



# PARACELSUS



*Health & Healing*



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

Oil Pulling Treatment –  
A Detoxification Therapy  
for All Kinds of Diseases?

Ear Acupuncture for  
Healing Allergies

Ayurveda for Children

Cold Washing according to  
Father Kneipp

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## Editorial

It is very saddening to see violation to harmony, which is the basic platform for healing. One should be able to imagine the impact of sudden information, sudden changes and sudden movements done to patients. Great perturbations would happen in the healing currents, in and around the patient when sudden decisions are taken and movements are made. The physician should know that a patient psychically overreacts to negative information and powerfully reacts to a note of encouragement. A note of encouragement is of great importance to a patient. Even if certain facts have to be informed and such facts are not very favorable for the patient to listen to, right choice of words many times is helpful. It is necessary that the patient is not given any false encouragement, but it is equally necessary that in the name of actual communication one has to take into account

the patient's psyche. 'Speak truth and speak pleasant', is an ancient saying. A physician should find the way to present the truth as pleasantly as possible. The art of speaking is an act of healing. Unpleasant information can be pleasantly shared to enable the psyche of the patient to receive the information without being affected. At any cost, the patient should not receive a shock in his psychic energy when he is being informed of his sickness. Shocks are avoidable. This is where 'a tongue of good report' is the need. The hustle and the bustle of the modern daily practice cannot overlook the humanitarian angle. Every physician therefore needs to develop in himself a humanitarian and even a teacher. This subtlety cannot be ignored.

*Dr. K. Parvathi Kumar*

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

Jordi Pomés Vives



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

## 3.2 A great religious reformer

Paracelsus had the same great faith in Nature as he had in God. He was a great believer.

There is a strong influence of spirituality in all his scientific, medical and social work.

Logically, with a hermetic or occultist alchemist like him, his scientific or medical thinking was intimately connected to a spiritual or theological thinking. It is important to keep in mind that this theological thinking was also very important for Paracelsus; according to himself, it is as important as his scientific work. In this religious environment he also wanted to break mould. Thus, we can consider him a great religious reformer. But, not because he was trying to build or set the foundation for a new religion, nor was he trying to emphatically break with Rome and the papacy as, for example, Luther did precisely in the same time and area in which Paracelsus was moving. He did not wish any other religious division. He always considered himself a good Christian and did not want any more divisions within Christianity. Al-

though as all the authentic reformers of his time, mainly humanists, he did wish for the humanization of Christianity - to rediscover the authentic and true teachings of Christ and to connect to the alchemist and neo platonian philosophy, and in a sense oriental philosophy, as we will comment on further.

On the other hand, as all reformists, he wished to end the despotism of the Catholic Church, which in those times had an enormous power; an oppressive power exercised with arbitrariness and intransigence and with inquisitorial procedures as a means to combat, above all, heresy. This power was at the same time jeopardized with social and political injustices with the existing aristocracy as well as the civic order of society. The ecclesiastic hierarchy was mainly corrupt and ignorant, starting with the papacy itself and continuing with the cardinals and bishops, while an important part of the low clergy did not escape from apathy and ignorance. Paracelsus could not approve of this situation of which he himself was a potential victim of the first order. A significant fact is that Paracelsus publicly burnt, before Luther would, a papal bull, for acting against certain privileges related to corrupt practices of the ecclesiastic hierarchy (1). On the other hand, he had to be very careful with his writings and discourses related to religion, since they could have easily been the object of an inquisitorial act of public penance for exposing heterodox doctrines. That is why many of his writings are written in a not too clear and enigmatic style. This however, did not

prevent the church from considering him, at least until the XIX century, Gnostic heretic and Arian (2), despite being considered himself always loyal to this church; it did not stop him from questioning with vehemence the excessive power of the priests as conscience keepers. That is why he said once: "The knowledge our priests possess does not come from God, they learn it from each other. They are not certain of the truth they teach; that is why they argue, cheat and prevaricate; make mistakes and fall into illusion, taking their own opinions as if they were divine wisdom" (3).

### In tune with the humanist reformers of the time

The longing for reform which Paracelsus had in this field made him align well with the known humanist religious reformers of his time. With them he shared the criticism of the ecclesiastical powers, the need for reforms and, above all, the demand for religious and intellectual freedom. We have already mentioned that these reformers always gave him their support, and in many occasions, he established deep friendship with them and they even protected him from some persecutions. It was no coincidence that in cities or regions where the humanist circles had good relationship with the political power, like in Basel –already analyzed in detail – or Colmar or Saint Gall or Carinthia, Paracelsus found the best opportunities to carry out his reformist work. In Colmar, where he arrived in 1528, shortly after leaving Basel, he established a friendship with the mayor himself, Hieronymus Boner, a humanist, trans-

lator of Plutarch, Demosthenes and Thucydides, and he was welcomed in the humanist circle of the city officials. This facilitated the fulfillment of a great task as a doctor of the city, obtaining many patients and being admired like in no other place (4). In Saint Gall, where he lived during a good part of 1531, he was totally supported and protected by the important humanist and reformer Vadianus, who –let's remember– had been the professor of Paracelsus in his youth. When Paracelsus arrived at Saint Gall, Vadianus was the city mayor and at the same time the city doctor, and was able to introduce him to many of his influential friends like Bartholomeu Schowinger. With his support, Paracelsus built an important chemical laboratory in this city. In addition, in Saint Gall he was able to finish writing his great *Opus Paramirum*, which contains his basic medical doctrines (5). In Carinthia he dedicated his work *Carinthian Trilogy* to the authorities of his country in the form of a country chronicle (6).

It is also important in this section to remember and emphasize the friendship Paracelsus developed with the great reformist Erasmus, with whom he shared the vision of a just, equitable and peaceful Christian community, along with the criticism of Luther, the great leader of the protestant reform. In fact, until 1524, before the peasant revolts, Paracelsus was a great admirer of Luther, of whom he acknowledged his enthusiasm for religious and intellectual freedom. Paracelsus even wrote a dedicatory letter to Luther and to his confederates in Wittenberg (7). But when the social



Joachim Vadian (1484 – 1551), born as Joachim von Watt, was a Swiss Humanist and scholar and also mayor and reformer in St. Gallen.

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

and peasant problem broke out and Luther harshly condemned the revolts and placed himself on the side of the lords and princes, the admiration ceased. The support that humanist reformers had given Luther up to that moment also ceased. Paracelsus, and the humanists like Erasmus, could not accept Luther's lack of sensitivity for the problems of the most disadvantaged social sectors. The commitment that Lutheranism acquired with the aristocracy ended up involving him, as well as part of Catholicism, with social and political injustices. On the other hand, the renaissance humanists like Paracelsus could not approve the lack of confidence in the belief and the reasoning of the Lutherans, according to which, man can only be saved by the grace of God and not by its deeds.

### **Above the religious struggles and wars of his time**

It is easy to understand how Paracelsus was above the religious struggles and wars of his time which mainly confronted Catholics and Protestants. He did not place himself in favor of any of the opposed fields in these struggles, which he rather considered futile. The most obvious reason for his "neutrality" was explained by him, stating that, "In the end, whether they be Papists, Lutherans, Baptists, Zwinglians, all of them were ready to glorify themselves as the sole possessors of the holy spirit." (8). One group he did feel sympathy towards, was the free thinker spiritualists, among whom the non-dogmatic liberal Protestants, like Sebastian Franck and Hans Denck could

be included. Despite being protestant, they advocated for progress and reform without violence or dogmas, and maintained themselves spiritually independent, from the pope as much as from Luther. There are also some authors who state that the religious, ethical and social thinking of Paracelsus was in the line of the so called Brothers of the Spirit, the Anabaptist and the exponents of the "popular pantheism" of the Middle Ages and of the Reform era (9). However, we must not forget that Paracelsus cannot be identified within any spiritual group. He repeatedly stated his independence of religious thought, insisting that it is the duty of a true Christian to reject all schools, leaders and doctrines except the simple truth of the Bible (10). Hence he insisted in establishing himself as a champion of religious freedom and asked the future emperor of Austria, Ferdinand I, to try to exercise his political power to maintain religious peace, freedom of conscience and the unity of the Sacred Empire (11). And all of this, despite the fact that he always considered himself an obedient and humble Christian and, as we have mentioned, loyal to the catholic church, which he always wanted to see unified and which authority he recognized (12). He always admired the great saints of the church and was a fervent believer of the Bible. In fact, let us remember that he grew up and was educated under the guidance of ecclesiastics –among them four bishops and one abbot– and he received his basic education in monastic schools. His profound knowledge of religion and philosophy

in general, and in particular the Bible, makes sense because of his association with clergymen as a youth. He tried to support the doctrines he taught with quotes from the Bible (13). He knew that book so well that he described himself as "doctor of the Sacred Scriptures" (14). About these scriptures, he used to say that they were the foundation of all philosophy and natural science, and that the Bible had the key to the Truth (15). The *Old Testament* and the *Apocalypses of Saint John* were the only scriptures he quoted, especially the passages about Moses, Elias, Enoch, David, Solomon, Daniel, Jeremiah, and John, since he believed they were the authentic magicians, cabalists and seers of the *Old Testament* (16). He believed in them and quoted them to give strength to his investigations and statements on science, medicine and theology which he tried to demonstrate to his con-

temporaries. We have already said that the Bible was one of the very few books he possessed at the moment of death.

...to be continued



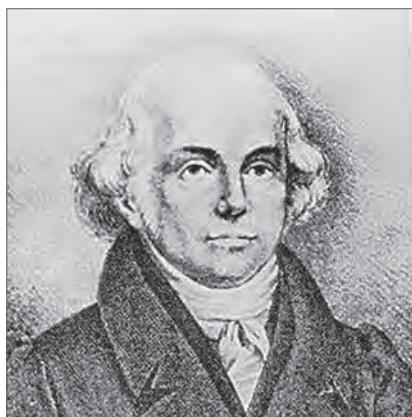
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jordi.pomes@uab.es

The book "Proverbs, Beautiful, clever speeches", (*Sprichwörter, Schöne, Weise Klugredenn*, issue of 1555) was written by Sebastian Frankck (1499 – c. 1543) a 16th-century German freethinker, humanist, and radical reformer.

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# Remedies for Healing



Samuel Hahnemann (1755-1843)  
founder of homeopathy

## Cases from the Homeopathic Practice

### Bronchial Asthma

Once a boy of 5 years was brought for the treatment of Bronchial Asthma. His symptoms were noted in the following way:

#### History

1. At his early childhood he suffered from diarrhoea for four months. After its suppression the asthmatic attacks started.
2. Measles at his second year.

#### Family history

His fraternal grandmother suffered from Asthma. Mother also had the attacks up to her 12th year.

#### Present complaints

1. Whenever he gets cold and cough he suffered from severe asthmatic attack. First it started with cough and later the attack. Every attack lasted for four days. The periodicity

- of cold and cough was once in two or three months. It was aggravated by drinking ice-cool drinks.
2. Fidgety of limbs. He could not sit in a quiet manner for a moment. Was continuously moving.
3. After every attack he grew weak with reduction in bodyweight. He could recover only after few weeks.
4. After every attack he could not eat any food till three or four days. Everything was vomited.
5. He was always sleeping with half open eyes.
6. Worms in stool.
7. Fond of sweets & sour foods.
8. During the attack pain in the anterior portion of the trunk, i.e. both chest and abdomen.
9. Pain in the legs started with asthmatic attacks. It was aggravated during the attacks. Always he wanted to be massaged and used to apply hard pressure to the legs by tying the legs with cloth.
10. Right tonsil was swollen.
11. Cervical lymph gland palpable on left side.
12. He was developing small vascular eruptions on the skin now and then, and the parents were suppressing it with local applications. We advised not to do it further.
13. Mentally he was alert, and intelligent.

On 15.5.83 Dr. P. L. N. Rao started the treatment with *Zincum metallicum* C200 one dose. *Natrium sulphuricum* D6 was given as reserve to use whenever he suffered from the attack. He was better till 14.8.83. The drug was repeated on 14.8.83 as he developed mild attack.

On 20.9.83, it was reported that he suffered from intense attacks twice and got relieved with *Natrium sulphuricum* D6.



*Natrium sulphuricum*

Continued *Natrium sulphuricum* D6 on 23.10.83, the drug was repeated. Due to frequency of attacks *Zincum metallicum* 1M was given on 28.11.83. He did not return till 5.1.84. On that day it was reported that he was better excepting little coryza. Maintained on placebo. Even in winter he was not affected with attack. *Zincum metallicum* was repeated on 15.2.84 and 25.3.84 according to the relapse of the symptoms.

Till 13.10.84, he was active. He was prone to frequent styes on both eyelids during these few months. We understood that it was one of the clearance of vital force from the miasm and did not medicate it.

In Sep. 84 he suffered with severe attack once but it lasted only for few hours.

On 13.10.85 *Tuberculinum* C200 was given as inter-current.

*Zincum metallicum* 1M was repeated on 21.11.84 and 17.12.84, as he suffered from intense coryza due to win-

ter. But he did not get any more attacks.

Till 25.7.85 he was kept on Placebo. He had no complaints.

Due to rainy season, father reported that he was suffering from a little coryza and cough on 25.7.85. So *Zincum metallicum* 1M was repeated. He should be kept under observation till the winter of this year is completed. If he doesn't have any complaint in this winter, he can discontinue the treatment. He was fortunate enough to get the right remedy in the first prescription itself by Dr. P. L. N. Rao.

Dr. E.V.M. Acharia, DHMS

*"Wisdom in your body is deeper than your deepest philosophy."*

Nietzsche

## Cure by Spiritual Force XLVII

### Remedies for Healing

#### 2. Spiritual Force

##### B. Becoming Conscious of the Force



*Le Vol de l'âme (flight of the Soul),  
Anne-François-Louis Janmot  
(1814–1892) French painter  
and poet.*

**The Mother:** There are many people who are not even conscious, the immense majority of people are not even conscious of the action of the divine Force in them. If you speak to them about it, they look at you in round-eyed wonder, they think you are half mad, they do not know what you are talking about. That is the vast majority of human beings. And yet the Consciousness is at work, working all the time. It moulds them from within whether they want it or not. But then, when they become conscious of this, there are people who are shocked by it, who are so stupid as to revolt and say: "Ah! no, I want it to be my-

self!" Myself, that is, an imbecile who knows nothing. And then, that stage too passes. At last there comes a moment when one collaborates and says: "Oh! What joy!" And you give yourself, you want to be as passive and receptive as possible so as not to stand in the way of this divine Will, this divine Consciousness that is acting. You become more and more attentive, and more sincere, you feel in what direction, in what movement this divine Consciousness is working and you give yourself to it wholly...

*What about the instances where the Divine Force has failed, and why does it succeed in some cases and not in others?*

The mistake is to think that it must be either a miraculous force or else none. There is no miraculous force and I do not deal in miracles. The word Divine here is out of place, if it is taken as an always omnipotently acting Power. Yogic Force is then better; it simply means a higher consciousness using its power, a spiritual and supraphysical force acting on the physical world directly. One has to train the instrument to be a channel of this force; it works also according to a certain law and under certain conditions. The Divine does not work arbitrarily or as a thaumaturge; He acts upon the world along the lines that have been fixed by the nature and purpose of the world we live in by an increasing action of the thing that has to manifest, not by a sudden change or disregard of all the conditions of the work to be done. If it were not so, there would

be no need of Yoga or time or human action or instruments or of a Master and disciples or of a Descent or anything else. It could simply be a matter for the tath stu ["so be it'] and nothing more. But that would be irrational if you like and worse than irrational "childish". This does not mean that interventions, things apparently miraculous, do not happen they do. But all cannot be like that....

If it depended on a few cases of illness, it would be a thing of no certitude or importance. If the "Force" were a mere freak or miracle, it would be equally trivial and unimportant, even if well-attested. It is only of importance if it is part of the consciousness and the life, used at all times, not only for illness but for whatever one has to do. It manifests in various ways as a strength of the consciousness evenly supporting the life and action, as a power put forth for this or that object of the outward life, as a special Force from above drawn down to raise and increase the scope of the consciousness and its height and transform it not by a miraculous, but by a serious, steady, organised action following certain definite lines. Its effectiveness as well as its action is determined first by its own height and intensity or that of the plane from which it comes (it may be from any plane ranging from the Higher Mind upward to the Overmind), partly by the condition of the objects or the field in which it acts, partly by the movement which it has to effect, general or particular. It is neither a magician's wand nor a child's bauble, but something one has to observe, understand, develop, master before one can

use it aright or else for few can use it except in a limited manner – be its instrument.



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

## Paracelsus – Remedies

### Black hellebore against age complaints

Paracelsus used the black hellebore (*Helleborus niger*) for the prevention of many age-related complaints. He described in great detail the healing power and use of this plant in his book on the virtues of herbs, roots and seeds.

The dried leaves of the black hellebore (*Helleborus niger*) have to be powdered. Then the same quantity of pure, fine sugar is added equal to the heaviness of the leaves. This recipe was used by the early philosophers and physicians to gain good health and a long, happy healthy life. It is important that an orderly life is respected, which befits anyone who wants to achieve a righteous end. Some doctors recommend taking the Christmas rose (*Helleborus niger*) from the age of 60 until death. Paracelsus observed that in the people who followed this advice, no ulcer or a tumor (Apos-



*Helleborus niger*  
Prof. Dr. Otto Wilhelm Thomé  
*Flora von Deutschland, Österreich und der Schweiz* 1885, Gera, Germany

## Remedies for Healing



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

tema) could be found in their lungs, liver, spleen or elsewhere. They also had no toxin causing diseases like open wounds, soreness, intertrigo (lupus erythematosus), cancer, edema in the legs or the like. Also, no poison or waste products have come up in them which could lead to sudden death, stroke, Podagra (gout in the big toe joint), Chiragra (gout in the hands) or other diseases in the hips or joints. Paracelsus wrote: "I remember that in my days this herb was used by many people who were liquid, snotty-nosed, misshapen ("rough") or leprous." (Author's remark: In Ayurveda, one would speak of these characteristics as Kapha) The herb was used by them according to the ancient order and they all have restructured their nature and acquired health.

These people took half a 'Quintlein' (2 ½ grams) of this herb daily in the morning up to the age of 70, half a 'Quintlein' every other day from the 70th year up to 80th year, and a whole 'Quintlein' (5 grams) every 6th day from the 80th year until the end of life."

This herb contains more virtue and power than what has ever been written by all the scribblers in the high schools and what has ever been described for leading a long life.

Paracelsus: *Collected Works*, Vol. III, 494f, Anger publishing house Eick, 1993

*Sabine Anliker*



*Helleborus niger*

photo by Wildfeuer / [http://commons.wikimedia.org/wiki/File:2006-12-18Helleborus\\_niger08.jpg](http://commons.wikimedia.org/wiki/File:2006-12-18Helleborus_niger08.jpg) / GDFL + CC BY 2.5

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# Rasa Shastra in Ayurvedic Medicine

## II

Sabine Anliker, M.Sc.

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

### 2.1.1. Heavy Metal Contaminated Ayurvedic Medicine

In 2004, a heated international discussion was set in motion with the JAMA article, "Heavy Metal Content of Ayurvedic Herbal Medicine Products" by Robert B. Saper et al. Mr Saper and his team purchased 70 Ayurvedic herbal medicine products (HMPs) from 27 manufacturers from India and Pakistan in 30 Boston-area stores. The result of the study showed that 14 (20%) of the 70 herbal medicine products contained lead, mercury and/or arsenic. The article also represented some case reports on adverse effect of some Ayurvedic herbal formulations containing heavy metals. (Saper R. e., 2004)

The first published case of heavy metal poisoning related to Ayurvedic medicines is concerned with a patient from Bangladesh, who had lived in the UK. Brearley and Forsythe reported this case in 1978 in the British Medical Journal. (Brearley and Forsythe, 1978)

Dr. Paul I. Dargan, Consultant Physician, Clinical Toxicologist and Direc-

tor at Guy's & St Thomas' Poisons Unit et al. presented five significant cases of lead poisoning related to the use of Ayurvedic medicines. In one of these cases, a 60-year old Asian man with diabetes was presented with poor mobility and increasing confusion. "The patient was taking Ayurvedic tablets containing 6.8% lead, with each tablet containing 21.4 mg of lead. The patient was taking three tablets per day, which is equivalent to over 200 times the PTWI (The WHO Provisional Tolerable Weekly Intake of lead is 25 µg/kg body weight, which is equivalent to 3.5 µg/kg body weight per day [WHO, 1993]) and even allowing for only 10% absorption of lead from the gastrointestinal tract; this amounts to over 20 times the maximum daily intake of lead and is therefore likely to result in significant lead accumulation. The lead content of the tablets in this case is similar to that found in other published reports and in the tablet analysis study from Boston, USA [Saper, et al., 2004; Lynch and Braithwaite, 2005]", wrote Dr. Paul I. Dargan et al. in the study. (Dargan, 2008)

Since 1978 about 80 cases of lead poisoning associated with Ayurvedic medicines, have been reported worldwide. (Ernst, 2002) (Saper R. e., 2008) In 2008, a new event shocked the Ayurvedic world through a study of Ayurvedic medicine products purchased on the internet. In this article, Dr. Robert B. Saper et al. determined the occurrence of Ayurvedic medications available on the internet which contain lead, mercury, or arsenic and investigated the occurrence of toxic metals in US- and India manufac-

## Rasa Shastra in Ayurvedic Medicine

tured medicines and compared Rasa Shastra and non-Rasa Shastra medicines. 193 medicines made by 37 different manufacturers were randomly selected and analyzed, of which 32 were Rasa Shastra medicines. The result of the study was that the prevalence of metal-containing products was 20.7%. The prevalence of metals in US-manufactured products was 21.7% compared with 19.5% in Indian products. Rasa Shastra compared with non-Rasa Shastra medicines had a greater prevalence of metals (40.6% Rasa Shastra vs 17.1% non-Rasa Shastra) and higher median concentrations of lead and mercury. Among the metal-containing products, 95% were sold by US Web sites and 75% claimed Good Manufacturing Practices.

The study came to the conclusion that one-fifth of both, US-manufactured and India-manufactured Ayurvedic medicines purchased via the Internet contain detectable lead, mercury, or arsenic. The researchers wrote, "Ayurveda experts in India believe that if bhasmas are properly prepared according to ancient protocols, the metals undergo shodhana ('purification'), rendering them non-toxic and therapeutic. Case reports in the literature, however, have documented significant toxicity with the use of some of these products. The prevalence of metals in non-Rasa Shastra medicines was still substantial (17%) and could be a consequence of environmental contamination of the herbs or incidental contamination during manufacturing."

"We suggest strictly enforced, government-mandated daily dose limits for toxic metals in all dietary supplements and requirements that all manufacturers demonstrate compliance through independent third-party testing", demands the study in the comment. (Saper R. e., 2008) The results of this study and the 'hidden dangers' of Ayurvedic medicines were distributed throughout the world, e.g. "US News HealthDay" on 26th August 2008, "Deutsches Ärzteblatt" on 27th August 2008, etc.

On August 24th, 2012, an article appeared in the MMWR (Morbidity and Mortality Weekly Report). The article reports about six cases of pregnant women having taken rasa-preparations containing lead (MMWR, Vol. 61 / No. 33, New York, 2012). "Their blood lead levels (BLLs) ranged from 16 to 64 µg/dL. Lead concentrations



photo by Sabine Anliker

*Kajjali:  
Mercury mixed  
with Sulphur*

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of the medications were as high as 2.4%; several medications also contained mercury or arsenic, which also can have adverse health effects." (MMWR, 2012) However, in those reported cases it is not clear what kind of toxic symptoms or pathologies were present in these women or if they developed toxic symptoms at all. These reports claim that heavy-metal polluted herbal- and *rasa*-products are responsible for great damage consequently tainting the reputation of Ayurveda medicine/practice.

### 2.1.2. Studies Claiming the Safety of Rasaushadis

There are however, some published scientific studies which suggest that *rasa*-preparations are safe and do not have harmful effects on humans at all. All the studies mentioned below are based on experimental animal studies and they are therefore only limitedly transferable on humans.

In 2005, the Gujarat Ayurveda University, Jamnagar published a small research paper entitled, "Safety and Toxicity Profile of some Metallic Preparations of Ayurveda" which presented that *Tamra Bhasma* (incinerated copper, Cu), *Lauha Bhasma* (incinerated iron, Fe), and *Yashada Bhasma* (incinerated zinc, Zn) with same part mercury (Hg) and *Shuddha Gandhaka* (purified sulphur) preparations "have no serious deleterious effect on body function as a whole". For an acute toxicity study they used albino rats and administered a single oral dose of 5 to 40 times the amount of the therapeutic dose. For the chronic toxicity study they administered 5 times more than for a ther-

apeutic dose for 45 days. The body weight, haematological parameters (Hb%, etc.), biochemical parameters (blood glucose, serum urea, serum creatinine, etc.) were tested and the microscopic examination of sections of vital organs (liver, heart, kidney, brain, etc.) of the rats were observed. (Prajapati P. K., 2006)

In 2010, the International Journal of Ayurveda Research published a study conducted to estimate the heavy metal profile and to determine the safety of *Mahayograjā guggulu*, an Ayurvedic herbo-mineral preparation. *Mahayograjā guggulu* manufactured in the classical way contains about 24 herbs like *Zingiber officinale*, *Piper longum*, and *Plumbago zeylanica* as well as incinerated metals like tin, silver, lead, iron, mica, iron oxide and mercuric sulfide. *Mahayograjā guggulu* is amongst those drugs listed by Saper et al. as having an unacceptably high metallic content. This study was conducted to assess the toxicity of this agent in rats in order to validate the claims of Ayurvedic texts regarding its safety.

For this study, *Mahayograjā guggulu* was procured from the local market. A total of 40 Charles Foster strain albino rats of either sex with an average body weight of 160-250g were divided into four groups with 10 animals in each group. Group I served as control group, while group II, III and IV rats received *Mahayograjā guggulu* at a dose of 54 (dose equivalent to human therapeutic dose), 270 (five-times the dose equivalent to the human therapeutic dose) and 540 (10-times the dose equivalent to human therapeutic dose) mg/kg, p.o. for 120 days.

The effect of drug administration was noted on the ponderal, biochemical, haematological and histopathological parameters. In addition, urine examination was also carried out. At the end of the treatment, only six of the 10 animals (as by the advice of the ethics committee) were sacrificed and gross and histological appearance of vital organs (brain, pituitary, thymus, lymph node, heart, lungs, liver, stomach, spleen, kidney, testis, uterus, bone marrow and ovary) were examined.

In conclusion, this study indicated that *Mahayograj guggulu* is well tolerated as no changes of a serious nature could be observed in any of the parameters assessed and was therefore found to be safe. (Lavekar, 2010) This was an experimental animal study based on the T-model with four therapeutic-arms. The materials and methods were clearly defined. With only ten rats per group however, the study has no scientific relevance. Although the study is small, the result is a good basis for further and larger studies.

Pradeep Kumar Prajapati carried out a "Study on *Makaradhwaja*". *Makaradhwaja* is a Rasa Shastra medicine containing mercury, sulphur and gold. Among the Ayurvedic physicians it is considered as a prestigious preparation and often used in India. The study showed no toxicity of *Makaradhwaja* and no changes in kidney, intestine, brain, lungs, liver, spleen and testes. The drug is seen as "quite safe if used in this range without producing any side effects". On overall assessment of the histopathological findings, it may be concluded

ed that the drug has no toxic effect up to 80 mg/kg body weight hence the drug is quite safe from a toxicity point of view. For safety index (margin) the drug was given to albino rats in increasing order but in up to 256 mg/100gm of body weight no mortality was found. Therefore, the *safety margin* of the drug is wide. Animal experimentation shows that there is no toxic effect of the drug in rabbits in therapeutic doses at 30 mg/kg body weight on the animal - even after administration for six weeks. The study mentions in the conclusion that "the drug was also given to human beings as a single dose of 120 mg/day and approximately the same results were found", without any further details. (Prajapati P. K., 1998) Similarly this study with ten albino rats is small and has no scientific relevance, but it can be helpful for further studies.

Another recent study was performed on *Arogyavardhini vati* (an Ayurvedic polyherbal formulation containing mercury) by Gajendra Kumar and his team. The study was done on male Wistar rats (a stem of albino rats). With this study the team established that *Arogyavardhini vati* in doses equivalent up to 10 times of the human dose administered to these rats for 28 days did not have appreciable toxicological effects on brain, liver and kidneys. (Kumar G. , 2012) The study is well documented with 56 references and detailed figures as well as pictures of the rat's brain, liver and kidney histology.

This study may indicate the medical utility of a properly processed *rasa*-product but of course it is vital to ex-

plore the truth on larger surveys on populations and through studies on big scale.

...to be continued

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Sulphur

Contact  
Sabine Anliker  
Ayurveda Medicine M.Sc.,  
Naturopathic Practitioner NVS,  
Homeopathy  
Büelstrasse 17  
6052 Hergiswil, Switzerland  
[www.ayush-naturheilzentrum.ch](http://www.ayush-naturheilzentrum.ch)

# Organon

## 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.*

### §160

But as the dose of a homœopathic remedy can scarcely ever be made so small that it shall not be able to relieve, overpower, indeed completely cure and annihilate the uncomplicated natural disease of not long standing that is analogous to it (§ 249, note), we can understand why a dose of an appropriate homœopathic medicine, not the very smallest possible, does always, during the first hour after its ingestion, produce a perceptible homœopathic aggravation of this kind.<sup>1</sup>

*Samuel Hahnemann, M.D.*

*the eruption after sulphur, his physician who knows not the cause of this, consoles him with the assurance that the itch must first come out properly before it can be cured; he knows not, however, that this is a sulphur eruption, that assumes the appearance of an increase of the itch.*

*"The facial eruption which the viola tricolor cured was aggravated by it at the commencement of its action," Leroy tells us (Heilk, fur Mutter, p.406), but he knew not that the apparent aggravation was owing to the somewhat too large dose of the remedy, which in this instance was to a certain extent homœopathic. Lysons says (Med. Transact., vol ii, London, 1772), "The bark of the elm cures most certainly those skin diseases which it increases at the beginning of its action." Had he not given the bark in the monstrous doses usual in the allopathic system, but in the quite small doses requisite when the medicine shows similarity of symptoms, that is to say, when it is used homœopathically, he would have effected a cure without, or almost without, seeing this apparent increase of the disease (homœopathic aggravation).*

In such acute diseases, the dose of the homoeopathic remedy should be reduced to a minute degree. If the drug has to produce a stronger disease force than the original disease, the dosage of the drug cannot be reduced meaninglessly. If it is kept at a suitable degree, it creates an artificial disease of required strength. Then in the beginning stage itself, the homoeopathic aggravation appears.

<sup>1</sup> *This exaltation of the medicinal symptoms over those disease symptoms analogous to them, which looks like an aggravation, has been observed by other physicians also, when by accident they employed a homœopathic remedy. When a patient suffering from itch complains of an increase of*

## Explanation

Medicinal content should not be reduced too low in case of fever, headache, cholera etc. That means 10M, 50M potencies are not to be used. If used, it is not possible to produce artificial disease of required strength. 30, 200 potencies only are to be used. Then the medicinal content would just be sufficient and immediately after the dose is given, homoeopathic aggravation appears.



### §161

When I here limit the so-called homœopathic aggravation, or rather the primary action of the homœopathic medicine that seems to increase somewhat the symptoms of the original disease, to the first or few hours, this is certainly true with respect to diseases of a more acute character and of recent origin, but where medicines of long action have to combat a malady of, considerable or of very long standing, where no such apparent increase of the original disease ought to appear during treatment and it does not so appear if the accurately chosen medicine was given in proper small, gradu-

ally higher doses, each somewhat modified with renewed dynamization (§ 247). Such increase of the original symptoms of a chronic disease can appear only at the end of treatment when the cure is almost or quite finished.

*Samuel Hahnemann, M.D.*

treatment are to be met with in the list of symptoms of the most appropriate medicine, consequently this imperfect medicinal morbid agent must be employed for lack of a more perfect one.

*Samuel Hahnemann, M.D.*

Homoeopathic aggravation in these cases is the primary effect of the homoeopathic remedy. This is the quality of medicine only, but not the counter effect of the vital force. This is visible only in acute diseases, that too, of recent origin and not complicated by other systems of treatment. In case of longstanding diseases, the homoeopathic aggravation is not seen. It means potency is not sufficient. Then the dosages should be reduced gradually. In other words the potency should be increased. In chronic or longstanding diseases, as the dosages are reduced gradually (potencies increased), homoeopathic aggravation appears after some time. Unlike the acute diseases the aggravation appears before completing the cure.

Since number of proved drugs available are limited, sometimes it is not possible to select a drug having complete similarity with the disease. In such cases, partially similar drug may also be used.

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

Taken from the book:  
*Organon of the art of healing*  
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### §162

Sometimes happens, owing to the moderate number of medicines yet known with respect to their true, pure action, that but a portion of the symptoms of the disease under

# Oil Pulling Treatment – A Detoxification Therapy for All Kinds of Diseases?

Alfred Goldbacher



*Alfred Goldbacher and his wife lead a joint practice for holistic therapies in Erding near Munich. The focus is on craniosacral osteopathy, herbal medicine, manual therapies such as cupping and various pain therapies.*

Three essential influential factors and effects are decisive for the development of our health:

- What enters into our body and spirit
- How we deal with it
- What we remove from us

The latter plays a role of growing importance. Nowadays, we take up a multitude of harmful substances from our food, from the air, from our clothing, from cosmetics, and from the environment in general which our body is anxious to get rid of as fast as possible. Our excretory organs therefore run at full speed, but regardless of this – despite of the disposal of the disease-causing substances – can no longer keep up. We should make full use of all possibilities to support our body in its efforts.

In this context, an old and effective cleansing technique can prove useful. Similar approaches are known from Indian Ayurveda as well as from old Moroccan and Russian natural healing systems. It is all about the so-called oil pulling, in which the oil is moved to-and-fro in a certain way in the oral cavity.

During the past decades, this technique has been extensively examined by various researchers, amongst others, a frequently quoted, Dr. med. Fedor Karach. He, nevertheless, has also pointed out in his lectures that his knowledge has originally stemmed from shamans who have passed on their wisdom from generation to generation. It is therefore a question of years of medical experience.

## Application and implementation of the oil pulling treatment

- Cold-pressed edible oil – as much as a tablespoon full, but at least a teaspoon full, is put into the mouth.
- The oil is then moved about in the mouth for 5 to 10 minutes with the mouth closed; it is sucked through the gaps between the teeth, and this way, the complete oral cavity is thoroughly rinsed.
- The oil must by no means be swallowed.
- At first, the oil is viscous, but will turn fluid during the process.
- When it is spat out, it should be of a whitish colour, similar to milk. If the liquid is yellow, this is a sign that the therapy did not last long enough.
- After the oil is spat out, the whole mouth should be rinsed several times with water, and the teeth must be cleaned with a toothbrush.
- The spat-out liquid contains a large amount of bacteria and pathogenic germ so the washbasin should also be thoroughly cleaned afterwards.
- The whole procedure should be regularly repeated at least twice a day, if possible three times a day, over a

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period of at least four weeks in order to reach a genuine healing effect!

- It is important here that this procedure should principally take place before the meals in order to effectively reduce – most of all in the mornings – the bacteria that have accumulated in the oral cavity during the night.

### **The beneficial effect on various disease patterns**

The already quoted Dr. med. Fedor Karach is supposed to have said that the oil pulling treatment not only achieves detoxifying effects in the throat but also brings about relief for a number of diseases, amongst others for

- Arthrosis and arthritis
- Coronary diseases, pulmonary diseases, liver diseases, kidney diseases and bladder complaints
- Intestine disorders
- Skin problems like psoriasis and acne
- Complaints in the area of the head like colds with blocked noses, coughs or tonsillitis, migraines, toothaches and paradontosis, eye complaints and earaches
- Problems of the mucous membranes (also of the intestines)
- Irritation, insomnia, depressions and chronic fatigue
- Premenstrual syndrome and menopausal problems.

### **Explanations for the effect mechanism of oil pulling treatment**

Different theories exist for the mode of action of oil pulling treatment, which are, however, not supported by any double-blind studies or other procedures for taking evidence: An explanatory model states that the moving the sunflower oil in the mouth produces a stimulus on the oral mucosa and stimulate it to the secretion of toxic substances or pathogenic micro-organisms. As the oil emulsifies during the swishing-and-pulling process, this could mean that oil-soluble as well as water-soluble toxic substances are excreted during the oil pulling treatment.



### **What kinds of oils are suited for the treatment?**

In principle all kinds of oils are suited which anyone of us would also use for the preparation of salads. However, one should make some demands on the edible oil in question:

- It should be cold-pressed, and the seeds used for the oil should be originating from organic cultivation.

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## Oil Pulling Treatment

- The oil should be bought in smaller amounts up to a maximum of 0.5 l, as it gets spoiled fast after opening the cap, and it should principally be kept in dark glasses.
- Mainly sunflower, sesame, black cumin and of course olive oil comes into question.
- Also suited are seed oils, for example those made of grape seeds, black currents and of sea buckthorn.

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### Contact

Praxis für Naturheilkunde  
Vera Andriot & Alfred Goldbacher  
Heilig-Blut-Weg 9  
85435 Erding - Germany

alfred.goldbacher@kabelmail.de  
vera\_andriot@gmx.de



*"Exposure to Golden Light of sun regularly,  
tones up health."*

Dr. K. Parvathi Kumar

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# Occult Healing

## LXXXIX

**Dr. K. Parvathi Kumar**

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

Continuing the theme of food in relation to health, the relation of the quality of food, the power of digestion and the metabolism needs some explanation. How shall we know that a given amount of food is enough for a particular individual? This can be known, only by correlating the food taken with its proper digestion, within a time limit. If the food taken in the evening does not disturb the equilibrium of the digestive system and gets digested and metabolized by the morning, then that should be the standard measurement of food to be taken by the individual. This measurement will certainly vary from individual to individual. At most standard measurement can be prescribed for all individuals. Even with the same individual, the power of digestion varies from time to time. It also varies as per the quality, activity, change of place, time zone, change, aging, etc. The person has to take notice of this, but for all practical purposes, the standard measurement of food for an individual is to be determined on the basis of the defecation that he makes on the next morning. The standard says

that "breakfast is gold, lunch is silver and dinner is iron." As the day comes to an end, the activity also comes to an end, and it is therefore recommended that heavy food intake is avoided during the evening food. Eating hard food such as pulses, fries, potatoes and roots is not recommended. Ayurveda prohibits even yogurt in the night. The science of Ayurveda suggests buttermilk in the night instead of yogurt. It is advisable to pay attention to evening food. For this reason, the science of health prohibits dinner parties. It encourages lunch parties; but today human's culture is contrary to this. Late dinner parties are the order of the day and they have subtle but sure impact on one's health.

Measurement of food is in fact of two types: Food as a whole and of different ingredients, having different tastes like sweet, sour, etc., and food in terms of liquids, solids, etc. Normally it is customary to take sweet as the last dish. Classical understanding of health recommends to start food with the sweet, followed by semi-liquid foods, further followed by solid foods and concluding again by liquid foods. Drinking water during the meals is recommended to be avoided. One may drink water either one hour before food intake or one hour after food intake. Water drinking during foods gets necessitated only when liquid foods are added to their quantities in the meal.

The light food dishes are predominant in quality of air and fire and the heavy food dishes are predominant in quality of matter. The light food dishes are considered to be less even if taken in excessive quantities. On the other

hand, the heavy food or dishes being heavy in matter suppress the appetite and therefore are not recommended to be taken in excessive quantities. As much as heavy food is taken, so much physical exercise is recommended. Heavy food is for those whose life activity demands lots of physical exertion. Light food is recommended for those who are more in mental activity than in physical activity during the day. There are many city-workers that sit in a chair or work at a table. Such ones need to adapt to light food activity to ensure proper digestion.

*...to be continued*

*Mercado dos Lavradores, Funchal (Madeira, Portugal)*

*Photographer: Markus Bernet. Date: 10/8/2004*



[http://commons.wikimedia.org/wiki/File:Funchal\\_Mercado.jpg](http://commons.wikimedia.org/wiki/File:Funchal_Mercado.jpg)

# The Bridge of Life XI

## Astrology and Schusslersalt by Dr. Carey

Birke Klevenhausen



### Aquarius Natrium Chloratum Nr.8

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

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

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

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

### Aquarius

#### Sodium Chloride

Synonyms: Natrium Muriaticum, Sodii Chloridum, Chloruretum, Chloruretum of Sodicum, Common table salt.

Must be triturated up to 3d decimal before it can be taken up by mucous membrane absorbants and carried into the circulation.

Formula: NaCl

Air contains 78 per cent of nitrogen gas, believed by scientists to be mineral in ultimate potency. Minerals are formed by the precipitation of nitrogen gas. Differ-

entiation is attained by the proportion of oxygen and aqueous vapor (hydrogen) that unites with nitrogen.

A combination of sodium and chlorine forms the mineral known as common salt. This mineral absorbs water. The circulation or distribution of water in the human organism is due to the chemical action of the molecules of sodium chloride.

Aquarius is known as "The Water Bearer." Sodium chloride, known also as Natrium Muriaticum, is also a bearer of water, and chemically corresponds with the zodiacal angle of Aquarius. " (1)

### Commentary

In modern chemistry the formula has undergone slight changes. Now, the formula is NaCl for Natrium Chloratum or Natrium Muriaticum, which is simple kitchen salt. The simplicity of this substance repeatedly has aroused astonishment and doubts concerning its effectivity. However, it is one of the really great remedies of biochemistry as well as of homeopathy.

Both systems use it for generating blood against anaemia, regulation of water, warmth-capacity, and also for nourishment of tissues where the blood cannot reach well or cannot reach at all cartilages, tendons, discs, etc. (2) Also, in case of migraines, depressions and prolonged grief it is one of the great remedies. (3)

Although the effectivity of this remedy is undisputed, lack of clarity about its biochemical processing ex-

ists because it works even if the organism contains enough salt. Thus, it is assumed that the non-potenciated salt basically is to be found outside of the cell without ability to get inside where it is needed. In this way, only potenciated salt would be capable of effectively treating this issue. When Natrium Chloratum is lacking, there is not enough salt inside the cell and there is too much of it on the outside. As the body tries to purge the overdose of salt, this would result in salty, nearly biting tears and other body liquids which is a symptom for the need of Natrium Chloratum. Natrium Chloratum also takes part in balancing the acid-liquor

capacity. It makes excretion of toxins possible (4) whereas the transport of them is managed by Potassium Phosphoricum, Nr.5 of Schüssler Salts. (5) For this reason, these two agents are often administered together. As mentioned, Natrium Chloratum is an important means to treat cases of depressions and prolonged grief. It is helpful in difficult situations of life or after blows, injuries of the soul or psychic traumata. (6) Dr. Carey assigns this remedy to Aquarius. Aquarius carries the water filled pot. Indeed, salt has the capacity to bind water - this for example is confirmed by a lot of thirst after a salty meal.

In Aquarius it is Hercules' task to clean the sheds of Augias. The dirt and bad smell in these sheds are beyond imagination. Hercules cleans the sheds by redirecting two nearby rivers through the sheds. The water of the rivers carries away the whole filth and smell. (7)

The two rivers are a symbol for life force or life energy which will flush filth and toxins away when redirected to the right destination.

This procedure can be transferred to the healing of depressions. If life's energies flow in the right direction depressions can also be healed. (8)



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## The Bridge of Life

The keyword from the angle of the soul is:

*"Water of life am I, poured forth for the thirsty men."*(9)



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Birke Klevenhausen holds a Master Degree in education sciences. She is also an astrologer and a naturopath. Representing a holistic psychology she tries to understand and to treat the whole human being.

### Kontakt

Birke Klevenhausen  
Clara-Schrunder-Str. 29  
48268 Greven, Germany  
Phone: +49-2571-56 99 555  
Birke.Klevenhausen@yahoo.de

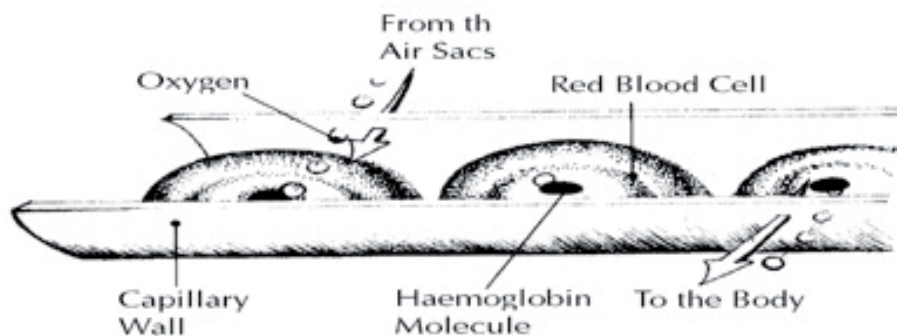
# The Buteyko – Method III

## An Effective Treatment for Asthma

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

Paul J. Ameisen, MBBS, ND, DipAc, FACNEM, has been a Medical Practitioner for 21 years. His first appointment was as Resident at St Vincents Hospital, Sydney. He has since practised at Liverpool Hospital, Sydney; Framingham Union Hospital in Boston, USA; Baragwanath Hospital, South Africa; and Mudgee District Hospital, NSW, Australia. He has a Diploma of Naturopathy, a Diploma of Acupuncture from Medicina Alternativa, and is a Fellow of the Australian College of Nutritional and Environmental Medicine. Dr Ameisen is currently in private practice. He is the author of "Every Breath You Take" (Lansdowne Publishing, Sydney, 1997, ISBN 1- 86302-567-7).

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



This is a schematic diagram of what happens when oxygen molecules pass from an air sac in the lungs, through the wall of a capillary, and into the blood. The oxygen molecules are absorbed into the red blood cells (left) and, when the carbon dioxide level is high enough in the blood, they are better released from the red-cell haemoglobin, through the capillary wall and into the tissues of the body (right).

We all know that breathing plays a vital role in the human organism. Nutrition is of major importance to us, yet we can survive without food for weeks and without water for days. But if the average individual is without air for three to five minutes, he or she cannot survive. We normally breathe 20,000 to 30,000 times every 24 hours.

The optimal level of carbon dioxide (CO<sub>2</sub>) in the alveoli, or small air sacs in the lungs, is around 6.5%. If for any reason (such as over-breathing) it falls below this, there is a gradual alkaline reaction, called respiratory alkalosis, in the lungs. At the extreme, if the carbon dioxide level falls to be-

low 3%, shifting the pH (the acidity level) to 8 (more alkaline), the organism dies. When the carbon dioxide level is lowered, the gradual alkaline reaction in the lungs carries through to the blood, and total blood CO<sub>2</sub> will also be low. The kidneys further try to "buffer" or correct this imbalance. This partially makes up for the CO<sub>2</sub> deficiency, but it sets up a course of events which changes for the worse the rate and efficiency of activity of

## The Buteyko – Method

all the vitamin and enzyme systems in the body—and it is these systems that run our energy and vitality.

While air is held in the lungs, the molecules it contains pass through the walls of the alveoli and into the blood, to be carried around the system to nourish the body tissues. Oxygen is carried in the blood by means of a haemoglobin (Hb) molecule (which is part of a red cell). When the carbon dioxide level is low due to over-breathing, the oxygen is held tighter than normal to the Hb molecule, due to a chemical bond, and cannot readily separate itself from the haemoglobin. Not enough oxygen is getting into the tissues, so they become starved of oxygen. This oxygen starvation of the tissues is called hypoxia. The tissues of the human body include muscles, of which there are three types:

- Striated muscle, e.g., the biceps and triceps muscles;
- Smooth muscle, found around bronchi and bronchioles or air tubes, around blood vessels, arteries and veins, and as part of the wall of the intestines. You can guess that smooth muscle is of importance in asthma.
- Cardiac muscle, i.e., specialised muscle cells, each cell able to contract by itself.

As stated before, tissues starved of oxygen cannot be healthy—they become irritable; and the way smooth muscle reacts in distress is to contract or spasm. Thus, we start to understand that if carbon dioxide is not at its proper or normal level (6.5%) in the air sacs and falls too low through over-breathing, the oxygen becomes

more bound to the haemoglobin molecule and is less able to separate and feed the tissues.

Now, children in the Western world are generally taught that the deeper they breathe, the more oxygen they get "inside". Most adults believe this, as well as in the efficacy of all sorts of "deep breathing" exercises. It is true that we take in more oxygen when we breathe deeply, but how much oxygen is then available from the blood to the tissues? This availability is governed by something known as the Verigo-Bohr effect, where lowered levels of CO<sub>2</sub> strengthen the bond between haemoglobin and oxygen, thus lowering the oxygenation of the tissues. The stated purpose of the Buteyko method is to reverse the Verigo-Bohr effect.

To summarise, oxygen enters the lungs, goes into the blood and is trapped by the haemoglobin molecule. How easily it is released to feed the body cells depends on the level of carbon dioxide. The oxygen is properly released when carbon dioxide is at a high level in the lungs. If it is low, the tissues suffer oxygen starvation. Oxygen starvation affects all the vital organs, and it has a particular effect in one of them, the brain: it excites the breathing centre located there, setting off a state of breathing stimulation. This increases the breathing even further, creating a "shortness of breath" sensation in the already over-breathing person, which further deepens the breath. So then there is a further progressive decrease (breathing off) of carbon dioxide from the lungs. The way to reverse this process is to breathe more shallowly, to trap more carbon dioxide in the lungs and return

its level to normal. If the carbon dioxide rises again to normal levels, oxygen is more readily released from the haemoglobin molecules and can then nourish the tissues and cells.

It is interesting to note that few medical experts in the Western world have taken very much account of the idea of shallow breathing. Eastern ideologies, on the other hand, have proposed for centuries that there is value in stopping over-breathing, and have made breath control part of a wide range of exercises for the body and mind, examples being the practice of meditation, yoga (pranayama breathing), Tai Chi, Chi Gong, and Judd-Shi from Tibet.

## The aim of the buteyko method

Over-breathing, then, is an increase in the function of the lungs above what is normal. It is also called hyperventilation. The significance of Buteyko's discoveries hinges on the diagnosis of what he termed hidden hyperventilation. This is long-term over-breathing that we are basically not aware of.

Professor Buteyko became interested in breathing levels in general. What happens, he asked, at all the levels between the extreme hyperventilation we have described, and the normal human breathing rate?

Professor Buteyko could clearly see, as can anyone else, the effects of over-breathing to a level of 30 litres of air per minute. Anyone who breathes like this (don't try it!) will suffer the equivalent effect of an acute and serious anxiety attack, i.e., shaking

hands, anxiety, chest pain, air hunger, finger tingles and spasm (tetany), cramps and a racing pulse.

An adult who suffers from asthma usually breathes 5 to 10 litres of air a minute when he or she is "well". During an attack, the rate increases to 10 to 20 litres per minute. The simple—and achievable—aim of the Buteyko method is to get the volume of air breathed down to normal, i.e., 3 to 4 litres per minute.



photo by Malene Thiesen <http://commons.wikimedia.org/wiki/User:Malene>  
[http://commons.wikimedia.org/wiki/File:Grib\\_Skov.jpg?uselang=de](http://commons.wikimedia.org/wiki/File:Grib_Skov.jpg?uselang=de)

A series of regulated breathing exercises is used to teach the person who over-breathes to breathe a normal volume of air for the rest of his or her life. It can be done thousands of relieved patients have proved it and the technique is so simple that a child can follow the method and even have fun while learning.

*New beech leaves, Grib Forest in the northern part of Sealand, Denmark.*

## The Buteyko – Method

### The buteyko breathing exercises

The Buteyko course consists of five to ten sessions of tuition, varying from one to two hours each. Usually five to seven sessions of one hour are enough for the patient to witness improvement and have confidence in the technique. However, the most severe cases, such as those who need regular hospital admittance, may require up to nine months of practice to achieve the desired level of health. In the Buteyko technique, patients are taught to normalise their breathing. They are asked to:

1. **Breathe in and out, both through the nose only**, to reduce over-breathing.
2. **Tape the mouth up while sleeping**, unless there is some severe nasal condition. Adults can easily adapt to this, but it often frightens parents initially. However, I have seen no child come to any harm over seven years of recommending the practice. Partial taping can be practised until children and parents become more confident. A very light, easily removable micropore tape is used.
3. **Sleep on the left side and avoid sleeping on the back**. Sleeping on the back causes the most hyperventilation. Professor Buteyko's research has shown that sleeping on the left side causes least hyperventilation.
4. **Increase the control pause and the maximum pause** (which are defined next).

### The Control Pause

The control pause is described as the time it takes someone to breathe out normally, then hold his or her breath in the out position until the very first signs of discomfort occur. That measurement is recorded, then the person continues to breathe through the nose in a shallow pattern. Most people can achieve 10 to 20 seconds, at rest. Some cannot achieve even one second, while others can do 40 seconds plus, quite naturally. The idea is to succeed in holding the breath in the out position for up to 50 to 60 seconds, until first difficulty is reached, to achieve the desired improvement. This is the measure of success.

If a person has a control pause of 15 seconds, he or she is breathing a volume of air per minute that is enough for four people. A control pause of 30 seconds indicates the person is breathing for two people. A control pause of 60 seconds means breathing is under control and he or she is breathing for one person.

### The Maximum Pause

The maximum pause is the time it takes a person to breathe out normally, hold his or her breath in the out position and, through specially taught exercises and distractions, prolong this pause to the maximum time. With exercise, repetition and perseverance, some people surprise themselves with times of up to two minutes and even longer.

Patients are asked to come to classes for education and encouragement in these breathing exercises and to discuss problems and incidentals such as coincidental viruses, person-

al problems and so on. Often, family members are invited to attend, free of charge, to encourage the patients further

Between the classes, patients are urged to follow the four rules set out above (only nasal breathing, sleeping on left side, etc.), and to follow a rigid regime of breathing exercises. Twice daily exercises for 20 minutes are required.

Some people with mild illness stop their exercises after some two months and find their breathing has changed to a more shallow pattern, where they take in less air or take smaller breaths. They can then stop their exercises altogether, as they no longer hyperventilate. So, in order to prolong the maximum pause, firstly the patient, under supervision, breathes out to the maximum, holds the nose and firmly closes the mouth while seated upright. Then, he/she holds the breath in expiration (that is, with "empty" lungs) until he/she feels uncomfortable.

The person then continues in expiration while utilising one or more distractions:

**1. Body gyrations.** These involve moving the torso about while holding the nose—flinging the body from side to side, bringing the head towards the knees, rocking from side to side, and rocking forwards and backwards.

**2. Mobile exercises.** Finally, the sitting gyrations don't distract the person enough and he/she stands up while holding the nose and begins to walk around the room in circles. He/she may walk outside the room, keeping on the move un-

til he/she can really no longer hold the breath. In our clinic, this is often called "the Groucho Marx walk".

**3. Nose-breathing.** The person then tries to prevent over-breathing by breathing strictly through the nose. He/she sits down again and deliberately tries to achieve a shallow breathing equilibrium. After a rest of two to three minutes of shallow nose-breathing, another control pause is carried out.

**4. Fun & Games.** Children usually make a game of the exercises. When they start to have difficulty holding the breath, and really want to breathe in while they are sitting down and holding the nose, they pace out steps around the room and count up the number of steps in their heads. Some do squats; some jump up and down on the spot. Afterwards, they compare their results with others. Both children and adults can be fiercely competitive over their achievements!

#### A typical session of Buteyko breathing exercises

1. Take the pulse
2. Control pause
3. Three minutes' shallow breathing
4. Maximum pause
5. Three minutes' shallow breathing
6. Control pause
7. Three minutes' shallow breathing
8. Control pause
9. Three minutes' shallow breathing
10. Maximum pause
11. Three minutes' shallow breathing
12. Control pause
13. Three minutes' shallow breathing
14. Take the pulse again

## The Buteyko – Method

Adult asthma sufferers are usually accustomed to using peakflow meters. But rather than using the meters (which can be used if desired, however), Buteyko practitioners prefer to use a single instrument: the stopwatch. Success is measured as each person's increase in control pause is accurately timed.

Maximum pause can be stretched to surprising lengths, but it is the control pause which is the final measure of success. If the feeling of first difficulty does not arise until 40 to 60 seconds have passed, a patient can feel confident that his/her respiratory problems are improving rapidly, that the hyperventilation is being corrected and that the oxygen and carbon dioxide ratio has been normalised. However, if the person feels an attack coming on, he/she can do one maximum pause, then three minutes' shallow breathing, then one more maximum pause. If no relief is felt, the patient can take one puff of the bronchodilator and, if necessary, one puff five minutes later. A typical session of Buteyko breathing exercises is described here in table 2.

### Practice Time for the Buteyko Exercises

- Mild cases of asthma tend to be episodic, and may be triggered by types of exercise or by viral infections. Once the Buteyko method has been learned and practised correctly, mild cases tend to need only episodic treatment with bronchodilators and episodic breathing exercises.
- Moderate cases are those who suffer from frequent asthma or mild continuous asthma, and those who

make regular use of a bronchodilator with usually a steroid preventive inhaler. The exercise requirements for these people are 2 to 4 times per day for 20 minutes.

- Severe cases are usually on medication of two different types of bronchodilator inhalers plus steroid inhaler, with or without oral steroids and with or without other agents like methotrexate. They tend to need frequent hospital visits. The breathing exercise requirements for people who suffer serious attacks, with protracted stays in hospital, are 3 to 5 times per day for 20 to 30 minutes initially, later easing to two sessions. To achieve best results, these sufferers may need 3 to 12 months of practice.

### A Final Note of Caution

The purpose of this article is to familiarise the reader with the Buteyko theory and method, not to serve as an instruction manual. The Buteyko method should not be learned without expert supervision. Consult a Buteyko teacher and medical/health practitioner before proceeding with any exercises or treatments.

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photo by Erika Röhlsberger

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

Taken from: Dr. Aschner, Bernhard: *Paracelsus, Sämtliche Werke*, Band IV, p. 550 (Complete works, Volume IV)

# Ear Acupuncture for Healing Allergies

## An Effective Therapeutic Alternative

**Michael Noack**



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

In recent decades, a clear increase of allergic diseases has been recorded in industrial countries. The symptoms determined in connection with allergies are multifarious:

Diseases of the respiratory tract ranging from permanent colds to bronchial asthma, hay fever, sinusitis, skin diseases from nettle rash to neurodermitis, inflammations of the eyes, diseases of muscles and joints, disturbances of the digestive tract with nausea, cramps, diarrhoea, etc., psychological disturbances like depressions, reduction of work capacity, concentration problems, daytime tiredness, insomnia, etc., etc., etc.

The multitude of these symptoms caused by allergy reaction brings about an allocation problem. Not everyone would consider that muscular and joint diseases or psychological complaints and allergies go hand in hand. And if one only regards and treats neurodermitis, psoriasis, arthritis, rheumatism, and other borderline diseases (as far as they were caused by allergic reaction) only from the symptomatic angle, one will not be able to heal them. If, however, allergy

is focused upon, cause study (allergy tests or so-called "provocation tests") starts which is as meaningless as it is harmful. The general opinion which says that one only has to look for the substance which triggers an allergic reaction and then just immunize the person in question against it does not really solve the problem. At present, more than 20,000 allergenic substances are registered. And we learn from the Red List that even normal foods like bananas, eggs, cows' milk, cheese, honey and spelt top the list of incompatible foods. How is this going to end? The treatment approaches based on this concept are not very much varied. As a rule, they are reduced to the internal application of an anti-allergic in the shape of tablets, nose sprays, lung sprays or eye drops<sup>1</sup>, or to hypersensitisation<sup>2</sup>. Is this the right approach? This represents a scenario of suppression, which interferes with the self-regulation of the organism in a destructive way. According to my own experience, the healthy organism is always in a position to react in an appropriate way to allergens. It is only the weakened organism which lacks the strength for this. And thus, in such a case the reasons leading to a weakening of the organism are the basic evil from which develops what doctors call an impaired immune response. At the latest since Hahnemann<sup>3</sup>, we have known that for each symptom there is always an internal disease which precedes it. It is a matter of fact that a patient might exhibit numerous symptoms but these can be entirely traced back to a complex disease process. Conversely, such a process becomes transparent by the

totality of the symptoms of the patient. It is therefore wrong to regard and to treat the respective allergic reaction as the sole evil. It is indeed the answer of the organism (key word: self-regulation!) to a disturbance which – if suppressed – will interrupt the healing reaction of the body. It is only when such process reorients itself that other, deeper rooting, and often not curable chronic diseases occur. Perhaps the respective therapist imagines that he is now discovering an entirely new disease of the patient. Some stubborn pains, some attacks of gout, some occurrences of asthma, many psychological diseases are listed under the caption of "unknown genesis", although they are just unavoidable consequences of such one-sided, mere outward procedures.

Amongst the natural healing methods which make such complex coherences feasible, therapies like phytotherapy, various Chinese therapy approaches and of course homeopathy have to be mentioned first. From my own experience, I can also name ear acupuncture which – properly practised – is an effective healing method for this kind of pathology.

This ear acupuncture <sup>4</sup> differs considerably from the ear acupuncture we know from representatives of conventional medicine (Dr. Bahr, Dr. Elias, Strittmatter, Angermeyer, etc.) The starting point for this concept is the consequent perception of the disease as a complex event. Here, the immediately visible, the symptom, is always regarded as the result of a long chain of disturbances of the organism of the sick person which are interlinked with each other. Due to the complexity of

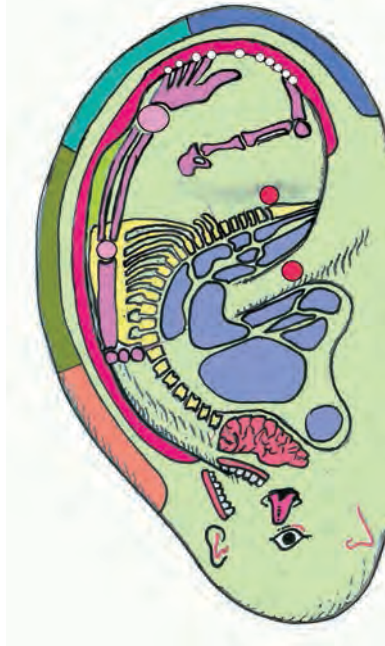


Illustration 1: Ear Somatotopy

the disturbance process, the treatment via the ear is of surprising effectivity. Also notable is the immediacy of the effect of the stimulus which was created. It enables direct control of the reactions to this treatment.

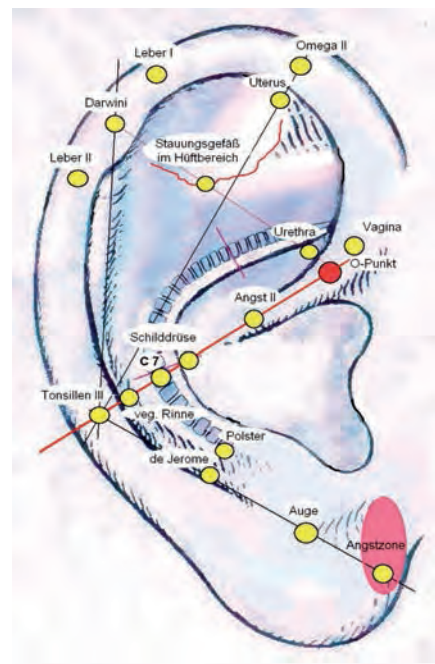
Dr. Ostermann, Berlin said: "I have always looked for a therapy which can be applied in a simple and uncomplicated way at any place and which can be as successful as possible. As a practising physician, I know that there are always moments in which one – however successful – has doubts with regard to the newly adapted course of healing. In moments like this, everyone wishes to have complementary therapy at one's disposal which grants noticeable success for the patients and which convinces one simply by the kind of care. Ear acupuncture meets exactly these demands. The concept is a plausible one, and a strategy which can be applied at any time and which offers – for diagnosis

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as well as also for treatment – a reliable, in any case a coherent message". The strategy which is referred to here, enables bringing the signals of the organism into a logical coherence. From the multitude of projections inside the ear, those images are selected which form a causal connection and which thus make an acute illness coherence recognizable. Illness processes are always strictly logical, and this explains that the causal coherences which lead to a disturbance, display themselves linearly on the so-called energy lines inside the ear. These energy lines are of particular importance if they run through the =-point and over the complete ear and if their endpoint is situated at the ridge of the ear, the helix ridge. This line (in this context, one refers to a "treatment radiancy") runs – starting from the 0-point – over the areas of the organ segments, over controls of spinal column and spinal cord, over external organs and the vegetative and central nervous system. The linear allocation of points is an indication of the causality of these disturbances in an illness process. The reflexions which display themselves on this energy line (points) prove to be an interacting process with acute illness coherence. The gain of knowledge which this "line" offers is not confined to a one-dimensional mirroring of a process because the located points represent events in different organ levels. This way, the focal point of an illness becomes simultaneously recognizable. The points of the treatment radiancy allow a diagnostic conclusion and at the same time form the treatment concept.

It has also been shown that the so-called ridge of the ear points on the helix, at the ridge of the lobe or at the ridge of the tragus (if they are situated at the end of a line which forms a 30° or 60° angle to the original treatment line), signalize further reference to the disease and can act in an explanatory way (diagnosis), and also as a reinforcement for the treatment. Thus, an illness not only displays itself linearly but also as a geometric reflexion!

The individual steps we use when entering the ear are clearly defined: Firstly, one acts on the causal chain, which leads to symptoms (treatment radiancy and corresponding points). As far as the symptoms are not sufficiently regulated by means of this,



*Illustration 2: The Strategy Work ray (red), corresponding rays (black) – corresponding points in the intersection of the corresponding rays with the ridge of the ear*



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iary line (marked in yellow), between corresponding point and 0-point. The adrenal cortex point strengthens the immune defence. If one wishes to do more, the points for the tonsils on the helix and the point for the thymus can be included into the treatment. As a rule, however, one can rely on the fact that these points are displayed conceptually, and if that (as in this case) does not happen, it is not absolutely necessary to treat them additionally. The corresponding ray 60° downwards runs to the point of sneezing at the ridge of the ear, the lobule, and over "1st rib". The latter relaxes the back and acts – as also the additional needled points of the urticaria zone and the circulation – in a sedating way. This presentation corresponds with the acute situation of the allergic event of this young man during his first treatment. Already at the first time, the treatment proved to be successful and extremely relaxing. Further treatments yielded a changed appearance reflecting the improvement. After the third treatment (in a two-week interval!), the situation was regulated insofar (hardly any headaches, sneezing decreased as far as possible and no itching skin) that the treatment intervals were extended to three weeks respectively. The therapy was accompanied by a changeover of food and by teas with diuretic properties.

In both ears – due to the headaches – the points of the sensory line (bolster, sun, and forehead) were traced on the lobules and were integrated into treatment. In both ears, too, we found on an auxiliary line (yellow) of the respective corresponding points to the

0-point the points for throat (organ point, which is noticeable due to the event) and the ACTH or adrenal cortex point of the Tragus (underneath the Tragus top) which stimulates the immune defence, i.e., the body's production of cortisone.

### 2nd Case

The patient is a young woman, 16 years old, very skinny, very slender, very "angular". She is here because of her skin. She suffers from permanent itching everywhere. In some places, especially in skin folds, the skin is blazing red, painful and often sore. She has a weeping eczema behind the ears. The scalp is itching and produces enormous amounts of white dandruff. During a preliminary talk, her mother characterized her daughter as terribly difficult and stubborn. She acted in a ritual behaviour, i.e., she was not at all flexible, and everything had to be done in a special way and exactly as she wished. She was also very aggressive and obviously malicious on purpose. Her mother had the feeling that her daughter was destroying herself and everything of value to her.

The girl is frightened of dogs and cats and shows an allergic reaction to cats and other small animals. About every fortnight, she suffers from headaches in such a way "as if her head were crushed with a band of steel", quite frequently above the right eye, moving towards the back of the head.

Since she had an inflammation of the middle ear, the eardrum of her right ear has been perforated.

Already since her childhood, she has been suffering from high instability with regard to infections. At the age

of 4, she suffered from a severe pneumonia. Even now, she has frequent attacks of bronchitis, however, with a rather more superficial chronic cough and with the feeling of suffocation. Noticeable is a permanent change of symptoms, which begin suddenly and end suddenly. Amongst others, there are frequent occurrences of furuncles inside the nose.

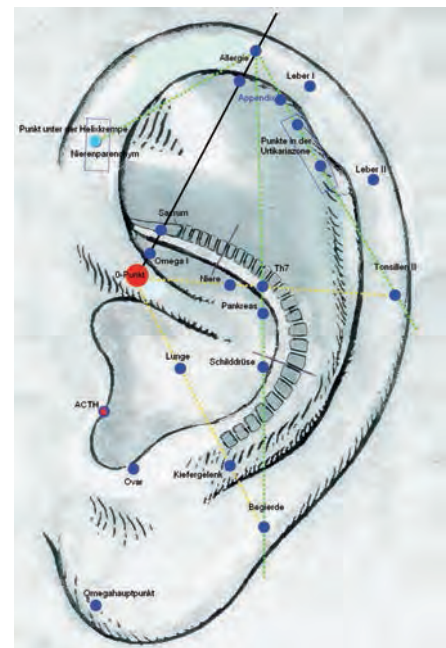
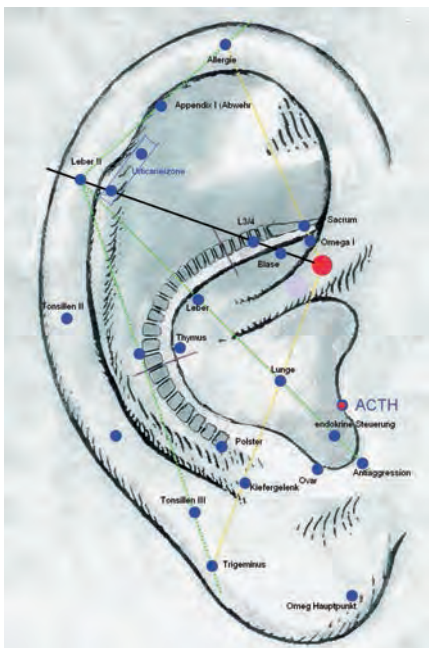
Ever present is her physical faintness or weakness. She tires quickly and has difficulties to concentrate on something concrete. This annoys her. She feels constrained. She wishes to live intensively, as if life were too short. In the early mornings, she suffers from diarrhoea, brown, foul-smelling, and after that she feels very weak. She regularly suffers from painful dysmenorrhoea. She is often hungry, also, and mainly, at night. Despite the good food, she does not put on weight. She suffers from strong night sweat and grinds her teeth when asleep. She does not like to bathe in cold water.

She feels worse at the seaside, during wet and cold weather, and before a thunderstorm.

**The working ray inside the right ear** points out a lack of energy and extensive problems with her metabolism (bladder, liver I). The corresponding points of allergy, anti-aggression and the point in the trigeminal zone reveal her excessive defence reaction.

On the corresponding lines, additionally the points for liver, lungs, as well as a point in the area of the hypophysis (endocrine control) show up, as well as 1st rib and tonsils III. The auxiliary line from the 0-point additionally runs via Omega I, for all psychosomatic explanations of this point, this is in the first case a point for the large intestine (diarrhoea in the mornings). With regard to the skin problems, some ridges of the ear points were also searched (from the viewpoint of the Chinese, the helix generally displays the liver metabolism), as well as points in the triticaria field. The immune defence was strengthened via the points ACTH (adrenal cortex), appendix I and thymus. The ACTH is situated on the tragus edge under its tip.

**The working ray inside the left ear** runs via a point of the large intestine (Omega I) and sacrum, and is dominated by the allergy point. The corresponding point tonsils II and craving show once again that overreactions are to be expected here, obviously occurring by a lack of energy (kidney). The endocrine system also plays a strong part here (organ point thyroid gland) and seems to be responsible for the low stress resistance. One of the consequences, the tenseness in



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the jaw area, is displayed by the virulent points of the joints of the jaw. Weariness and fatigue during the day are displayed by the lungs (an acute bronchitis presently does not exist!) and by the pancreas.

A heightened sensitivity and the lack of vital energy of this woman permanently lead to overreactions, which – when not regulated – lead to more and more chronic disturbances of the organism. Such patients as a rule are quickly supported and calmed down. Two consecutive treatments and further treatments in three week intervals solved her problems in a rather satisfactory way.

Her disposition, however, the relics in her organism (lungs, susceptibility for infections, etc.), is bound to lead her repeatedly to health setbacks.

<sup>3</sup> Organon der Heilkunst + Hahnemann's theory of chronic diseases

<sup>4</sup> In order to distance myself from other concepts, I call it **Ear Acupuncture according to Noack!**

Contact

Michael Noack

Beuckestr. 15

14163 Berlin, Germany

info@ak-ohrakupunktur.de

www.ak-ohrakupunktur.de

<sup>1</sup> Mainly antihistamines, mast cell stabilisers or corticoids (Cortisone) are employed.

<sup>2</sup> By slowly increasing doses of the allergen, injected into the subcutaneous tissue, the immune system is supposed to learn not to show an allergic reaction to the triggering substance. As a rule, the therapy is applied over a period of three years and can be connected with **side effects** up to anaphylactic shock. It causes considerable liver stress which in this context again frequently leads to permanent cold, sinusitis, skin irritations, eye problems like conjunctivitis as well as to disturbances of the digestive tract like nausea, cramps, diarrhoea, etc.

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# Ayurveda for Children

**Kerstin Rosenberg**



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

*Kerstin Rosenberg has a blog on actual topics in Ayurveda at [www.rosenberg-ayurved.com](http://www.rosenberg-ayurved.com)*

Good food for children has never been as important as today. Due to the presence of many negative influences in society and environment, there is a long list of common developmental disturbances and diseases – such as hyper activity, behavioural problems, asthma, neurodermatitis, ENT problems, overweight, allergies or disturbances in concentration and sleep. To compensate all these, children mainly need a balanced diet with fresh food, prepared for easy digestion, and which is eaten together with the family in a peaceful atmosphere

In this way parents not only care for the physical comfort of their children, but also nourish their souls: from the point of conception the growing child reacts sensitively to the substantial and energetic state of the health of its mother and father. The more healthy, relaxed and happy the parents are during procreation, the more stable and resistant the constitution and health of the growing child can develop.

This is what the classic Ayurvedic doctrine "Kaumarabhrtya" says in

which the authors Caraka and Sushruta have dedicated a whole chapter to children's health.

They recommend easy digestible food that does not increase Kapha (mucus) but enhances Ojas (life energy). This characteristic is mainly found in a combination of milk and cereals along with strengthening spices and herbs such as saffron, fennel seed or dried amla berries. But if the child suffers from ear-nose-throat disturbances or skin diseases, milk should be supplemented by soy or rice milk products.

A child should not eat yoghurt, cheese, sausage and meat – especially in the evening and in combination with tomatoes or fruits. The consumption thereof has a blocking quality and results in congestion of phlegm, which has an especially negative effect on metabolism (Agni) and the circulation system (Srotas).

As we are in modern times, children are often exposed to stress and suffer from environmental diseases: the psychic balance of the children should be more and more respected. The recommendation by the classic Ayurveda pediatrics is vegetarian food with a lot of vegetables, cereals, fruits, nuts, legumes and fats of superior quality. A sufficient intake of strengthening and nourishing substances stabilizes the physical and emotional balance. This makes the regular consumption of lentils and bean stews in combination with potatoes, cereals or bread, indispensable for a meatless but wholesome nourishment for children.

### Three steps for a healthy diet for children

When we successfully compose a diet without convenience food for the child, we have already fulfilled one of the most important nutrition rules in Ayurveda: meals rich in vital substances with locally grown basic food free from preservatives, emulsifiers and flavour enhancers provide an ideal basis for a healthy growing process and a harmonious development.

The second step is to optimize the diet according to the body type. We consciously select the foods and adjust it to the constitution (see list). This is particularly important when there is an imbalance of the doshas, e.g., disorders such as a weak immune system, sleeping disturbances or allergies (Vata), skin irritations or diarrhea (Pitta) as well as excess weight or ENT problems (Kapha).

The third step is a smooth integration of the common Ayurvedic diet rules for a healthy metabolism. Most important are the principles of continuity, moderateness and consciousness:

- **Eat quietly and chew well**  
Our digestive system works best when we are relaxed! Create a calm atmosphere for eating and help your child to have its meals in a balanced temper.
- **Prefer cooked meals you prepare yourself**  
Children need "home cooking" – self and well prepared meals with good quality in which the full love of the mother (or the father) is perceptible and testable. At least the main meal at noon or in the evening should be prepared warm.

- **Eat regularly and avoid eating between meals**  
Children should have meals on a regular basis and avoid eating between meals in an uncontrolled way. This is most beneficial for a good digestion. It is best to eat only when the previous meal has already been digested. In this way the digestion and metabolism processes are not overburdened. Best for children's metabolism are three main meals and two in-between meals per day.
- **The right quantity**  
Children should only eat as much as their stomach may contain: the ideal quantity per meal is approximately the quantity of chymus which fits into two palms.
- **No drinks during meals**  
In order not to unnecessarily weaken the digestive fire, children should not drink more than one cup of warm tea or one glass of water during meals.
- **Fresh fruits and milk to be eaten separately**  
Fresh fruits and fresh cow's milk belong to the most important energizers and essential nutrients in Ayurvedic diet for children. In order to ideally metabolize these foods, it is necessary to always eat them separately – for example as an in-between meal. It is very wholesome to have a fruit meal in the morning and warm milk in the evening before going to bed – as a constant part of daily diet.

## Nutrition and health recommendations to balance the doshas in children:

Dosha-Dominance	Recommendation (Pathya)	To be avoided (Apathya)
For healthy children with balanced Vata (especially in restlessness, nervousness, disturbances in sleep, weakened immune system)	Goat's or cow's milk, warm cereal porridge, barley, wheat, ghee, nuts, mungdal, sugar cane products, pumpkin, potatoes, carrots, grapes, raisins, almonds, coconut, licorice, cinnamon, asafoetida, ginger, cumin	Heavy food, irregular, or incompatible food, fat, sour, spicy or stomach irritating meals, incessant eating, suppression of the excretion reflexes (Vegasamdhara)
Diet for children with increased Kapha (especially in mucous congestion, overweight, lethargy and motoric hypogenesis.)	Goat's milk (diluted) with ginger, porridge, rye bread, barley, honey (above the age of 1 year only), cardamom, cinnamon	Oat porridge with milk, sweets, sugar, fermented foods such as yeast, fritter, bananas, yoghurt, cheese, quark, ice-cream, convenience foods, uncooked vegetarian food, tomato concentrate, cold food and drinks, sour fruits or fruit juices
Diet for children with increased Pitta (especially in irritated skin and skin diseases, diarrhea, heat and aggression)	Goat's milk, wheat, barley, ice-cream in low quantities, uncooked vegetarian food, sweet fruits and vegetables such as beetroot, green vegetables such as spinach, salad, sweet dishes such as pudding with saffron and cardamom, pure marzipan, whole-food biscuits sweetened with honey or raw sugar	Sour, fat and spicy, red meat, eggs, tomato concentrate, cheese, yoghurt, quark, sour fruits or fruit juices, fermented food, fritters (French fries, chips), industrial sweets with chemical additives and nut-chocolate bars

### Contact

Rosenberg Gesellschaft für ganzheitliche  
Gesundheit & Bildung gGmbH  
Forsthausstrasse 6  
63633 Birstein, Germany  
tel ++49-(0)6054-9131-0  
fax ++49(0)6054-9131-36  
kerstin.rosenberg@ayurveda-akademie.org  
www.ayurveda-akademie.org

# Cold Washing according to Father Kneipp

Erika Röthlisberger

*Erika Röthlisberger works as a certified phytopractician (based on Ursel Bühnung), qualified health counsellor, storyteller and laughing yoga trainer. She conducts courses for grown-ups and children within the framework of health promotion.*



*Sebastian Kneipp  
(1821 – 1897)*

"If water is a splendid agent for maintaining health and strength for healthy people, it is also the first remedy if a person is ill. It is the most natural, simple, inexpensive and – if properly applied – the most secure agent."

*Father Sebastian Kneipp*

Training according to Father Kneipp promotes and maintains health. The 'Kneipp cure' is a classic training program for neglected functions of our organism. It strengthens the immune system, raises the joy of life and physical fitness. Moreover, it builds up increased resistance against emotional and physical stress. For example, water treatments and movement stimulation prevent a strong release of stress hormones. With the local stimulation of skin segments, inner organs can also be influenced via spinal reflex pathways. His teaching of healthy living and natural healing is a holistic school of life which brings

a person into harmony of body, spirit and soul. It is based upon the five pillars: structure of life, water applications, movement, nutrition and healing plants. These pillars complement each other in a meaningful way and in harmony with the effect they have. The applications are suited for young and old alike.

By means of **water applications**, cold and warm stimuli occur which train the physical organism. They train blood vessels, nerves of the skin, and the internal organs. The water applications include washings, gushes, poultices, baths, and sauna. The different fields of application allow a fine adjustment and individually tuned effect. The most gentle application of water is the "Cold Washing".

## Cold Washing

"Many nervous conditions - depressiveness, faintheartedness, despair, upset - would not take place if one diligently cleaned the abode of the spirit with fresh water. Nobody should shy away from washings with cold water - to the contrary, everyone should seek help in this simple remedy!"<sup>1</sup>

**The following has to be observed:**

### Material

Linen cloth, approx. 40 x 70 cm  
Linen feels cool and dry and has a cooling effect on the skin. The linen fibres can take up a lot of water and quickly release the moisture again. As opposed to cotton, linen does not feel so damp. Linen can be washed and



made sterile with a temperature of up to 95°C. Wash new linen cloths 2-3 times before application to ensure full absorbency.

Of course, one can also try out the washing with a folded kitchen cloth.

### Body Temperature

The body has to have its natural heat, e.g., the warmth in the morning, getting out of bed. Cold washings may not be applied to cold skin. The application should be carried out in a room with a pleasant temperature, free of draughts.

### Required Time and Time Frame

1-2 minutes for the washing, rest afterwards for 30 minutes or move, like running up and down the stairs, etc., repeating the process 3-4 times a week. Father Kneipp recommends the washing in the morning between 5:00-7:00 hrs. However, because they are so mild, washings can be applied at any time, for example, washings of the upper part of the body in the evening before going to bed, and washings of the lower part of the body in the early morning, if blood pressure is low.

### Effect

Cold washings dissolve illness-promoting substances, draw off the dissolved matter and thus stimulate me-

tabolism and excretion. It strengthens the immune system, calms and strengthens the nerves, stabilizes the heat balance, supports the circulation, improves blood supply of the skin and relieves heart and circulation.

### Cold Water

As cold as possible so that a stimulus is released which causes reheating. In order to prevent a cold shock, water of a temperature between 18-22°C can be used for grown-ups who are sensitive to cold and children.

### Washing

Put the linen cloth into cold water, squeeze it until it does not drip anymore. Carry out the washing speedily (1 minute). This leaves a fine film of water on the skin. In between, turn cloth and/or submerge once more into cold water so that it does not warm up during washing.

### Do not dry the skin!

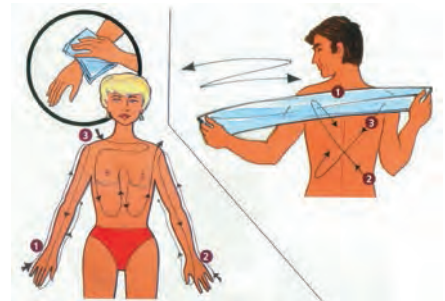
Why not? Immediately after the application, the person's clothes should be put on over the damp skin in order to stimulate reheating. The cold stimulus that is triggered off by the cold water stimulates circulation during the reheating phase, together with the evaporating water.

### Reheating

Immediately after application for warming up again: ensure the warmth of the bed or movement like climbing stairs, etc, until reheating is reached and the skin is dry again.

### Realization:

### Washing of the Upper Part of the Body



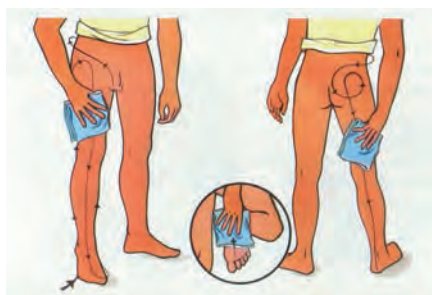
Undress upper part of the body, carry out washing: you start with the right arm, from the back of the hand upwards to the shoulder, then back on the inside of the arm and upwards again to the armpit. After that, wash the chest, the body and the sides of the rump in four to five large strokes. Now you wash the left arm as before, and finally the back with vertical strokes. The lower body remains covered during the washing. The washcloth is submerged into fresh water once in between. Quick dressing up follows and warming up by movement or by the warmth of the bed.<sup>2</sup>

**Indication:** Helps in cases of exhaustion and stress; it is a sleeping-aid; it unburdens the heart and parts of the head and regulates blood pressure; it has a positive effect on chronic and acute catarrhs; it supports the detoxification/ purification course in spring.

**Contraindication:** Heart complaints, feeling cold/shivering

## Cold Washing according to Father Kneipp

### Washing of the Lower Part of the Body



Undress lower part of the body, carry out washing: you start with the right leg, from the foot along the outside of the leg, upwards strokes to the hip and back down on the inside. In the same manner wash the back of the leg and the sole of the foot. After fresh submerging of the wash-cloth, the left leg is washed as before, after the right leg has already been covered. The washing of the body and of the backside in big circular strokes follows, after that quick dressing and re-warming by movement or by the warmth of the bed.<sup>2</sup>

**Indication:** It influences the circulation of the abdominal organs and releases blockages in the legs. It therefore helps in the case of varicose veins and cold feet due to weak circulation.

**Contraindication:** Infections of the urinary tract, abdominal complaints, menstruation, feeling cold/shivering.

### Full Body Washing

1. Undress upper part of the body; for washing, see "Washing of the Upper Part of the Body". Dress, and, then
2. Undress lower part of the body; for washing, see: "Washing of the Lower Part of the Body". Dress and ensure warming up again.

**Indication:** The washing of the complete body stimulates circulation. It is considered to be one of the best means for strengthening the immune system; it also supports the detoxification/purification cure in spring.

**Contraindication:** see washing of upper and lower half of the body.

Wellbeing is achieved when we do something good for the body so that our soul is glad to live in it.

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1) S. 155,

2) 2) S. 358

Illustration Washings: Rolf Stickel:

Praktische Kneipp-Anwendungen.

Resi Meier. 2011. Hrsg. Schweiz.

Kneippverband

Photo: Erika Röthlisberger

#### Contact

Erika Röthlisberger

Hochhüliweid 13

6006 Luzern, Switzerland

e.roethlisberger@swissonline.ch

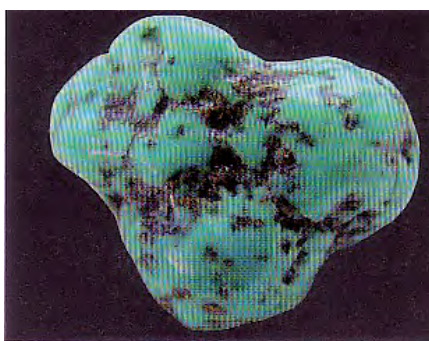
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# Healing Stones

## Turquoise

### The Great Encyclopaedia of healing stones, fragrances and herbs

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



#### Colour

Turquoise blue, light blue, sky-blue opaque

#### Chemical composition

$\text{CuAl}_6(\text{PO}_4)_4(\text{OH})_8 \cdot 4-5\text{H}_2\text{O}$

#### Geology

Turquoise is a copper-aluminium-polonium phosphate and has a hardness of 5 to 6. Turquoise is frequently found in veins and nuggets. It is a copper mineral and occurs at sites where large amounts of copper are concealed in the earth. The most well-known sites at which it is found are in the USA, China and Mexico. The most beautiful and valuable turquoise comes from Arizona, USA (Sleeping Beauty, Kingman) and from a small

site in northern China. Additional sites at which it is found are located in Tibet, Burma and Russia.

#### Historical tradition

Turquoises are the holy stones of the Indians. They believed that turquoise produces a direct link from heaven to the seas. The Indians therefore valued it as a protective stone and a healing stone, and believed that the turquoise develops its powers especially in combination with red coral. This is, even today, recognisable in typical Indian jewellery. Silver, turquoise and red coral were combined by the Indians to make fantastic items of jewellery and talismans. In Europe, turquoise was known much earlier. The Egyptians and the Greeks revered this stone as a semi-precious stone and healing stone. Not only objects deposited with a corpse in a grave were frequently made of turquoise, but also many items of jewellery and cult objects. "For those who wear it, turquoise has the power to keep all evil forces from the body and to protect him or her from an unnatural death". It has the ability to warn the user, because it discolours in the event of a severe illness or an approaching reverse of fortune, and it is therefore an untiring alerter and protective stone. The name turquoise probably comes from Greek and means "Turkish stone". The first turquoise probably came to Europe from Turkey.

#### Curative and therapeutic effects on the body

Turquoise, when laid on or used as a chain of turquoise, strengthens the glands and the blood circulation. It

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## Healing Stones

relieves insufficient supply of the organs with nutrients, vitamins and carbohydrates. It supplies muscles and nerves with sufficient nutrients and thereby keeps the nerve fibres and muscle tissue supple for longer. Deposits, calcinosis and hardening can be quickly relieved and healed using turquoise. Torn ligaments and tendons in muscle tissue can be likewise more quickly healed with the help of turquoise water and turquoise chains. In addition, turquoise has very powerful healing actions on throat disorders, inflammations and infections of the respiratory tract through to the bronchi and in the lungs. Deforming childhood diseases, such as cleft palate, harelip or soft bones, and even infantile paralysis of the brain and stuttering can be very effectively prevented and healed. Psychosomatic disorders, such as anorexia or bulimia, and mental crises (neuroses), such as compulsive blushing, fits of screaming or crying, impotence and out-breaks of sweating, can likewise be very well controlled with the help of turquoise. By laying on the skin, it can relieve and heal inflammations, eczema and suppurating, painful erysipelas, pimples and psoriasis. As a pendant, chain or turquoise water, it also has very powerful healing actions on the dentition, teeth and gums. In this way, for example, it gives protection against malformations of the teeth and the jaws, and also heals caries, parodontosis and the sensitive neck of the tooth. In the case of diseases of the dental pulp, in particular, which become noticeable through a greater sensitivity to hot and cold, turquoise can be used to provide relief.

### **Curative and therapeutic effects on the mind:**

Turquoises are very powerful stones which are very helpful to us in argumentation and the expression of opinions. People who are of a reserved nature should certainly carry a turquoise, or better still wear a turquoise chain around the neck, in order to activate their self-confidence. Turquoise gives the wearer more initiative, creative power and success in his or her career, and in private life. Those people who, for example, are frequently away on business, in particular, should certainly carry a turquoise with them, to provide protection against accidents. This also applies to sportsmen and sportswomen, construction workers and other people who are subject to a higher risk of having an accident. Should you notice any changes in colour in your turquoise, you should be especially careful when travelling by road and also in the private sphere. Turquoise gives greater self-confidence and activates depressed and reserved individuals.

### **Sign of the zodiac**

Aquarius, 21<sup>st</sup> January to 19<sup>th</sup> February

### **Chakra**

Turquoise is especially suitable during meditation for laying on the throat chakra. It penetrates very deeply into the body and spurs us on to link mental ideas with intuitive knowledge from the soul. During meditation, turquoise unites us with the perfect beauty of the cosmos and nature, and endows our appearance with more beauty and energy. Turquoises are

powerful stones which warn against impending danger and keep all evil forces away from the body. Turquoises which become discoloured should be taken especially seriously, as in that moment they mediate the greatest purifying, protective and healing powers for us.

### How can I obtain a turquoise and how should I look after it?

Turquoise is amongst the most valuable of precious stones and therefore its price lies in the upper range. You can obtain turquoise as a rough stone, tumbled, hand stones, beads, chains, pendants, donuts, Indian jewellery and many fantastic forms for necklaces and leather bands. Especially powerful turquoises come from Arizona, U.S.A. These are also very enticing, because of their colour. Turquoise are relatively sensitive stones and should therefore be stabilised. That has no effect on their healing actions, but guarantees their quality and purity over a long period of

time. Turquoise, and turquoise chains, should be discharged, in principle, once a month in a bowl with hematite tumbled stones. If you notice any discolouration on your turquoise, you should discharge and clean it immediately. Turquoise should be charged in combination with clear crystals and copper nuggets. Please do not charge it in the sun, as turquoise is sensitive to heat. Likewise, turquoise is sensitive to acids and soaps. The healing effects of turquoise are additionally reinforced by silver.

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

*"Tenderness and kindness are not signs of weakness and despair but manifestations of strengths and resolutions."*

Kahlil Gibran

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### Contact:

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