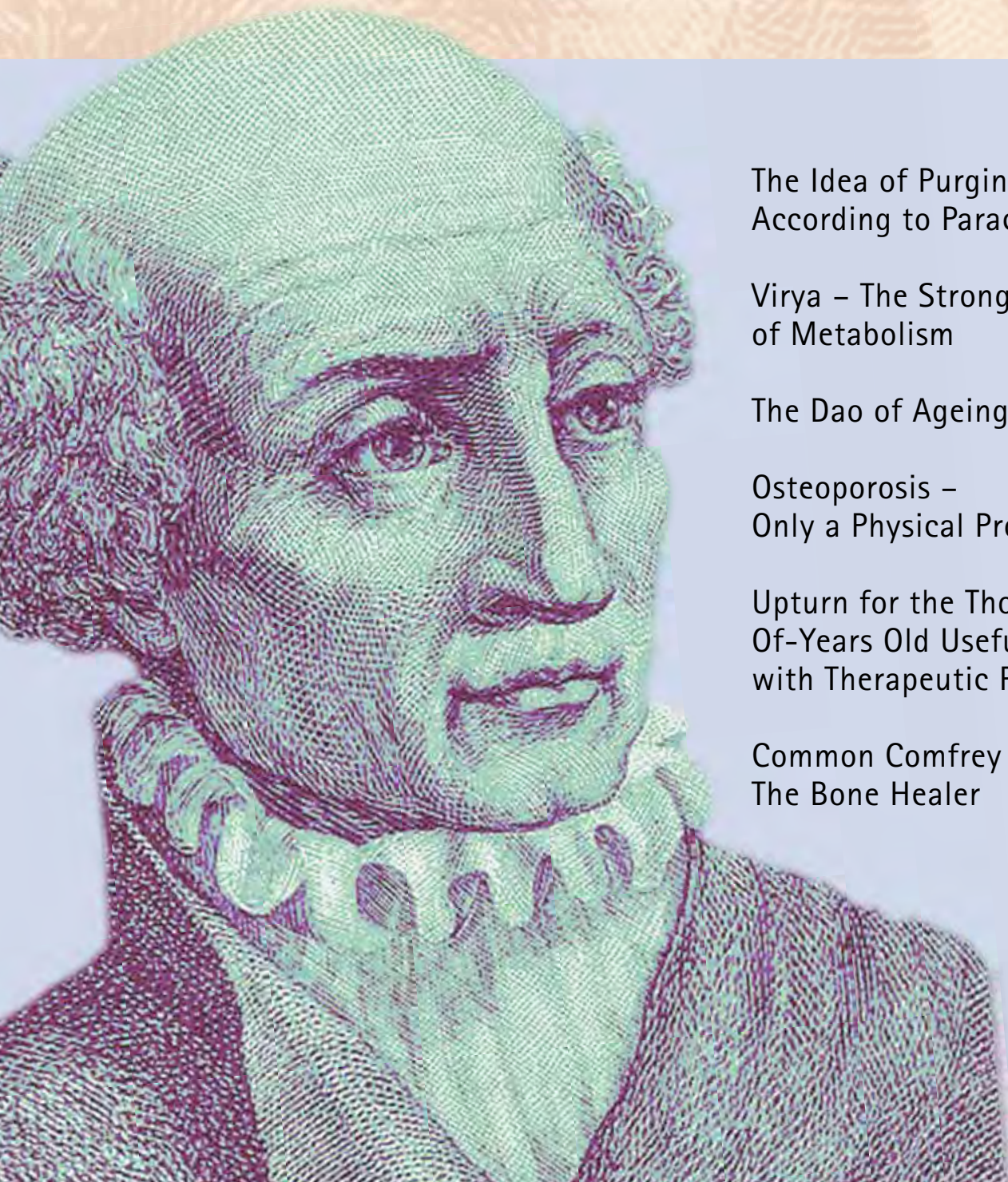




# PARACELSUS



*Health & Healing*



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According to Paracelsus II

Virya – The Strongest Force  
of Metabolism

The Dao of Ageing II

Osteoporosis –  
Only a Physical Problem?

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

Common Comfrey –  
The Bone Healer

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No. 6/XI  
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Arbeitsgemeinschaft für  
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## Editorial

Incessant flow of life is related to the effectiveness of the vital body of man. Vital body as a fact is recognized by ancient healers and physicians. Vitality enables resistance of disease. Those who are vitally strong do not fall prey to the seasonal changes, to the varieties of virus and influenza. They are seldom affected by contagion. The vitality indicates effective respiration and circulation of blood and the ancients were caring for effective breathing of fresh air. Deep inhalations enable effective exhalations, resulting in expulsion of the carbons in the body. The emphasis was more on effective excretion and expulsion of stool and urine besides sweat. All this was easily achieved through vibrant inhalation and exhalation. They ensure that inhalation and exhalation are in balance. They also ensure that inlet and outlet are balanced. Utilizing the energy wisely, a person takes in much and he needs to ensure that he expels equally much. Only then, the balance is ensured. As much as man eats, he should also remember that he needs to defecate. Just as every inhalation is followed by an ex-

halation, every intake has to be followed by an excretion. Likewise, one should ensure adequate expulsion of waters from the body through urination and sweat. Care needs to be taken of it.

Balancing intake and outlet is not only limited to food and drink, it is also extended to speech and listening and to the quality of the sound in relation with the two. Man takes in through all his senses much information and the related energy. The quality of energy that he absorbs through his eyes, ears, nose and skin is also an intake that impacts him. The energy could be one of emotion or of mental conflict, it could be of pure value or impure value. Besides, man also gathers around him much material and he needs to ensure that he dispels it and thereby balances the energies. Occultly speaking, as man gets oriented more to receive than to distribute, he is said to be constipated. Constipation is a common disease in civilized nations. Daily effective defecation is not very common. This is due to the subtle functioning of energy in oneself that one is more a receptor than a dis-

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## Editorial

tributor. Men tend to receive material. They seek for emotional satiation and mental satiation. They also need to expel these three types of energy to ensure that there is free flow of life energies in them. Inability to share the triple energy causes congestion to life. Constipation is but one. When constipation settles, it multiplies itself in the form of many other sicknesses, such as frequent colds, throat inflammations, headaches, stomach-aches, joint pains, malfunctioning of liver, of stomach and so on.

Today's physicians need to count upon balancing of energies in a patient through the understanding of the psychic energy. Is the man well balanced in terms of his reception and distribution? This cannot be ignored.

*Dr. K. Parvathi Kumar*

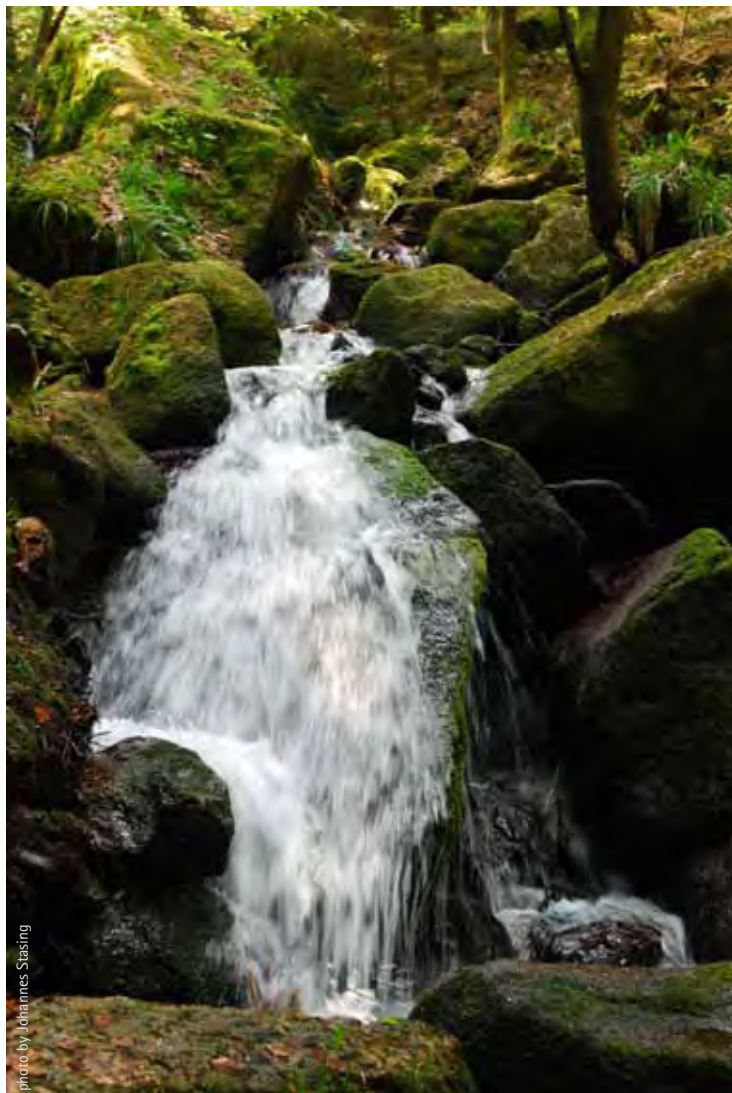


photo by Johannes Stasing

# The Idea of Purging According to Paracelsus

## II

Olaf Rippe



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

### About Bloodletting and Other Purgative Methods

For the removal of the tartar, Paracelsus used quite different methods. In the first place, these were certainly resolving alchemical medications made of minerals, - true to the homeopathic thought that minerals have to be addressed by minerals. He was of the opinion "that the metallic things have rather a great correlation with the human body. (...) Because sulphur, mercury and sal, which in parts rest inside the metals and metal things (are hidden) are also present in the human being. If like meets like, and is used intelligently, then nature receives help." (III/368)

He frequently used precious stones (emeralds, diamonds, etc.), vitriol (copper sulphate), tartar itself, i.e., especially prepared tartar, antimony (also compounds), gold (Aurum potabile), sulphur, preparations of calcium, e.g., perls, corals, and crayfish eyes (Lapis cancri). The company of Weleda with their Renodoron® preparation offers a medication against stone formation, made of flint stone and crayfish eyes). As a comple-

ment, he mainly used plants that due to their signatures especially corresponded with the mineral, e.g., hel-lebore, greater celandine, berberis, and saxifraga: "The virtues of the saxifrage (plant, but also the citrine stone) remedy the sand, the sponge-like stone, the hoarfrost, the hail, and all other kinds of the stone." (III/191) He further used excretion-stimulating plants and finally the purging methods according to Hippocrate, most of all bloodletting.

"If ye findeth a pain anywhere in a place, know ye that nature wants to have an outlet opening at this place. If that is not there by nature then make one because must have it here, and nature only hurries towards the outlet opening. Now, there are no open outlets here, but because you see that it steers towards that place and concentrates itself and seeks an outlet at this place, then open it gladly and allow nature an outlet at this place because this is what nature wants." (II/713f)

"If one wants to remedy the congestion of the spirit of life, one has to keep life's spirit warm so that it be strong in the heat. It has to be made diaphoretic (volatile), always burning in its nature and live in the heat" (life processes distinguish themselves by heat = sulphur, chronic disease by cold processes = sal). (I/628)

"The treatment (of plague, pestilence) is that one has to resolve so that any kind of air has an outlet. Diaphoretics (he mentions heal-all and meadow salsify as a protective agent here) have to be administered, and these consume the air." (I/892)

"Due to diaphoretics, all cold diseases are made hot and are warmed up,

## The Idea of Purging According to Paracelsus

and in such heat and warmth they are healed." (III/66) For this, he used ginger, long pepper, black pepper, cardamom, camphor, and he particularly also used special mercury preparations.

"After the purgation (laxation or vomiting), a restorative has to be administered. With regard to the fevers of the stomach nobody is completely healed unless vomiting has taken place." (I/867)

"All laxatives are also a resolvens." (III/417)

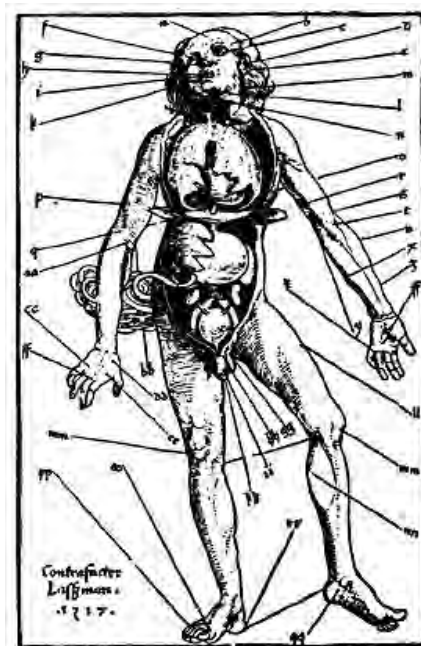
"Any laxative has two evils in it; firstly because it weakens, secondly because it normally drains more than is necessary." (III/455)

"Any laxative has to have something inside that causes the laxation, and then something that strengthens and soothes. If it does not possess this, it either weakens too much or it purges too much. Then blood leaks out or it creates another disease." (III/470)

As a purgative he named for example III/398 / 409: common polypody, elder, danewort, Alexandrian senna, chicory, teucrium, cyclamen, asarabacca, rhubarb, hellebore, colocynth, euphorbia, and castor. As a restorative and mollification agent he used for example general aromas, cinnamon, cloves, calmus root, ginger, St. John's wort, nutmeg, centaurium, juniper; a proven preparation with similar properties is Stomachik I® of Soluna).

"Where women experience pain there is a blockage, like in the heart, in the gall, and in all other important limbs. Then one should call up the menstruation in the entire body" (I/1006) As emmenagogues he most of all used mugwort.

"For mania, nothing but bloodletting helps (at the superficial temporal veins). This brings about recovery" (I/80)



Points for bloodletting  
Hans von Gersdorff,  
Feldbuch der Wundarznei, 1517

"If congestion takes place in a vein (thrombosis), then there is also putrefaction there, and it also causes trembling. Summorized, fevers occur due to congestion, and the trembling is like the fevers of the kidneys. Those fevers are healed by bloodletting. Blood-letting has to be carried out when a congestion or fever is in the veins. (...) Signs of the fever in the veins are that the veins sting. (...) Open the vein that is stinging and the sick person will feel better. (...) Often, there are also fevers in the spine, and cupping along the spine relieves them (he mentions Quartana)." (I/927f)

"Often, jaundice comes from the blood (...). This is easiest improved by blood-

letting and leeches" (...). Jaundice is recognized by the following signs: "When the blood comes out vehemently, when the colour approaches yellow, when all the blood becomes spongelike and frothy, when it bears blisters on the surface and has yellow water. The sick person is tortured by stitches at the place of the origin, also by heaviness and all other signs of the like." (I/942)

"The distilled fluids of the body that occur and rise due to the heat of the lower organs, are so fine and fierce that they, as soon as they touch the cells of the brain, cause madness (agitated lunacy). If this only takes place in the blood, and if proper bloodletting is affected at these veins, then the spirit that is distilled there, comes out. (...) It also happens that, if one opens fingers and toes during the mania, the mania disappears." (II/36f) Regarding this, compare the psychotropic new points in acupuncture in the area between toes and fingers.

"Thus, many deem bloodletting to be the healing of complete diseases. Some regard it as an alleviation and partial help for diseases. Some consider it to be the observation of a practice which was recognized as being helpful. Some think of it as a useful thing that has to take place at certain times during the year. Some believe to be able to reach a healthy old age through it. And there are many of such advices about bloodletting, which, however, take place and are advised without thorough understanding." (II/729)

"The quality of bloodletting, however, depends on the physician and not on heaven (...) By this, I want to have it

explained that according to the necessities of the body, the times of bloodletting have to be seeked, and that not the occasion of an outward kind is observed. (...) It is a common custom that the twelve signs (zodiacal signs) divide the body into twelve parts. This, however, is not a protection for the limb in question, and one must also not take fright of the aspects of the new moon or of the full moon. (...) If during an offensive sign in unfavourable aspects, - during new moon or full moon - bloodletting is carried out, and something unfavourable occurs from this because the physician has advised bloodletting by mistake or by lack of knowledge, then it was not heaven (...) that has brought about the bad, but it occurred because the illness was not properly attacked." (II/730)

Criticism, however, only refers to astrology as a dogmatic doctrine, as the following quotation proves: "Furthermore, keep in mind that the wise man overcomes the stars. The wise physician thus overcomes the poisoning that heaven inflicts on the blood. If the physician is now to overcome heaven, he has to recognize it. From this insight follows the hour when it is favourable to undertake bloodletting. Because several diseases have entered the blood through heaven.

Know ye now, when such a disease moves up and down with the moon, then the moon indicates the hour of bloodletting for this disease. Thus, any such disease of the blood is treated as it is inflamed by its star." (II/742)

"Bloodletting is carried out according to the reason of heaven; it concerns and touches the heavenly diseases" (II/768)



Bloodletting

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## The Idea of Purging According to Paracelsus

*"When you have brought about a relief by bloodletting, then ensure with the blood that no relapse occurs. If you cannot achieve these two things during healing and alleviation, you cannot praise yourself worthy due to your art of bloodletting, but you have just been striking about haphazardly. There is bad bloodletting where the only art lies in the stab. (...) The alleviation that is brought about by bloodletting, when the blood becomes less, follows from the fact that the disease cannot seem to be violent any more. But the increase and re-growth is not yet withdrawn this way." (II/735)* Therefore, an additional therapy has to take place with other methods, mainly with alchemical medications.

*"Know ye also: if they (the incapable ones amongst the physicians) have stricken a vein and the blood refuses to run, they know no other reason than that the blood be too thick or the opening too small. This, however, can in no way be the reason for it, but the fact is that the blood does not want to come out at every hour. The reason for this is that it is not windy, and if it has no wind in it, it is not prepared to come out (reflection of the ancient concept of the pneuma). (...)*

*Even when they have stricken the veins, they do not possess an art for ending, but a sense of proportion that is so sure as if they were shooting off the claw of a bird in a tree (II/735) (...) Too much bloodletting is not good; everyone knows that well (...) For all things is a too much not good because due to this, the right accordance in which the body should live and stand, will be broken." (II/747)*

*"You can amongst the mentioned diseases bring about alleviation and delay with the order that you fixed in your bloodletting charts, but in this, as I have always pointed out, the right healing is not included, but a perishing of the illness and a stimulation of its evil, so that the sick persons die that much faster, or the illnesses occur the more violently." (II/743)* Therefore, the right kind of medicament has to be used simultaneously in therapy in order to prevent relapses.

*"A particular fallacy is when you state four times a year for bloodletting. (...) By this, you yourself reveal that you are caressing those who like to be lazy, and that you submit yourself to the will of people who love such persons. The only thing you observe is that you have to advise yearly, four times a year, so that you, too, profit from this bloodletting. (...) If that were the art, then bloodletting would at no other time be better than when the capons are the fattest, and when you like to be in good spirits." (II/751)*

*"This way, ye change the location of many a disease and believe that you have made one place healthy, but you have kindled a new fire in a different place. The veins where one laughs oneself to death (veins in the area of erogenous zones; places where one is ticklish) are not certain with everybody, but with many persons this is prevented. Therefore, if you wish to send your soul to heaven laughing, you will have to recognize it better than is put down in your writings." (II/753).* His criticism refers to writings here that praise bloodletting as a universal method.

"The healthier the blood, the stronger a healthlessness afterwards (after bloodletting). Be more careful with your bloodletting because it has a special purpose by which you stimulate the blood." (II/754); he objects to bloodletting for prophylactic reasons. "Nature possesses a cleaning of the blood due to ulcers." (II/770)

"Is it then not a great evil that the Arcana become forgotten, that such ill-treaters' advice and such torturers' medicines are preferred? The cupping has to be dismissed, and in its place the Arcanum should be put." (II/773)

He criticized the purgative methods as sole therapy and dogma here

"Know ye of cupping that it is not only a disgrace of the common man but also of the art. (...) Always when you advise cupping, you should know that you give the wrong advice and point away from the remedy." (II/775)

Although he used cupping himself as a therapy, he wanted by all means that treatment with alchemical medicine stood in the foreground.

"There are two kinds of medicines (...), one surgical one and one physical one. (...) Our practical surgical performance is such: first you make an opening at the place where the mania arises. However, if you are in doubt where it arises, open all ends at the toes and at the fingers, and also at the head in the middle, with the same distance to all sides. The opening has two aspects: either only the skin is lifted off and taken away so that the naked flesh becomes visible, or deeper holes are created so that a scab drops out and afterwards a hole remains. (...) Each hole has the property to transport everything out like an emunctory." (II/61f)

For this, he

used a recipe consisting of cantharidines, mixed with roots and blossoms of *Ranunculus*.

"Mix all this, finely pounded together into a salve, then put it on a cloth and put this over the fingers, as far as they reach. When the cloth becomes dry, wet the outside again with vinegar so that it stays moist. Leave it to rest for five to six hours, then take it off and cut the blisters open which were created, pull off the skin, and here you have naked flesh at this place." (II/62)

"For the falling sickness (epilepsy), however, neither scarification nor bloodletting helps. If the disease wants to have an outlet, the attack subsides. But it searches for its outlet in the head. By cutting, one has to help in the following way: soon after the attack, sleep has to be provoked so that the head becomes easier to be perforated with the *Cenigato* instrument. (...) A silver tube should be inserted into the hole, and then the wound should all the way round be united with the flesh and fastened to it by means of *Opodeldoch* (ointment). As the epileptic vapours can stream out of the tube, the sick person is hardly or only little harassed by the illness." (II/976)

Silver and brain are both ruled by the moon. The *Opodeldoch* salve consists amongst others of gum *opoponax*, myrrh, frankincense, and larch resin.

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# Remedies for Healing



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

## Homoeopathy VI

### Sycosis

Sycosis is contracted through personal illicit sexual contact, prominent identification being skin eruption. It comes out as a venereal chancre. When it is suppressed by non-homoeopathic treatment then it establishes as a miasm in the constitution and manifests its symptoms as a chronic disease. Secrecy, Suspicion and Jealousy are the three major key note symptoms of sycosis. Plotting nature, revengeful, cunning, bluffing, criminal tendencies are some of the characteristic features of persons affected by sycosis.

The affected person suspects everyone and everything. He suspects his own friends, relatives and even his own wife and children. He also suspects the persons from whom he receives some help. He doubts the character of his faithful wife and thinks that she may poison him. With this mental aberration his memory, comprehension, intellect and common sense are clouded with the miasm.

Jealousy is another key note of sycosis. He can never be happy when others are happy. Sycotic parents inculcate the spirit of competition in their children. They expect their children should score higher rank and no other child should get it. Naturally, parents hope that their children grow better at education and score good marks. But the spirit of competition is always unhealthy. Then the children develop jealousy against their colleagues. Superiority complex also develops in them with the result that they cannot be sociable with colleagues and cannot share feelings of others. Maintains secrecy about his personal things. He does not want others to know about. Telling lies, bluffing, continuously he maintains illicit contact and repeatedly suffers from venereal diseases. He is revengeful and snake-like. Always plotting to take revenge on others. Doesn't think or shirk to commit any crime. He is instinctively cunning like a fox. Innocent people are deceived by him and he takes advantage of it and does not shirk to do anything.

The Sycotic patient suffers from warts, corns, polypus, piles, fistula, inactivity or malfunctioning of kidneys and bladder and all types of laryngeal troubles. All symptoms of sycotic diseases are aggravated during night.

### Syphilis

Syphilis is also contracted through personal illicit sexual contact, impure coition. The venereal disease enters into the body. The vital force tries to drive out the disease and chancre appears after a few days, first as a pustule which changes into an impure ul-

cer with raised borders and stinging pains. If no attempt for cure is made it remains as such, but increases a little, throughout the life time. But so long as the chancre remains syphilis cannot breakout. In most of the cases, for fear of decency the chancre is destroyed, by means of corroding, cauterizing and desiccating substances, wrongly conceiving it to be a local infection. Removal of chancre does not cure the venereal disease. The vital force makes another attempt when a bubo appears. When suppressed by allopathy, skin eruptions come up. Somehow or other vital force tries in order to protect the person to exterminate the disease by externalization but the intelligent human mind fights against it. The final result is that syphilis is established in the constitution. In the secondary stage ulcers in the throat appear. In the third stage nerve and bone affections come up. The existence of a chronic disease is not known to the pathological examination but only results appear outside.

In Syphilitic children, we witness problems like bed wetting, sleep walking and stunted growth etc. Girls do not grow and develop physically. Menarche (first menstruation) does not occur in time. A Syphilitic person suffers from lack of comprehension, lack of responses, dwarfishness, delay in progress, idiocy, inertia, forgetfulness and etc. Intellectual faculties are not developed to the required degree. Further intellect is clouded, stunted growth, and impotency results. All symptoms of syphilitic diseases are aggravated during night.

### **Tubercular Miasm**

This miasm is the result of combination of any two or more miasms. The main keynote symptoms of Tubercular miasm are, changing mentality, cosmopolitan, ravenous hunger, losing weight etc. Fevers are aggravated in the evening or night and take a long time for relief.

There is no rule that only one miasm should exist in a constitution. There may be occasions when two or more miasms exist in the constitution simultaneously. In that case the selection of a drug becomes difficult. Complexity of symptoms could arise due to multiple miasms in chronic diseases, but only the most important symptoms which are available on the surface at a given time are treated first. After the surface symptoms of a miasm are cured, symptoms of another miasm would come up. Then that group of symptoms should be treated and clear the miasm. Lastly, Psora should get cured as it was latent all along, which is the root cause of other miasms. Then the person is supposed to be healthy. If a drug is given based on some groups of symptoms, other symptoms relating to that drug which were latent in the patient might appear. Such cases need no change or repetition of the drug. If the second set of symptoms does not disappear with passage of time, a change of the drug would be needed.

Many times the case gets complicated due to allopathic drugs or due to unscientific homoeo treatment. Symptoms get mixed-up and the totality of symptoms does not represent the real disease symptoms. In such a situation, important set of symptoms should be

taken and administer a drug. The drug works in a patient to the extent of similarity of the symptoms and has no effect on the remaining symptoms. If they do not vanish within a reasonable time another drug which matches the totality should be administered

According to Dr. Hahnemann, Syphilitic symptoms should be cured first followed by sycotic symptoms. By that time, latent psora would appear and it then needs to be treated till its culmination. That is why chronic diseases take long time, at times spanning over a period of 3 to 4 years for complete cure.

*To be continued.....*

## **Medicine and Healing LIX**

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

#### **A. Physical Support for the Action of the Force**

**Sri Aurobindo:** It is very good if one can get rid of illness entirely by faith and yoga-power or the influx of the Divine Force. But very often this is not altogether possible, because the whole nature is not open or able to respond to the Force. The mind may have faith and respond, but the lower vital and the body may not follow. Or, if the mind and vital are ready, the body may not respond, or may respond only partially, because it has the habit

## Remedies for Healing

of replying to the forces which produce a particular illness, and habit is a very obstinate force in the material part of the nature. In such cases the use of the physical means can be resorted to, not as the main means, but as a help or material support to the action of the Force. Not strong and violent remedies, but those that are beneficial without disturbing the body.

Medicines are a pis aller [makeshift] that have to be used when something in the consciousness does not respond or responds superficially to the Force. Very often it is some part of the material consciousness that is unreceptive at other times it is the subconscious which stands in the way even when the whole waking mind, life, physical consent to the liberating influence. If the subconscious also answers, then even a slight touch of the Force can not only cure the particular illness but make that form or kind of illness practically impossible hereafter.

It is a fact of my experience that when the resistance in the body is too strong and persistent, it can help to take some aid of physical means as an instrumentation for the Force to work more directly on the body itself; for the body then feels itself supported against the resistance from both sides, by means both physical as well as supraphysical.

**The Mother:** In every case, it is the Force that cures. Medicines have little effect; it is the faith in medicines that cures.

Get treated by the doctor whom you trust and take only the medicines that inspire trust in you.

The body only has trust in material methods and that is why you have to give it medicines but medicines have an effect only if the Force acts through them.

It is quite evident that anything and everything can be cured by Grace and faith but the faith in the Grace and its almighty power must be absolute and perfectly sincere and this condition is so rarely fulfilled that most often the necessity of a medical intervention is still there.

What should be my attitude when prescribing medicines for my patients?

Give them medicines only when they believe in medicines themselves.

One could say in conclusion that it is the faith of the patient which gives the remedy its power to heal.



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



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## Paracelsus – Remedies

### Tormentilla Root

(lat. *Potentilla tormentilla*)



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

"The tormentilla root [Blutwurz] has its name because it staunches the blood better than other roots do." III/308 In the signature of the red root, Paracelsus recognized its haemostatic effect. "Tormentilla staunches the blood. Why? In its anatomy, it is conform with the blood." II/280

In folk medicine, the powder of the tormentilla root is sprinkled on the wound. It staunches the bleeding and the wound will close and heal soon. The healing plant is quite often used in cases of nose bleeding by snuffing up lukewarm tormentilla tea, and is also applied as a tormentilla root enema for intestinal bleeding, as well as for effusions of blood. Furthermore, as a gargle, tormentilla has a soothing effect for inflammations of the gums, suppurations and bleeding of the gums.

*Sabine Anliker*

*Potentilla erecta*  
*Prof. Dr. Otto Wilhelm Thomé Flora of  
Germany, Austria and Switzerland,  
1885, Gera, Germany*



#### Literature

Paracelsus, *Complete Works*,  
Eick Publishing House, 1993, Vol. II & III

# Rasa Shastra in Ayurvedic Medicine XIV

Sabine Anliker, M.Sc. (Ayu)

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

## 5 Preparation of Mercury

### 5.2 The Eight Samskaras of Parada (Mercury)

#### 5.2.1 Samskara – Svedana (Heating or fomenting under liquid bath)

- a) Name of the Process  
*Svedana Samskara of Parada*
- b) References  
(R.H.T.,Rasa Hridaya Tantra, 2005)<sup>1</sup>

#### Definition

"Svedana is a process in which *Parada* (mercury) or any other drug is heated or boiled in liquid through the *dola yantra* (swing apparatus). „The substance is kept in the cloth pouch is bound with strings to the rod so that the pouch may stay swinging in the liquid." (R.R.S., 1998)<sup>2</sup>

#### Aims & Objectives

To remove toxic substances (*doshas*) from the mercury and loosen the film of impurities (*mala shaithilya karana*). (R.R.S., 1998)<sup>3</sup>

#### Ingredients

Sr. No.	Ingredients	Quantity
1.	<i>Samanya Shodhita Parada</i> (purified mercury)	2kg
2.	<i>Kanji</i> (sour gruel)	42 l
3.	<i>Kalka Dravyas</i> (each 1/16 part of Parada)	
3.1	<i>Asuri</i> (Brassica juncea linn.)	125 g
3.2	<i>Patu-saindhava lavana</i> (rock salt)	125 g
3.3	<i>Sunthi</i> (Zingiber officinale roscoe.)	125 g
3.4	<i>Pippali</i> (Piper longum linn.)	125 g
3.5	<i>Marica</i> (Piper nigrum linn.)	125 g
3.6	<i>Citraka mool</i> (Plumbago zeylanica linn.)	125 g
3.7	<i>Ardra</i> (Zingiber officinale roscoe.)	125 g
3.8	<i>Mulaka</i> (Raphanas sativus linn.)	125 g

Table 1:  
Ingredients of Svedana Samskara

## Apparatus and Materials

Mortar and pestle (*khalva yantra*)  
Weighing balance  
Spoon  
Steel tray  
Steel vessels  
Banana leaves  
Cotton cloths  
Cotton cord  
Gas stove  
Dola yantra (swinging apparatus)  
Thermometer  
Measuring jar  
pH-paper



Figure 1: Ingredients of Svedana Samskara

## Process

1. The ingredients (Tab.1, *kalka dravyas* Nr. 3.1 to 3.8) were mixed in the mortar and a very small amount of *Kanji* (sour gruel) was added into it. Continuous trituration was performed until a soft and compact dough had formed. Following this, the dough was powerfully kneaded and shaped into a ball.



Figure 2: Trituration of kalka dravyas

2. A cavity with a diameter of approximately 8 cm was shaped into the dough, which was closed at the bottom.

3. The dough was placed on the banana leaves and then on a double layer cotton cloth.



Figure 3: Dough with an opening



Figure 4: Dough on banana leaves



Figure 5: Dough on banana leaves and cotton

4. Mercury was carefully poured into the cavity.



Figure 6: Filling up with mercury

5. The dough (*kalka*) was carefully wrapped up with the leaves and then with the two-layer cotton cloth and kept together with cotton thread so that no mercury was able to run out.

6. Then, the dough (*kalka*) was wrapped up with the outside cloth and tied up at the top. The remaining 20 cm were used for tying the dough bag (*pottali*) to an iron rod and for hanging this up in the *dola yantra* (swinging apparatus).



Figure 7: First layer of cotton cloth

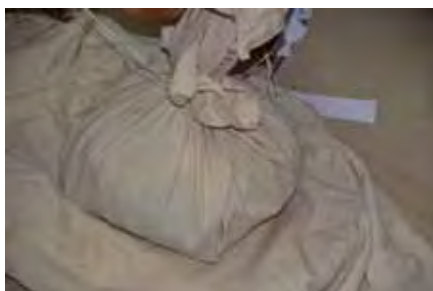


Figure 8: Second layer of cotton cloth

7. The dough bag (*pottali*) was hung approximately 7 cm above the bottom of the vessel. After that, *Kanji* (sour gruel) was filled into the vessel. The bag (*pottali*) was dipped into *Kanji* (sour gruel).

8. The vessel was placed on the fire and left to simmer at 60° to 65°C for 72 hours



Figure 9: Bag dipped into *Kanji* (sour gruel)

9. During the simmering process checks had to be made every 3 to 4 hours to control whether the bag was still well covered with *Kanji* (sour gruel), otherwise *Kanji* had to be refilled.

10. After 72 hours, the bag (*pottali*) was taken out of the *dola yantra* (swinging apparatus).



Figure 10: Collecting of mercury

11. The mercury on the banana leaves was collected. After that, the banana leaves were thoroughly washed and freed from the rest of small mercury globules.

12. The paste was placed into hot water and was thoroughly washed so that the remaining mercury was separated from the paste and could be collected.

### Timetable

The *svedana samskara* (heating or fomenting under liquid bath) had started on 29th January and was completed on 31st January, 2012. The procedure took 72 hours.

### Observations

1. While the *Kanji* (sour gruel) was slightly simmering, the temperature was approximately 60° to 65°C.
2. During the simmering process the amount of *Kanji* (sour gruel) slightly decreased, and on its surface a thin, dirty silvery foam formed.
3. When the dough bag (*pottali*) was opened again, it could be observed that the majority of the mercury remained inside the hole in the paste and a small part had mixed with the dough.
4. After the mercury was filtered one could clearly see that the mercury had a greater gleam.

### Safety Precautions

1. The bag (*pottali*) around the dough has to be well closed so that the mercury cannot run out of the dough.
2. During the 72 hours of the *svedana* process, *Kanji* (sour gruel) has to be regularly refilled day and night (approximately every 3 to 4 hours). The bag has to always be well dipped into the *Kanji* (sour gruel) and must not touch the bottom of the pot otherwise there may be a danger of

- burning the cotton material and of the mercury starting to leak.
3. The washing process of mercury (*Parada*) with *Kanji* (sour gruel) has to be carefully done.
  4. After the washing, the mercury (*Parada*) is filtered through a double cloth, and the remaining paste is disposed of.

### Results

Sr.No.	Brief profile of Svedana	Results
1.	Total time taken for Svedana Samskara	72 h
2.	Weight of Samanya Shodhita Parada	2000 g
3.	Weight of Svedita Parada obtained	1963 g
4.	Loss of weight of Parada	37 g
5.	Percent of loss of Parada	1.85 %
6.	Sample kept for analysis	20 g
7.	Parada left after sample for analysis	1943 g

Table 2: Results of Svedana Samskara

### Footnotes

<sup>1</sup> Rasa Hridaya Tantra Avabodha, 2/32

<sup>2</sup> Rasa Ratna Samuchchaya, 8/59

<sup>3</sup> Rasa Ratna Samuchchaya, 9/3-4

### Contact

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# Organon LXII

## The Art of Healing

Dr. E. Krishnamacharya

but especially with the chronic disease evolved from internal psora, the internal treatment of which, as far as a single physician can elucidate it by many years of reflection, observation and experience, I have endeavored to point out in my work on Chronic Diseases, to which I must refer the reader.

*Samuel Hahnemann, M.D.*

*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.*

### S205

The homœopathic physician never treats one of these primary symptoms of chronic miasms, nor yet one of their secondary affections that result from their further development, by local remedies (neither by those external agents that act dynamically,<sup>1</sup> nor yet by those that act mechanically), but he cures, in cases where the one or the other appears, only the great miasm on which they depend, whereupon its primary, as also its secondary symptoms disappear spontaneously; but as this was not the mode pursued by the old-school practitioners who preceded him in the treatment of the case, the homœopathic physician generally, alas!, finds that the primary symptoms<sup>2</sup> have already been destroyed by them by means of external remedies, and that he has now to do more with the secondary ones, i.e., the affections resulting from the breaking forth and development of these inherent miasms,

*<sup>1</sup> I cannot therefore advise, for instance, the local extirpation of the so-called cancer of the lips and face (the product of highly developed psora, not infrequently in conjunction with syphilis) by means of the arsenical remedy of Frere Cosme, not only because it is excessively painful and often fails, but more for this reason, because, if this dynamic remedy should indeed succeed in freeing the affected part of the body from the malignant ulcer locally, the basic malady is thereby not diminished in the slightest, the preserving vital force is therefore necessitated to transfer the field of operation of the great internal malady to some more important part (as it does in every case of metastasis), and the consequence is blindness, deafness, insanity, suffocative asthma, dropsy, apoplexy, etc. But this ambiguous local liberation of the part from the malignant ulcer by the topical arsenical remedy only succeeds, after all, in those cases where the ulcer has not yet attained any great size, and when the vital force is still very energetic; but it is just in such a state of things that the complete in-*

ternal cure of the whole original disease is also still practicable.

The result is the same without previous cure of the inner miasm when cancer of the face or breast is removed by the knife alone and when encysted tumors are enucleated; something worse ensues, or at any rate death is hastened. This has been the case times without number, but the old school still goes blindly on in the same way in every new case, with the same disastrous results.

<sup>2</sup> Itch eruption, chancre (bubo), condylomata.

In chronic diseases, drugs are not used to aim at the primary symptoms so produced. Homoeopathy does not preach external treatment to the secondary symptoms, developed on the basis of primary symptoms. Irrespective of the above symptoms, the miasm leading to the disease is mainly considered. If drugs are used based on the miasm, all these symptoms of the first and the second stages vanish without effort. But it was not customary to the earlier scientists or doctors to use medicines in this manner. So in many of the patients, those primary symptoms are burnt by external applications during earlier treatment in allopathy etc. Therefore, these primary symptoms are not available to the poor homoeopath. Besides, in course of combating the internal miasm, these primary and secondary symptoms would manifest in many shapes. When internal Psora is to be expelled, internal medication is mainly done. Only one single scientist meditated upon this without help. As a result, large scale experimentations and ex-

amination of the results thereof were made possible. The entire process of such method can be read in the wonderful book "Chronic Diseases".

### Explanation

a When Psora enters the constitution and spreads violently, its first stage symptoms are externalized in the shape of skin diseases.



Fungus from tree - guess it is a *Laetiporus sulphureus*

b Thereafter in the second stage they travel internally and appear as sufferings.

c Those homoeopaths who select and apply the drugs on the totality of symptoms relating to the Psoric miasm, purely based on homoeopathic principles without considering symptoms of the above two stages, should practice homoeopathy. Since only Hahnemann has perceived this system of healing, patients treated earlier could not get the treatment according to homoeopathy. External

applications were used by Allopathists. So, first and second stage symptoms were nullified in those patients when he accepted to treat.

d He had to build up the totality of symptoms relating to Psoric miasm by himself. In course of administering homoeo drugs similar to the totality of that Psoric miasm, some of its hidden symptoms came to light.

e Under such circumstances, he practiced only according to the medicinal knowledge and principles laid down by him. All about his experiments, their results and the conclusions he had arrived at about those, are explained vividly in his work „Chronic Diseases“.

## S206

Before commencing the treatment of a chronic disease, it is necessary to make the most careful investigation<sup>1</sup> as to whether the patient has had a venereal infection (or an infection with condylomatous gonorrhoea); for then the treatment must be directed towards this alone, when only the signs of syphilis (or of the rarer condylomatous disease) are present, but this disease is very seldom met with alone nowadays. If such infection have previously occurred, this must also be borne in mind in the treatment of those cases in which psora is present, because in them the latter is complicated with the former, as is always the case when the symptoms are not those of pure syphilis; for when the physician thinks he has a case of old venereal disease before him, he has always, or almost always, to treat a syphilitic affection accompanied mostly by (complicated with) psora, for the internal itch dyscrasia (the psora) is far the most frequent fundamental cause of chronic diseases. At times, both miasms may be complicated also with sycosis in chronically diseased organisms, or, as is much more frequently the case, psora is the sole fundamental cause of all other chronic maladies, whatever names they may bear, which are, moreover, so often bungled, increased and disfigured to a monstrous extent by allopathic unskillfulness.

*Samuel Hahnemann, M.D.*

<sup>1</sup> *In investigations of this nature we must not allow ourselves to be deceived by the assertions of the patients of their friends, who frequently assign as the cause of chronic, even of the severest and most inveterate diseases, either a cold caught (a thorough wetting, drinking cold water after being heated) many years ago, or a former fright, a sprain, a vexation (sometimes even a bewitchment), etc. These causes are much too insignificant to develop a chronic disease in a healthy body, to keep it up for years, and to aggravate it year by year, as is the case with all chronic diseases from developed Psora. Causes of a much more important character than those remembered noxious influences must lie at the root of the initiation and progress of a serious, obstinate disease of long standing; the assigned causes could only rouse into activity the latent chronic miasm.*

*Before starting the treatment for a chronic disease, minute investigation is to be made whether the patient had at any time suffered from any venereal disease viz. he should be examined whether he had a miasm of gonorrhoea that produces warts. If so, the treatment should be aimed at such a miasm. But in the present conditions, such a disease is seldom seen. If such a contagious disease was existing earlier, Psora also remains and these two diseases get intertwined. Syphilitic symptoms do not purely appear but symptoms combined with Psora appear. If the patient has totality of gonorrhoea, that would be an admixture of Psora but cannot remain purely by itself. The reason being, out of all the chronic miasms, Psora spreads in mul-*

tiples. Psora only is the main cause for all chronic diseases. Some times Psora and Syphilis get mixed up with Sycosis. Such bodily constitutions are seen in chronic diseases. Even then there is no doubt to say that Psora is the root cause of all the chronic diseases. The disease that comes out of Psora appears as many number of independent diseases and when treated may also change their looks.

### Explanation

- a Starting treatment for a chronic disease means commencing treatment for one of the three miasms.
- b Before starting treatment, whether there is any miasm relating to gonorrhea or Syphilis has to be examined. If it relates to gonorrhea, warts etc., would be there. If it relates to Syphilis, glandular swellings in groins or cracks of the skin will be there. So, a drug that covers the totality including these symptoms should be selected.
- c Contrarily if Psora alone is there, skin disease like eczema would result.
- d Even in patients having symptoms of Syphilis and Sycosis, prior to such affections, Psora might be there. In other words, Syphilis or Sycosis or both mixed with Psora may be there. In all these diseases totality covering up all the symptoms has to be compiled and the drug selected. But it is not easy to do so, because all these symptoms are once named as independent diseases and got complicated by allopathic treatment.

### §207

When the above information has been gained, it still remains for the homœopathic physician to ascertain what kinds of allopathic treatment had up to that date been adopted for the chronic disease, what perturbing medicines had been chiefly and most frequently employed, also what mineral baths had been used and what effects these had produced, in order to understand in some measure the degeneration of the disease from its original state, and, where possible, to correct in part these pernicious artificial operations, or to enable him to avoid the employment of medicines that have already been improperly used.

*Samuel Hahnemann, M.D.*

After knowing all the above aspects and arriving at a conclusion, there is another responsibility. What type of allopathic treatment, the patient had undergone and the details of perturbing medicines frequently used leading to the present disturbed condition of the disease are to be known. We also must know what are the medicines mixed up in water and got bathed in and how the results thereof have influenced the patient. By all these methods, it is possible to understand how the degeneration of the disease from its original state had occurred. Whenever it is possible, we have to observe how such complications can be set right or anti-doted.

### §208

The age of the patient, his mode of living and diet, his occupation, his domestic position, his social relation and so forth, must next be taken into consideration, in order to ascertain whether these things have tended to increase his malady, or in how far they may favor or hinder the treatment. In like manner the state of his disposition and mind must be attended to, to learn whether that presents any obstacles to the treatment, or requires to be directed encouraged or modified.

*Samuel Hahnemann, M.D.*

Thereafter, age of the patient, his way of life, food, profession, family affairs, social relations etc. are to be known. We have also to see whether these aspects have contributed to the disease. In such circumstances we have to consider, what are the aspects that assist in curing the disease or to arrest the disease. His nature and his mental disposition should also be taken into account. It is also necessary to ensure whether any obstacle would occur or whether the patient needs any counseling, encouragement or requires any change.

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

# The Soul Purpose of your Rising Sign III

Alan Oken



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

*I cannot too strongly reiterate the constant necessity for you to think in terms of energies and forces, of lines of force, and energy relationships...The whole story of astrology is, in reality, one of magnetic and magical interplay for the production or externalization of the inner reality...*

Alice A. Bailey, *Esoteric Astrology*

A very large number of us these days are working to align and integrate the energies of our personality with those of our Soul. The path we choose to achieve this, the kinds of decisions that we make and the nature of the evolutionary crises that we have, are essential elements of this process. It is therefore very important to be able to juxtapose the influences of both the higher and lower selves properly in the natal chart.

When we build our interpretation of the horoscope around the rising sign and the esoteric rulers of the signs and houses, the spiritual goals of

the present incarnation reveal themselves. This is the primary focus of the Soul-centered chart and indicates the Soul purpose for our life. This Soul-centered horoscope opens up our understanding of the spiritual future of the person whose chart is in front of us. It thus demonstrates those opportunities for true service and evolutionary advancement. The Soul-centered chart also shows the nature of a person's particular contribution to the collective unfoldment of humanity. This is due to the fact that when we are truly soul-centered, our life takes on much a more impersonal and transpersonal orientation than it does a more personal one.

The Sun sign, with its exoteric planetary ruler, reveals the equipment of the personality for the present incarnation. It serves as the background for the unfoldment of the Soul's purpose. The primary Ray of the Sun sign will reveal much about the nature of the personality. The Sun sign thus speaks to the astrologer about the immediate possibilities inherent in a given lifetime.

When we interface the horoscope of the Sun sign with that of the esoteric significance of the rising sign, we will then see the relationship of the Soul and the personality quite clearly. In this way, we are in a position to judge how the present incarnation and current life situations either help or inhibit this essential linkage. In effect, the path of this fusion indicates the crises and rites of passage which permit the synthesis of the present life's orientation into the more eternal life stream of the Soul's needs and experiences.

## Libra

### The Light that moves to rest

*This is the light that oscillates until a point of balance is achieved. It is the light which is distinguished by a moving up and down.*

From the Soul-centered perspective, Libra on the Ascendant of the chart represents a pause, an interlude, a time of assessment and a point of contemplation within a series of incarnations. People incarnating with Libra rising may use this "karmic hiatus" as they prepare, along with the rest of us, for the greater conflict awaiting them when the wheel of life moves one notch to Scorpio. The particular tension and duality of Libra rising is often expressed by a person who has experienced the Presence of the Soul to one degree or another, but who has not fully anchored this Presence in his or her consciousness.

This individual is thus quite polarized, tending to waver back and forth between the desires of the personality and the transpersonal nature of the Soul. This rhythm alternates, for at certain times the lower self may predominate while at other times, the Soul is very much the predominant factor. This conflict is present for Libra rising for a very good reason. The individual is to learn to recognize and differentiate between the energy fields of these two fundamental poles of human nature. It is then that the Libra rising person will be in a position to harmonize these two currents into a greater focus of awareness. We should remember that Venus is the exoteric ruler of Libra and the esoteric ruler of Gemini. In this respect, Venus serves to relate

and balance all opposites and dualities until they are fused into a more harmonious synthesis. Our primary duality (and the one which Venus handles with expert grace) is the conflict between the lesser ego and the greater Self. Uranus is the esoteric ruler of



this rising sign as well as the exoteric ruler of Aquarius, sign of human relationships in general and group relationships in particular. Thus the Soul-purpose of a person with Libra rising is to reorient the focus of his or her relationships. This means gradually releasing one's emphasis on the personal, idealistic, romantic aspects of life in order to integrate those relationships with a greater focus of impersonal service and a collective, group orientation. The magnetic charm of Venus and the "urge to merge" of this planetary ruler can then be used for the more transpersonal use of the Soul through Uranus and group relationships.

## The Soul Purpose of your Rising Sign

### Scorpio The Light of day

*This is the place where three lights meet—the light of form, the light of soul, and the light of life. They meet; they blend; they rise.*



Scorpio rising reveals one of the most difficult and important tests. It is the sign through which an individual must pass in order to come into those transformative crises which turn desire into love and personal will into the Will-to-Good of the Soul. Scorpio can be called the "sign of the Disciple" for it is through the path of discipleship the we eventually learn how to effectuate these necessary transmutations of our lower self. It is through Scorpio that the personality enters into battle with the Soul and eventually emerges as the "Victorious One"—the Soul-infused personality.

When an individual is born with Scorpio rising, she has committed herself to this battle in the present incarnation. The lower self has to be redeemed by the Higher (the awareness of the relationship between the two having been established in Libra). A choice has been made to fight and the war must take place. The purpose and the path of Scorpio rising is not just to do battle. It is not enough that the personality and the Soul meet in an intense urge to unite. Scorpio embodies the Fourth Ray of Harmony through Conflict, and conflict there must be! It is through such conflict that the real task of Scorpio rising takes place—transformation! And while Scorpio is transforming herself, she is also encountering those life experiences which bring her into contact with the opportunities to be an agent of transformation and renewal for others.

Scorpio is a fixed, watery sign. As such the current is determined, the will is set, the waters of the personality (the emotions and desires of the lower self) will be irradiated by the fire of Spirit and blended into the loving consciousness of the Soul. Scorpio rising shows us that the individual is preparing to open the way out of the entrapments of the lower life. This is why Scorpio is called the sign of the "reversing impulse", for it is through Scorpio that the Path and Purpose of the Disciple is revealed.

Mars is the ruling planet for Scorpio rising on both exoteric and esoteric levels. In terms of the former, Mars increases the desire nature and the sense of personal separation. It therefore can "kill off" that more sensitive part of ourself which seeks to unite

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with its higher principle. When Mars is acting as the exoteric ruler of this sign however, it sees to the death of such separative feelings and desires so that there are no impediments remaining to soul-infusion.

## **Sagittarius** **A Beam of directed,** **focused Light**

*In this the point of light becomes the beam, revealing a greater light ahead and illuminating the way to the center of the light.*

When Sagittarius rises in the natal chart, a person has reached the stage or preparation through which a new vision of oneself emerges out of the conflicts of Scorpio. The mountain peak of initiation in Capricorn has been sighted, but the mountain has yet to be climbed. It is through Sagittarius that we find the Path up that mountain into the Light of the Soul. Sagittarius exemplifies the struggle each person has to undergo in order to free himself from the limitations of the personal life, and thus encounter the more expansive, spiritual reality of the Higher Self. One of the fundamental purposes of an incarnation with Sagittarius rising is for the individual to orient himself to some lofty objective, one which will unfold a higher goal and a consciously directed life orientation towards its achievement. This is the real meaning of the arrow, the glyph that is used to represent this sign. The arrow points to the target and that target is the unity of a Soul-centered life.

A person with Sagittarius rising is devoted to his aims and to the realization of his inner truth. He undertakes his journeys and adventures in order that these subjective realities may be fulfilled in his outer life through a concrete form of expression. Jupiter, the traditional ruler of this sign gives Sagittarius the urge for expansive experiences but it is the Earth, the esoteric ruler of this sign that commands. The Earth requires that one's ideals and dreams be concretized and made practical. Service is not only an idealistic vision. On the Path of soul-infusion, service has to be anchored in one's daily life. Sagittarius rising has as its purpose the need to find and formulate a "field of service", through which one's abundant creative fires of mind may take root and flourish. In this respect, Sagittarius rising becomes a Knight who holds on to his quest and purpose no matter what obstacles may assail him. His "shining

armor" is the Light of the Soul and his purpose is to find the Holy Grail. This is the cup which holds the waters of enlightenment for all to drink. These are the same waters found in the jar atop the shoulders of Aquarius.

*To be continued...*

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# Occult Healing CI

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

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

Frequently identical sicknesses are simultaneously manifesting in different parts of the globe. It is similar to simultaneous attainments that manifest in different countries. Similar thoughts happen to similar minds, be it artists, painters, sculptors, writers or scientific workers. All of a sudden, similar tasks are attained in different places. "Thoughts are not private property", is a famous saying. Thoughts of depression, of infection and of epidemics are no exception to this. Thoughts fly through space and telepathically inspire those who are attuned to it. When it is science, scientific workers are attuned; when it is art and poetry, the related artists are attuned; when it is sickness, the weak minds are affected. Those who fear sickness are the weak minds that become receptors to sickly thoughts. It is therefore useful to jointly carry on observations and find the counter-thoughts to neutralize the negative thoughts. By careful observation one can recall the moment when something affected him or inspired him. Experimentation with psychic energy is very important to investigate such situations.

Men of similar attitudes and thinking receive similar thoughts. Positive thoughts affect positively, negative thoughts affect negatively. Thoughts can be traced to their sound note and color note. Their intensity can also be noticed. When the thought is of stronger nature it has an intense color that penetrates easily into the strata and causes the necessary tremor to the aura, which is the gateway into the constitution. A clairvoyant healer can see the colors and their depth in the aura of the patient and can propose to the patient to meditate upon the counter-colors. He can also suggest potential sounds that can cleanse the aura.

The patients are generally recommended to contemplate upon brilliant orange color, which cleanses the mind of all negativism. The healer himself can do similar contemplation around the patient uttering forth the needed sounds. He can also further supplement it by transmitting such healing colors as golden yellow, light green, light blue, aquamarine and silver color. (Healing through colors will be separately dealt with in the future articles of healing.)

It should be remembered, that cleansing the psychic energy around the patient is as important, if not more important, as treating with medicines and other therapies.

It is worthwhile if the patient is taught to meditate upon all those colors that are associated with the dawn and the sunrise. The variety of colors that the dawn and the sunrise present at the firmament, are all essentially healing colors. The patient can as well be suggested to make morning walks in



nature, exposing himself to the manifesting colors of the morning twilight. It is unfortunate that in the modern-day-living only little importance is given to the magical healing energies of the morning times. For those who believe in maintaining or restituting health, the morning hours in nature

are of great consequence. Besides such exposures to the manifesting healing colors of the morning, if one also engages himself in deep breathing the vital body of the one reinforces itself to resist the surrounding diseases. The ancients knew the value of dawn hours, of sound and of color.

This knowledge has to be brought back to supplement the present day labors related to healing. Mere physical means are not adequate to meet the challenges of health. Psychical supplements are all of great value.

# Update: 20 Years of Boswellia Science

Johannes Ertelt



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

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

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

## **New modes of action in frankincense**

Arachidonic acid (AA) included in the plasma membrane of the cells is separated from the cytosolic phospholipase A2 out of the cell membrane. Thereafter the free arachidonic acid is broken down by enzymes. In 2 steps 5-lipoxygenase (5-LO) breaks down the AA to leukotrienes (Fig. 5). The leukotrienes play an important role in inflammatory and allergic reactions in the body.

In 1986, Singh et al. published the first scientific evidence on the anti-inflammatory effect of frankincense (5). Prof. Dr. H.P.T. Ammon (6) provided the second proof for the anti-inflammatory effect by inhibiting the enzyme 5-lipoxygenase. The *boswellic* acids of frankincense resin, especially AKBA, are in vitro potent inhibitors of leukotriene biosynthesis. However, in

vivo studies show that the blood plasma levels of keto *boswellic* acid (AKBA and KBA) are so low that no plausible pharmacological effects are expected. Paradoxically, however, many products are advertised with those particularly high levels of poorly absorbable *boswellic* acids (7 and 8).

However, the free arachidonic acid can be broken down through cyclooxygenase (COX-1, COX-2) on.

*Please see fig. 5 next page.*

The AA is converted by COX-1 and COX-2 to prostaglandin H<sub>2</sub> (PGH<sub>2</sub>). COX-2 forms the PGH<sub>2</sub>, which usually plays a role in inflammatory processes, and COX-1 is more often a substrate for the physiological prostaglandin. The generated PGH<sub>2</sub> is the starting material for the prostaglandin E<sub>2</sub> synthases. Here, the microsomal prostaglandin E<sub>2</sub> synthase-1 (in short: mPGES-1) plays an important role. The mPGES-1 transforms PGH<sub>2</sub> into PGE<sub>2</sub>. PGE<sub>2</sub> plays a key role in fever, pain and inflammations.

Many drugs interfere with the AA signaling pathway. The nonsteroidal anti-inflammatory drugs (NSAIDs) which - among others include aspirin, ibuprofen and diclofenac - inhibit COX-1 and COX-2. Thus, all subsequent prostaglandins (end products of PGH<sub>2</sub>) are inhibited. However, the prostaglandins in addition to the pathophysiological characteristics also have physiological significance as for example they participate in the regulation of blood pressure and blood clotting. The trial to develop more selective-acting medication which only inhibit COX-2 and do not significantly affect the COX-1 pathway were only partly successful. Because of a dis-

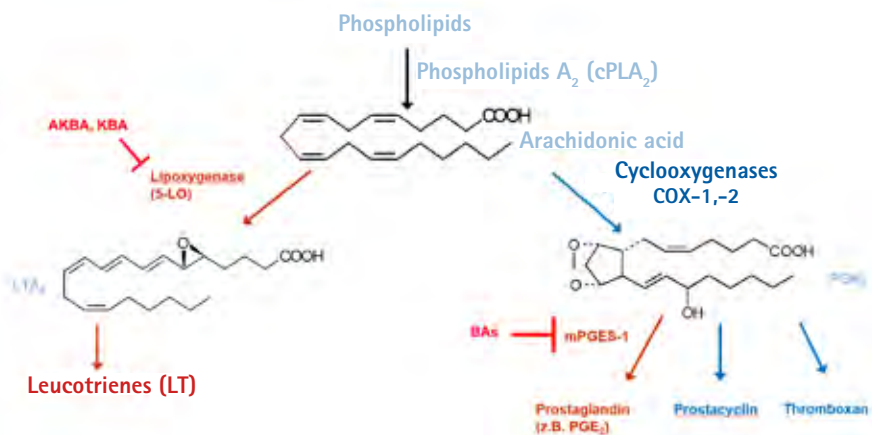


Fig. 5

turbed balance between prostacyclin (inhibits the thrombozytes aggregation, formed via COX-2 pathway) and thromboxane (promotes thrombozytes aggregation formed via COX-1 pathway) in some coxibs lead to an increased clotting tendency in the narrower vessels and thus increased cardiovascular risks. To reduce the known side effects, the logical consequence is to search for active agents intervening in the inflammatory process at a later stage. Therefore, the enzyme *mPGES-1* – which plays a key role in inflammatory processes, is in the focus as one of the most important and new targets in worldwide inflammation research.

While the pharmaceutical industry is looking for synthetic and patentable *mPGES-1* inhibitors, various *boswellic* acids have been identified as effective *mPGES-1* inhibitors in the aforementioned research project – both in vitro and in vivo. It was found out that the most potent *boswellic* acid is  $\beta$ -BA, showing a therapeutically significant effect in the inhibition of *mPGES-1* without negative effect on

other prostaglandins (9). Contrary to other *boswellic* acids  $\beta$ -BA is absorbable and achieved effective plasma levels stand in direct correlation with the anti-inflammatory effect of frankincense. In addition to *mPGES-1* other targets could still be found, which are partially responsible for the anti-inflammatory effects of Frankincense resin. These include the human leukocyte elastase and cathepsin G. However, the good and yet as very compatible classified incense therapy may not be reduced on one single *boswellic* acid or other active agent. Moreover, the effect seems to be based on a synergism between the active agents described. Therefore, it is important that in a so-called Frankincense therapy standardized extracts are used in order to ensure a consistent effectiveness. However, this requires specific knowledge in the field of extract analysis and pharmacology.

### Conclusion

Frankincense preparations can also be used both orally and dermally. Best known is the oral administration as

incense tablets or capsules. Despite various research activities mainly in Germany, until today there is no registered pharmaceutical available so far. For therapeutic purposes, however, so-called “Imported pharmaceuticals” may be used such as Sallaki or H15® by Gufic, Ltd. India or formulation drugs manufactured by pharmacies. Due to their medicinal character they are reimbursed by most of the private insurance companies without difficulty – contrary to food supplements.

In addition to the question of reimbursement, however, there are also legal questions of fundamental importance for the therapist. Finally, there is a reason why the law divides into food supplements and pharmaceuticals. For oral intake pharmaceuticals products (imported drugs and/or drug formulations) with standardized boswellia extract from Indian frankincense resins (*boswellia serrata*) are recommended as those may be proven according to Pharmacopoeia. Furthermore, the data basis on the Indian frankincense is higher.

For patients the varied market of frankincense preparations is very confusing. From pharmaceutical and legal perspective, there are various concerns in view of food supplements as it is not always visible where the extract originates from – when there is an extract as such at all – and which extraction method had been used and if the extracts has been even supplemented with synthetic *boswellic* acid. Other medicinal plants (such as valerian, St. John’s wort) show that exactly the interaction between the individual substances in the natural composition is important for the ef-

## Update: 20 Years of Boswellia Science

fect of the herbal extract. So it is with frankincense as well.

Measureless exaggerations in the advertising of some incense preparations give the impression for the patient as if frankincense could be a remedy for everything.

Frankincense is multifaceted and can be a precious therapeutic option in various inflammatory diseases, but it should be handled responsibly and in awareness of the current science – both from the patient and the therapist.

Current results from 20 years of frankincense research show that through inhibition of the key enzyme mPGES-1 the described and repeatedly confirmed anti-inflammatory effect may be explained pharmacologically as well.

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“Your task is not to seek for love,  
but merely to seek and find all  
the barriers within yourself  
that you have built against it.”

Rumi



*Pins de Son Servera at the roundabout junction of the MA-4026 (Carrer de Formentor/Calle de Formentor) and the MA-4023 (Ctra de Porto Cristo a Son Servera) in Son Servera, Mallorca*

"Passionate attendance to body is avoidable.  
Dispassion is helpful."– says Ancient Wisdom.

Dr. K. Parvathi Kumar

# Virya – The Strongest Force of Metabolism

**Kerstin Rosenberg**



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Ayurvedic nutrition is a topical issue and - in the course of the permanently growing health awareness in society - inspires more and more chefs de cuisine and gourmet chefs from all over the world. Thus, we find Ayurveda hotels and restaurants on all continents of the globe today, and we can enjoy Ayurvedic treatments and meals from the Tyrol to Argentina.

Ayurvedic nutrition, however, owes its popularity not only to its good taste but also to its healing effect because in Ayurveda, the right nutrition represents the most important branch of therapy in medicine. More than 40% of all illnesses are of a purely nutrition-related nature, and further 40% can be successfully treated with a targeted nutrition and herbal therapy.

In Ayurvedic dietetics and culinary art, particular focus is put on the individual harmonization of selection and preparation of meals according to the psychological needs of the person. Depending on way of functioning of the individual metabolism and on the complaints we suffer from,

the menu is arranged in such a way that the daily meals unfold the highest degree of digestibility and healing power. The most important control instrument for the balance of body and mind are the six varieties of tastes (Rasas), which influence the individual constitution and digestive power.

- Sweet, sour and salty food can harmonize all Vata complaints that occur in connection with too much cold, dryness and stress.
- Sweet, bitter and astringent food reduces Pitta complaints, which express themselves by too much heat, acidity and inflammatory irritations.
- Spicy, bitter and astringent food causes an excess of Kapha, which leads to lethargy, overweight or mucous congestion.

With the help of the Ayurvedic nutrition rules of integrating all six kinds of tastes into daily nutrition and emphasizing the type-appropriate flavours, an automatic regulation of the physical and mental balance takes place. Likewise, the Rasas have a direct influence on the digestive fire (Agni) by strengthening weak appetite:

- Sour, salty, spicy and bitter meals increase Agni and act as appetizers (deepana) or as a burning-activator (pachana) for people with a weak digestion.
- Sweet and astringent meals, however, reduce the Agni power and are particularly suited for people with a metabolism that is too strong or too fast (tikshnagni).

Even stronger than Rasa, the taste, however, is the principle of Virya, the thermal potency, also translated as dynamic mechanism or mechanism of action. With both its qualities, shita (cooling) and ushna (warming), it determines whether substances release or store energy. Thus, Virya is responsible for the anabolic (shita) or catabolic (ushna) metabolism within the tissues, which in a healing nutrition controls the entire transformation and regeneration process.

Virya is divided into two categories:

Shita - Cooling	Shita, the cooling potency, has an anabolic effect on metabolism and stores energy. Thus, Shita Virya is responsible for all build-up processes of the body, it gives stability and substance.
Ushna - Warming	Ushna, the warming potency, has a catabolic effect on metabolism and releases energy. It activates the digestive fire, stimulates the enzyme formation and hormone production, and promotes the reduction of body tissue and substance.

Ayurvedic medicine emphasizes that the mode of action of Virya has the most powerful impact on the Doshas and can also outstand the Rasas. This now explains us the numerous contradictions and misunderstandings of Ayurvedic dietetics:

Despite its sweet taste, the carrot is not recommended for Pitta as due to its warming quality (Ushna Virya), it stimulates the already warmed up Pitta metabolism even further. The aubergine, however, is explicitly recommended in anti-Kapha nutrition as - baked in the oven - it unfolds a particularly catabolic (Ushna) effect on lipo-metabolism and helps to lose weight. Coconut with its cooling (Shita) quality is the optimal protein and fat transformer in summer. Cashew nuts with their warming property, however, should rather be eaten in winter or spring. This list could be infinitely continued ....

Principally, we can concentrate on the guideline:

- Kapha is increased by all cooling substances (Shita)
- Pitta is increased by all warming substances (Ushna)
- Vata reacts like a buffer between both poles

In this sense, Virya also plays an important role in the therapeutical work with spices and herbs as it helps us to integrate an additional healing effect, resp., to balance out disruptive factors. Vegetables with a warming Ushna quality like carrot, beetroot or aubergine can be made more agreeable for a Pitta person by the addition of cooling Shita spices like coriander, cardamom, or fennel seed. Heavy and cold food - like cabbage, pulses, or cream - become easier digestible by warming spices and herbs like pepper or ginger.

Some spices also possess a neutral Virya - they are neither hot nor cold;

## Virya – The Strongest Force of Metabolism

and they are therefore especially popular in the dietetic Ayurveda cuisine. They make food in general become more agreeable and act in a very stabilizing way on all Vata functions of the body. These include among others cumin and rock salt, which is added to almost all Ayurvedic recipes.

Virya	Typical foods and spices
Heating (Usha)	Chilli, horse radish, nutmeg, pepper, mustard, cinnamon, asafoetida, ginger, aubergine, carrots, beetroot, radish, yoghurt, sesame, cashew
Cooling (Shita)	Rice, barley, wheat, milk, ghee, coconut, spinach, cucumber, grapes, figs, apples, fennel, cloves, coriander, cardamom

He who wishes to apply the dietetic Ayurvedic cuisine in practice should always bear in mind the effect of Rasa and Virya during the selection of the daily meals and consider this during the preparation. If Virya and Rasa correspond with each other, they mutually reinforce their effect. However, if there are differences, Virya will dominate and determine the effect on the Doshas. With regard to this, Ayurvedic literature states some famous examples, which the expert on Ayurveda will learn like "irregular verbs" in order to have at his command on the art of right nutrition down to the fine details:

- Due to their Ushna-Virya quality, cashew nuts increase Pitta and reduce Kapha despite their sweet taste (Rasa and Vipaka).

- With their warming (Ushna) quality, onions reduce Vata although they have a sharp taste (Katu).
- Cloves have a sharp taste (Katu Rasa), but due to their cooling Shita-Virya they lower Pitta-Dosha.
- Rock salt and sea salt differ in terms of their Virya. While sea salt has a strong heating effect (ushna) and acts as strongly stimulating on Pitta, rock salt is balanced and is also suitable for the Pitta constitution.

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# The Dao of Ageing II

**Dr. Klaus-Dieter Platsch**



*Dr. Klaus-Dieter Platsch is working as an internist; he is doctor for Chinese Medicine and psychotherapist. As a lecturer of the German Medical Society for Acupuncture, he teaches through seminars and lectures in Germany, Austria, Switzerland, and the United States. He is Director of the Institute for Integral Medicine and author of several books on Chinese Medicine and Holistic Healing. After 20 years of mental training, he is today standing for free and independent spirituality which goes much further than any spiritual tradition.*

This brings us right into the second great complex of themes of the transformation phase of metal: to letting go and allowing:

The feeling of affection and of being touched, which I felt when I looked at my neighbour as he prepared the house for his family in all his youthful energy, in anticipation of the second child, were not least due to the compassion I felt because he, and also his wife and children, would one day have to let go of all this and leave it behind. Nothing earthly is made for eternity. And at the same time, I was allowed to feel the rightness of it, and together with it a deep joy because the confrontation with transitoriness helps us to open up for what is everlasting.

Letting go on the physical level is correlated with breathing out, the supporting function of the Zang organ, the lungs, - fei.

Letting to, however, concerns all levels of life. At its end, the last great letting go faces us: dying and death. It is important now to let go of the physical body and with it all our thinking and feeling, our identification, and of

course also everything that has become dear to us: things, people, and other living beings we feel connected to.

At the latest in the face of approaching death, the question "Who am I?" turns up. If you pursue this question of "Who am I?" in depth – whenever in life, for example, now – you will always come to the same result: no, I am not the body. No, I am not my feelings. Not my thoughts. All this does not embrace what I sense as being "I". There is still so much more....

What remains is an open space of not-knowing, and at the end of our self-questioning it becomes silent – the space of not-knowing is silent. This silence is beyond all conceptions, philosophies and religions. It is already the taste of the eternal-timeless, which reveals itself when the wheel of transitoriness comes to a standstill.

There lies a special grace in the ability to let go because it enables us in the middle of life to release ourselves from what proves itself not to be life-serving. There is a great wisdom of life in this, a quality of the wise heart. "Every one of us has a wise heart", says the Buddhist teacher, Jack Kornfield.

However, also the art of allowing belongs to the wisdom of life. The more we are able to allow what enters into life, the more a wide space of freedom opens. Allowing does not mean the endurance of everything; neither does it mean not being able to say no. But in allowing, an attitude reveals itself that is based upon the fundamental rightness of all life. First of all, each situation is allowed to

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“Every one of us has a wise heart.”

Jack Kornfield

be. It appears in simple observation, take back our own imaginations and desires, as it should be, will the free and unclouded perception of a given situation become possible. Thus, in an unconditional recognition of what is, the next respective step which is required reveals itself in presence and impartiality.

Being able to allow in a quality of this kind means fundamental agreement with life. This consequently also means being able to live in accordance with difficult life situations, also with illness and dying, when these are inevitable. It is the ability to experience oneself as being whole and complete in the midst of all this transitoriness. Things of life receive a new place; something that was previously regarded as being absolute and indispensable, now rather appears in a relative light of the great cosmic game. This is wise, too.

Even if the principles of the transformation phase of metal correspond with the phase of life's autumn, they still prove themselves to be life-serving and of great value for any section of life. At each moment of life, it will then be possible to be in line with the essential, to release oneself from that which does not serve life, and to live in the presence. These are treasures that can be unearthed independent of each stage of life. The presence connects us with the timeless root of life we can align ourselves with. This is an alignment in which each fleeting moment is permeated with eternity. In other words, this is what the Chinese describe as the “return to Dao”.

In the return to Dao, it is about the suspension of separation, so that the

human being does not experience himself anymore as an individual that is separated and isolated from the rest of the universe but rather as one and unseparated from everything that exists, and thus also as one and unseparated from the nameless source of life, from Dao itself. Even light and shadow exist from the same root, as Yin and Yang.

The experience of being connected with everything corresponds with a state of transcendence. From the perspective of the inseparable connectedness, healing qualities in the human and global relations emerge all by themselves, - qualities of empathy, of compassion and love. At the bottom of the seemingly separated objects of life, at the bottom of a seemingly separated, individual life, a vital, all-embracing and networking matrix is looming, - a matrix of connectedness and love. We could also say: a healing field of love.

This all-embracing, all-connecting matrix of life, the timeless-eternal, can only be experienced in silence.

This is the reason why in all spiritual traditions the practice of silence, - meditation - is central.

The Confucian scholar, Xunzi (3rd century BC), said,

*“How can one know the Dao?  
Through the heart.*

*How can the heart know it?*

*Through the emptiness,  
the pure attentiveness  
that unites Being and Silence.”*

The empty heart is the traditional metaphor for the quenching of any intellectual activity because thoughts

create duality. Without thoughts, no picture exists, no space, and no time. Time stops in the timeless moment of silent presentness. The wheel of transformation stands still.

Each and everyone here in the room can try this out and experience it, if you like. Just close your eyes and see to it that you sit in a relaxed way. Now turn your attention to your breathing. Feel its coming and going behind your sternum. A coming and going in time. Whenever a thought emerges that distracts you, turn your attention back to your breathing.

Now observe the interval, which follows each breathing out. Observe the interval between breaths. Let yourself fall into this interval – into the space between time – into a timeless dimension. It is silent there – no picture, no thought, no time – Only timeless presence – absolute presence in the here and now.

Where can the silence, the return to Dao, lead us to?

The recognition of the eternal, the Dao. That, which has always existed before space and time, is an the aim of spiritual development; in all cultures and at all times.

Their fruits are inner peace, an open spirit and borderless freedom.

The alignment and inner attitude of the person change during this process. In everything there is, in health and illness, in impetuous youth and in frail age, the timeless, unmoved One becomes central orientation point of life.

This is a process of inner growth. And I am in touch again with my neighbour and his young family. How much I wish for their journey through life

such focus in the heights and depths of their life, a focus that develops itself rather through the depths than through the heights, – at a time when we do not know any longer what to do. When we summon up our courage and learn to admit to the troughs between the waves, experience grows and thus our confidence in that we shall be lifted up time and again into the heights, reliably.

In contemplation of the heights and depths of life – without identifying us ourselves with them – we observe their permanent coming and going from the space of silence and timeless eternity. Only now, when we do not identify us ourselves with it, we experience what IS in all its abundance: joy and sorrow, pleasure and suffering, – and we remain anchored in what has always been existing before happiness and sorrow, before pleasure and pain.

Seen from outside, life is the same – before and after the return to Dao. But the inner dimension as changed diametrically; the inner values, the inner attitude – everything is one single opening into the essence of Being. A state of mature, genuine normality. "Finally normal!", said Saint Theresa of Avila, the mystic. Finally normal. And this normality is not a question of age, not to mention ageing, but can mature at any age into the fruit of life.

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*The Daoist symbol of light and dark*

# Osteoporosis – Only a Physical Problem?

Thomas Feichtinger



*Thomas Feichtinger was born in 1946 in Salzburg. He now lives in Zell am See. After years of dealing with a serious illness and overcoming it, i. a. with the help of minerals by Dr. Schuessler, Thomas Feichtinger is able to work again today. In addition to courses in the teaching of Dr. Schuessler's minerals and the closely linked face analysis by Kurt Hieckethier, he made a training in Gestalt Therapy, Existential Analysis and Logotherapy by Viktor E. Frankl. Today he works in adult education, individual counseling, is a successful author and Head of Training in the GBA.*

Young adult people with a BMD (bone mineral density, or BMC – bone mineral content) below the average of 2.5 is said to have Osteoporosis. There are recent publications reporting that osteoporosis can occur not only in women but also in men, children and adolescents.

Calcium phosphate has to do with the interior of man, with his existence as we have seen in the section on the respective structures of character. This resembles the task in the physical realm of filling the interior under the protection of the sheaths, filling it with life. As it is not so easy to survive in life while building up one's own existence, a corresponding tension is mostly present. The heavier challenged a person considers his way through life, the more he deforms himself and the more he relies on the so acquired form of life. He can not change so easily. He is not really willing to thoroughly change either. He would have to face the disappointment that this way, although it has temporarily protected his own life, has ultimately prevented much life.

A person who has worked out his living structure under so much of a trou-

ble, resists any change which would require a restructuring. So this is not so easy to adapt. However, life often has a relentless pressure to develop. Life itself is change, vitality. However, in today's society, the change is less in demand. Securities are sought. Thus, when a human with a very solidified concept of life encounters requirements of change, he stiffens even more and resists because having to give up what he believes in will not be without great effort. He thinks his whole existence would be jeopardized if he alters.

The muscles along the spine are totally hooked. Due to high strain too much of Calcium phosphate is consumed and the activity of bone formation and protein structure thus gets limited. This creates a shortage to the bones resulting in a condition called osteoporosis. These phenomena can be observed even in young people including men.

*A case in practice: A young man of 35 years came for advice with osteoporosis in the pelvic area, especially at the sacrum and sacroiliac joints. A clean-up of the sleeping place and taking the minerals according to Dr. Schuessler caused a decrease of pain after a few months. A decisive step forward was not accomplished in the next six months. So it was also necessary to look at his mental/character level for the causes. The conversations that followed revealed a tragic basic structure. It was deeply implanted in him that he only would live when he was working, because only that would be noticed by people. The confirmation of this fact of his existence was that he had learned as a teenager that he was only*

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*perceived when he worked. Perceived by others would only be working machines. It was not about the good impression the others would have of him, but "only" about the confirmation of his existence through a response to his presence in this world. In this way he indeed made his physical drudgery visible to his surroundings, so he would be told: "Yes, there is you because you work!" He could not sit on his front bench on Sundays when walkers passed. He lived inside a compulsion to jump and disappear into the house so he would not be considered idle. The most difficult moments were coming up when he was confronted with his conflict. He claimed that his family would be the most valuable thing in his life. He was advised of looking at his credibility because he worked every weekend and his family was not given any time. During this confrontation he quit the therapeutical accompaniment for half a year but supplied himself regularly with the minerals.*

*When he had worked out his conflict to a point at which he had freed himself from the dictatorship of its structure to some extent, he came back for consultation. Impressive was the consistency with which he had taken the minerals and used the mineral ointment. After two years, the analysis of the bones showed even better results and after three years the disease was largely healed.*

In osteoporosis, we think mostly of women facing the menopause. The transition to a time without menstruation is a major crisis for many women. Their self-image is challenged strongly. This plays a major role for women who have difficulties

in maintaining their ground, especially for the sensitive ones. It took great effort, their own lives sometimes to only begin standing up to find their own form of life. And all this happening in a world where the male hemisphere is still dominating, which will be considered separately under potassium chloratum.

You wonder who you are as a woman without menstruation. So, great fear occurs simultaneously with muscle spasms. This is a time of hormonal metabolism change and results in mental and physical problems. The absence of menstruation is only one outward sign.

The emotional and soul area is very closely linked to the hormone balance. By eliminating menstruation, the body must convert its detoxification processes. The waste cannot be eliminated through the blood as much as before.

Since the backbone on the physical level reflects the person<sup>1</sup>, tightening of the muscles occurs along the spine in particular. The supplying arteries are narrowed, the diet of the bone is deficient, the acid level rises, shrinking of the bone substance happens. It is too small of an effort just to do the monitoring or supervision of such a woman by prescribing drugs without addressing the altered mental situation. The area of feelings and emotions must not be decoupled from the physical.

The problem present consists namely in changing of life phases. But this change is very difficult. By hormone administration, this change can be postponed which is the change from one phase of life to another and thus,

## Osteoporosis – Only a Physical Problem?

the parting of menstruation and the possibility of giving birth. So, certainly a conversation is necessary and when the deep existential anxiety dissolves, the medicines will also help well; in our case these are minerals according to Dr. Schuessler – Tissue Salts – Schuessler minerals. Under certain circumstances, other drugs may be needed. *But they should not be used without a consultancy* providing more background information and consideration of the problematic circumstances at hand.

**Osteoporosis – prevention!** "Osteoporosis occurs as a result of a disparity between bone resorption and bone formation. Bone mass increases from infancy to the third decade of life (up to age 30) and then degrades progressively. With the onset of menopause bone loss accelerates. Calculated over the entire life the loss is 30% – 40% of the maximum bone mass. This development happens synchronously with the progression of age, but is not to be considered as typical as for example the whitening of the hair or skin aging which is completely normal. In the development of osteoporosis many factors have to be looked at. The risk factors are known, so the disease can be seen as a failure of the public health situation.

**Risk factors:** Leptosome (tall, slimly built people), blonde hair, nicotine, alcohol, infertility, breastfeeding too long, inheritance.

**Prevention:** Healthy lifestyle consideration of a calcium-rich diet (please do not just think of milk and milk

products) Lots of exercise, relaxation.<sup>2</sup> " If the calcium is supplied in very high doses through diet or even medication, the simultaneous supply of calcium phosphate according to Dr. Schuessler is absolutely necessary. Thus, an imbalance between the molecules inside and outside the cells is avoided.

### Footnotes

- <sup>1</sup> The sentence: "He / She was broken the back" allows guessing about very deep internal events a human being has encountered.
- <sup>2</sup> Excerpts: Österreichische Apotheker Zeitung, Volume 50, No. 15, July 1996. Heinrich, Monika: Therapy instead of resignation – is osteoporosis an inevitable symptom of aging?

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[www.gba.at](http://www.gba.at)

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

Gordon Dobritzsch & Thomas Baechler

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

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

*Thomas Baechler:*

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



*Fig. 3: A sprouting axillary bud of Cannabis sativa L.*

## Hemp Meristem Mazerats made of Buds and Shoots

For the manufacturing of the hemp meristem mazerats, the aim is to work towards gaining the information stored in the buds and shoots of the *Cannabis sativa* L. A still young hemp bud is shown in figure 3. The buds are harvested by hand in different growing phases of the plant. This ensures a broad spectrum of development of

the ingredients, and renouncing mechanical harvest protects the fruits and ensures the required quality. In order to preserve the quality, the buds have to be processed freshly the same day they are harvested. Beside the harvest, samples for laboratory analyses are collected. Described in detail each meristem mazerat can be traced back to the harvest location as well as to the used seed. After a maturing period of three weeks the mazerats are filtered, whereupon they can be processed into gemmotherapeutics. Hemp meristem mazerats contain neither flavourings nor additives. They are natural and pure.

The potential of buds and shoots of *Cannabis sativa* L. is no more controversially discussed. As meristem mazerats they can unfold their potential not only among gemmotherapeutics but also in medical, ayurvedic pharmacological formulas, lotions and herbal medicines.

## The Efficacy of Gemmotherapy

The vitalizing and healthful power of herbal buds also inspired the Belgian Dr. Pol Henry (1918-1988) as well as the French homeopaths Dr. M. Tétau (1927-2012) and Dr. O. A. Julian (1910-1984). As a result, they developed an independent procedure of the homeopathic drainage: the gemmotherapy.

Gemmotherapy is a specialization of phytotherapy, in which the growth potency of actively dividing plant tissues (meristems) is made available for human as healing and regeneration power. At the same time, the natural balance of the ingredients and hence the concerted inter-

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action of their effects is sustained. In contrast to the active component based, artificial pharmaceuticals, the alleged side effects of a single active component are absorbed by other ingredients or together, the desired effect is even enhanced or possible. A sophisticated system of nature, of which human should better be quick to take advantage of than to imitate. An example of vegetal ingredients, that belongs to the pyrrolizidine alkaloids, isolated from coltsfoot (*Tussilago farfara* L.), showed liver toxicity in animal models with a thousandfold

overdosage. The opposite parties felt compelled to question the phyto-therapeutical potential of the colts-foot, though pyrrolizidine alkaloids are found with a maximum of 0.02 % in coltsfoot. Studies about the toxicity of medicinal plants should lead to a better understanding and therefore to a better treatment. At this point, the cascade of side effects of numerous synthetic pharmaceuticals should be mentioned, that lead to secondary damages and pull the patient into a downward spiral through decisions about lesser evil. But even there, plant-based medicines can be helpful. When we observe a current season's shoot of a tree in summer and then remember the hard winter that has passed, when one of these branches has been a tiny little bud, we can hardly imagine the extraordinary growth, the enormous strength and information that combines these two stages of the same part of the plant. This huge potential goes back to dividing cells, which provide the basis of gemmotherapy.

Since the 1950s, gemmotherapy is scientifically investigated and there being added more and more pharmacological and analytical studies. These studies are primarily based on serology, the examination of the blood serum.

The focus lies on the examination of the different globulines, which, due to their electrophoretic mobility, can be grouped in three categories:  $\alpha$ -,  $\beta$ - and  $\gamma$ -globulines. The resulting distribution in the blood gives evidence about one's state of health.

These globulines are globular proteins, that occur either as vegetable storage

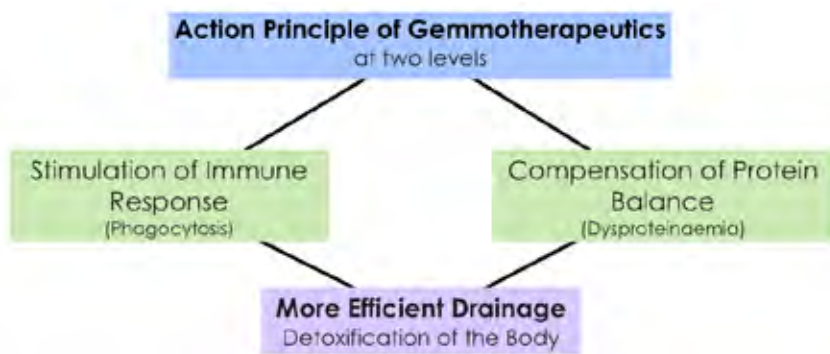
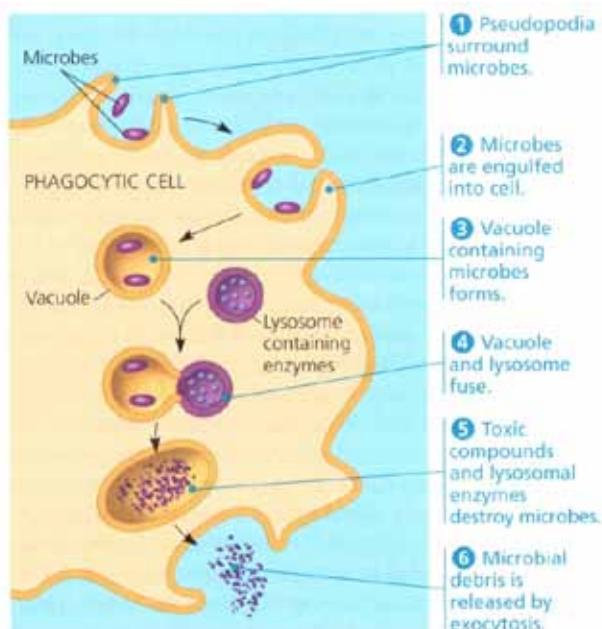


Fig. 4 above: Characteristic effect of gemmotherapeutics.

Fig. 5 right: Schematic process of phagocytosis<sup>18</sup>



proteins or animal blood proteins. In animals and humans the liver synthesizes the globulines, which amounts 40 % of the blood proteins.

The results showed that gemmotherapeutics as well have a positive influence on the body's own immune system (stimulation of phagocytosis) and they can steady disorders of the blood proteins (dysproteinaemia). For gemmotherapeutics, these two levels of effectiveness are typical (see figure 4) and do not depend on the plant species. Furthermore, a specific effect of the particular plant species will occur. Phagocytosis (*phagein* greek for eating; *kytos* for vessel, cell) is a process of engulfing smaller particles, as it is described in cell biology. This can be seen among amoeba or other protists as they engulf smaller organisms or nutritious particles by forming excrescences called pseudopodia. This process of absorption and digestion of microbes, bacteria and other foreign substances by forming vacuoles is illustrated in figure 5.

Lysosomes are vesicles in phagocytotic cells which contain essential digestive enzymes. Due to gemmotherapeutics, the human body can react faster and more efficient, whereas germs, foreign substances as well as endotoxins are excreted in a better way.

Gemmotherapeutics provide the necessary balance in supporting the infected organism to cleans and rid itself from endotoxins and waste products (drainage). This takes place by direct protein interaction that helps deposit endotoxins and other metabolic waste products. Hence, gemmotherapeutics are decisive for the healing process. Through drain-

age, the human body creates free space for new nutrients, micronutrients and minerals.

Gemmotherapeutics have been analysed profoundly and are versatile applicable. Due to the absorption of active ingredients through the oral mucosa, the effect occurs very fast and dosage can be kept low (around 10 spray applications daily). Thus, there is no loss of important ingredients (such as proteins and their components) through denaturation while passing the stomach.

The best investigated gemmotherapeutic, known as *Ribes nigrum* L., is also called "vegetable cortisone". It could be proved that there is a stimulation of adrenal cortex secretion and an anti-inflammatory effect with reduced oedema swelling.

Concerning ingredients of hemp meristem mazerats, fist investigations



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

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



photo by Petr Brez / [https://commons.wikimedia.org/wiki/File:Cannabis\\_sativa\\_plant\\_\(4\).JPG](https://commons.wikimedia.org/wiki/File:Cannabis_sativa_plant_(4).JPG)

*Cannabis sativa plant*

have shown many application options and we should not underestimate the considerable importance of medical and therapeutical approaches. This investigations form the basis for advanced studies, for example in comparison to native cannabis extracts. The efficacy of hemp meristem mazerats will be researched further and backed up with phytochemical studies.

how can hemp as an alternative natural remedy be reintegrated without reducing it to pharmaceutical medication, based on single or a few active compounds? On the one hand, the actual legal situation forces the medicinal consumer to obtain their "medicine" on the street, where the lack of quality control can't ensure the food safety, and not to mention the health safety. On the other hand, the pharmaceuticals sector, that is talking about the high risk potential of the cannabis plant, is working on research and development in medication based on patentable cannabis compounds.

Answering the demand of patients with medicaments with three digit prices per month is definitively no portable solution. Are social clubs probably better solutions to supply the want? At the moment pilot projects are worked out in different countries of the world involving consumption and trade of cannabis or that is to say of controlled cannabis sale. In the course of this, the medicinal aspects should be foregrounded. Scientific or rather clinical research provides enough profound results on an international level and because of the actual situation in miscellaneous countries, for example the USA, a lot of new profound conclusions could be achieved.

It remains to be seen if other countries, like Switzerland, build on internationally accepted studies or if own, national research data must be collected for this reason. At this moment in time, these resulting costs couldn't be justified anymore with an intended scientific establishment. So how

### Conclusion

Unfortunately, the general framework for hemp as an useful and medicinal plant is still not given in some countries, as for example Switzerland. Although diverse suggestions for the handling of Cannabis through Social Clubs exist, there are still open questions. For example, there are patients that tried other medicaments without the desired effect or with unsuitable side effects. Only with hemp inflorescences the desired effect could be achieved but accompanied with penal consequences. How do you handle the demand of those patients for Cannabis as natural remedy? And

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can a delivery of medical cannabis be arranged in regional associations of natural health professionals and physicians?

With estimates of the medical staff and in practices with suitable premises, a controlled application of cannabis for treatments concerning the complaints in question could be ensured. It remains to be seen how the supply of medical herbs, or to be precise, alternative natural remedies made from cannabis will be guaranteed and by whom. Beside the medication with a single active substance of cannabis actually available for three-digit prices per month, a sup-

ply with hemp is definitely possible. Expensive medication provided by the pharmaceutical industry shall not drive the affordable natural remedies from the market. A thinking close to the needs of the individual patient and client seems to be appropriate.

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"The fact that I give to eat to the hungry, forgiving the one who offended me, and love my enemy – these are great virtues. But what if I was to find out that the poorest beggar and the most shameless offenders are all in myself and I am in need to be the recipient of my own good deeds? That I myself am the enemy I must love – what then?"

C.G. Jung

# Common Comfrey – The Bone Healer

Erika Röthlisberger

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Bühning, specialised in women's  
Naturopathy after Dr. Heide Fischer.

**Latin:**

*Symphytum officinale*,  
formerly *Consolida maior*

**Folk Names:**

Common Comfrey,  
Knitbone

**Family:**

Boraginaceae / Borage Family



*Symphytum officinalis* /  
*Erika Röthlisberger*

This healing plant has originated from Siberia. In England and Russia, the *Symphytum* leaves are appreciated as a comfrey vegetable due to their high contents of protein. The comfrey plant (*Symphytum peregrinum*) came into being by crossing the wild knitbone (*Symphytum officinale*) with the prickly comfrey (*Symphytum asperum*). In Canada, the United States, Australia, New Zealand and Africa, comfrey is grown in plantations for animal nutrition.

*Symphytum officinale* loves light and humidity and grows along stretches of water, on roadsides, in shrubberies and at the edge of forests. Its lush leafage grows up to 20-90 cm; it is juicy green, with coarse hairs. From May to August, often right into the autumn, green stems develop with bell-shaped, bluish-violet to reddish-violet, rarely yellowish, white blossoms. These stems spring up from a rhizome with roots that are 1-3 cm thick and 10-20 cm long, which are black on the outside and milky white and very slimy on the inside. Because of the black roots, it is also called black root (not to be confused with black salsify = *Scorzonera hispanica*, family of Asteraceae which is used in the kitchen as a winter vegetable). In many herb gardens, also potted on the balcony, comfrey has its place as a helper in emergencies.

## Harvest and Processing

The roots are dug out in spring before flowering or in autumn. They are thoroughly cleaned and cut into thin slices. In order to prevent moulding, it is important that they dry well and fast. One can thread them with kitch-

en string and hang them up for drying or spread them out flat on a plate and let them dry fully exposed to the sun. The root slices can also be dried in the dehydrator or in the oven at 40°C. For storing them, one must use glass jars – and by no means metal containers – as the active ingredients of the comfrey attack metal.

### Historical Applications

This healing plant, in particular the root, has been used as a healing agent for bones for centuries. The German name of comfrey (= Beinwell) has derived from the Old High German "Bein" [= bone] and "well" [wallen = growing together]. The root that ties the bones together is therefore also called "Wallwurz" [wurz = root]. "Schmerwurz" [derived from 'smearing'] points to the interior of the root,

which is very slimy and sticky and which is 'smeared' [= applied] on the damaged areas.

The herbalist, pastor Künzle, stated, "The healing power of this plant was already testified in a prescription of the Roman military doctor, Glaukén, † 180 BC. It says in his prescriptions, "For bone fractures, bruises and haematomas one should apply a plaster of *Symphytum* daily. Further, the wounded soldier should receive an invigorating wine, which was prepared from the same root".<sup>1</sup>

Hildegard von Bingen also used it for the healing of bone damages, wounds, and ulcers. Paracelsus called the comfrey *Consolida* (Lat. *consolidare* = to fasten) and also recommended the root for the treatment of bone fractures.<sup>2</sup>



left: *Symphytum Blossom*  
below: *View of Symphytum /*  
*Erika Röthlisberger*



## Common Comfrey – The Bone Healer

For the North American Indians, the treatment of wounds was not only reserved for healers; this was rather part of a basic general knowledge. Heinz J. Stammer reports, "This early established comfrey plant was fast and thoroughly recognized as an exceptionally valuable healing plant. They crushed the fresh leaves and applied them as a dressing for burns. Many Indian tribes made use of this plant as a remedy against internal bleeding (lungs, stomach, liver, intestines, bladder) by macerating the complete plant into a mash of which 1 teaspoon full was added to 1 cup of hot water. The liquid was allowed to draw for 30 minutes and then 2 cups full were divided into 4 dispensations / day. The plant mash was also applied to external injuries with strong bleeding."<sup>3</sup>

### Main Active Ingredients

The comfrey roots contain a.o. Allantoin, tannins, silicic acid, mucins, triterpenoid saponines, pyrrolizidine alkaloids (PA) in traces (PA-free cultivars have been existing since 1996).

**Side-effects are unknown.**

### Contraindication

Nowadays, the internal use and also the external application on open wounds is discouraged as comfrey contains toxic pyrrolizidine alkaloids in small amounts. Therefore, it should also not be applied during pregnancy and breastfeeding periods and also not for children under 2 years of age.

Strongly diluted homeopathics and spagyric essences are an exception as

no PA can be verified. Thus, *Symphytum* can be employed as a complement to the stimulation of the self-healing properties of the bone tissue. The apothecary, M. Pahlow, states, "The homeopathic remedy *Symphytum* is prepared from the freshly dug out root, prior to flowering. For internal application, the remedy is allowed in the sixth potency (D6). One administers 5 to 10 drops three to five times a day in cases of bone fractures for the stimulation of callus formation, for blunt injuries, poorly healing wounds, circulatory disorders, and in addition also in cases of arthroses and joint pains."<sup>4</sup>

### Positive Healing Effect on Unaffected Skin

Tinctures, salves and compresses may only be applied to unaffected skin as in case of inflamed or injured skin it cannot be ruled out that PA is taken up. The E-Commission has positively monographed the application of comfrey root (*Symphyti radix*) for the external application for bruises, strains, and sprains.

In its composition, each individual healing plant is a multi-material composite because it contains different active substances. What makes a medicinal plant highly effective is always the interaction of these ingredients whose proportions are comparatively different. *Symphytum* is the plant with the highest content of allantoin. Allantoin promotes the regeneration and granulation (cell renewal) of tissue and of inflamed mucous membranes and bone tissue, especially the formation of callus = growing together of the bones. To-

day, these properties are in particular employed in sports medicine – in cases of sports injuries like sprains, pulled muscles, and injuries and irritations of the bone tissue. Here, the fast decline of pains and swellings as well as quickly restored joint mobility is appreciated.

Many controlled studies exist, which prove the effectiveness and compatibility of finished medicinal products with comfrey roots in cases of blunt traumas and also of painful gonarthrosis (knee joint arthrosis), acute back pains and muscular tensions.

### **In Folk Medicine,**

a variety of applications exist. If the leg is sprained or broken, in case of joint pains, arthrosis or rheumatism, comfrey is helpful as a tincture, poultice or ointment, and gives relief.

The herbalist, pastor Künzle, recommends, “The plaster = poultice made from fresh comfrey roots is curative in the after-treatment of bone fractures,

hernias, bruises, periostitis, thrombosis, for varicose vein ulcerations and facial erysipelas.”<sup>5</sup>

### **Cataplasm (Mash Poultice)**

Clean the fresh roots and grate them finely like carrots. This yields a very slimy mash, which can be directly applied to the unaffected skin. To top this, for example a nappy liner is suitable as a cover and a cotton cloth can be wrapped around it. This poultice can be left on overnight. After the application, the poultice can be disposed of in the waste, together with the nappy liner. Because of germs, poultices should not be composted!

This cataplasm can also be stirred into a mash, using powderized, dried comfrey roots from the pharmacy and hot water or comfrey leaf tea. As this is very sticky, one can add a little bit of cooking oil, e.g., cold-pressed olive oil, which makes the mash supple and therefore easier to apply.

*Symphytum Root / Erika Röthlisberger*



*Symphytum Folium / Erika Röthlisberger*



## Common Comfrey – The Bone Healer

Another benefit for painful knees is also the

### **Symphytum Dressing**

It can reduce pain and swellings! For this, crush comfrey leaves with a bottle or rolling pin until juicy. Place the leaves directly on the knee, then apply kitchen paper (for easy disposal after the application), then a cotton cloth for wrapping around it. Leave to take effect for 1-2 hours or overnight, after that apply comfrey ointment.

### **Comfrey Ointment**

A recipe by Ursel Bühring:<sup>6</sup>

Place 100 g of well cleaned and macerated, fresh roots into a saucepan, fill up with 500 ml of cold-pressed olive oil and warm up the mass, stirring continuously for 30 minutes until 70°C have been reached. After that, strain off (you can use the remnants as a cataplasm) and put the extruded oil back into the saucepan, add 50g of beeswax (pharmacy) and allow to melt. After that, take the saucepan away from the heat and fill the still liquid ointment into small ointment jars. After cooling, close the lids and mark the jars. The ointment will keep for 1 year.

### **Comfrey Tincture**

for liniments and compresses: put fresh, cleaned comfrey roots, finely cut, into a jam jar. Fill up to the brim with 45% alcohol, cover, and shake every day. After 4 weeks, filter and fill into dark dropper bottles, mark labels with plant name and date.

### **A Story of Grandma's Medicine Chest:**

She nurtured and cherished her comfrey plant in a large pot on the balcony. On a cold winter's night, she slipped on the icy footpath and there was a cracking sound in her knee. The knee had to be treated by a doctor. She then remembered her comfrey on the balcony. The earth inside the pot was not frozen. Using a weed puller, she removed a piece of root from the plant, removed the earth and cleaned it, and grated it with a fine carrot grater. She then beat an egg-white until it was firm and carefully folded it in with the grated root mass. She applied this to her knee, put a kitchen-paper cloth on top of it (for the later, easy, waste disposal). She then wrapped a cotton cloth around it and let it take effect overnight. This additional treatment, which she repeated several times, helped greatly towards a complete healing of the almost torn meniscus. It was also a fine example of how an active cooperation between doctor and patient can be a



*Symphytum prepared tincture*

successful complement for the healing process.

### Important

The application possibilities stated here do not substitute a professional consulting of a doctor and therapist.

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*Symphytum Pot / Erika Röthlisberger*



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