irritable and sensitive patients, at least one trifling, unusual disturbance, some slight new symptom while its action lasts; for it is next to impossible that medicine and disease should cover one another symptomatically as exactly as two triangles with equal sides and equal angles. But this (in ordinary circumstances) unimportant difference will be easily done away with by the potential activity (energy) of the living organism, and is not perceptible by patients not excessively delicate; the restoration goes forward, notwithstanding, to the goal of perfect recovery, if it be not prevented by the action of heterogeneous medicinal influences upon the patient, by errors of regimen or by excitement of the passions.

Explanatory

After acquiring the required knowledge of drugs, the third duty of the Physician consists in gaining the required efficiency in applying the drugs homeopathically to cure natural diseases.

Samuel Hahnemann, M.D.

In spite of so much material available from Nature, the drugs so far discovered are limited. But the diseases are unlimited. For this reason complete and cent percent similarity is remote. Not only remote, but it is difficult, too. It is a myth to match drug symptoms and patient’s symptoms like two triangles of like angles and sides. In such circumstances, the drug works to the extent similarity is accomplished and it is also true that it cures the disease completely. Even when a drug is selected with no similarity to certain symptoms inadvertently, it does no harm if similarity is achieved with some symptoms at least.

Explanation

All efforts should be made to select a drug that has similarity with the disease symptoms. Sometimes new diseases crop up. There may not be a drug available which has complete similarity. Even if a drug having partial similarity is selected, the cure is effected. In regard to symptoms not similar, there will be no harm to the patient since the medicinal content is very less. If the medicinal content is more like allopathy, it sure-
ly does harm to the patient; that means diseases relating to the drug will be produced. Even when number of doses of small potencies are used when not required, drug diseases are produced. That too more violently than due to Allopathy and in an incurable way. The reason is that Homœopathy doses influence vital and mental planes and the drug effects so established cannot be nullified. In Allopathy since the drugs are used at physical level, the physical body is damaged. It is also easy to antidote them. Continuous usage of unnecessary allopathy drugs for years, although it works on the physical plane, would also result in incurable chronic diseases. If minimum homœopathic doses are used to the extent necessary, cure is effected so far as it relates to the disease and no harm is done even if a few symptoms are not similar.

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But though it is certain that a homœopathically selected remedy does, by reason of its appropriateness and the minuteness of the dose, gently remove and annihilate the acute disease analogous to it, without manifesting its other unhomœopathic symptoms, that is to say, without the production of new, serious disturbances, yet it usually, immediately after ingestion – for the first hour, or for a few hours – causes a kind of slight aggravation when the dose has not been sufficiently small and (where the dose has been somewhat too large, however, for a considerable number of hours), which has so much resemblance to the original disease that it seems to the patient to be an aggravation of his own disease. But it is, in reality, nothing more than an extremely similar medical disease, somewhat exceeding in strength the original affection.

Samuel Hahnemann, M.D.

It has been said that a drug works in a patient to the extent it is similar to the disease and has no effect on the remaining symptoms. But still, at times, it is observed that when a drug is used in an acute disease, one or two symptoms out of so many may be aggravated temporarily and minutely as the drug administered produces an artificial disease stronger than the intensity of the natural disease. Such an aggravation would remain for an hour or so. Since the drug symptoms are similar to disease symptoms, the patient feels that his disease is aggravated (when the medicinal content is a little more i.e., when lesser potency than required is used, the aggravation remains for a little longer period).
In acute diseases, the lesser the medicinal content the more gentle and quicker the cessation of the aggravated state in the beginning stage itself.

**Explanation**

Less medicinal content means increasing the potency. Excessive medicinal content means using the same drug in lesser potency than required. So homoeopathic aggravation is more and remains for longer time. That is why Dr. Kent has cited in his “Lesser Writing” that in acute disease, no medicine should be used lesser than 30 Potency.

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

Taken from the book: *Organon of the art of healing*
Kulapathi Ekkirala Krishnamacharya

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§158
This slight homoeopathic aggravation during the first hours - a very good prognostic that the acute disease will most probably yield to the first dose - is quite as it ought to be, as the medicinal disease must naturally be somewhat stronger than the malady to be cured if it is to overpower and extinguish the latter, just as a natural disease can remove and annihilate another one similar to it only when it is stronger than the latter (§§ 43 – 48).

*Samuel Hahnemann, M.D.*

Such a temporary aggravation is known as homoeopathic aggravation. Appearance of such an aggravation in the beginning of acute diseases within a few hours is a good omen. It indicates that the diseases can be cured with the first dose itself. It also denotes that the similar artificial disease is stronger and therefore the cure is imminent.

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The smaller the dose of the homoeopathic remedy is in the treatment of acute diseases so much the slighter and shorter is the apparent increase of the disease during the first hours

*Samuel Hahnemann, M.D.*
Paracelsus’ world view and his art of healing differ substantially from what is understood by the term medicine nowadays. In this time, high-tech, genetic research, statistics, analysis of active substances, animal experiments, synthetically produced medicines and above all the maximization of profit are prevalent. The contemporary doctor neither has to explore the human soul nor observe nature’s phenomena nor investigate about its substances. The invisible powers of creation are also not compulsory to deal with and so it is with cosmological facts as well. Also, he does not need to practise the art of manufacturing a medicine as this is done by the pharmaceutical companies.

Paracelsus had completely different ideas. In his opinion, a healer should be a master of philosophy, astrology and alchemy. But, all knowledge gained would be useless if one would not try hard to be a virtuous human. These four pillars carry Paracelsus’ world conception and without knowing this knowledge, his extraordinary art of healing can never be understood or even benefitted of.

The light in nature
Basically, we need to comprehend the first two pillars of the art of healing – philosophy and astronomy – considered by Paracelsus to be a unity. These two originate from the knowledge of the "initiates" which existed since thousands of years, and the roots of which can be traced back to the Egyptian mystery-cults that included healing as an initiation into the secrets of creation.

Today, understanding philosophy maybe viewed as just remembering Kant’s categorical imperative. The art of healing being philosophical too is something that one does not guess quickly as medical studies nowadays don’t include even a single lesson on philosophy. Paracelsus spoke that the doctor needs to be a philosopher as well because "who has not studied philosophy (…) is a doctor like a chimney sweeper assisting a baker."

Philosophy, for Paracelsus, represented a way towards the invisible workings in nature. Philosophy is the knowledge of the "Light in Nature" (Paracelsus) and "the Love towards Spirit in Nature" (Rudolf Hauschka). It is "recognizing earth’s and water’s plants and its nature and force. One knowing the course of a human, having experienced and explored it, is a philosopher too (Paracelsus)." Thus, Philosophy is a school of spiritual and sensual per-
ception of the world. It enables one to gain knowledge about God through loving the creation.

On the contrary, a sick person is one who has estranged himself from nature. He is caged by doubts and blind to the beauty of life. The healer’s task is to lovingly re-open the sick person’s eyes because “all knowledge of the world that we humans on earth possess solely comes from the light of nature. This light of nature reaches from visible to the invisible and is as wonderful here as it is there. In nature’s light, the invisible is visible (Paracelsus).” At the end of Medieval Age, medicine was at a desolate stage, which Paracelsus bitterly complained again and again. Most of the diseases were considered incurable then, and continue to be so even to this day. One did not think that disease is an individual phenomenon which has to be treated individually.

Paracelsus, of course had a completely different point of view. He believed in a wisdom that would know a remedy for any suffering. He already came to know about nature’s healing powers as a child. His father was a doctor in the country side and healed the diseases mostly with herbs he had collected himself, alchemistic essences, and simple surgeries. Not only, Paracelsus learnt about the healing forces of plants and the practical sides of healing from him, he also learned about alchemy, which his father had dedicated himself to. The teachers at university consequently could not teach him any better or new things. Studying at the sickbed was seldom practised and to an even lesser degree studying in nature.

Being dissatisfied with his education, Paracelsus became a pioneer in the area of field research. He preferred exploring nature’s phenomena and remedies in their natural context. Above all, he liked to learn from the common people. On his numerous hikes through Europe he had enough occasions to do so. In extreme contrast, his colleagues would be transported on a litter from one place to another. A ramble through nature by feet was regarded low, being something only for the poor and vagrants. But, only the hiker sees nature’s treasures and she reveals herself only to those who feel her pulse.

In order to explore nature’s potential healing forces, he conducted observations of nature and related those to the human. This was a new and unusual path and not typical at that time. Doctors at that time would be busy with the antique doctrine of the four temperaments and discussing texts of old and Arabian writers. Moreover, they rejected experiences of common people’s medicine and dealing with experiences of uneducated as something their dignity would not allow. Also, new approaches of thinking were suppressed or rejected if they were not in tune with the doctrines of Galen or Avicenna. Nearly the same is today’s conflict between the universities and alternative medicines. Instead of learning from each other, senseless grave battles are fought.

Paracelsus’ studies of nature had shown him that the diversity of remedies with their special characteristics was present in the various disease patterns. For him, each remedy would reveal itself through visible as well as invisible signs. These can only be discovered when exploring nature with all senses. Some remedies would reveal their medicated being by their specific colour and drawing, others by their form, smell or taste. The chemical characteristics of a material would belong to these signs, and its medicinal effects or the invisible powers belong to the stars. These signs then need to be compared to disease pattern and types of humans. As much as the characteristics of a plant, mineral or animal matches the traits of an acute disease, the more plausible it is that a potential remedy can be found.

Judging the world of remedies and appearances by the signs is the doctrine of signatures which –though not invented by Paracelsus - was revivified by him. For him, comprehending the language of signs in nature meant the true path to experience the divine as “all bliss lies in recognizing the works he (God) did (...). Wonderful is God in his works (...) which shall be explored with diligence daily. Like this, God’s path is trodden (Paracelsus).” He called this way of realization “Philosophia Adepta”. Since alchemistic essences may sometimes have limited healing forces and even nature’s signs would fail sometimes, Paracelsus did not limit himself to only batching medicines. Surgery, the science of diets, suggestive therapies, amulets and psycho-therapeutical techniques (and probably hypnosis) also belonged to his repertoire. His most powerful weapon against the demons of disease however was an unshakable faith in the loving force
of the creator, and with this faith and with his love poured upon the sick, he healed the seemingly incurable.

Cosmic harmonies
The second pillar carrying Paracelsus art of healing is astrology, which is not at all a superstition or a primitive form of astronomy. In the 16th century, no difference was made between the two. Famous astronomers like Nikolaus Kopernikus or Johannes Kepler considered themselves as astrologists too. As they explored the movements in the sky, their meaning concerning one’s fate was also explained. This art can be traced back to Babylonian times. The science about the two lights sun and moon and the five planets Mercury, Venus, Mars, Jupiter and Saturn, whose movements can be seen by the eye, was already known for 5000 years.

Becoming conscious about celestial forces was an important step in the development of the human spirit. It was the beginning of metaphysics as the invisible cosmic elemental forces were now lifted to the status of creative principles. Knowing the sky became a path of recognizing the divine. Before, man had only known elemental forces of the earth’s nature, but now natural processes’ dependency on cosmic forces is known too.

The knowledge of the star’s orbits allowed the alignment of one’s life with it. Sacred buildings by man – meant to create cosmic analogies, like the Pyramids, Stonehenge or the much later Cathedral of Chartres – are still witnesses of human desire for cosmic harmony.

The two lights sun and moon represent life’s basis in Paracelsian astrology. The sun embodies consciousness, the male quality and the creative element. The moon on the other hand is the memory, the female and bearing aspect. Mars is the decomposing principle and Venus is the maintaining principle. Jupiter and Saturn are connected to matter. Jupiter stands for the form principle whereas Saturn embodies structure; the chemical elements which constitute matter are related to Saturn, who as the death symbolizes transience. Remains, Mercury of the seven. He embodies all the chemistry and interactions, without which life never would be possible. As a messenger of the gods, he also carries the cosmic light into the whole universe.

In astrology, Paracelsus saw the mother of all magical arts and true medicine. When reading his scriptures, one is surprised to conclude that astrology is considered a significant pillar of medicine, which includes lots of data about its medical application but interpretations of horoscopes are missing almost completely. For medicine, he made little use of the natal chart; he perceived the cosmic harmonies as mirrored images produced in nature and man. The doctrine of aspects was only in the background.

Even today, Paracelsus’ assignments are incorporated into astrological medicine. Some examples of relation of planet, astral world on emotion and metallic remedies are:

- Saturn – melancholia/spleen/lead; Jupiter – pride/liver/tin; Mars – anger/bile/iron; Sun – egoism/heart/gold; Venus – jealousy/kidney/copper; Mer-

Paracelsus’ conception of the world
cury – addiction/lung/mercury; Moon – inertia/brain/silver. Weakness of will and vandalism are treated with iron. Silver can treat brain diseases and insomnia. Gold helps against self-doubts and hypotension but also in case of tendency of megalomania and hypertension. In each case, it is only the quantity of dosage that decides whether a medicine promotes a planetary process or inhibits it. Before the assigned metal can heal a disharmony of the soul, it has to be prepared alchemistically, which brings us to the third pillar of the healing art.

Alchemy – an art
Paracelsus suspected that behind all astral appearances, a spirit-like elemental force is hidden as "Quintessence" in matter. This would be the medication gained from nature's substances which alchemy transforms into a healing medicine. He called this process "Arkanum". One of the alchemist's tricks to set free the spirit-like element out of matter's density is distillation. A universal elixir produced in this way and well liked to the present day is lemonbalm spirit. It is an important characteristic of Paracelsus healing art that the entity of a natural substance is maintained. It is only transformed but not destroyed by laboratory technics in order to produce synthetic substances. Moreover, one of Paracelsus' demandings was that a true remedy should always be non-toxic and free of side effects, which the modern medicines do not provide.

Pharmacists of today mostly want to find specific ingredients that can be imitated synthetically in order to rule nature's apparent unpredictability; also, a patent can be confirmed and money made in this way only. Profit is the driving force of a pharmaceutical company and not charity.

A suggestive trick of contemporary pharmacy is to inform the inexperienced consumer about natural remedies' danger compared to designed medicines. Where would these companies be if the patient plucked his antibiotics on a lawn next door?

The putative healing effects of unnatural substances are confirmed experimentally by applying them on animals and if the results are not bad the human experiment follows. Many a times, synthetic medicines generate diseases although they are supposed to heal. Thousands of animals die each year and not seldomly humans too. If this does happen even once with natural medicines, they are immediately banned. The mere suspicion often suffices. Or, specifying a recipe for them becomes compulsory, which is nearly the same as a prohibition because most doctors would end up not using natural remedies. If the same principle is applied to synthetic medicines, they would cease to exist, as all of them would have been banned. In this regard, we may feel concerned because natural remedies account for only about 1% in total of the pharmaceutical sales in Germany.

On healing
Today, medicines are focused on influencing measureable pathologic processes as closely as possible in order to bring deviating diagnostical values back to the standard values. The scale of health thus is represented by "objective" measurements which display only the visible peak of an iceberg and not the patient's state which is invisible and immeasurable, hidden under the water's surface. This means that we become therapeutically active when something deviates from the standard.

But, Paracelsus saw the most important healing process in prophylaxis. The causes of a disease, he suspected, is not in matter but in the mind of man, being a mirror image of metaphysical forces. In his opinion, potential remedies must be freed from the material aspect; only something spiritualized can influence the mind healing wise.

In modern orthodox medicine, this point of view does not exist because the spirit-like element is not quantifiable, and, so apparently, is of no use. Today's fact of comprehending diseases as measurable abnormities goes along with the idea that only something material can heal, otherwise only a psychologist or theologian could possibly help or the disease is incurable.

However, Paracelsus stated that only a study of spiritual regulatory forces can provide the necessary knowledge of man's nature and the art of healing.

On the one hand, he wanted to gain deeper knowledge of the invisible in nature through laboratory work. On the other hand, he wanted to set free the spirit-like healing forces that are more or less existent in every natural substance. His target was the discovery of highly effective remedies. He did not comprehend the virtue of a medicine as a measureable value or
Paracelsus’ conception of the world

as active substance, but as the potential in providing realization in man for unison with the divine.

He did not at all needed vivisection to be a good healer. Also, greed, hunger for power, and mere thirst for knowledge that did not pay attention to nature were not part of his character. His motives were entirely different. Creation was not a soulless storage of raw matter but something divine and intentionally imperfect which man through reason and activity should recognize and bring to perfection and please god. The search for medicines and practising the science of healing were an expression of active charity and a religious act following God’s commandments with devotion. Therefore, he did not see an object to be exploited in nature but a revelation of God—a spiritual teacher who can explain all correlations better than any human or any book.

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"Who contemplates upon his creator is in great joy. He will find the hidden pearls. Humans are enabled to figure out essence and characteristic of everything what God created."

Dr. K. Parvathi Kumar

*The Greasy Pole (La Cucana)*, by Francisco Goya, between 1786 and 1787, oil on canvas
Health systems and medicinal systems largely depend upon the quality of food, the life activity, the ability of digestion and occasional need of medicine. All these are interconnected and go together. Medicine for sickness is the only understanding prevailing now. Medicine should be the last resort to address the sickness. Patients require education on their habit of food intake, their ability to digest, the need for enough physical exercise and their approach to the seasonal changes. An average human needs to take care of his health. It is his responsibility, but not of the health and medical system. He is expected to appropriately relate himself to the changing seasons. In accordance with the changing seasons, he needs to adapt his habits of clothing, outer movement, food intake, digestion and exercise. He needs to ensure effective respiration and good circulation of blood. He also needs to ensure that the body warmth is always retained. It is of importance that he sweats, either through his breathing exercising, asanas or through physical exercises. He also needs to know the
sensitive points of the body, which require to be covered in times of winter, summer and raining season. The head, the ears, the neck, the shoulder blades, the waist and hip and also the feet need to be appropriately covered and protected from the excessive cold of winter, winds of fall and heat of summer. Depending upon the outer temperature, he needs to regulate the body temperature through appropriate clothing, food and exercise. This simple and common knowledge is fading away in the present day human activity.

Maintenance of vitality in the body is essential at all times. In healthy times and even during times of sickness there are ways of nourishing the body to ensure enough vitality, which should enable resisting the sicknesses. Sickness has to be resisted from its further onslaught during periods of sickness, by taking in enough liquids such as boiling water, milk, warm drinking water and other additional and easily digestible liquids. In the intake of liquids and semi-solids, health has to be maintained by taking enough quantities.

When there are fevers in the body of any kind, eating normal food is avoidable and it requires to be substituted by additional liquid foods. “Fast the fever and feed the cold”, is an old saying. While one has high fevers, generally there is no inclination or taste for food. The entire digestive system tends to decline normal food; it is therefore necessary that the normal food-intake is replaced by liquid foods. Eating normal food during fevers would add to the difficulties of the digestive system. Instead of
the food nourishing, the body would cause the related heaviness. To feed the vital body, liquid foods are recommended and not solids. Likewise, cold and cough can be met with adequate nourishing food.

Most of the seasonal sicknesses can be cured with appropriate adjustment of food. The patient should have enough patience and be attentive with regard to the intake.

All this description leads to one simple principle that the power of digestion needs to be paid attention in matters of foods intake. Depending upon the degree of the power of digestion, solid or liquid food of high or low quantities may be consumed. Quantity, of course, is a pre-requisite in matters of food.

The patient should also know that independent of his condition of health, he has also his age. He should adapt to the quantities of intake. Health science says that, as one is beyond 50 years of age, he should resort to liquid or semi-liquid foods in the night, but not to heavy foods. Then again, late night eating associated with heavy eating will be a major cause of sickness. This habit of eating late and eating heavy, as one finds in Southern Europe and Latin countries, are sources of sicknesses in those countries. When I say the Latin countries, I mean countries where the Italian and Spanish culture prevails. Sicknesses can also be absorbed in great measure in this segment of humanity.
The Bridge of Life

Astrology and Schusslersalt by Dr. Carey

Birke Klevenhausen

Capricorn
Calcium Phosphoricum
No.2

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

Dr. George W. Carey, Los Angeles CA wrote in 1917 the books “The Tree of Life” and in 1918 “The Wonder of the Human Body – Physical Regeneration According the Laws of Chemistry and Physiology”. Dr. Carey connects his comprehensive spiritual knowledge with Astrology and the 12 different tissue salts by Dr. Schüssler. His books are almost one hundred years old but they are still relevant even in modern times. Dr. W. H. Schüssler noted 12 different tissue salts in all healthy human cells. Dr. Carey now links chemistry with astrology. Each sign of the Zodiac is corresponding with one of the cell salts.

Uses him as a cabbalistic term and uses it in place of the word body, in this body as a temple) or “Church of God” – The human house of flesh. Twelve minerals - known as cell-salts – sacrifice by operation and combining to build tissue. The dynamic force of these vitalized workmen constitutes the chemical affinities – the positive and negative poles of mineral expression. The Cabalistic numerical value of the letters g, o, a, t (remark: goat or Capricorn), add up 12.” (1)

Commentary

In modern biochemistry, Calcium Phosphoricum is very important in connection with protein metabolism and bone augmentation. Bone tissue stores endogenous portions of calcium molecules with up to 99% as phosphate and carbonate. It is therefore a necessary component of the bone tissue and has to be substituted if necessary. Calcium Phosphoricum is a so-called operating material and indispensable for protein metabolism. It regulates protein metabolism inside and outside the cell (2). It is therefore an important component for the body cells and inner organs. A pale and porcelain-like complexion is typical when Calcium Phosphoricum is lacking (F.H). This points out the significance of this agent for the treatment of anaemia, which causes this pallor. Proteins are also important components of blood. Calcium Phos-

Capricorn
Phosphate of Lime
Synonyms: Calcerea Phosphoricum, Calcium Phosphate
Formula: Ca$_3$PO$_4$

Phosphoric acid dropped in lime water precipitates this salt. Circle means Sacrifice, according to the Cabala, the straight line bending to form a circle. Thus we find twelve zodiacal signs sacrificing to the sun. Twelve months sacrificing for a solar year. Twelve functions of man’s body sacrificing for the temple, Beth (footnote Beth, Hebrew letter, Carey
is an earth sign. As such, it can create support due to a certain bond with the earth element.

In mythology, the learning task of Capricorn is the release of Prometheus. Prometheus lies in bondage on a rock in the underworld. A vulture feeds off of his liver and causes unending suffering for him. As a god, Prometheus is immortal and so are his sufferings. In the old Greek mythologies, it was Prometheus who stole the fire from the gods and who brought it to mankind. Although the control of fire marks and triggers off a leap forward of human beings in the dawn of civilization, the fire in the story of Prometheus is of a symbolic kind. Some interpret it as the fire of knowledge or as the fire of thinking. Recognition is a liberating force and enables the necessary distinctions which in turn are imperative for ordering and structuring effects.

The mountain as an elevation of the earth is an important symbol of Capricorn. Capricorn
corn. It is the mountain of enlightenment and recognition. It is Capricorn who climbs the mountain of enlightenment, gets enlightened, symbolized by the unicorn, leaves it again. (8)

The esoteric keynote of Capricorn from the angle of the soul:

“Lost am I in light supernal, yet on that light I turn my back.” (9)

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The Buteyko – Method

An Effective Treatment for Asthma

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

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

The result of over-breathing
Professor Buteyko came up with the theory that a majority of the human population actually over-breathes, some more severely than others. Because people are unaware of this factor, he called it hidden hyperventilation—long-term over-breathing not clearly visible to the individual.

He noticed that the result of obvious over-breathing has the equivalent effect of an acute and serious anxiety attack: shaking hands, anxiety, chest pain, air hunger, finger tingles and spasm (tetany), cramps and racing pulse. He went on to find that the effect of less serious over-breathing, which is not noticed immediately, has equally dire consequences for a person’s health over time.

The amount of air we breathe is measured in litres. Table 1 shows the effects of normal breathing and over-breathing.

In general, the person’s system becomes ill through over-breathing, and is then more prone to viral illness and allergies. The shift in the rate of body activity disturbs the normal flow of chemical reactions in the body and results in further illness.

If over-breathing disturbs our basic total metabolism, as the Professor

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

believes, we can start to understand how it might cause a diverse set of symptoms: bronchospasm (spasming of the air tubes), heart blood vessel spasm and increased blood pressure. These symptoms are recognised and help us define certain diseases: asthma, angina and hypertension. Professor Buteyko concluded that if breathing is not corrected, this in turn leads to further deterioration of asthma, sclerosis (hardening) of blood vessels and lungs, myocardial infarction (heart attack) and strokes. In fact, he claims over-breathing to be directly linked to at least 150 diseases. The Buteyko theory states that these diseases are the body’s defence mechanism against the excessive loss of carbon dioxide through over-breathing. It is important to remember that the human organism tries at all times to keep carbon dioxide at the normal, beneficial level in the lungs.

Buteyko theory explains that when we over-breathe, the body adopts a defence mechanism to retain carbon dioxide. These are the signs of this at work:

1. Spasm of the airways and air sacs. These close up to make openings narrower in an effort to keep the carbon dioxide in the lungs.
2. Mucus and phlegm development. This is another way for the body to narrow the airways in an attempt to trap the carbon dioxide.
3. Swelling of the mucus lining and the bronchial tubes. This is a further way for the body to narrow the airways. Asthma sufferers will instantly recognise the above symptoms.

There is another that is not obvious to those who over-breathe: 4. Increased production of cholesterol in the liver. This causes a thickening of the cell walls of the blood vessels, which in turn prevents transfer of carbon dioxide from the blood vessels back to the small air sacs in the lungs.

Professor Buteyko concluded that to avoid making the body ill through over-breathing, and also to avoid the uncomfortable and unpleasant effects of the defence mechanism at work, the solution was to educate the over-breathers so that they could learn to breathe in a shallower way, so that their lungs could return to normality, with the carbon dioxide level at around 6.5 per cent. To achieve this re-education, it was important for people to see what factors were making them over-breathe in the first place.

Triggers That May Cause Over-Breathing

According to Professor Buteyko’s research, the majority of people over-breathes or hyperventilates. Some people seem to over-breathe more than others, so they may be more susceptible to certain external factors. There are a number of triggers which seem to make this situation a special problem for those who have a tendency towards asthma:

1. The belief that deep breathing is helpful and improves health. This is received wisdom in the Western world, though not in Eastern cultures, where shallow breathing is practised for bodily and mental health. We breathe in more air when we exercise, it is true, but it
does not follow that regular deep-breathing is beneficial. In fact, try to make the barbecue fire catch by breathing in deeply and blowing out hard, and you will rapidly become faint. Observe top athletes and swimmers: these super-fit people have the slowest pulse and shallowest breathing in the population. A fit, healthy body breathes slowly and more shallowly. Swimming is the best sport for asthma sufferers because swimmers hold their breath while exercising; they practise the Buteyko method without realising it.

2. Stress from both positive and negative emotions. Both excitement and depression cause stress, and research shows that people under stress over-breathe.

3. Over-eating. When we eat too much, the system has to work harder to process the food, and this can cause over-breathing. To avoid this, one should not over-eat. It is also a fact that animal protein makes the body work harder. Many asthma sufferers will have noticed that red meat and cheese (animal protein), for example, sharply increase hyperventilation. To avoid over-breathing caused by the food we eat, it is better to eat more plant products than animal products. You should also eat raw food more than cooked food, as raw food causes less over-breathing.

4. Lack of regular exercise. Physical activity, on the other hand, encourages the release of carbon dioxide from the body cells, increasing its level in the lungs. In vigorous exercise (except for swimming), of course, we breathe deeply, which results in a short-term drop in the carbon dioxide level, but the long-term result of fitness is a higher level of carbon dioxide in the lungs and better nourishment of all the cells in the body.

5. Prolonged, excessive sleep. Professor Buteyko’s research demonstrates that lying down for a long time, especially on the back, while asleep or while bed-ridden, causes severe over-breathing. Techniques to avoid over-breathing in horizontal positions are described later. Patients should sleep only 6 to 7 hours if possible, on the left side, and breathe through the nose with the mouth firmly shut.

6. Hot and stuffy environments. We over-breathe when our body detects that the air we are breathing does not contain what we need. On the other hand, mild or cold temperatures all assist shallow breathing—a conclusion reached after 10 years of research and measurement.
We soon realise this when we sit in a sauna: sweating may detoxify the body, but it also creates extra work, causing hyperventilation. When we move from a cooler climate to a hot one, a similar reaction can occur.

7. Bronchodilators. These are standard medication for asthmatics. Bronchodilators give quick relief at first, but Professor Buteyko argues that they in fact cause further over-breathing because they are designed to open the air passages and keep them open maximally for 4 to 12 hours, allowing the sufferer to continue what he or she thinks of as "normal" breathing. Based on Professor Buteyko's research, a person who suffers from asthma is an over-breather, so after 2 to 12 hours the low carbon dioxide level means that their airways will go into spasm again, and the bronchodilator will be needed once more. This is a vicious circle.

8. Excessive sexual activity. The hyperventilation in sexual activity is obvious—and normal. It is only when this activity becomes excessive because of a sex addiction that hyperventilation becomes a problem, because it lowers the level of carbon dioxide in the lungs.

9. Smoking and pollution. When we walk into a smoke-filled room we may cough; this is because we are entering a situation that is allergic and toxic. We also get the signal, "not enough air", so we over-breathe. Some people, asthmatics included, react more sensitively to such situations than others and have the same reaction to pollution: over-breathing.

10. Alcohol and recreational drugs. These put a stress on the body due to their toxicity and overstimulation, and Professor Buteyko's studies give evidence that they lead to over-breathing.

"In breathing are two blessings, taking in the air and to discharge it that opresses, this refreshes, so wonderfully life is mingled."

Johannes Wolfgang von Goethe
AikiSoma Restoring the Dignity of the Body

Bertram Wohak

AikiSoma is the body which has come to full life and which is consciously inhabited. It is the body that has gained back its dignity. As Aikisoma, the body is no longer an object but a state.

In the Western societies of today, cults of the body are spreading out where the body is manipulated, exhibited, used, disregarded, or turned into a machine. In this more and more dominating current, the body is forced to function, and if it refuses to do so, it is repaired by „experts” with frequently dubious success, often geared to top performance. If it is unable to perform in the desired way, a supermarket for pharmaceutical preparations exists. If the body is not liked anymore, there is plastic surgery, body design, or the Botox injection.

We understand the language of our body less and less; it has to scream with pain to be able to penetrate our deafness with the only result to be brought back to silence again by means of pain killers. Thus, the body literally becomes the Brother Donkey of Franciscus of Assisi, on which our ego rides with its phantasies of performance, beauty, and eternal youth. This state of unrelatedness and alienation is the basis for many lengthy and chronic complaints; it reinforces and prolongs them. This common lack of relationship with the body causes a high degree of social costs and personal suffering; it lessens our quality of life and robs us of our dignity as embodied beings. In order to really come alive, it is necessary to wake up our senses again and to connect us as intensively as possible with this unfathomable, wonderful, pain-creating, pleasure-giving, ageing, and surely mortal temporary home which we call body. Then it could teach us something which goes far beyond this.

Every person embodying himself/herself more and more essentially contributes towards his/her own happiness in life and at the same time changes the situation in society. If body-awareness increases in our society and reaches a threshold, a critical mass, so to speak, then it will not only change the structures of our healthcare system but also those at work, in education, leisure time, traffic, and probably also in a multitude of other domains. Environmental awareness has required about thirty years and a series of catastrophes to get out of its niche existence, to penetrate all sections of life, to reach the level of ministries, and to become an increasingly important subject of global politics. A similar kind of attention as we are meanwhile summoning in our dealings with the outward nature is what our relationship with our body, our true inner nature, deserves.

Physicist, body therapist, naturopath and Aikido master. Studied physics at the Technical University of Munich. Extensive experiences in research and teaching at the University, for industrial companies and advanced education institutes. Training in body- and body-oriented trauma therapy. Several long stays in Japan. Founder and head of Aikidodojos “Aikikan Munich”. Member of the Board of Directors of Aiki Extensions, an international association of aikido teachers, with the aim to spread Aikido as a way of preventing violence and reconciliation outside the regular training. Co-founder of the “International Aiki Peace Week”.

Paracelsus Health & Healing 5/X
AikiSoma – being at home in one’s own body

The alternative draft to the prevailing state of body estrangement is the state of perfectly alive, inwardly perceptible, and consciously inhabited body which I refer to as AikiSoma. In AikiSoma, the body is not an object anymore but a state in which the body has gained back its dignity.

Soma comes from the Greek (σῶμα) and describes the living, self-regulating and sensuously perceiving body.

Aiki is an old Japanese term chosen by Morihei Ueshiba, the founder of the martial art, Aikido, as central component of the name of his art. According to Master Ueshiba, Aiki is the universal principle that keeps all things together. It became apparent to him as the harmony of nature, as the union of body and spirit, of the Self and of others, of the individual and of the universe.

This way of thinking is also not completely new to the people of the West; after all, the Greek root word of “harmony” means “to join something together” in the sense that it is the opposing forces which are compelled to form the unity and to support it” 2 Harmony thus certainly does not mean a pale and weak state but rather the unification of opposing forces as a state of greatest strength. 3

AikiSoma is a concrete vision of humans as beings who have “come back to their senses”, respecting and observing their “being embodied” as the nature which is theirs and who use this awareness to get into a relationship with themselves, with their fellow human beings, and with the natural environment. Aiki-Somatics is a path to the state of AikiSoma and offers the opportunity to walk this path in collaboration with others.

With Aiki-Somatics, a bridge is built between Eastern and Western views and approaches. According to Thomas Hanna, an American philosopher, former pupil of Moshé Feldenkrais and creator of the body therapy of Hanna Somatics, Somatics is the field in which the body is experienced from the inside by the perception of itself using postures and movements. 4

Thomas Hanna described this as the “First Person Viewpoint” and clearly differentiated it from the “Third Person Viewpoint”, which is prevailing in our society and in which one regards oneself as from the outside and then becomes aware of a body. This view from the outside is usually marked by a lack of self-awareness. In this case, body is then something which might belong to us, but it is not something we are. In a certain sense, the German language also knows this considerable difference because it has words “Körper” as well as “Leib”.

What is Aiki-Somatics Training Like?

Aiki-Somatics improves the mobility, deepens respiration, normalizes the muscle tone without one-sidedness, and helps to restore an upright and symmetrical body. This way, the body can freely move around a consciously sensed centre. Aiki-Somatics weakens counterproductive reflexes e.g., ducking down and holding of breath in case of fear and threat, and it initiates new reaction patterns, e.g., in the case of loss of balance and dropping down; and it creates new trust in
the body. This way, the participants of the training get back to more natural movements and increasingly experience their bodies from the inside. In this manner, the mental and physical preconditions are created in order to cope with the challenges of everyday life in a creative and mobile way. For this, six main subjects are focused on. Even though the individual exercises are primarily assigned to only one of these subjects, the training frequently takes place in such a way that several or all of these subjects get touched upon.

1. Development of Body Awareness
It is elementary that we learn to start feeling as intensively as possible in all our postures and movements. Feeling means to be in connection with the processes of the body, with its warmth, its tension, its extent and orientation within space, with all forms of pain, pressure, lightness, etc. To experience oneself means to bring the stream of information that uninteruptedly enters into the brain from the inside of the body via the sensoric nerve tracts into awareness and which usually remains unconscious. In feeling, life becomes aware of itself. Normally, the terms for feeling and feelings are used synonymously; however, there is a considerable difference. As opposed to feeling, terms for feelings like joy, annoyance, fear, or fright already contain evaluations of the feeling. Here, however, feeling should be all about immediate sensoric experiences. These experiences are to be perceived without evaluation. We are only able to feel what is now. Feeling transports into the presence; feelings, however, always hold a proportion of memories of former experiences.

Thus, Aiki-Somatics trains the ability to reconnect with the body in a direct and an immediately sensible way. We enter into a new kind of relationship with our body. We re-learn its language: its vocabulary is the feeling of body awareness. For most people, the language of the body is limited to a few sentences like "this feels good", "this is pleasant", "this hurts", or "this is unpleasant" - thus, in terms and idioms that are already connected with evaluations. It is rather a question of developing the richness and complexity of sensoric perceptions and to use descriptions which are free of judgement and are almost physical terms like "warm", "broad", "long", "supported", "stretched", "pulsating", etc.

This way, we add to our outward perception a refined self-awareness and begin the real habitation of our body. We are returning home. Only within the framework of this renewed and deepened relationship with ourselves can further methods in the training of Aiki-Somatics develop their full effectiveness. In the beginning there is the attentive self-observation in tranquillity and movement. During its further course, the self-awareness is then further deepened in situations of interaction with others.

2. Finding your Centre
In a culture of permanently increasing distractions and diversions, we exist everywhere but not where we are right at the moment. The new media creates a suction of desensualization and body loss, and you only have to go on a trip using public transportation or walk through the pedestrians’ zone in a large city to convince yourself of this. Spirit and body are split; one does not feel real in what one is doing but rather lives in a world of ideas and is not completely present. Basis for contentment and success, however, is a state of presence, and for this, physical and spiritual centring is decisive.

Physical centring is connected with a state of relaxation, a medium muscular tone between slackness and tension. For this, an aligned and integrated body structure is necessary which allows the practicing of postures and movements efficiently with lowest possible strain. Whether we sit, stand, walk or lie down, our spinal column should be aligned, our respiration should flow freely and naturally, and we should feel our body from the inside. Structurally observed, in a well-organized and upright positioned body, the main segments of head, shoulders, chest, pelvis and legs are arranged vertically above each other. This body structure requires only minimal muscular tension to keep upright in the gravitational field and therefore enables the best possible freedom of movement. Ida Rolf, creator of Strukturelle Integration, took the view that a body with such aligned structure even becomes energized by gravitation. He stated, “A symmetrical, balanced pattern in the array of the material body segments of a person allows its smaller field of energy to become reinforced by the larger field of the earth".
thus gets us into the right relationship with the cosmic principle of gravitation in which we live as physical beings like fish in water - even though we are not aware of this most of the time.

Physical centring is made difficult because of a scheme which is much spread in the West: we live in a “culture of doers”, whereby mainly the shoulders and arms are used in physical activities, while the rest of the body is forgotten. We are “body-oriented”, so to speak. Our physical centre, however, rests in the pelvis, and the strongest muscles are connected with it. It requires a lot of training and body awareness to establish the centre of activities ‘one floor below’ and to use the complete body together with the pelvis during movements. The energy which is then released, with apparent ease, is often bewildering for untrained persons.

Mental centring requires a relaxed non-undistractedness. It is the middle stage between the extremes of strained concentration and careless relaxation. Being centred refers to the mind in a wide awake and simultaneously relaxed state with regard to outward objects of perception, to the body, or to one’s own mental processes. We do not allow the mind to stray and to occupy itself with things that have nothing to do with the Now. We are mentally present. This leads to a state of presence that allows free and direct answers to the events we are confronted with. This way, we step into the right relationship with ourselves, a state where we can experience an inner peace and in which we can live up to maximal creativity and effectivity.

A vital means to centring oneself again is breathing. Breathing is the outstanding body process which can be unconsciously, vegetatively controlled by the body and can also be consciously and arbitrarily controlled by the mind. Breathing is at the same time physical and mental, material and immaterial, unconscious and conscious process. The development of breathing awareness is an essential part of Aiki-Somatics training. There are a multitude of breathing exercises and breathing techniques. In Aiki-Somatics I teach a way of breathing that, apart from Budo arts, is practised in the traditional Japanese Noh theatre. Its principle lies in the technique of keeping one’s breath inside the lower abdomen at the right moment and – with the feeling of a firmly filled energy sphere in the area of the body’s centre of gravity – to carry out actions in a powerful way without breathing out. “One of the secret techniques of the Noh theatre lies in the knowledge of when you have to stop breathing. If for example you change from a sitting to a standing position, you breathe in while you are still sitting, then stop breathing, and get up without breathing out.” 8 According to the Eastern paths of the body, this work with body and mind has at all times been a natural and indispensable part of their practice.

3. Establishing Contact

Self-centring and a positive self-awareness are fundamental for successful contact. In contact, the “First Person Viewpoint” experiences its extension by the “Second Person Viewpoint”. We move about in the border
areas between “I” and “You” in order to have the experience of a mutual being-together. Therefore, in Aiki-Somatics this exchange is the interesting part. Here, the exercise does not lie in a technique and the mastering thereof, but in the “air” between the practising parts. The “intermediate space” is focused upon in terms of space and time. Everything important happens in these intermediate spaces – as in Aikido, the “right distance” and “right timing” for the effectivity of the applied techniques. Is it not true that frequently the most interesting incidents of life take place in intermediate spaces?

In Aiki-Somatics training, special attention is paid to the establishment of contacts. In the sense of touch, perception of others connects with self-awareness. “With the other senses, this is not the case. If I see, hear, smell or taste something else, I do not at the same time have a corresponding awareness of myself. But I cannot put my hand on something other and sense it without sensing myself in the encounter with the other.” 9 And much less am I able to touch another person, e.g., his/her hand or arm, without feeling myself in this contact. We cannot touch something else without touching ourselves.

This type of experience has disappeared from the life in Western culture to such an extent that it can “touch” us deeply inside once we get involved in this experience again. The sense of touch is therefore particularly suited for making new experiences in the intermediate space between self and others. If we really remain with ourselves here, physically and mentally present, and in connection with our own centre, then this will give us the security to observe persons or events in an open and anxiety-free way in contact with external forces. Thus, the issue here is to find the “right relationship” in the sense of Aiki.

4. Accept, Continue and Conclude

“Accepting what IS” means respecting the “suchness” of any situation or person one has come in contact with. This might possibly be the most difficult thing for us, for we all live under the dictatorship of unconscious suppositions, preconceived opinions, and judgements. In order to accept in this sense, we will first of all have to let go of these handicaps. A person centring in herself/himself, a person without contact avoidance, will have fewer difficulties in achieving this. Aiki-Somatics practises accepting persons and situations as they are now. One could then be able to observe even an attack as a “gift of energy”; the perceiving reaction spectre will increase tremendously. We take up the impulse that is directed to us and connect ourselves with it without losing our centre. For example, we do not put up any resistance against an attack; we do not start a fight,10 but rather connect ourselves with the attacking energy and protect ourselves by establishing the right physical and mental relationship with the other person. In the case of a verbal dispute, accepting could mean to inquire, to have something explained, and to allow the position of the other person to retain his/her view, without having to take it upon ourselves.

From the point of centring, contact and acceptance, now – as a continuation – starts a “dance of togetherness”. In case of a physical attack, we protect ourselves in Aiki by not blocking the attack but by following its own logic of movement. If this is successful, one can use the energy of the attack and can simultaneously let a possibly underlying destructive intention drain away without taking effect. In case of a verbal dispute, continuation could, for example, mean to introduce arguments into the process now in order to influence it in one's own sense.

The aim is to conclude the interaction in such a way that no loser remains on the field. In a serious situation this would mean pointing out clear limits to destructive or aggressive behaviour, while at the same time, respecting an aggressor in such a way that he is neither physically nor emotionally injured. Even if he had not won with regard to his original goal, he would at least have had a chance to gain something with regard to an extended view. Win/win results are more frequently possible than is commonly thought. For this to happen, practice and most of all awareness are required – this is quite obviously what the world needs today on all levels: in our personal sphere, in our working life, and of course, also on the level of politics.

5. Releasing our Ki

The Japanese term of “Ki” stands for universal energy, or referring to living beings, for their vital energy. Energy in the sense of vital energy always has an organizing function. It is the
vital force that which brings forth organic life from dead matter and thus a higher organized state which from a physical point of view is more improbable than dead matter and which at the expiration of vital energy falls back into it. Vital energy possesses a shaping intelligence; it creates and maintains the structures of the organism by continuous build up and break down in order to guarantee its functions. If the vital energy is hindered by any reason or if it is partly or totally withdrawn from the organism, then those forces that can weaken it, make it sick, or destroy it will be active.

This universal energy and power of life can be neither trained nor strengthened. It is infinitely larger than us because it has brought forth us. What we are, however, able to do and should do is to connect ourselves with it as far as possible. For this, we have to dispose of the hindrances inside of us which stand in the way of this connection. This removal of obstacles is traditionally aimed for by cleaning the body and the spirit. According to the founder of Aikido, Morihei Ueshiba, serious and devoted training in Aikido already brings about this cleaning. “Practice Aikido seriously, and bad thoughts and deeds will disappear in a very natural manner. Daily Aikido training allows your internal divineness to radiate brighter and brighter. Do not worry about right or wrong with respect to others. Do not be calculating and do not act in an unnatural way. Align your heart with Aikido and do not criticise other teachers and traditions. Aikido embraces everything and cleans everything.”

Retreats have proved to be particularly effective for the release of the KI, where one can – free from the usual bustle and habitual distractions – concentrate on special exercises for body (postures and movements), the energy (respiration and voice) and spirit (mindfulness and awareness). During one of these one-week retreats the following poem came into being:

**KI**

We do not have to acquire anything that is so fundamental that we would not exist without it. But let us discover anew this fundamentally simple, penetrating thing without a beginning which we had covered up with fear and hope, with carelessness and conventions.

We can experience it when we align and straighten up our body again with all the vitality and joy which has belonged to an upright position since our earliest childhood.

We free our feet from the prison of careless uses and really put our life on both our legs again.

We’re standing and walking again and again as for the first time.
6. Body Experience and Spirituality

Only when we are perfectly present in our body will we be able to learn something through the body which surpasses the physical. “Religious leaders often speak about the necessity to bring the spirit into tranquility and to return to God. However, the spiritual aspect should not be overemphasized. Your body is the temple of the soul and the medium in which your true nature resides. Look after it well.” says the founder of Aikido. 

Our “true nature” resides in our body. Through it, we existentially experience birth and death, joy and sorrow, delight and pain, health and sickness, and youth and old age. The body is the nature we are. The body can teach us humility for that which is greater than ourselves. The Irish philosopher, John O’Donohue, has described this in a poem: 

Our spinal column swings like an arched staff and pulsates the tact with each step of the kinetic melody of our body up to the crown and further above.

We have finally stopped having a body, and begin with our incorporation.

It moves towards us when we stop running after the one thing that is as fleeting as clouds in a summer sky.

And when we stop running away from the other that is as fleeting as the clouds in the winter sky.

When we ease off our gripping, born from fear and hope – then, breathing, movement and awareness can flow together in unconstrained presence.

Then the most simple things possess the power to open the windows of our soul again, and we ourselves and the world are transformed.

We do not have to acquire anything that is so fundamental that we would not exist without it.

But let us discover once again this fundamental, simple, penetrating thing without a beginning.

Blessed be your body.

May you realize that your body is a beautiful and faithful friend of your soul.

May you experience peace and joy and may you understand that your senses are holy thresholds.

May you learn that holiness is mindful regarding, feeling, listening and touching.

May your senses collect you and lead you home.

May your senses empower you forever to celebrate the universe and the secret and the possibilities of your being here.

May the Eros of the earth bless you.
Aiki-Somatics is a way of becoming conscious of us again as a part of this universal process for living our life in this awareness.

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Literature
1 Morihei Ueshiba (1883 -1969) was one of the great masters in the history of Japanese martial skills. His special achievement lay in the connection of highly effective martial skills with deep spirituality. With Aikido, he developed an "Art of Peace and a human path of development which until today has spread out over the entire globe and is worldwide practiced by millions of people. (With regard to his biography, see Stevens, John, Abundant Peace. The Biography of Morihei Ueshiba, Founder of Aikido. 1987)


3 "Die schönste Harmonie ist also der Einklang, der auf dem Streit beruht. Der Streit wird somit der Grund und Boden für die höchste Form von Einklang." (Schadewaldt, 1978, S. 382) [The greatest harmony thus is the accord which is based on conflict. Con-

4 "Somatik bezeichnet das Fachgebiet, welches das Soma erforscht, d.h. den Körper, wie er von innen, durch die Wahrnehmung der ersten Person, erlebt wird." (Hanna, Thomas. Beweglich sein – ein Leben lang. 1998, S.142) [Somatics describes the special field which examines the Soma, i.e., the body as it is experienced from the inside, through the perception of the first person]

5 "I feel myself! I am!", said the German philosopher, Johann Gottfried Herder (1744–1803), opposed to the reification of the body in the emerging Cartesian (Meyer-Abich, Klaus Michael. Praktische Naturphilosophie. Erinnerung an einen vergessenen Traum. 1997, p.261)

6 "Each posture is right when it is in accordance with the following rule: The bone structure counteracts the pull of gravity, and this releases the muscles for mobility.... If the posture is bad, the muscles take over a part of the task of the bones." (Feldenkrais, Moshé. Bewusstheit durch Bewegung. 1978, p.100) [Awareness through Movement]

7 According to Rolf, Ida P.: Rolfing. Reestablishing the Natural Alignment and Structural Integration of the Human Body for Vitality and Well-Being. 1989, S. 30 (Translation by the Author)

8 Oida, Yoshi, Der unsichtbare Schauspieler, 1998, S.137. [The Invisible Actor]

9 Meyer-Abich, 1997, p.359

“Victory at the expense of others is not true victory. Winning means winning over the mind of discord in yourself. Aiki is not a technique to fight with or defeat the enemy. It is the Way to reconcile and make human beings one family.”

Morihei Ueshiba (1883–1969)
A n I n t r o d u c t i o n  t o
A r o m a t h e r a p y
III

Dietmar Krämer

Manufacturing Method

Lemon

Citrus limonum

Essential lemon oil is gained from cold pressing of the fruit peel. These yield comparatively much; “only” about 3,000 lemons are required for 1 kg of the essence. Compared with essences gained from blossoms, this is only very little and the required effort is low. Despite the lower prices in connection with this, each year incredible amounts of Citral, the main aromatic substance of the lemon are artificially produced for the food and detergents’ industry or are extracted from the even more cost-effective lemon grass.

Real essential lemon oil is sensitive to light and heat and should be kept in a refrigerator for longer storage. It is runny, clear, and of a slightly yellow-greenish tint. Its characteristic fruity-tangy smell of freshness has meanwhile become an embodiment of cleanliness in kitchen and household. In many cleaning agents and room sprays, the disinfecting and cleaning effect of the lemon is made use of. It further possesses anti-inflammatory, antipyretic, antibacterial and antiviral properties. It further increases the autoimmune system by activating the white blood cells.

A glass of water or tea with the juice of a lemon and some honey belong to the most frequently applied home remedies against colds and influenza infections. It is also a proven remedy of heartburn. Lemon juice might be sour; in the body, however, it triggers off alkaline reactions and thus neutralizes surplus acid. It is therefore often recommended for the treatment of rheumatism and gout, too. Sore throats, inflammations of the oral mucosa and of the gums as well

Dietmar Krämer, born in 1957, discovered his own sensitivity already as a 15 year-old. His closeness to nature and the wish to help finally caused him to finish his studies of physics after his intermediate diploma and to start with his training as a nature practitioner. His acquired knowledge in scientific work finally led him to systematic research in the field of naturopathy. Since 1983, he has been working in his own practice for natural healing. From 1984-1989, he worked as lecturer at the Paracelsus Schools in Würzburg and Frankfurt/Main. He offers regular seminars in Germany and abroad on New Therapies with Bach Flowers, Essential Oils and Precious Stones – developed by him.

"Koehler’s Medicinal plants in lifelike pictures and short explanatory texts"

The lemon tree, meanwhile cultivated in the entire Mediterranean and in America, has originated from Asia. It is supposed to have been brought back by Alexander the Great who got to know citrus fruits during his extensive campaigns. The largest cultivation areas are today situated in Sicily and in California.
as aphtea can be treated by gargling, resp. rinsing of the mouth with lemon water. This furthermore strengthens the gums and prevents parodontosis.

One can apply pure lemon juice to cuts as this acts in a strong styptic way and also disinfects the wound. If one wishes to avoid the strong burning sensation, one can wash out the wound with lemon water instead or use compresses. Drinking water of dubious origin in hot countries can be made drinkable by the germ-killing effect of lemon juice, in which case the juice of one lemon is sufficient for one litre of water.

Lemon oil has soothing and relaxing properties and stops itching in the case of eczema or skin rashes, even of such which occur in connection with individual children’s diseases. Lemon massage oil stimulates the lymph flow, strengthens the veins, refreshes and gives new powers, - the reason why it is particularly appreciated by athletes. According to my experience, it also prevents aching muscles. For this, immediately before a great physical strain, thighs and calves (in case of bodybuilding the entire body) should be rubbed with it. A respective rubbing in of lemon juice on the evening before reinforces the effect. A lemon bath (do not use more than three drops!) works in a reviving way and is purging at the same time.

On skin, lemon oil has a stimulating, tightening, strengthening and skin-purifying effect. It is used in cosmetics mainly for the care of greasy, impure skin and for the treatment of acne. Apparently it is supposed to counteract skin-ageing. As it has a slightly bleaching effect, it can possibly lighten up lacklustre and blotchy skin. It is supposed to be useful for freckles, too, providing it is regularly used over a longer period of time. Further application fields are greasy hair (put some drops into the shampoo) and brittle nails. These can simply be brushed with lemon juice in the mornings and in the evenings. Teeth are allegedly keeping their white colour if they are brushed with lemon juice once a week. The application possibilities of the lemon are manifold. A whole range of commercially available cosmetic preparations like crèmes, lotions, face masks, bath and body oils, refreshing toilet water, perfumes (e.g., eau de Cologne) and deodorants contain essential lemon oil or synthetically produced active substances of the lemon.

Lemon oil also possesses a strong psychologically stimulating effect. It increases the mental capacity, im-

Lemon Tree at the Amalfi coast, picture taken by user:donarreiskoffer
proves the ability to concentrate and strengthens the attention during work. A study carried out in Japan stated that the number of typing errors dropped by 54% if lemon oil was evaporated in the room. It is also supposed to lower the error rate of computer entries. It is therefore ideally suited for offices, also for schools and education centres, in which a lot is being asked. In case of mental exhaustion and simultaneous lack of concentration it is often of great help.

**Birch Wood**

*Betula lenta*

Birch wood oil is obtained by water steam evaporation of leafy branches and fresh bark of a special kind of birch tree. The pure essence is only difficult to produce as wintergreen twigs are often added for eking out the material during distillation. The dry distillation of the birch parts results in a tough and black mass with a penetrant, tar-like smell, the so-called birch-tar. Birch wood oil, however, also on trade under the name of birch bark oil, is a clear liquid with a pleasant smell which is similar to chewing gum, - the reason why it is often added to toothpastes for an improvement of the taste. Due to its beneficial effect on hair-growth, it is mainly used in shampoos and hair tonics. It is hardly used in aromatherapy and therefore only difficult to obtain. In relevant literature, it is rarely described. According to the documents available to me, it possesses blood-purifying, uric acid dissolving, water-expelling, purging, building up and strengthening properties. Due to its high content of salicylic acid (98.5%) and its hormone stimulating effect, however, it is not advisable to use it internally. As indications for external application, rheumatic complaints, muscular pains and hardening of the muscles, inflammations of the tendon, skin rashes and cellulitis might be quoted. No-one, however, seems to use this excellent oil for such purposes.

With regard to emotional indications, only nervous tension and mental exhaustion can be found. But it is especially here where birchwood oil delivers excellent service. Evaporated in the aroma lamp, it gently encourages the spirits of life and at the same time takes away tension. Additional rubbing in of massage oil to which this essence was added, is also acting in a physically relaxing way and helps towards deep and refreshing sleep. According to my experience, some drops in shower gel show a marvellous effect as natural awakeners. It is significant that the oils was formerly considered to be the elixir of life.
New Therapies with Essential Oils

Beside customary aromatherapy, there are also new fields of application for essential oils. They are based on the correlations between Bach flower essences and aroma essences which I have determined in thousands of individual tests. Here, we are not concerned with analogies or similarities due to their signature, colour of blossom or anything similar, but with identities with regard to their vibration which was found on the Bach flower skin zones during sensitive test series. According to these, 38 essential oils contain exactly the same archetypical soul concepts as they are embodied in Bach flowers.

Due to this fact, essential oils can also be prescribed according to the simple indications of the Bach flowers. As in their case psychological symptoms are not as precisely defined as in the case of Bach flowers, resp. are completely unknown in some cases, this method implies a considerable simplification of the method of diagnosis. Furthermore, by application of essential oils to the Bach flower skin zones, their effect can be tremendously increased. A combination of both methods exhibits the greatest successes and is in particular to be recommended if a Bach flower therapy alone does not seem to respond, resp., has come to a standstill. As the responsible blockades could be on different levels, this approach appears to be extremely useful.

In the following an extract from the topography of the skin zones. The numbers are in accordance with the customary numbering of the Bach flower essences.

Sources

*Neue Therapien mit ätherischen Ölen und Edelsteinen*, Isotrop Verlag, Bad Camberg [Therapies with essential oils and precious stones]

*Neue Therapien mit Farben, Klängen und Metallen*, Isotrop Verlag, Bad Camberg [New therapies with colours, sounds and metals]

Software
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Healing Stones

Soapstone
Talc or pipestone

The Great Encyclopaedia of healing stones, fragrances and herbs

The Great Encyclopaedia of healing stones, fragrances and herbs is not the work of one single author, but a joint achievement by many authors and experienced people worldwide, who over decades have gathered knowledge of healing stones. Consequently, it does not reflect any preceding literature which could be referred to in a directory of sources, but the actual experiences of innumerable cured people, whose endeavours for the powers of healing stones are the true sources of this book.

Colour
White, grey, pink, red, yellow, green

Chemical Composition
\( \text{Mg}_3(\text{OH})_2\text{Si}_4\text{O}_{10} \)

Geology
Soapstone, which is also called talc or pipestone is a magnesium compound with a hardness of 1. The variants of soapstone can always be scratched with the thumbnail. Soapstone can be found almost all continents in sufficient quantities.

Historical tradition
Soapstone has been valued for thousands of years by almost all peoples as an important starting material for carved articles and sculptures. In India and China, the art of sculpture and carving led to fantastic artistic perfection some 4,000 years B.C. Pipe-stone is a reddish variant of soapstone, which was crafted especially by the Indians of North America into cult or decorative items and utensils, for example pipes. The peace-pipes of most North-American Indian tribes were made of this reddish soapstone. Almost as old as humanity itself are the traditions about the use of soapstones as a healing stone. For almost all peoples, a skin-rejuvenating powder made of soapstone was valued for healing wounds and as a medicine. This is a basic substance made of ground soapstone which was mixed with other minerals to form an ointment. Even today, there are many cosmetics and medicines whose basic substance consists of ground talc or soapstone. Powder, creams and other skin care products consist, to a large extent, of these minerals. Hildegard von Bingen also recognised the healing properties of this stone and handed down this knowledge in her works.

Curative and therapeutic effects on the body
Redness of the skin and unpleasant itchiness of the skin resulting from excessive rubbing of the affected skin areas can be very well relieved and healed. Soapstone also strengthens the skin condition, skin musculature and skin tissue, and therefore makes the skin less susceptible to rashes, irritations and eczema. Nettle burns, and allergic reactions of the skin and lips, can be quickly relieved using soapstone. Soapstone also maintains the suppleness and moistness of the skin.
and, just like Aloe Vera, it offers protection against wrinkling and signs of premature ageing. Advanced stages of wrinkling can be smoothed out again by using soapstone on a regular basis. Soapstone powder can also be very well used as a preventative agent, and as a remedy against sunburn and sun allergies. Majorca acne and other skin irritations which are triggered by the environment can be well healed using soapstone. It also helps against damp hands, sweaty feet and excessive secretion of sweat in the armpits (soapstone powder).

Curative and therapeutic effects on the mind
Soapstone clears the senses and harmonises the flow of thoughts between the body and the mind. In young people, it strengthens the development of personality making them ambitious at school, and in relation to their careers or jobs. For children, it is an excellent therapy stone which inspires them to be artistic and creative. By working with this stone, children learn how to deal gently and sensitively with materials and, in the figurative sense, also their fellow-men, animals and nature.

With kind permission taken from the book
“The Great Encyclopaedia of Healing Stones, Fragrances & Herbs”
Methusalem Verlags-GmbH
89231 Neu-Ulm, Germany

Chakra
Soapstone is less a meditation stone than a direct healing stone. It also penetrates, via the skin into the mind and mediates a greater feeling of contentment.

How can I obtain a soapstone and how should I look after it?
Soapstone, which is also called talc, or pipestone, can be obtained commercially in a diversity of forms. Hand stones, rough stones and carved articles made of soapstone are on offer. Soapstone should be cleaned and discharged once a month under lukewarm, running water. Soapstone powder can be produced from a piece of soapstone without difficulty using a grater. Please note that if you want to use soapstone for open, watery wounds, please only use pieces of soapstone and not powder. Ground soapstone can also very well be used for adding to precious stone elixirs, or as an additive to a bath and in fragrance lamps. If you notice that your soapstone becomes weaker in terms of its healing action, we recommend that you place it in a flowerpot containing soil for a few days, as only natural earth can regenerate, neutralise and strengthen this stone.

"When you are kind to others, it not only changes you. It changes the world."
Harold Kushner