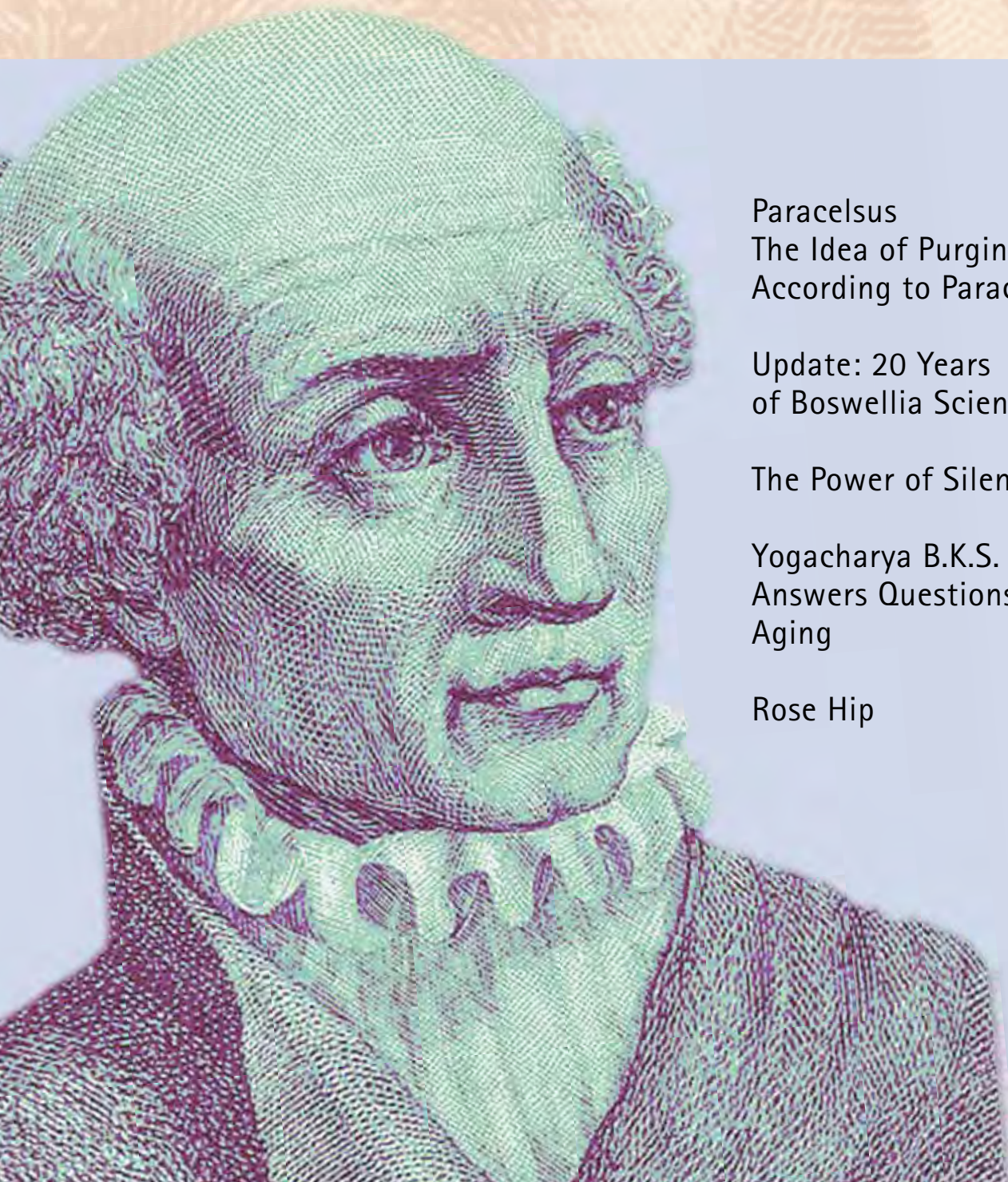




# PARACELSUS



*Health & Healing*



Paracelsus  
The Idea of Purging  
According to Paracelsus I

Update: 20 Years  
of Boswellia Science I

The Power of Silence

Yogacharya B.K.S. Iyengar  
Answers Questions about  
Aging

Rose Hip

Issue  
No. 5/XI  
Sept./Oct.  
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## Editorial

Intake of any dangerous substance has its noticeable influence on the health of the beings, but how many substances are noticed to be dangerous for intake? Man today is engulfed by ill-health and medicinal science is working relentlessly to find pharmaceutical solutions to cure sicknesses. Innumerable are the sicknesses that are sprouting, each year bringing certain new form of virus and incurable sicknesses. The forgetfulness of humans is growing rapidly indicating the impact of sickness on the brains. What man inhales is not completely perceived. He inhales today much of the industrial smog visible or invisible. There is much pollution of the air around, and regular inhalation of such air has its dangerous influence and impact on the health of animated beings. There is a repetition of intake through inhalation of unchecked dangerous substances, which take possession of the entire organism of beings and render any cure impossible. When such factors are echoed by puritans, the science pooh-poohs it. They laugh at it, they heckle at the puritans. Unfortunately, the advo-

cates of modernism think too little of the impact of the gases emerging from various chemical substances. Virus are developed in such rapidity, that a virus-fever turns in 24 hours very violent to attack the brain, the heart and the lungs. The situation is grave and is not measured appropriately of the lightly destruction of health on the planet. Purification of the surroundings is the responsibility of every citizen, group of citizens, nations and races. One cannot be oblivious to the unhealthy surroundings. Many think it is not worthwhile to be concerned about it. There is a superficial thinking that the world goes on in spite of the emerging impurities through chemical industry. They are blind. They do not see all the afflictions and misfortunes that humanity attracts through such irresponsible activity. This editorial is not to threaten, but to remind our responsibility to ensure purity of atmosphere. Not for long people can put off the results of their own sowings. The prolonged illnesses propagate illnesses, which again are not seen. They

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## Editorial

pass on illnesses to the surroundings; they proceed to infect the space. A general conscious cooperation is needed to put an end to prolongation of sicknesses and its propagation. Rendering the planet helpful rests in the hands of all humanity. First of all, it must be understood, that man makes health not only of himself but also of all his surroundings. Only in such realization there is humanness. Such a feeling cannot be imposed, ordered or commanded. It has to come independently out of the depth of the heart of the being.

It is inadmissible to be an egoist and only to think of oneself. We must collectively think and act, for the earthly condition is tending to be bitter. Today sciences already see that the Earth can no more absorb a buried corpse as quickly as it did before. Let us not hide ourselves in the folds of our mantles, when it is necessary to accept all alertness. Let us not prove ourselves to be a self-destroying race.



photo by Simone Anliker

# The Idea of Purging According to Paracelsus



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## Olaf Rippe

The first systematic reflections with regard to the subject of purging have been handed down to us from ancient times. The five cardinal methods of purgation go back to Hippocrates: sweating, bloodletting, vomiting, and purgation (purgation upwards or downwards), as well as cauterization (artificial wounds). The feeling then was that health (eucrasia) depended on the harmony of the four humors (blood, mucus, yellow and black bile). It was believed that the long-term predominance of one of the humors would inevitably lead to disharmony and thus to illness, - dyscrasia. Only by the purgation of the guilty matter, the recovery of the harmonious mixing of humors would be possible. For more than 2000 years, the theory of the humors formed the indisputable base of medicinal thinking. Only with the emergence of the reductionistic view of the world in medicine, - approximately 200 years ago - with its triad of active agents, the teaching of pathogens, and cellular pathology, the theory of the humors lost its significance not only in Germany. Between the two world wars, the purgation

methods in natural healing practice were in any case virtually unknown, apart from a few folk medicine practitioners, who still worked according to ancient tradition. This was certainly a retrograde step and no progress because ancient knowledge is not out of date but rather the fundament for future thinking and acting. In 1928, the physician, Bernhard Aschner, wrote with regard to this, "one can say with a clear conscience that the internal medicine of 100 years ago was often far superior with regard to healing successes of today's medicine despite all new diagnostical and technological achievements. And this only because it was based on the much more universal point of view of humoral pathology, and also because it had at its command the entire corresponding empirical/historical healing knowledge."

At the end of the twenties of last century, however, it also came to a new understanding. At this time, the said Bernhard Aschner transcribed the Huser complete edition of Paracelsus into up-to-date German in order to make the works of this most significant occidental physician since Hippocrates accessible to a broader audience.

This painstaking work and his own writings made Bernhard Aschner one of the most important physicians of the last century. His books concerned with constitution therapy are definitely worth reading, and are the basis of a detoxification therapy according to the ancient model that - owing to him - experienced a real renaissance in post-war times (see Literature). Without the Paracelsus translation, this might have never happened be-

## The Idea of Purging According to Paracelsus

cause only due to the occupation with the ideas of the "monarch of medicine", Bernhard Aschner was inspired for his own works. Although Paracelsus for practical, but also for philosophical reasons, was rather a too vehement opponent of humoral pathology, he made use of all then known techniques for purgation, e.g., bloodletting, cupping, fontanelles, "Spanish fly" plasters, leeches, as well



*Centaurium davii* as the medicinal purgative methods due to stimulation of body's own excretion processes, like for example by diuretics, diaphoretics, emmenagogues, cholagogues, sternutatories, resolvents, emetics and laxatives. Paracelsus, however, did not speak of purging humors but – much more modern – of endogenous and exogenous toxins that he called tartars; the term "slags" in folk medicine says something similar. More or less, tartars correspond with the gouty/rheumatic and dyscratic constitution. In the following, quotations from the four-volume Aschner edition of Paracelsus are to illustrate the actuality of the old methods (quotations in brackets). Only where it deemed absolutely necessary, some remarks were made

because, in fact, nothing needs to be added to the words of Paracelsus.

### On the Inner Alchemy

Paracelsus describes five possible causes of every disease, the five entia. One of these causes he called "Ens veneni" (venenum = poison). According to this concept, any kind of nutrition is potentially toxic if not with the aid of the digestive organs, including the kidneys, "the wheat is separated from the chaff". A considerable toxin load also comes into being by the organ metabolism and natural defence processes (immunotoxins). The inner alchemy, however, protects against a "toxification" by endogenous and exogenous toxins, according to the alchemical law, "Separate the pure from the unclean and transform the clean into a medication." Problems are in fact only caused by one-sided nutrition, and also by malnourishment, by a disease and/or fatigue of the inner alchemist; or when the excretion of the metabolic waste products does not function satisfactorily and when it comes to retoxic programming.

*"But for the incomplete that we have to use to our disadvantage, he (God) has given us an alchemist so that we do not consume the poison that we are taking up along with the good, but that we can separate it from the good. (...) This is such a great artist that he can separate the two from each other. The poison he puts in a sack and the good he is giving to the body. (1/25) He separates the good from the bad, he transforms the good into a tincture, which he gives to the body so that it may live (...). This alchemist has his seat in the stomach, which is his in-*

strument in which he cooks and works. Therefore, amara for the stimulation of the digestion belong into any detoxification concept. Paracelsus preferred centaurium for this.

*"When the alchemist is ill so that he cannot separate the poison from the good with his complete art then the toxic and the good start to decay together and then a Digestio (= dyscrasia) occurs; that is what the illness indicates for the human being. Because all kinds of disease that occur to the human being from the Ens Veneni stem from the decayed Digest. The Digest has to be in its own temperature so that the alchemist does not stray into one or another direction during his task. (...) Because then Corruptio is bound to follow. This then is the mother of all diseases." (I/29)*

*"Any kind of poison is driven out through the excretory organs by the alchemist, and thus all excretory organs are filled with it. (...) If now one of these poisons is prevented from it, - be it due to the weakness of nature, or by itself, or for other reasons - then this is also a source of the illnesses" (I/30).*

Already Paracelsus knew the phenomenon of a repressive therapy. If one for example wanted to ease hot diseases with cold: *"Cooling is its poison, it drives the illness back and lets other evils arise from it" (I/79).* He was a strict opponent of an allopathic therapy and a passionate adherer to homeopathic thinking.

"Each organ takes from the nutrition what is serviceable to it; and what is not serviceable to it, it rejects. These excrements have several outlets: for example the lungs throw them out, the brain excretes them through the nose,

the spleen through the veins, the gall into the stomach, the kidneys into the bladder; the heart gaseously." (I/153) As further organs of excretion he named the sweat pores, the ears (earwax), the eyes (crying detoxifies the soul!), the mouth (salivation), and the feces (digestive glands); the uterus (menstruation) as a detoxification organ is specified elsewhere.

*"Each excretory route is also a pathway through which one can introduce health." (I/162)*

### **Paracelsus' Reference to Tartar**

At the bottom of old wine barrels one can find a sediment called tartar. Paracelsus used this picture to demonstrate how substances in the body coagulate from the aqueous; either as mucus, sand or stone. Tartaric diseases are in the first place defined as gall stones, kidney stones and bladder stones, gout and rheumatism, but also chronic skin diseases, for example tetters, joint ailments like arthritis, stomach complaints like eczema and heartburn, hardening in tissues like myalgias, knot formations or goitre, lung complaints like asthma, nervous conditions like Parkinson, and finally sclerosis.

He also called these diseases tartaric because the sick patient feels like being in purgatory.

*"Tartar can occur in two ways. These two causes of occurrence of tartar are food and drink. The tartar caused by food passes through the intestines and the belly (feces), the other through liver and bladder." (I/144)*

*"The Archeus (alchemist) situated in the stomach is the first starter. When*

*we eat and drink, the Archeus in the stomach must separate the clean from the unclean. What is not clean, what is not flesh and blood (metabolic waste) has two outlets: through feces and through urine. Thus, it first of all depends on the powers of the stomach. These should separate the tartar and the food from each other and should drive the tartar out through the stool, which means the feces, which should be nothing else but waste and tartar. (...) If this does not happen, part of it can adhere to the intestines; this is the waste. The tartar separates itself from the waste and exits through the urinary tract." (I/557f)*

"If things inside the human being increase and are in abundance, they go to their elements and become consumed by the power of the elements. (...) Know ye now that what is incorporated by such occurrences of tartar and waste is not consumed by its element (metabolism), and that the tartar and the waste remain (insufficient excretion with subsequent sedimentation in depots), and the spirit of coagulation brings them into stony tartaric matter and forms a stone." (I/559-560)

*"Know ye now what the barrels inside the body are. (...) The stomach is the first. (...) Secondly, the intestines are also receptacles of tartar due to the waste. (...) Further, also what goes from the stomach to the neck of the bladder is a receptacle. Any receptacle in which urine can keep itself, or through which it passes, belongs to these vessels. (...) Then in the area of the liver, and from the liver to the kidneys. In all cavities of the whole body, tartar can form a sediment. (...) Thereby ye know that each vein in the whole*

## The Idea of Purging According to Paracelsus

*of the body, wherever it may be, is a vessel of tartar, but not of the foreign tartar but of the blood (Sclerosis). Not only the veins but also the bones and all joints in which the water of the joints lies (gout, rheumatism, arthritis)." (I/571)*

*"If the powers of the purging separation and destruction are good ones, no tartaric diseases can occur. If the separation and the purging powers are not effective, a disease has to occur that is called tartaric." (I/573)*

*"All diseases of the joints and of the hips (...) are nothing but tartaric liquids that rest in the joints, sciatic nerves and ligaments as a fatty juice, and which provoke stone attacks and similar seizures." (I/168)*

*"Think ye of it that ye should loosen, drive out, consume and separate the tartar, because it will soon help the Podagra (gout), the colic and its kind (pains). Know ye though further that consumption of the limbs (atrophy) occurs from such tartar when the tartar adheres to the nerves; that is in their roots. (...) Sometimes, during such obstipations, paralyzation starts in the limbs; the limb goes to sleep and becomes insensitive." (I/586)*

*"Any medication against tartar should be of such power that it loosens, dissolves and destroys the tartar so that it becomes a liquid, a jelly, a phlegm, and will not coagulate again. Once this destruction has taken place, nature drives it out. (...) These things have the power to loosen the tartar inside the human, like an acid does to iron." (I/608f)*

*To be continued...*

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HERMES TRISME  
GISTOS AEGIPTI.



GEBER  
ARABS.



In Sole et Sale natura sunt ornata.



MORIENTES  
ROMANUS.



Occultum fiat manifestum, et Vicereja

R. LULLIUS  
HISPANUS.



Qui igne tandem in gratiam redit Aqua

OSVALDI CROLLII VET. T.  
BASILICA CHYMICA

oder  
Alchymisch Königlich Steinmod.  
In Philosophisch durch sein selbst eigne  
erfahrung confirmirte und bestätigte Beschrei-  
bung und gebrauch der aller fürtrefflichsten Chi-  
mischen Argumenten so auß dem Liecht der Gna-  
den und Natur genommen in sich be-  
greiffen.  
Neben angehengtem seinem neu-  
en Tractat von den innerlichen Sig-  
naturen oder zeichen der dinge.

ROG. BACCHON  
ANGLUS.

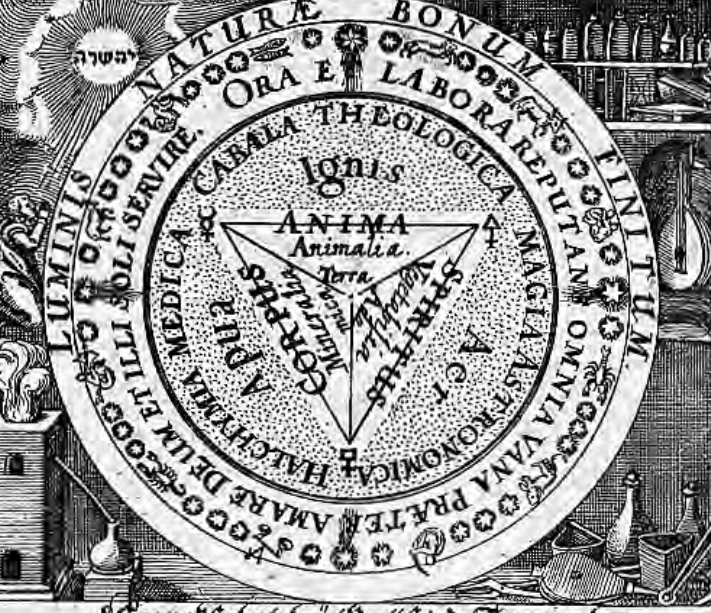


Per elementorum conversionem ternarius purificatus fiat MONAS.

TH. PARACELSUS  
GERMANUS.



Separate et ad naturam vitalem perducite.



Druckort bey Gottfried Lampachen.

# Remedies for Healing



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

## Homoeopathy V

### Drug Potencies

Drugs are made in different potencies like 6, 30, 200, 1M, 10 M etc. The potency of the drug should be chosen in accordance with the health condition of the person. The selected drug should be capable of producing an artificial disease similar to the natural disease but a little stronger. If the potency used is more than required, then the power of disease produced by the drug will be more than that of vital force leading to weakening the vital force. Capability to determine potency suitable to the degree of disease is achieved by experience as there are no pre-defined rules.

### Points to be kept in view during treatment:

- All the symptoms of a drug may not be visible in a patient. Those available should be similar to them. Other symptoms do not affect the body.
- Follow-up by Bio-chemic medicines like K.P. 6x or MP 6x etc immediate-

ly after administration of the drug, do not lend any help to the treatment, instead they may harm the corrective action of the main drug.

- Nosode may not be used as a first dose. They can be used only when indicated drugs failed.

## Types Of Diseases

There are two types of diseases

- 1) Acute and
- 2) Chronic Diseases

### Acute Diseases

Acute diseases are those that appear suddenly and diminish in a short period. They may be due to environmental changes, excessive strain, indiscriminate eating, sexual abuse etc or due to natural calamities or epidemics. If it is due to excessive bodily strain a little amount of rest would relieve the suffering. If it is due to excessive eating putting him on light diet for a day or two with or without medicine is enough. In other cases a drug is to be administered based on the totality of symptoms.

Acute disease is different from an acute condition in a chronic disease which would disappear within a short time even without a medicine. Medicine may be required when the condition is so serious and warrants a drug.

### Chronic Diseases

Chronic diseases are not those that prolong for a long time. Diseases may get prolonged for various reasons. It may be due to wrong drugging, over drugging or may be due to lack of

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proper treatment. Real chronic diseases are those which change the behavioural pattern in the way of life of the person. They are classified into 3 types:

- 1) Psora
- 2) Sycosis
- 3) Syphilis.

These are otherwise called Miasms (Vipakamula)

Chronic diseases enter our body without our knowledge and gain control over the whole system. It becomes one with the person and makes him feel and act in its own way. They do not appear either in pathological test or scanning. They lie latent in the constitution and produce imperceptible turmoil. The Miasms pass from generation to generation unless homeopathically cured.

### Psora

Psora enters into the constitution without physical contact when the person was unaware of himself due to ecstasy of joy or grief. It is the seed of all sufferings. This is an ancient, universal, misapprehended and most destructive miasm. It is the root cause of all diseases. It is invisible. An evil force enters without the knowledge of the person, comes out as "Itch" i.e., skin disease as a result of the fight by the vital force. Actually it is not an Itch on the skin, it is a *Mental itch*. When it is suppressed number of times it settles down as Psora and influences the body, mind, intellect, and other faculties. The real personality of a person is masked. The person turns out to be highly irritable and aristo-

cratic. It causes irreparable damage to health and produces innumerable diseases. Dr. Hahnemann has described Psora as a "Thousand headed dragon". Aristocracy and irritability are the important keynotes of Psora.

After the attack of Psora we will find a different blend in the person. Conditions the personality of the affected person. The patient of latent Psora will have all the fields of his activity conditioned by Psora. Thinking, feeling and living habits turn to be dif-



ferent. Even without his knowledge he believes that his point of view is correct. He also believes that his temperament is his nature and so too, his behavior. Aristocracy, clouds his reason and perception. The mental setup is basically disturbed. This impairs his mood to work. The vital functions will be slowed down. Psora also causes impulses, distorted reflexes, bad moods and disagreeable temper. It always appears that the environment

doesn't suite him. The fact is he is out of tune with the environment. Sleep is also disturbed by many unnatural functionings and seminal emissions are not uncommon. Psychologically speaking, the psoric patient cannot take correct decisions. Sometimes he wants to be alone, sometimes he dreads to be alone and sometimes he is averse to company. The capacity to appreciate persons and things will go. In advanced stages the person sees horrible things in sleep.

Children of the psoric patients suffer frequently from different troubles. They develop a teasing mentality and sometimes homicidal or destructive temperament. Infantile convulsions, nervousness and epileptic behavior are not uncommon. Many Psoric patients are dirty, averse to get washing.

*To be continued....*

## Remedies for Healing

### Medicine and Healing LVIII

*Where the illness becomes pronounced and chronic in the body, it is necessary often to call in the aid of physical treatment and that is then used as a support of the Force.*

Sri Aurobindo

#### 1. Medical Treatment and the Body-Consciousness

**The Mother:** In most cases the use of medicines within reasonable limits, that is, when one doesn't poison oneself by taking medicines is simply to help the body to have confidence. It is the body which heals itself. When it wants to be cured, it is cured. And this is something very widely recognised now; even the most traditional doctors tell you, "Yes, our medicines help, but it is not the medicines which cure, it is the body which decides to be cured." Very well, so when the body is told, "Take this", it says to itself, "Now I am going to get better", and because it says "I am going to get better", well, it is cured!

In almost every case, there are things which help a little provided it is done within reasonable limits. If it is no longer within reasonable limits, you are sure to break down completely. You cure one thing but catch another which is usually worse. But still, a little help, in a way, a little something that gives confidence to your body "Now it will be all right, now that I

have taken this, it is going to be all right" this helps it a great deal and it decides to get better and it is cured. There too, there is a whole range of possibilities, from the yogi who is in so perfect a state of inner control that he could take poison without being poisoned to the one who at the least little scratch rushes to the doctor and needs all sorts of special drugs to get his body to make the movement needed for its cure. There is the whole possible range, from total, supreme mastery to an equally total bondage to all external aids and all that you absorb from outside a bondage and a perfect liberation. There is the whole range. So everything is possible. It is like a great key-board, very complex and very complete, on which one can play, and the body is the instrument.

**Sri Aurobindo:** As regards malady or illness, it is true that the chief reliance should be on the inner will and secondly on simple remedies. But this rule should not at first be rigorously applied in affections of a strongly physical character, because the gross body is the most obstinately recalcitrant to the will; there it is better in the earlier stages to respect to a certain extent the habits of the bodily consciousness which being physical relies upon physical remedies. When you find that the will is strong enough to deal rapidly with even these affections, then you can dispense with remedies.

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

## Paracelsus – Remedies

### Silverweed

(Latin: *Potentilla anserina*)



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

Paracelsus applied silverweed for asthma (III, 558), but already 2,000 years ago, silverweed was already used in cases of diarrhea and epilepsy. Pastor Künzle wrote in his book on herbal healing, "Silverweed (*Potentilla anserina*) is such a powerful healing agent for cramps in stomach and intestines and for period cramps that it has commonly been known as 'Kampfkraut' [fighting herb]. One mainly uses the leaves for the preparation of the effective tea." Pastor Kneipp even healed tetanus by administering milk to the patient in which silverweed was boiled. In phytotherapy, silverweed is considered to be the „fighting herb“ of the first order. Folk medicine also uses it in cases of poorly healing wounds.

*Sabine Anliker*

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*Potentilla anserina*  
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# Rasa Shastra in Ayurvedic Medicine XIII

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Figure 2: End runner

## 5 Preparation of Mercury

### 5.1 Pre-processing

#### 5.1.1 Purification of Mercury

- a) Name of the Process:  
*Samanya Shodhana of Parada* (Mercury)
- b) Reference:  
(Ayurveda Prakasha, 1999) <sup>1</sup>



Figure 3: Trituration

#### Ingredients and quantity required for Samanya Shodhana of Parada

Sr. No.	Ingredients	Quantity required (kg)
1.	<i>Ashuddha Parada</i> (unpurified mercury)	2.500
2.	<i>Lashuna</i> ( <i>Allium sativum</i> Linn.)	2.500
3.	<i>Saindhava lavana</i> (rock salt)	1.250

Table 2:

Ingredients and quantity required for Samanya Shodhana Preparation



Figure 1: Ingredients for Samanya Shodhana Preparation

## Apparatus and Materials

End Runner  
Weighing balance  
Spatula  
Cloth  
Steel vessels

## Process

1. Unpurified mercury (*ashuddha parada*) was triturated with the above mentioned amount of garlic and rock salt in the end runner.
2. When the paste changed into a greyish colour, the trituration process was stopped.



Figure 4: Greyish paste

3. The paste was then placed into the steel vessels and washed carefully with hot water. This washing process required time until the mercury was completely separated from the paste.

## 5.1.2 Preparation of Kanji (Sour gruel)

- a) Name of the Process:  
Preparation of *Kanji*
- b) Reference: (R.R.S., 1998) <sup>2</sup>

## Timetable

Date of starting: 12th Jan. 2012  
Date of completion: 29th Jan. 2012

## Ingredients

Sr. No.	Ingredients	Quantity required
1.	Rice	10 kg
2.	Water	120 l

Table 4: Ingredients and quantity required for *Kanji* preparation

## Apparatus and Materials

Gas stove  
Steel vessels  
Stirrer  
China clay jars  
Cloth  
Thermometer  
Knife  
Weighing balance  
Measuring flask

## Final profile of Parada Samanya Shodhana

Sr. No.	Unpurified Mercury (kg)	Nistus ha Lashuna (kg)	Saindhava Lavana (kg)	Hot Water	Total time taken (h)	Shuddha (purified) Mercury obtained (kg)	Loss of weight of Parada (kg)	% Loss of Mercury
1.	2.5	2.5	1.250	Q.S	24	2.125	0.375	15%

Table 3: Final profile of *Parada Samanya Shodhana*

## Process

1. Before the process, all apparatus and materials were washed and dried.
2. The rice was boiled in water with a temperature of approximately 65 °C (*mrudu agni*) for three hours.
3. After that, the rice water was kept in china clay pots and stored in a calm and dark place for approximately 16 to 21 days, until the fermentation process was completed. The china clay pots had to remain one third empty to allow the released gas to circulate.



Figure 5: Kanji (sour gruel)

## Test

The fermentation process was successfully finished when a lighted match carried on burning when it was held inside the china clay pot. During fermentation the matchstick burns out due to CO<sub>2</sub>-production. When the fermentation is finished however, the match remains burning as the CO<sub>2</sub> is no longer there.



Figure 6: Test for Kanji (sour gruel)

## Observations

Sr. No	Observations	Before onset of Fermentation	During Fermentation	After Fermentation
1.	Appearance	white +	white +	white +
2.	Taste	slightly sweet	slightly sweet and acidic	acidic
3.	Smell	Typical <i>Kanji</i> smell	Slightly acidic Typical <i>Kanji</i> smell	Strong acidic Typical <i>Kanji</i> smell
4.	Sound	-ve	+ve	-ve
5.	Effervescence	-ve	+ve	-ve
6.	Burning matchstick test	+ve	-ve	+ve
7.	pH (by pH-meter)	7.8 - 7.4	5.5 - 5.1	3.4 - 3.8

Table 5: Describing the observations during preparation of Kanji (sour gruel)

*Kanji*, also called *arnala*, contains *tikshna* (sharp attribute), *samghata-bhedana* (breaking of bond) and *shaithilya karana* (producing the looseness) properties. These properties may cause the softening and breaking of the material.

### Final profile of Kanji preparation

Batch no	Water in litres (l)	Total <i>Kanji</i> obtained (l)	pH on 0 day	pH of <i>Kanji</i> after completion	Total days taken
1.	120	102	7	3.6	17

Table 6: Final profile of Kanji preparation

*To be continued....*

#### Footnotes

- 1 Ayurveda Prakasha 1/165
- 2 Rasa Ratna Samuchchaya, Adhyaya 11/217

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*From the backwaters in Kerala  
 (Near Punnamada Lake).*

# Organon LXI

## 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.*

### §202

Allopathic doctors treat these skin diseases by external ointments. They feel fancy out of ignorance that they are curing the skin disease by doing so. According to Nature's law, whenever such an attempt is made, the internal diseases grow strong and the vital force tries to expel it. The disease is again made to travel in the reverse direction by ointment or external treatment. Not being able to cure the skin disease, it destroys the nervous system.

*Samuel Hahnemann, M.D.*

### Explanation

The eczema of the foot joint and the skin disease on the lower abdomen are not generally cured. Whenever strong external applications are made, they go inside to some extent and again flare up outside. What is the reason for that? It is the action of the vital force to throw the disease

on the surface. If the skin disease is cured completely by external ointments, the patient cannot sustain the violence of the internal disease. That is why irrespective of the number of medicines are used, they are not cured for decades.

### §203

Warts are treated with strong detergent salts, or scorched with acids. Corns in the foot are cut surgically. All these are the crude attempts made to remove the skin disease while Psora is in the constitution. These attempts are widely being done till now. Highly placed medical experts are accepting these methods as authoritative systems of medical treatment. But the evil effects of such attempts are to be observed. The results of such external treatment are the source of innumerable chronic diseases with or without name. The chronic diseases sweep over the human race with violence and, number of lives get buried or crushed.

*Samuel Hahnemann, M.D.*

### §204

If we deduct all chronic affections, ailments and diseases that depend on a persistent unhealthy mode of

opathic treatments are to be eliminated. The remaining are the real chronic diseases. They are of three types: Psora, Syphilis, and Sycosis.

*Samuel Hahnemann, M.D.*



*Rhizocarpon geographicum on quartz, Styria, Austria*

The chronic diseases enter into a person one after the other, become one within, pervade the entire organism and penetrate into all parts of the body. Till then their symptoms are not manifest. (i.e., itch eruptions in Psora, chancre of syphilis or glands in groins, cauliflower excrescences etc. of Sycosis). If such local skin symptoms do not appear, these chronic diseases become horrible and spread as different types of countless diseases which cannot be named. The human race would have been subjected

to endless misery for hundreds and thousands of years through generations. There is not redemption to the human race, if expert healers have not perceived the real and complete cure through homoeopathic method of treatment without craving for external ointments.

### Explanation

All the diseases called chronic diseases should be divided into three after careful processing:

- 1) Sufferings on account of unclean living conditions.
- 2) Violent changes in health by constant consumption of poisonous drugs.

Barring the above two, the remaining part of the chronic diseases are only real chronic diseases. They are due to Psora, Sycosis and Syphilis. Any one of the three pervades the entire consti-

tution and takes hold of each molecule in the body. Thereafter the fight of the vital force continues to protect the life. As a result, skin diseases crop up. The patient is alive only because of externalization of the disease in the shape of skin eruptions. That is why no external ointment or medicine is able to cure the skin disease completely. If cured, the patient dies. So the skin disease would not surrender to the external medicine. Due to external treatment, the inner disease (miasm) gradually becomes heart-disease, tuberculosis, leprosy, paralysis etc. They are not diseases but are only the evil effects of unscientific treatment for decades. The effect of such unscientific method of treatment generates thousands and lakhs of incurable diseases. So such methods should be abandoned. Instead, a homoeopathic drug suitable to the entire constitution should be found out and tried in a proper manner. This way the cure becomes easier and the effort successful. Thereby human race does not undergo much suffering and becomes free from misery.

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

# The Soul Purpose of your Rising Sign II

Alan Oken



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

## Cancer

### The light within the form

This is the diffused light of substance itself, the "dark light" of matter...It is the light awaiting the stimulation coming from the soul light.

The Ancient Wisdom Teachings tell us that Cancer is "the Gate in". It is the place where the Soul takes its first physical incarnation for a particular cycle of evolutionary unfoldment. This is one reason why Cancers are always so concerned with their home, and are constantly seeking a secure place in which to roost. The purpose of an incarnation taken with Cancer rising has a great deal to do with the anchoring of foundations, a firm base upon which future incarnations may be built. Eventually the experiences of these incarnations synthesize and culminate when we reach "the Gate out" through Cancer's polarity sign, Capricorn. When highly developed, Cancer not only has created this firm sense of spiritual foundation (anchored through impersonal love), but also provides the opportunity for giving out a special type of nourishment, one which helps and

supports others to come to the realization of their own Soul's purpose. Rays Three and Seven work through Cancer. Ray Three is called "the Mother Ray" as it is the Ray of Active Intelligence. It is from mind that all manifestation emerges and Cancer is without doubt the "Mother Sign". On the level of the Soul, this birthing, nurturing, and mothering is not done through the emotions of the personality. The source of personality centered emotions is rooted in the solar plexus and is thus prejudiced by personal concerns of loss or gain, victory or defeat. These very personal conditions and the survival fears so connected with them are all under the influence of the Moon and the individual's "biological karma". It is not the Moon who rules Cancer on the Soul level, it is Neptune .

Cancer's other Ray energy is Seven. The Seventh Ray is concerned with the interconnectedness existing in all forms of nature. The universally loving vibrations of Neptune endow the soul-centered Cancer with the ability to nurture and protect all of the world's forms: mineral, vegetable, animal, and human. Neptune bathes the Soul purpose of a person with Cancer rising in the universal waters of transpersonal love. This then becomes the power of love, the Soul, as healer. Look to the position of Neptune in your chart to see where this potential for healing is in your chart.

## Leo

### The light of the Soul

A reflected point of light logic or divine. The light diffused in Cancer focuses and reveals eventually a point.

As Leo is ruled by the Sun, the Soul purpose of a person with Leo on the ascendant is intimately related to the Spiritual purpose for the solar system. This is first and foremost, the evolution of consciousness. In human life in general and in a Leo-ascendant's life in particular, this translates as the activation of self-consciousness. Once we know that we are indeed an individual self—self-demonstrating and self-creating—we then come to know ourselves as an extension of universal creativity. This awareness unfolds within us the quality of unconditional love. It is in this process that the Soul-centered, Leo-ascendant has his or her task and reward. In order to experience the nature of such transpersonal love as it may operate through us in an individual way, human evolution must pass out of the mass consciousness found in the sign Cancer, and into the intense self-consciousness of Leo.

Leo is found on the First and Fifth Rays of manifestation. The First Ray relates to the intense, purifying action of fire and the physical form of the sun. The Soul purpose of these flames as well as Leo's path, is to burn and destroy anything which hinders the progress of the Creative Will. This Will is in reality, the Will-to-Love as the Sun, Leo's ruler both traditionally and esoterically, is a star of the Second Ray of Love/Wisdom. Leo is also found on the Fifth Ray of the Concrete Mind. Thus Leo is also very strongly related to Venus, the planetary ruler of that Ray. Look to the placement of the Sun in your horoscope and you will find where the shadow of the personality has to be burned in order to reveal the

Light of the Soul. Venus will give you a hint as to what techniques of communication you may use in order to concretize your creative impulses into the practical world of your human relationships.



## Virgo

### The blended dual Light

Two lights are seen—one bright and strong, the light of form; one faint and dim, the light of God. This light is distinguished by a waxing of one and the waning of the other. It differs from the light in Gemini.

Virgo represents the inner gestation and growth of the Soul force within each of us. This is the sign of pregnancy and on an esoteric level, Virgo is ruled by the Moon, Mother of all Forms. These forms of life and the Mother Principle which creates them, both shield and nurture, protect and prepare the Inner Light. The Mother gathers all the nutrients necessary to

## The Soul Purpose of your Rising Sign

feed her unborn child and then, at the right moment in the cycle of evolution, the Child is born into the world. The Soul purpose of a person with Virgo rising is to choose with profound discrimination the right methods, processes, techniques, that will allow his or her "Inner Child" (the Soul) to be born. The evolutionary stage of human development indicated by having Virgo on the ascendant is the awakening of our inner, subjective life. This is the quickening of the Soul's Presence, but the consciousness of the Soul is yet to be born. This is the Virgo rising person's real job! It will be then that Virgo's may take his or her true place in the world and create a real sense of self-fulfillment be achieved. Look to the position of the Moon in your

chart in order to find where such opportunities for nurturing and growth appear in your horoscope.

Two of the Rays work through Virgo: the Second and the Sixth. It is through the Second Ray that Virgo develops its orientation to Love and the necessary Wisdom which may carry that subjective life and its loving consciousness into the practical world of forms. The Sixth Ray of Devotion leads a person with Virgo rising to the Path by which he or she may cultivate the type of personal service to humanity which allows Soul purpose to flourish.

*To be continued...*

Contact

[www.alanoken.com](http://www.alanoken.com)





*Ribeira Grande de Santiago (Cape Verde): harvest coconuts*

"Sickness is body's message to consider  
Change in daily routine-activity, food and rest."

Dr. K. Parvathi Kumar

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# Occult Healing

# C

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

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

"Surround yourself with serenity" is a familiar commandment. Serenity inside and serenity outside are but the two essential aspects to be cheerful in life. The aphorisms of Yoga affirm this. Outer serenity by itself does not ensure health. Inner serenity by itself also cannot ensure health. It is inner and outer as well, which is required to be serene. Once serenity is consolidated in oneself it matters not if the surroundings are otherwise. Consolidated serenity impacts the surroundings. It is to this end every religion requires the subjects to strive. Exceptionally a human is consolidated in serenity. It requires such a consolidated human to be an initiate. All others are impacted by psychical energy surrounding them.

It can be observed how the presence of a person can react upon the current energy. The entry of a person into a room can change the existing mood at any given time. The reaction is instant and is also diverse. Men are regularly impacted by persons, objects and places. The routine life is exposed to great reaction throughout the day. It is but necessary that

humans insulate themselves against the indiscreet impact of psychic energy. Harmony at home, harmony at the work place and harmony with the surrounding social groups, require to be achieved through attentiveness. Associations have to be selective and individuals have to be attentive in this regard. It is for this reason that selection of friends, co-workers and life partners is of great consequence for reconstruction of life. Similarly one has to be attentive of the personal objects that one uses, of the dwelling places and work places. Man persistently strives to find agreement with the surroundings. Such agreement becomes achievable when one has an understanding of the surrounding psychic energy. It is in this context, conscious use of geometrical figures, agreeable colors and sounds, find place in matters of healing.

Much is spoken of the influence of music upon people, but almost none illustrative experiment is carried out in hospitals, dispensaries and clinics. One may observe the influence of music upon the moods of people. Here again selection of music matters. Music can communicate joy and sorrow, depending upon the psychical state of a person. That quality of music, which harmonizes in general, is to be experimented upon.

Likewise, it is but indispensable to investigate into the influence of aromas. There are aromas of flowers and other natural substances, which augment the general positive psychic energy. Similar experiments require to be conducted with respect to colors.



*The book of wisdom, Nicholas Roerich*

A few deductions emerging from past experiences that contribute to healthy psychic energy, will be covered in the future articles for appropriate use in matters of healing.

# Update: 20 Years of Boswellia Science



Johannes Ertelt is a leading pharmacist of the Heidelberg Pharmacy (Bisingen) with emphasis on naturopathy and homeopathy. He is the managing director of the family owned company Aurelia San GmbH and in cooperation with the Tübingen/Jena and Saarbrücken universities he conducts research on frankincense as a healing plant. Various articles on his results were published and this scientific project is funded by the Federal Ministry for Economy and Technology – BMWi (Bundesministerium für Wirtschaft und Technologie (BMW)). He regularly speaks at various conventions and seminars in Germany and abroad.

Johannes Ertelt

## BMWi-Scientific project\* brings new results regarding anti-inflammatory mode of action

(\*University of Tübingen, University of the Saarland, AureliaSan GmbH (Bisingen/Germany))

*For thousands of years, frankincense resins have been precious commercial goods, which for ages became famous mainly as a healing remedy. Until today they are applied in medicine in various dosage forms. Formerly, the typical frankincense preparations were simple powders, creams, and tinctures.*

The feasible application fields of frankincense are many and varied, and beyond continental borders they are interestingly very similar or even often the same. The majority of all indications that have already been described in antique times by Egyptians, Greeks, and Romans are basically relating to inflammatory diseases. This had been confirmed through ancient scriptures in Ayurveda and in Traditional Chinese Medicine (TCM) independently from each other. Those in-

flammatory diseases mainly belong to *bronchial asthma, rheumatoid arthritis, osteoarthritis, ulcerative colitis, Crohn's disease, psoriasis, and neurodermatitis.*

In ancient times the precious frankincense resins have indeed been counterbalanced in gold and thus – also because of their “celestial perfume” –for long periods of time were well-known as sacrificial offerings in many cultures.

Today, the therapeutic potential of frankincense has often been reduced to its spiritual application forms (as incense blends) or existence in various food supplements.

That *Boswellia* resin preparations (i.e., standardized *boswellia* extracts) might be applied to alleviate from various diseases or illness symptoms, as shown by the latest results of a scientific cooperation (1) promoted by the *Bundesministerium für Wirtschaft und Technologie (BMW)* (Federal Ministry for Economy and Technology – BMW).

There are different kinds of *boswellia* in use. The following overview on the current state of *boswellia* sciences may help the therapist to give appropriate legal, scientific, and pharmaceutical recommendation to those who might profit from frankincense.

## The plant

Frankincense (lat: *boswellia*) belongs to the species of *burseraceae* (an incense tree family). There are approximately 25 *boswellia* species. However, only four of them are of medical significance: *Boswellia papyrifera*, *Boswellia serrata*, *Boswellia carterii* and *Boswellia sacra*.



Frankincense trees (*see picture above*) grow in dry areas around the horn of Africa (Somalia, Ethiopia, Eritrea, Sudan), in India, and in Arabia (Oman, Yemen). Still today only few families and indigenous people master the harvest of the resins of frankincense. In spring the trunks and branches of the tree are scarified. The leaking milky juice is left to dry on the trunk for approximately 2 weeks before it is collected. The quality of the resin improves more and more throughout the summer months. Several years of rest follow the year of harvest. The African *boswellia* resin is known as *Olibanum*, and the Indian *boswellia* resin as *Salai guggul* resp. *Salai guggal*. According to latest biological and analytical researches determined that – against the predominant opinion – *Boswellia carterii* and *Boswellia sacra* have an identical chemotaxonomy (2). This means, that both frankincense species show exactly the same patterns of qualitative and quantitative structure in their significant res-

in composition. Principally, all frankincense species named above show many similarities in view of their actually identified active agents and ingredients. Differences mainly exist in the proportion between the individual active agents and ingredients. In how far this fact may lead to clinically relevant differences in the effect and effectiveness is a question that cannot be answered conclusively but only in a direct comparison between standardized extracts within clinical studies. Therefore, it is not comprehensible why – mostly advertising – statements declare the pharmacological effect of one kind of frankincense species being better than another.

For a medical resp. curative addressed *boswellia* application (= *boswellia* therapy), it is obligatory to have the knowledge about the administered preparation in order to minimize variations in the blood level. The application of frankincense resin or powder (= ground frankincense resin) bears a basic danger in this regard: to "carry over" naturally occurring variations in the active agent contents to applied therapy.

CAVE: Only the Indian frankincense (= *Boswellia serrata*) is listed in the current *Europäische Arzneibuch* (Europe-

Image left: Indian frankincense or Salai *Boswellia serrata* in Kinnerasani Wildlife Sanctuary, Andhra Pradesh, India.

Image below:  
Frankincense: *Boswellia serrata*



## Update: 20 Years of Boswellia Science

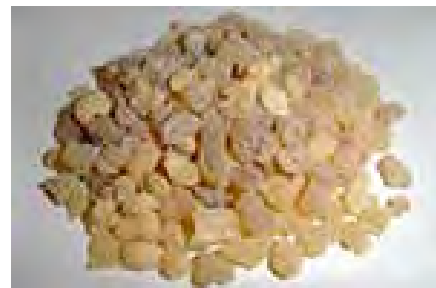
an Pharmacopoeia) (PH. EUR. 7.0) as a medicinal plant monograph (3).

For medical practice this means that exclusively the Indian frankincense is suitable for medicinal and therapeutic purposes. This monograph rules the required quality as a basis for medical purposes. This specification is not obligatory for food supplements as these are not subject to the German Pharmaceutical Law but subject to the German Food, Consumer Goods and Feed Code (LFGB).

### Frankincense Resin

The resin is a natural multicomponent mixture. Among others it consists of mucilages, etheric oils, neutral components, and resin acids. For a long time, only boswellia acids (the most well-known representatives of resin acids) were regarded as main active agents of *boswellia*. Since 2008, the scientific state of knowledge is that certain neutral components and mainly other resin acids – meaning not only *boswellia* acids – should also be considered as active agents in frankincense resins (fig.: 2 and 3).

Israeli scientists, for instance, found out that in *Boswellia papyrifera* (4) *Incensol acetate*, a part of the neutral components, has anti-inflammatory active agents, too. Because of its better available data, however, only the Indian frankincense (*Boswellia serrata*) is listed in the pharmacopoeia.



Frankincense: *Boswellia papyrifera*

### The resin acids are divided into two groups

- *tetracyclic triterpenic acids*, to which also *roburic acids* and *tirucallenic acids* belong and
- *pentacyclic triterpenic acids*, among which also count *lupeolic acids* and *boswellic acids*

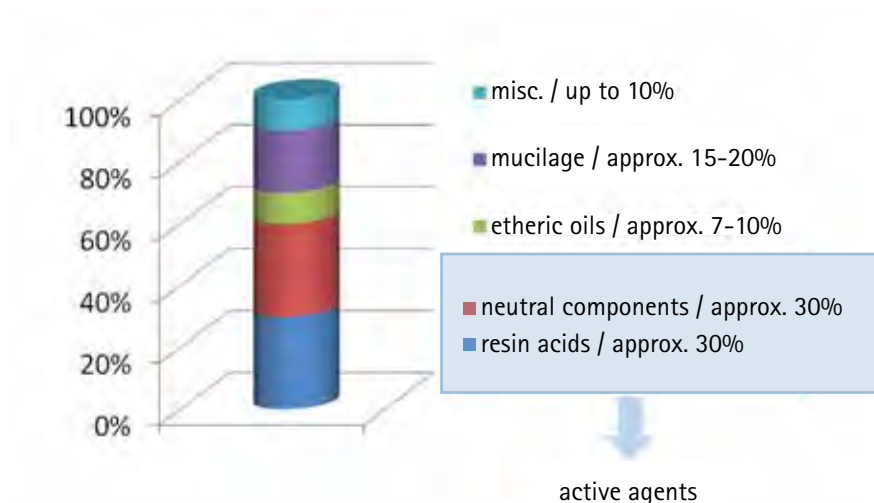


Fig. 2: Composition of frankincense resin, on a percentage basis

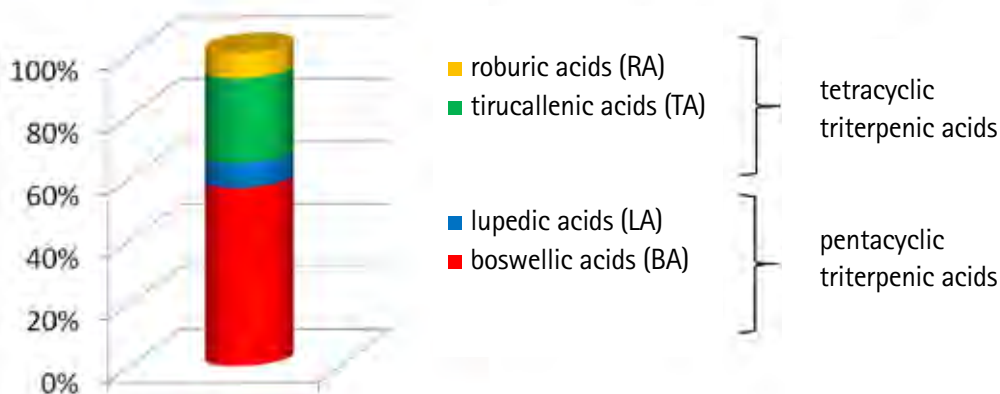
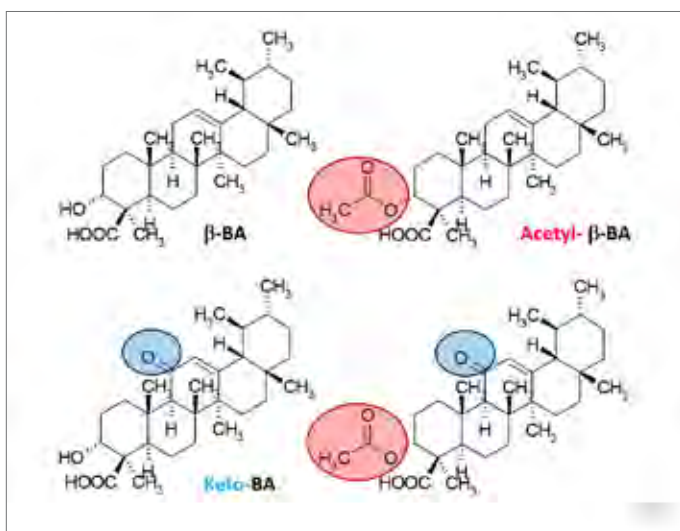
On the basis of their chemical structure *boswellic acids* are divided into alpha- or beta boswellic acid an in acetylic- or keto-boswellic acid. Thus, there are the "classic" *boswellic acid* ( $\beta$ -BA), *acetyl boswellic acid* (ABA), *acetyl keto boswellic acid* (AKBA) and *keto boswellic acid* (KBA) (fig. 4.)

All acid groups mentioned above show different modes of action and therefore partly different pharmacological effects too. The examination of

the most important modes of action is a great challenge in such a complex natural substance. This has been successfully explained in a scientific project realized by the Universities of Tübingen and Saarbrücken (Germany) in cooperation with AureliaSan Ltd. (Bisingen/Germany).

To be continued...

Fig. 4: Chemical structure of the most important boswellic acids



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- (2) Paul, Michael: *A thin-layer chromatography method for the identification of three different olibanum resins* (Boswellia serrata, Boswellia papyrifera and Boswellia carterii, respectively, Boswellia sacra), Vol. 23 Issue 2; *Phytochemical Analysis*, 2012
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Fig. 3: Composition of resin acids, on a percentage basis

# The Power of Silence



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

## Kerstin Tschinkowitz

Ayurveda means not only the science of life but also of long and healthy life. In addition to all therapies and remedies Ayurveda recommends to train the mind as well because mind is always involved in the process of recovery.

Meditation trains the presence of the soul in the body. In Ayurveda this is the basis for a successful therapy. The focus of self-realization opens the view to act with self-responsibility and activates the self-healing forces. Looking for silence, inner balance and relaxation of the mind as an alternative to our fast moving world becomes more and more important. What appears to be easy sometimes indeed becomes difficult for many people. Where and how to begin? In many minds there is still the image of someone sitting silently in lotus position. Unknown is what runs in the mind: is this a codex of behavior that must be observed or maybe it is even a sect? Meditation means alignment to the center, from Latin *medium* = the center. It also stands for "reflection on".

## The secret of meditation means to release

### Learn to release

The secret in mediation is to release. This has to be observed on all the three planes. Tension on the physical plane indicates that the body sticks to something. By doing special physical exercises – a deep relaxation or an active meditation exercise – the body region may be relaxed so that the energy may flow easily again.

Many people have great difficulties to release on the spiritual, mental plane. Who does not know the thoughts circulating around a subject, running in one's mind? The brain tries to explain and justify everything, stubbornly looking for the answer. Fields of tension are being built between the head and the mind leading to over-emotional actions such as jealousy and aggression.

A guided meditation is a good way to lead the mind into one direction. In this way the right words can relax the mind first and help to release. In this moment the alpha state is reached, the transition state between awareness and sleep. The frequency of the brain is reduced and the plane of intuition starts to work. Intuition enables to experience a new inner world and opens for another way of perceptions.

On the emotional plane we are encouraged to make precise distinctions between feelings and emotions such as fury, hate, anger or stress. The subject is to release those emotions as they block the reception of new input. Only then feelings like love, joy and relaxation may be sensed. The

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distinction between feeling and emotion is often confusing. A perception evokes a feeling: a nice sunny day or a smile may bring the feeling of joy. The emotion emerges from the judgment of what was felt and how this was expressed: when I have to work on a nice sunny day this can lead to discontentment. Maybe even an amiable smile can lead to mistrust: what does he or she want from me?

The mind and the way of action have an influence on health, too. Win or loss of things we wish to have or we do not wish to have, qualities such as rajas (passionate, aggressive, emotional) and tamas (inactive, dull, heavy, unmovable) disturb the mind. Emotions such as jealousy, envy, greed, fear, sadness, depression, aggressiveness, excessive joy and wishes, euphoria, desperation, helplessness, pessimism and resentment come up. We need a calm spirit in order to think and act in a positive way.

### **Become attentive and clear**

The state of awareness in meditation leads to attentiveness and clarity, senses and thoughts are in silence, clear sight without distraction is achieved, not sleep, not fight nor sorrow. Perception is changed which enables a change in perspective in order to reach a different way of sight. A key position is the focus of awareness on breathing. It can be well observed how respiration and poise change when there is fear or anger, happiness or joy.

The accordance and harmony of body, mind and soul enable a healthy development. Hence, Sattvavajaya, the Ayurvedic psychotherapy, plays an

important role. In its root word Sattvavajaya already contains the essence – Sattva – the principle of purity and clarity. It contains the withdrawal of the mind from harmful effects by avoiding negative thoughts, attitudes, memories as well as false decisions. Meditation techniques and a yogic way of thinking support this. The purpose is to reconceive thinking and action patterns from the past, which were attained during the course of life by perception of the senses such as hearing, smelling, tasting, touching and seeing. We review them to realize if they are still valid: when they are harmful we should dissolve or transform them in order to restore the inner and outer balance.

The quality of senses and the individual intelligence which distinguish between what is right and wrong have an essential influence on health and life quality on one hand and on the course of a disease on the other hand. According to Ayurveda psychic problems come up when we use one of our senses either too much, not enough or in a wrong way.

*“Psychic problems come up when we use one of our senses either too much, not enough or in a wrong way”.*

### **Increase sensitiveness**

The perception about those senses plays an important role. It is the bridge in our meeting with other persons, nature and the world. We experience ourselves through see-

## The Power of Silence

ing, touching, hearing, smelling and tasting. Who am I? Where do I come from? Where do I go? These were the essential questions that accompanied human beings from the beginning through various eras, in their religious or ritual activities and initiation rites. Since the celestial origins, the perception and the function of senses played a key role. On one side perception connects humans with nature, the terrestrial plane.

On the other side it can open the view to Purusha, the higher self, the soul within. This essence in some translations is equated with atman. It is the real behind apparition, the real and absolute consciousness, the essence of human beings. The four forms of love, Maitri – goodwill, Karunya – compassion, mercy, Mudita – joy and Upeksha – serenity in their purest form facilitate the basis for encounters. They are the basis for verbal and non-verbal communication, in which the essence of the individuals may unveil. Actually we have to focus on the following question: How does my perception work and how do I listen? How do I face my counterpart or how do I face myself? Is my heart open or am I prepossessed through the experiences I made? What about my goodwill and compassion? Are my advices free from my own willing?

Meditation creates the silence that enables us to face to these questions. It also trains the attentiveness for the coming and going of the different states of mind. It provides the charioteer with the reins so that he learns to steer his vehicle.

In Ayurveda, mind and inner intelligence are also addressed. Mind has

different tempers and talents, with which it combines and analyses the inner and outer perceptions. It draws the consequences, makes decisions, controls itself or accomplishes actions in thinking and doing.

The memory – Smriti – is responsible for storing and recollection of the experiences from the past. Speech, action and understanding is the memory of experiences that were made. When our memory, Smriti, is healthy, we remember the good experiences. We discard the bad ones. Intelligence – Buddhi or Dhi – makes us decide between facts and illusions, between good and bad, real and unreal. It enables us to see the truth behind things. Strength or willpower – Dhrti – enables us to keep away or withdraw from harmful matters. When this ability of the mind is lost, the person loses the ability to control and becomes susceptible for mental disorders or diseases. Strengthening the Dhrti – willpower – is the most important goal in Ayurvedic psychology, which is primarily supported through Yoga practice.

### **Meditation exercise**

Preparation: provide a confidential place and enough time, a stable posture and a comfortable seating position.

Inner attitude and basis: through observation of your breath the attention is focused inward and your sense perception is set at rest.

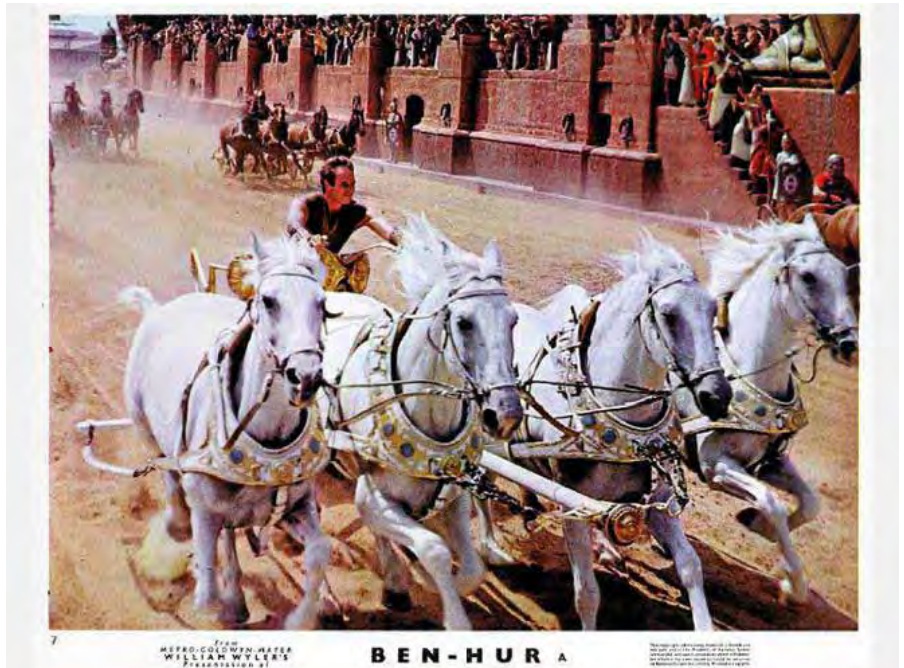
Control awareness, attentiveness: Become aware of yourself, stay in an open and awaken presence full of attentiveness. This expansion of attentiveness enables an expansion of con-

sciousness. Awareness means being entirely in the presence, in here and now and being fully aware of personal feelings, thoughts and actions at every moment.

Concentrate, focus: Draw your attention to where you want it to be and stay there.

### **Skill comes with practice**

In order to learn how to meditate needs exercise as - similar to a muscle - mind and concentration can be trained. When meditation becomes a ritual, an action, filled with plenty of energy the meditation practice gets a powerful support. It can be realized that meditation not only can be practiced while sitting in lotus position, but the whole life, daily life, becomes a meditation. You can practice on the way from A to B, while preparing a meal, before or after meals or even while working with the PC. The purpose is to become aware of the moment and to decide when to get off the film of emotions in order to come to the here and now. The fight ends in neutral acceptance and then healing may be achieved.



*Meditation provides the charioteer with the reins with which he can steer his vehicle (the mind).*

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# The Dao of Ageing



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## Dr. Klaus-Dieter Platsch

In our immediate neighbourhood, a young family has recently built a house and has moved in. A few days ago, I saw the young father of maybe thirty years of age, occupied with some construction jobs in the summer heat at his terrace in the heat of the summer, and with the creation of a garden. I observed his youth and his strength, and the memory of my own youth and strength touched me for a moment. Although being by no means melancholy, I was captured by a deep feeling of affection and love. There was no jealousy, no sadness, no feeling of loss of my own youth and of my own strength. In the affection and love I experienced at this moment, I simply recognized the beauty of life as it comes and goes, and the qualities it unfolds at different times. And it became clear to me that my own strength had not waned – physical strength excluded – but had more and more become transformed into an inner strength that guides me through life.

"The Dao of Ageing" comprises fundamentally of different dimensions, which can, however, not be separat-

ed from each other. If we speak about ageing, we speak of life in space and time. If we speak about Dao, we speak of something beyond space and time, of the origin of all existence – a dimension that withdraws from any definition and description.

Already in the first chapter of the Dao De Jing, the fundamental work of Lao-tse, it says, "Dao, if it can be pronounced, is not the eternal Dao. The name, if it can be referred to it, is not the eternal name."

In the ancient Chinese cosmology, all being, all coming into existence and passing away emerges from Dao, the eternal-timeless source – not in a causal and linear way; but emerging and passing away are kept within the timeless Nameless – they emerge from it and fall back into it.

The same is true of our human life. We come forward from an inconceivable source of life and after our physical death fall back into it again.

With our birth, our life on earth begins with all its facets. We create our life, experience light and shadow, and each phase of our life holds its own peculiarity and its own unique richness. Having arrived at the peak of his life, the human being realizes that all he has reached will have to be released again in the not too distant future. It is quite often that the imagination of physical death implants itself with a taste of bitterness then.

Thus, from time immemorial, a feeling of longing to stop the wheel of transience has been inherent in the human. Daoists and Confucians speak of the achieving of immortality or of the "return to Dao". In Buddhism, which made its entry into China in the first

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millennium, it says in the words of the Dalai Lama, "The clear light of the spirit is free from emerging, existing, or extinction."

Once we consciously deal with getting older, we shall be able to have a presentiment of the timeless-eternal source of all being in the recognition of our own transience in space and time.

In the five phases of transformation, age is equivalent to metal, the phase of the energy of the sun that sets in the west. It does not only become evening during the passage of a day on earth but also during the passage of a life, and at its end there is a transition where nothing of the earthly plane can be taken with you anymore. In this phase of life which is concerned with getting old, it is thus still pending to empty the house in order to enter into the last stage with light luggage. When, if not then? In the Hua Hu Ching (Chapter 50), the oral traditions of Laotse, it states (and this is without question valid for each stage of life),

Why spend your life with collecting material goods?

This is inconsistent with Dao.

What use is there in the adaptation of your behaviour to the conventions of others?

It damages your nature and wastes your energy.

Why separate your spiritual practice from everyday life?

The perfect Being knows no such separation.

Are you able to forefeel the taste of freedom that lies in the collection of less goods and in less adaptation?

And can you imagine what it might mean for you to open yourself not only for the spiritual side of life but also to separate it less and less from your everyday life, from your professional life?

In the transformation phase of metal, amongst other things, the following two great subjects are involved:

Bringing down, consolidating and essentializing and Letting go and allowing.

Just as in autumn, the dew precipitates on the ground from the dampness of the air (leading down), life of the human being enriches itself also with spiritual essence simultaneously with the waning of physical strength and essence, the energy of heaven sinks down to earth – the "spiritual dew" opens the heart of the person and enters into resonance with the eternal-timeless.

The experiences of life establish wisdom of the heart which, other than the gathered knowledge, is with our deeper nature and essentially in accordance with our own soul.

*"Your nature and the*

*Perfect nature of the universe*

*Are one and the same:*

*Not to be described but always present.*

*Just open yourself for it",*

it says in the Hua Hu Ching (Ch. 24)

In the life of the ageing person, more and more the question, "What is essential?" come to the fore. Life demands to become essential – because it is imperative to waste no more time in the light of the increasingly scarcer time. It is about the ability to dif-

ferentiate between the irrelevant and the essential and to apply oneself to the latter.

At the beginning of life, it is essential to take one's place in the world, to enter a career for being able to feed oneself and one's family, to create a nest for a family, just as my neighbour is doing it with all his love and strength. A wonderful phase of creation in which those feeling at home in TCM, recognize the power of the transformation phase of wood.

By crossing the zenith (fire), however, something else emerges that appears to be essential. At the peak of our life, when we have reached everything and when we have set up things in our life, more and more other questions turn up, like "what is essential for the time that still remains?" "What am I going to put my life force into?" "How do I handle the question of my dying and my death?"

*To be continued...*

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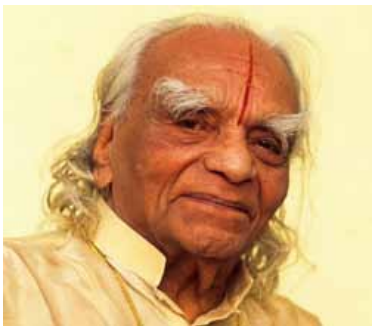
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# Yogacharya B.K.S. Iyengar Answers Questions about Aging



*Yogacharya B.K.S. Iyengar was born 1918 in India and began teaching Yoga already at the age of 17. Today, there are 180 Iyengar-Institutes in 40 countries. B.K.S. Iyengar is the leading authority in the field of Hatha-Yoga. He established the application of Yoga as a treatment for numerous diseases and stress-related health problems. His Yoga-Treatises are acknowledged in the whole world.*

## **Can one learn Yoga when one is aged as well as disabled?**

As I have mentioned before, I started Yoga when I was suffering from tuberculosis. My ribs are still tender indicating that they were once afflicted by tuberculosis. At the same time, the doctors cannot believe that the capacity of my lungs is that of a 25 year old athlete. My life insurance was turned down because the doctors who examined me could not believe that my chest expanded by six inches. Normally, it expands upto two inches. So, they thought that I was abnormal because my chest expanded so much. I could not even bend forward when I started Yoga and I never thought that I would ever touch my toes. Hathayoga Pradipika states that the yogic path can be followed by the young, the old, the aged, the diseased and the disabled. Everyone is free to follow the path of Yoga provided one is guided properly. You cannot run if you cannot walk. So, you have to learn step by step. You have to be cautious as well as courageous. Fear is an obstacle in the process of learning whereas courage removes these barriers.

A patient who had „clips“ on his knees approached me in San Francisco. He could not bend his knees and obviously his movements were restricted. He had been trying to bend his knees for three years and could manage to flex it about a centimeter.

His surgeon had told him that it was the maximum that he could achieve. I just looked at him and asked him to climb the steps. I observed his movements and his gait and understood his knack of walking. I took a wooden block, wrapped it with a cloth, rolled it and supported the back of his knees. I made him sit with the support. He said that it was the first time he had bent his knees and squatted after is surgery.

You may have also heard about Queen Mother of Belgium who courageously attempted Sirsasana at „old“ age 84. She could do Sirsasana without any support within 10 days.

There is no barrier to the practice of Yoga. You can learn Yoga even if you are aged or diseased. If there is a will there is a way but ensure that you have proper guidance.

## **Is the chapter of Yoga shut for those whose physical body cannot perform asanas?**

Yoga is a practical subject. The physical practice that you see is like the tip of an ice-berg. Only a small part of the ice is visible while the rest is underneath the water. The physical practice expresses the inner mental practice.

How do you decide for yourself that you cannot do physical practice? I have just stated that even the old and the disabled people can do Yoga

but would you like to see Yoga demonstration given by them? No, you won't. Therefore, I demonstrate so that you realize what one can do.

In the history of yoga-world, there were people who were physically disabled and yet they were great saints and great yogis. So, a diseased or a disabled body cannot be an obstruction in Yoga. You have to see how you can bring health to the diseased part of your body. Health can also be improved in degrees. If your back pains terribly, you can reduce it by doing Yoga. Yoga makes you stand if you cannot stand; Yoga makes you sit if you cannot sit; Yoga makes you move if you cannot move.

### **Yoga is a life-giver and not a life-taker.**

There is a method of making the diseased and disabled body to do Yoga. The technique differs from that for a normal body but the result is the same.

An individual suffering from asthma may say that he/she cannot breathe. But does it mean that they don't breathe at all? How do they survive? In fact, they are breathing but it is a laborious and tiring process due to which a lot of energy is wasted. Similarly, a paralyzed person will be having a deformity and disability which can deteriorate further. Yoga can stop thus deterioration and even help at this juncture. One can do Yoga to improve oneself even if one is suffering. It teaches how an asthmatic patient can improve his breathing so that his suffering decreases; how a paralytic patient can make use of his limbs and spine so that he is less dependent on

others and also prevent further deterioration. One has to think in terms of self-improvement. Yoga teaches you to be positive and not to have a negative approach to life.

Your concept is wrong if you think that Yoga is merely physical. You can work on the mind and strengthen it by using the body. First of all, overcome the condition of the mind which makes you think that the body cannot do asanas. If your body is so much conditioned, then how much must the mind and intellect be conditioned?

Ramakrishna Paramahansa and Ramana Maharshi were great individuals because they did not allow their mind to get diseased. They accepted the disease and their mind was not in their bodies. So they achieved greatness. They lived with suffering without complaining or escaping from it. But you complain even if you have a slight headache. Your mind gets upset.

Asanas are not just concerned with the physical body. You have to put your heart and soul in it. Then the hidden energy expresses itself. So please do not relate asanas with physical body. Their scope is immense.

### **Is there any age limit for practicing yoga?**

No, there is no age limit for practicing Yoga. Is it the body or the mind that asks this question? It is not the body but the mind which tells you that you are old. It is the mind which plays upon you. It is the mind which is quick to say that the body is incapable of doing a thing, particularly, the thing which it dislikes or which it is afraid of. It is the mind that feels the



## Yogacharya B.K.S. Iyengar Answers Questions about Aging



age. It is the mind that thinks that the body is stiff and it cannot bear any strain. It is the mind that instills fear and it is fear that impedes progress. Why should age be a barrier to do a good deed? Why should age be a barrier to do the right thing? One does not think of one's age and one's constitution with reference to indisci-

pline. The question of age arises only when you have to discipline yourself. If I ask a diabetic patient to stop eating sweets, he will not accept my advice immediately. He will think twice about it and ask whether he can have only one piece. Why not think of Yogic practice in the similar manner. One likes to abuse one's body, amuse oneself, appease oneself at any age then, why should there be any age limit to discipline oneself. If you have the right to enjoy yourself then it is also your right and duty to keep yourself clean and clear. It is your duty to keep your body auspicious and as perfect as your inner being is. The field (Kshetra- the body) can also be made as pure as the fielder (Kshetragna- the soul).

Yogic practice can be done at any age. There is no bar. You can experience good health and purity in this life itself. You can convert this body into an abode for the soul- a heaven on this earth.

### Does Yoga prolong the life?

A Yogi does not count his life in terms of years but in terms of breath. Every breath that he takes has to be pure. The energy should flow undisturbed and should not be wasted. He sees to it that neither his breath nor his life is futile.

Doctors had not expected me to live for more than two years when I started Yoga at the age of 16. I am 77 years old now. So, Yoga has prolonged my life by 59 years!! I am not just alive, but ALIVE with a full life. Yoga has not only given me life but it has given me a chance to take it to many people. What also does one want?

I asked someone who had a heart attack to do Setubanda Sarvangasana with a prop. He asked me out of curiosity what was the effect of the asana? He was very comfortable in the pose and I asked him to do the asana every day for at least 5 minutes if he wanted to postpone his next attack by 10 years. No gift can surpass the gift of life.

Remember one thing. Birth and death are not in our hands but in the hands of destiny. We are the makers of our own destiny and it is not something that is controlled by someone. We still have a chance to make our own destiny. You are definitely destined to prolong your life if you practice yoga; lead and live your life with Yogic discipline. You can conserve your energy

and control the deterioration that sets in your body. You can create the life by practicing Yoga. What else do you need? One who is free from worries, anxieties and keeps oneself calm, quiet and satisfied will not degenerate physically or mentally. Mental health is a great gift of Yoga and the greatest boon of Yoga is spiritual health. You can prolong your life and make it worthy if you have the right approach towards Yoga.

Of all the certainties and uncertainties, what is certain is death. One has to learn to die majestically, nobly and gracefully. Diseases arise of two accords. We invite disease because of our own weakness, negligence and heedlessness. Sometimes, we may be destined to fall sick in spite of all our precautions and efforts. The good karmas (actions) yield good fruits and the bad karmas yield bad results. Disease may all come due to past karmas. One can die majestically even if one is diseased if one is in yogic sadhana.

I shall narrate a story from the Bhagavatam called as Gajendra Moksha (deliverance of King elephant) with reference to this question. Once King Indrayumna, an ascetic and a practitioner of Yoga was meditating and did not pay attention to his guest, Agastya, the great sage. Agastya cursed that Indrayumna would enter the womb of an elephant. The curse, as destiny would have it, made him the King of elephants. He was enjoying an elephant's life. Once an alligator caught the King's elephant's foot, when he was playing with his herd in a lake, and dragged him into the water. The fight between the two lasted

for many years. The King elephant recalled his past life as death was approaching and started meditating on Lord Vishnu. Memory surfaced due to his tapas in his previous life. The Alligator left the foot and the King elephant died majestically. It was forever freed from the bondage of ignorance by the grace of the Lord. He attained a form similar to that of the Lord.

The moral of this story is that death can be majestic in spite of diseases and impediments if our Yoga practice has profoundly reached our heart.

Death will surely happen to us but still we can postpone it and lead a better life. Don't let yourself be killed by thoughts or fear of death.

It's remarkable that fear of death may lead to religiosity, to the freeing of the Self. We would only indulge in pleasures, this would be the sole activity if there was no fear of death or if there was no death at all. Fear of death brings us a spiritual consciousness which ripens with the practice of Yoga. This makes the fear of death fade away.

Yoga shall not only prolong life, this doctors can do, too. Yoga shall not

only enlarge the span of life but lead to a complete, fulfilled, happy, satisfied and spiritual life. Yoga teaches the art to live as well as the art to die.

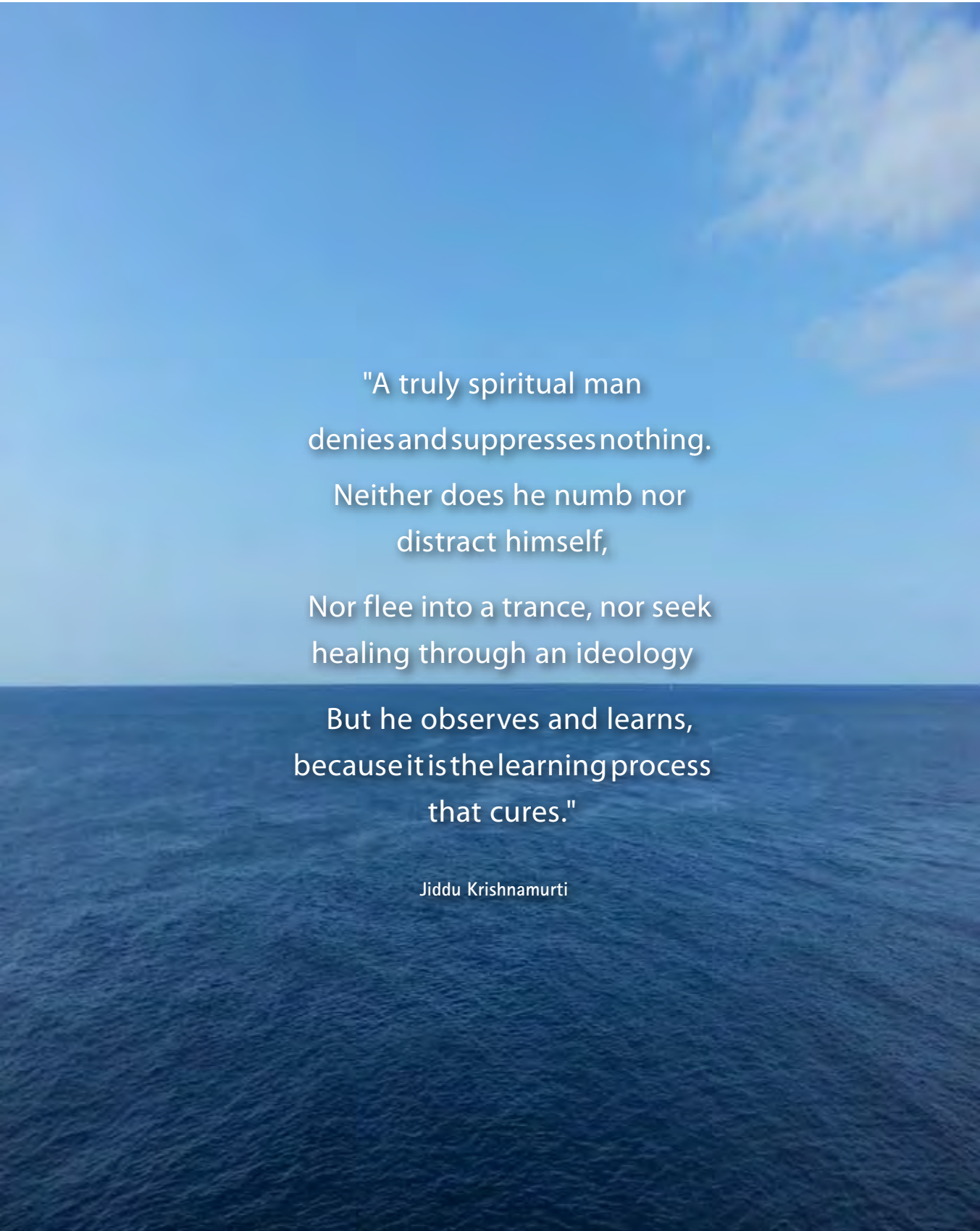
Surrender to your inner God.

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"A truly spiritual man  
denies and suppresses nothing.  
Neither does he numb nor  
distract himself,  
Nor flee into a trance, nor seek  
healing through an ideology  
But he observes and learns,  
because it is the learning process  
that cures."

Jiddu Krishnamurti

# Upturn for the Thousands-Of-Years Old Useful Plant with Therapeutic Potential

Gordon Dobritzsch & Thomas Baechler

*Gordon Dobritzsch:*

*Company founder of the Terra Energetika GmbH. He is studying Ayurvedic Dietetic Treatment and Psychology as well as Master of Science in Ayurveda Medicine at the Ayurveda Academy in Birstein/ Germany.*

*Gordon Dobritzsch started with the medical application of cannabis in 1998, studied it within a personal therapy and, out of this, he developed tinctures and essences. His work reflects his keen interests in the reintegration of the whole cannabis plant into medicine, therapy and natural remedy production.*

*Thomas Baechler:*

*Collaborator of the Terra Energetika GmbH. He is studying Biology at the University of Basel. He supports the integration of hemp into the permaculture / mixed cultivation and the organic farming. He dedicates himself to the development and research of aliment and natural remedies especially based on hemp, Cannabis sativa L., as well as to an holistic observation of nature.*

**The most countries around the world used hemp, Cannabis sativa L., for centuries as traditional medicine.**

In China, hemp belongs to the oldest incenses, and in the early days it was a staple food as part of a five grain mixture together with rice, barley, millet and soya bean<sup>1</sup>. As a traditional natural remedy, hemp is versatilely used. A hot water extract from inflorescences is orally applied for wasting diseases, to clear the body, to cool the temperature, for rheumatism and to discharge pus<sup>2</sup>. A decoction of the seeds is valued as analgesic, emmenagogue and as antipyretic, too. It is further used for migraine and cancer<sup>3</sup>.

Also in India the manifold, healthful effect of the hemp plant is highly esteemed. For many years, hemp is successfully used to relieve menstrual pain<sup>3a</sup>, for maldigestion, gonorrhoea and as a nerve stimulant<sup>3b</sup> as well as for inflammations<sup>3c</sup>, coughs, bronchitis and other respiratory complaints<sup>4</sup>. In Iran, hemp is used as a tranquilizer, for stomach upset and for rheumatoid arthritis, neuralgia and for gas-

tric cramps<sup>5</sup>. But already in the Stone Age the hemp plant was cultivated and used for ritual purposes<sup>6</sup>.

The conception of certain planetary forces prevailing in some plants is quite old and was widely dispersed in the Middle Ages. However, in today's herbalism some active principles are partly associated with planetary forces. Hemp as an incense is associated with the planet Saturn, together with myrrh, yew (taxus), sage, agrimony and ivy<sup>7</sup>. It's said, that Saturn stands in connection with the forces of the spleen and is regarded as door to the archetypes. It frees from the material existence and is able to release oneself from the world of appearance<sup>8</sup>.

**The Potential of the Hemp Plant and the Actual Situation**

Obviously, in the past the enormous potential of this plant was rather more versatile in its use than today. Hemp produces strong fibres, foods with valuable ingredients and it's ecologically extremely valuable for farmland. Beside the quality for textile and food industry as well as for agriculture, this precious plant shows an incredible potential in its medicinal applications. Scientifically funded studies of the last few years prove the effectiveness of diverse cannabinoids, to which the tetrahydrocannabinol (THC) and the cannabidiol (CBD) belong to. The cannabinoids form a group of chemically related substances that are excreted from glands, sitting on the surface of the leaves, stems and bracts, where they accumulate as resin. Currently 66 cannabinoids could be isolated from this resin, whereas cannabidiol and cannabinol (CBN) are the earliest discovered ones.

## Upturn for the Thousands- Of-Years Old Useful Plant with Therapeutic Potential



photo by H. Zell / Commons.wikimedia.org/wiki/File:Cannabis\_sativa\_002.JPG

*Cannabis sativa*, Cannabaceae,  
*Cannabis*, male flowers;  
Botanical Garden KIT, Karlsruhe,  
Germany. The fresh aerial parts of  
the plant are used in homeopa-  
thy as remedy: *Cannabis sativa*  
(Cann-s.)

At the moment, in contrast to a naturopathically and scientifically advanced country like Switzerland, in many states of the USA, and increasingly in some European Countries, too, Cannabis is used successfully as natural remedy. According to the Association for Cannabinoid Medicines Cannabis or THC is successfully applied for spasticity, movement disorders,

pain, loss of appetite and emaciation, nausea and vomiting, glaucoma, epilepsy, withdrawal symptoms, asthma, Alzheimer's disease, depression, inflammations, allergy, pruritus and ADHS/ADS<sup>9</sup>.

However, not only the prevailing main ingredient tetrahydrocannabinol (THC) plays a medically important role. A lot of other cannabinoids, of which many are still not yet examined in their medical effects, belong to the wide bouquet of ingredients of the cannabis plant.

Cannabidiol (CBD) for example, itself not psychoactive, stabilizes the heart rhythm through diverse mechanisms<sup>10</sup>, inhibits and reduces inflammations of the bowel tissue<sup>11</sup> and

shows nerve-protecting, antiepileptic, anxiety reducing, antipsychotic effects and relaxes the muscular system in the case of dystonia and dyskinesia, inhibits nausea and kills cancer cells<sup>9</sup>. CBD exists most in hemp grown for fibre with a low THC amount, in comparison to the Indian hemp that has a low amount of CBD.

Beside the cannabinoids the cannabis plant contains a wealth of other ingredients, depending on the state of development, like for example terpenes, flavonoids, oligosaccharides, plant hormones and amino acids. As a final example the amino acids of the hemp seed proteins are mentioned. A study has shown that they're able to prevent or reduce high blood pressure<sup>12</sup>.

With this versatile scope and the constantly growing demand for natural remedies made of natural hemp, the question is, how long countries like Switzerland take their time to re-integrate the valuable plant with naturopathic importance into their health care system. It is foreseeable that, until this day, many of other countries compared to Switzerland has taken the lead in the research and development of natural remedies of hemp.

But, how about the botanical background of the hemp plant? In many places the single-track breeding for high THC amounts represents an increasingly problem. The original land races or wild types, for example from Africa, Eurasia, India or South America, begin to loose their genetic background and thus their versatile spectrum of different ingredients and properties. The varieties mentioned above, that our ancestors have known as well as those known

in the old China and India, have either been long extinct or became rarities. In the first generation the crossbred multi hybrids appear to be more vital and rampant in its growth. But this effect collapses rapidly with the following generations and the genetic background of the concerning variety enables no natural adaption to its environment. In consequence, the plants are getting weak and shrivel. On his own advance, with this the breeder creates a certain dependance on his seeds. Such a creeping development could not only be observed with hemp but with a lot of other food crops. As for many wealths of our planet, one is not aware of its true value before they disappear.

Along with this worrying trend the demand for products like preparations, essences, oils and tinctures made from hemp, *Cannabis sativa* L., grew constantly and it is still growing. That's hardly surprising, because the health enhancing features, for example of cold-pressed hemp seed oil with its essential polyunsaturated fatty acids, show a lot of qualities for a holistic nutrition and therapy. The valuable edible oil of hemp seeds contains up to 50 % of linoleic acid (omega-6 fatty acid) and up to 25 % linolenic acid (omega-3 fatty acid), including up to 25 % alpha-linolenic acid, and in some cases even up to 4 % of the rarely gamma-linolenic acid<sup>13</sup>. Omega-3 and omega-6 fatty acids belong to the essential fatty acids which the human body is not able to produce independently. With a ratio of 1:3 of omega-3 and omega-6 fatty acids they are optimally provided for the body.

Natural remedies and aliment based on hemp seeds and hemp oil are more than just foods or medicaments. We can find this in their holistic composition. One third of the hemp seed's weight consists of premium oils and fats. Another third is made up of valuable carbohydrates (sugar), trace elements and minerals like iron, magnesium, calcium and potassium. Hemp seeds are a real treasure of B vitamins; at the head provitamin A (beta carotene), niacin, vitamin B1, B2 and vitamin E. On average they contain 28 to 25 % fat, 30 to 25 % carbohydrates and 20 to 24 % proteins (mainly the globulin edestin). The human organism has a daily requirement of 45 to 160 gram of high-quality proteins. With 50 gram of hemp seeds it is possible to ingest already 10 gram of high-quality proteins.



photo by H. Zell / [https://commons.wikimedia.org/wiki/File:Cannabis\\_sativa\\_001.JPG](https://commons.wikimedia.org/wiki/File:Cannabis_sativa_001.JPG)

*Cannabis sativa*, *Cannabaceae*, *Cannabis*, *habitus*; Botanical Garden KIT, Karlsruhe, Germany. The fresh aerial parts of the plant are used in homeopathy as remedy: *Cannabis sativa* (*Cann-s.*)

## Upturn for the Thousands- Of-Years Old Useful Plant with Therapeutic Potential

### The Forces of Hemp Buds

But not only the seeds contain a big potential. Also the leaves, inflorescences and buds of hemp can be harnessed for human beings – without any intoxicating effect, too.

On the 8th Mai 1500, in the transition time of the Middle Ages to Early Modern Period, a book of distillation was written, which describes the compounds of the hemp plant

made feasible through pharmacological considerations in terms of the currently well-known ingredients or that is to say their effect<sup>15</sup>. With regard to the general approach she adds that the historical indication can be applied meaningfully to our time. With her dissertation about the comparison of the indications of the “Kleines Destillierbuch”, by the surgeon Hieronymus Brunschwig (Strasbourg, 1500), with the scientifically proven indications, according to the present state of knowledge, Heike Will succeeded in revealing a correlation with the traditional application of hemp, *Cannabis sativa* L. for migraine.

With the regard to the distillation methods, there is still an open question which ingredients could be transferred to the Herbal Waters. This is very difficult because of the dependence on the shape and the used materials for the distillation apparatus. In particular, the qualitative composition is greatly influenced by these facts<sup>17</sup>. Equally the distinction, concerning cannabis herb and the young green plant parts mentioned by Brunschwig, seems to be of great importance for the manufacturing of the distillates.

According to the methods of alchemy, Hieronymus Brunschwig, the author of the “Kleines Destillierbuch”, did the first distillation trials with young, green plant parts or, in other words, the buds. Thus, recognizing their real potential, he belongs to the first researchers and developers of preparations made of herbal buds.

Very young buds, which represent shoots in an embryonic state, already show a meristematic cell activity. They



Fig.2:  
From the distilling book  
“Das Kleine Destillierbuch” of  
Hieronymus Brunschwig,  
15th century<sup>16</sup>

for the manufacturing of a cannabis herb water. The features of this water are described as cooling (in all the limbs), dropping the heat and infirmity as well as helpful against headaches due to heat<sup>14</sup>. Figure 1 shows a picture of hemp from the “Kleines Destillierbuch” of the 15th century by Hieronymus Brunschwig (\*1450 in Strasbourg, † 1512).

According to Heike Will, the indications of the historical text [...] can be



Fig. 2: Overview of different plant sections Cannabis sativa L.

consist of nodes, inter-nodes, an apical meristem and rudimentary leaves (primordial leaf), which also have the corresponding primordial buds in the axils. In figure 2 the considered parts of the hemp plant are shown.

When the bud sprouts, life processes ensure the mobilization of lipids as fatty acids and the splitting of starch into different sugars. There are high contents of oligosaccharides, phytohormones (e.g. auxins, gibberellins), amino acids or proteins and enzymes present.

All these building materials are necessary for metabolic processes, which take place in the divisible cell tissues (meristems). Furthermore, there are primary materials available for the synthesis of specific secondary plant compounds. Also the human body understands the language of these plant compounds and by administration of herbal preparations an appropriate response is generated.

To be continued...

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the bushes and hedges, and is found throughout Europe and Asia. The birds grant the multiplication of the shrub by eating the fruits and scattering the seeds on the ground.

## Rose Hip

*Rosa canina, Cynosbati fructus, shrub /  
Erika Röthlisberger*

**Erika Röthlisberger**

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is certified Kneipp health adviser  
with Emfit Quality Label (Eskamed)  
for course leaders who are active  
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certified Phytopractioner after Ursel  
Bühning, specialised in women's  
Naturopathy after Dr. Heide Fischer.*

**Latin:** Fructus cynosbati

**Parent plant:** Rosa canina L. - wild rose, dog rose - engl. Dog Rose

**Family:** Rosaceae / Rose flower plant

There are more than 7000 kinds of roses, bred and crossed from various archetypes of the dog rose. In contrast to the garden rose, most of the wild roses are called dog roses.

The rose hips are their fruits.

The dog rose is a 1-5 m tall, spiny shrub with drooping branches that is to be found in forest edges, in



*Rosa canina flowers /  
Erika Röthlisberger*

## Rose Hip

The light pink-colored buds have five leaves and little fragrance. With its golden yellow pistils in the centre of the bud they radiate a charming beauty. In late summer not only *Rosa canina* but all roses that are not over-bred generate so called false fruits (botany calls them rose hips).

Medically they are called *Fructus cynosbati* which originates from Greek *Kyon*, *kynos* (dog), *batos* (Bush).

Bruno Vonarburg describes: "There are rose hips of various size and shape, all of which can be used: the dog rose (*Rosa canina*) with ovoid fruits, the Alpen-hagrose (Pink pendulina or alpine) with elongated oval fruit, the wine rose (*Rosa rubiginosa*) with spiked fruits, the creeping rose (*Rosa arvensis*) with globular fruits and vinegar Rose (*Rosa gallica*) with sticky hairy fruit." <sup>1)</sup>

The fruits ("hedge kegs" from old high German "hag"=hedge) mature into bright red rose hips carrying the whole powers of the wild rose vitamins.

In the inner, they contain rock hard nutlets which are called *semen* (from

German "Samen" = seed). They are equipped with stiff bristles which are known by some as the itching powder of their childhood. These vanilla-like scented seeds ("*semen cynosbati*") have been used since ancient times as soft drinks, breakfast drinks, or cold drinks with mild diuretic effect and also for rheumatic complaints.

### Harvest

The luminous red rose hips are collected from October to November when they fully ripe and start to become soft.

If not yet fully ripened, the process can be finished at low temperature and low humidity levels. If the rose hips are deep red but hard they have not yet had frost. In this case, they can be refrigerated briefly and then thawed.

### Dehumidification

Marmalade, mash, wine and liquor of rose hips can be prepared after the first frost with direct processing.

To have tea, the rose hips can be dried in an oven at 40° C.

Tea without seeds (called *Kernlestee* in German) involves halving of the

*Cynosbati fructus fully ripe / Erika Röthlisberger*



*Cynosbati fructus / Erika Röthlisberger*



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rose hips, removal of the semen and the bristle hairs by using a filter. The peels can be used for tea after drying, too.

An aromatic and fragrant winter tea is prepared with dried thin peels of organic orange, lemon and apple. Mix it together with the dried peels of the rose hip and karkade buds (they provide the pleasantly sour taste).

Preparation: put two tablespoons of this mixture in cold water and briefly boil it, let it drain 10 minutes under closed lid and enjoy afterwards.

### **Rose hips are vitamin bombs**

The marrow of rose hips contains 20 times more vitamin C than lemons! Other active ingredients are vitamins A, B, E, K, anthocyanins, carotenoids, minerals such as iron, magnesium, sodium, among other things, essential oils, lecithin, vanillin, fruit acids. <sup>2)</sup>

### **Rose hip vitamin shock**

"The best and most tolerable vitamin treatment," says Bruno Vonarburg, "is provided by rosehip. We can perform it especially in autumn as a three-week 'vitamin boost', consuming every day in the morning and in the evening an enucleated, fresh rose hips after meals. Certainly, anyone who performs such "rose fruit cure" will likely be less attacked by flu and cold in winter apart from the fact that the rose hip refreshes strengthens and rebuilds every patient! " <sup>3)</sup>

*Cynosbati semen /  
www.istockphoto.com, sasimoto*

### **Rose hip tea strengthens the immune system**

Put 2 - 3 tsp dried whole rose hips in ¼ liter of cold water, let it stand overnight. In the cold extract the active ingredients of rose hips get extracted after a soak of 10-12 hours. Then, heat it and pour off at the boiling point. Add honey to sweeten, maybe add 1 tsp lemon juice, and drink hot. Drink 3 weeks 3 times a day 1 cup as a tea cure.

Unlike other teas for which the vitamin quantity fades away quickly, the rose hip tea keeps all of them for a couple of hours. Thus, this tea is good for taking to work in a thermal can.

Well known for its diuretic effect in case of kidney problems or flushing when rheumatic diseases occur.

### **Tea of rose hip seeds ("Kernleste")**

Use 1 tsp rosehip seed (Semen cynosbati) per cup, heat it covered for 30 minutes close to the boiling point, simmer. Drink 3-4 weeks 3 times a day 1 cup as a tea cure.



## Rose Hip

### Rose hip powder

In many countries the rosehip fruit powder is available as a dietary supplement. The Pharmaceutical newspaper reports: "Studies have shown that the standardized powder of seeds and peel of the rose hips fruit can normalize certain functions of leukocytes which in case of osteoarthritis result in inflammation and tissue damage. Furthermore, the data indicates that the powder has an antioxidant and membrane-stabilizing effect and influences the structuring and disintegrating of the cartilage tissue. Rosehip powder inhibits messenger-substances of inflammation at various locations within the inflammatory process. Two randomized placebo-controlled double-blind studies (OARSI) were presented at the 2009 Osteoarthritis World Congress, they prove a better mobility of osteoarthritis affected joints." <sup>4)</sup>

### Rose hip seed oil

From rose hip seeds a fatty oil is obtained, which is called wild rose oil. It yields many unsaturated fatty acids and vitamin A and functions as anti-inflammatory, cell metabolism stimulating oil. It is quickly absorbed into the skin and is little greasy. It has a positive effect on the healing of scars and wrinkle regression, mitigation and treatment of stretch marks as well as on brownish spots on the face and age spots.

Ruth von Braunschweig recommends: "A capsule of rose hip seed oil applied to the skin is not only pure luxury, but every skin cell, so to speak says 'thank you' because the oil is simply a re-energizer for every skin type and skin condition. Especially the greasier and acne skin benefit from the fat-pattern of this slightly anti-inflammatory oil. The expensive oil is still effective at 10% dilution with other vegetable oils." <sup>5)</sup>

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*Tea Cynosbati fructus /  
www.istockphoto.com, Chamille White*



## Culinary

### Rose hip honey<sup>6)</sup>

1 kg of dried or fresh rose hips, destemmed and seeded

1 lt water 50 ml fruit vinegar

250 g cane sugar

½ teaspoon dried crushed rose hips seeds

100 g of honey

Put the rose hips in the cutter and grind finely. In cold water boil slowly, covered, on low heat continue for 1 hour.

While mixing, add vinegar, sugar and grinded rosehip seeds and boil again. Press through a fine sieve.

Mix with honey and pour in hot state into jars. Durability: 6 months.

### Tips

If you cook a few pine needles along with honey, it gets a wild touch – archetypical power and fragrance of the forest.

If you deseed rose hips, do not throw away the seeds! They can be dried and grinded to be used as a vanilla substitute.

### Important

The applications listed do not replace any advice of a doctor and therapist.

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*Rosa camina / Erika Röthlisberger*



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