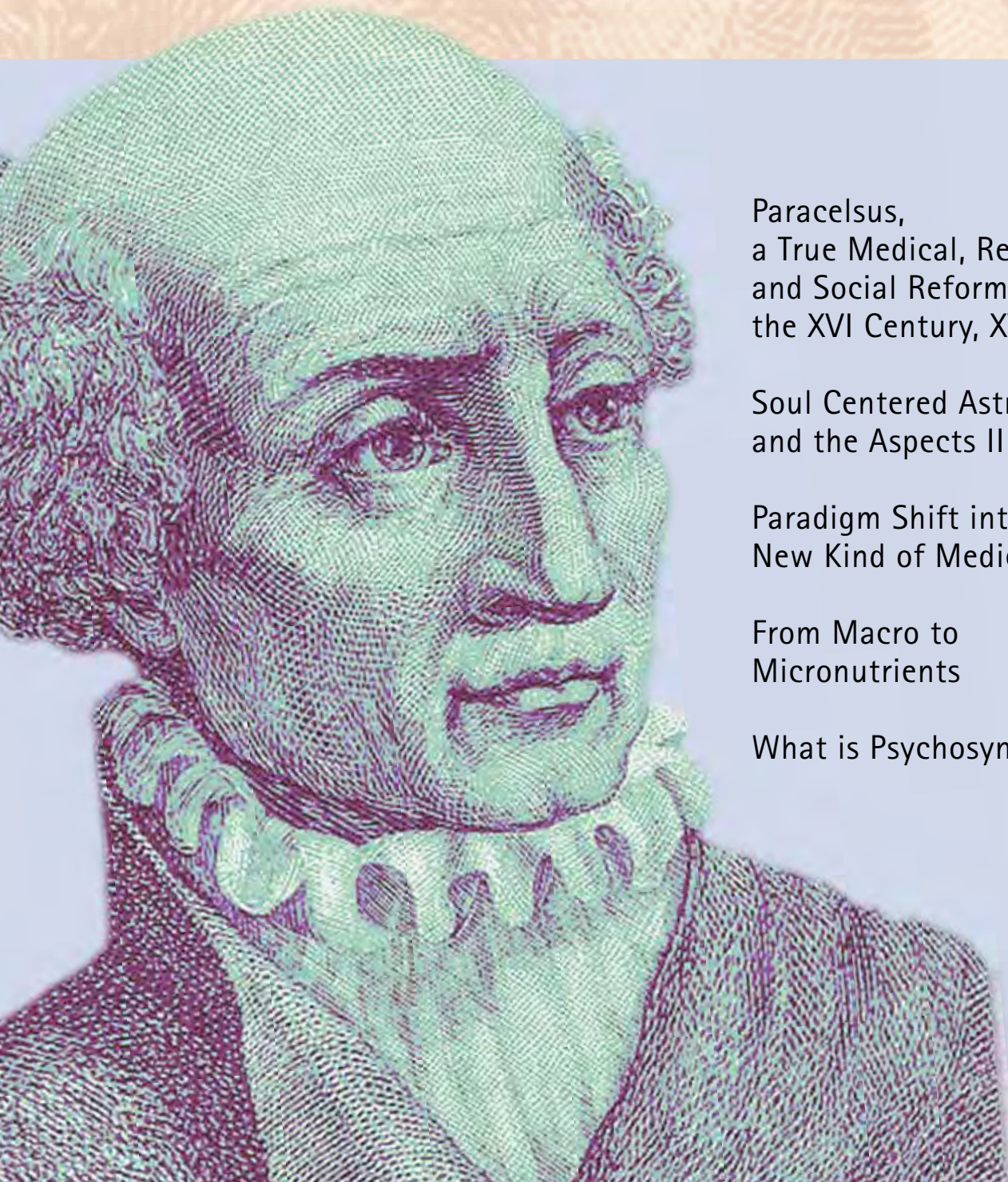




# PARACELSUS



*Health & Healing*



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


Soul Centered Astrology  
and the Aspects II

Paradigm Shift into a  
New Kind of Medicine II

From Macro to  
Micronutrients

What is Psychosynthesis?

Issue  
No. 9/X  
September  
2013



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## Editorial

When nightingales are killed, how can one hope to hear their song? When people avoid looking into the essence of health and are satisfied with superficial health a great danger looks behind. Normally we do not care for the subtle bodily signals that are thrown out. The physicians are not informed of them because we, the people, feel them "not so important". Repeated small headaches, stomach-pains, missing heart beats, in so far as they do not cause concern, are not reported, because people feel that they are not so important. When these small indicators are attended to, greater sicknesses into which we might fall could be avoided. It is important for people to notice their body. Actually, people should not get excessively preoccupied with the body, however, any peculiarities that are found in the body, either physically or functionally, shall have to be attended to. There are instances where a couple of black spots on a woman's breast develop into cancer over years. Had

these spots been immediately attended to, an onslaught of cancer could have been avoided. Many such small details take shape without apparent reason or in reality lead to a well-planned sickness. Sickness grows unnoticed and a wise person can notice it much before it sets in. An irregular defecation unattended to, can lead to a chronic constipation being the basis for many other sicknesses. The entire body gets affected when attention is not paid to regular and complete defecation. Small disorders when ignored can lead to even chronic sicknesses in the later part of life. Man should be taught of the need to carefully observe the small signals thrown out by the body on a day to day basis. Great sicknesses have their small beginnings which are often very subtle. Nature has its own way of giving warnings and one should be careful enough to read them. Most painful sicknesses emerge from the so-called trivial disorders. "A small bolt can hold a huge machine".

*Dr. K. Parvathi Kumar*

## Contents

Paracelsus, a True Medical, Religious and Social Reformer of the XVI Century XV.....	4
Remedies for Healing.....	9
Rasa Shastra in Ayurvedic Medicine V.....	13
Organon LIII.....	17
Soul Centered Astrology and the Aspects II.....	18
Occult Healing XCII.....	24
Paradigm Shift into a New Kind of Medicine II.....	26
From Macro to Micronutrients.....	33
What is Psychosynthesis?.....	42
De-Stress Kit for the Changing Times II.....	46
Healing Stones.....	49

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

Jordi Pomés Vives

the constant danger of contracting illnesses and suffering accidents, especially by the collapse of the mine galleries. All that, with very long working days, low salaries and high prices of food which were offered by the same companies exploiting the mines. Because of this, in these Tirolese mines there were strikes and riots approximately in the same period in which the German peasants revolted.(1)

When Paracelsus visited the mines he tried to help the miner families who most needed his help, especially the ones who had contracted diseases typical of miners, caused mainly by the pollution of the air they were breathing and by the toxicity of the extracted metals –particularly mercury. With the experience he acquired as a doctor in this tirolese district, he started to work on his first manual of occupational health which he titled, on miners' diseases and other mining illnesses. It was the first recognized and systematized treatise in medical literature on illnesses related to work (2). This was his great collaboration for the improvement of life and work conditions of this professional collective so penalized in the 16th century.

Other social collectives who were especially repressed at that time became the object of attention of Paracelsus. Another thing occupying his medical attention and studies were women, very denigrated at the time, and the poor in general. Paracelsus was also the first to write about diseases typical of women. He did so in the 4th book, the *Opus Paramirum*. He never considered women inferior as did almost everyone at that time. According to him, each sex has its weakness-

## 3.3 A great social reformer

### In defense of miners and women

In spite of it all, Paracelsus did not lose heart and continued condemning all the injustices he saw wherever he went, with disregard for any consequences he could face. When he went through the Inn valley, by the Tirolese miner districts of Hall and Schwaz, between 1533 and 1534, he was able to observe first hand the very harsh working conditions the mine workers



endured. In those Tirolese mines he realized how terribly hard and dangerous was the work of the miners, the filth in which they worked and lived, the unhealthy air they breathed and



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es and its virtues; thus, women could be superior to men in some aspects (3). Because of this, some have considered Paracelsus as an early champion for women's rights. He trusted women, and those who considered Paracelsus a misogynist, claiming he never married nor maintained sexual relations in his entire life and also defended chastity, are mistaken. He himself declared, as we have seen earlier, that chastity is one of the qualities every good doctor should observe. He said, "chastity endows a man with a pure heart and power to study divine things. God himself, who bids us do this, gave man chastity. But he who is unable to be his own master, does better not live alone" (4). This defense of chastity was also criticized by many, and some even stated that he was a eunuch who had been castrated by a soldier as a youth (5). Nevertheless, he paid no attention to such nonsense legends circulating against him and in particular about his chastity (6) and preferred to concentrate on his work as a doctor and defending the weak and poor.

### **Attention to the poor and critical analysis of the new capitalist economic system**

He assisted the poor, whether they were farmers, miners or of any other profession, every opportunity he had and with the little he had. Throughout the regions he toured, like the Swiss Appenzell, he dedicated time to assist the poor communities (7). He even assisted some of his needy students with food and clothing when he was a professor in Basel (8). There are many testimonies of his charitable work,

encouraged by a great sense of social justice. His biographer Pagel states that he was passionately moved by the misery of the poor and slaves (9). He never wanted to charge the poor anything for his medical services even if this angered many professional doctors (10). He preferred to give alms to the needy than to charge them any fees (11). Even in his death bed he remembered the needy and wanted to make all his will to all those, whom he literally called "poor, miserable, needy people, and those who have neither money nor provision", with the exception of his books, medical equipment and medicines –which he gave to a doctor called Andree Wendl in Salzburg. He also asked to be buried in the house of alms of Saint Sebastian and that a penny be given to each one of the poor who gathered in front of the church while the first, seventh and thirteen psalms were sung around his grave (12). As we have mentioned earlier, today we can also read in his funerary tombstone that Paracelsus was "one who honored himself by having distributed all his possessions among the poor".

In fact, he could not leave too much in his Will. The only property he may have obtained throughout his life was a modest estate his father left him before he died in 1538 (13). It is not even clear that he had this property until his death. In any case, he did not enjoy it nor obtained any benefit from it. His disciple Oporinus explained that Paracelsus was never worried about obtaining riches (14). Let us remember the phrase he spoke in relation to money and happiness: "Happiness is better than riches, and



*Mining at that time (1530)*

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

happy is he who wanders about, possessing nothing that requires his care”(15). Evidently, he was referring to himself, who somewhat lived always as a poor. It was in Salzburg, in 1524, in the midst of the peasant social struggle, actually a struggle between rich and poor, that he wanted to express clearly his position on mundane riches in the sense that they do not lead to any good and is preferable to seek inner peace: “Blessed and more than blessed is the man to whom God gives the grace of poverty; become poor, as poor as a beggar, then the Pope will desert you, and the Emperor will desert you, but then you will have peace, and your folly will be great wisdom in the eyes of God”(16). Thus, for Paracelsus it was useless to attack openly the powers and main institutions of society even if they were corrupt and unjust. On the contrary, he believed that progress and social reforms could begin to be achieved by accepting and recognizing the authority of the state and the church, and by recognizing private property, including that of the land (17), although he was very critical of such institutions. He believed that the first step to reform such institutions was to accept them. He defended a type of “communism” or Christian community life according to the medieval model in which individuals and families formed the units of society and respected their social position and, therefore, their social hierarchical organization (18). At least, in such a situation, humble people were allowed to fish and hunt in the communal lands and the peasants were not charged with taxes to the point

of starvation. In this so-called golden epic of medieval times, people acknowledged they had a role to play in the community, each one according to his abilities, in such a way that society emerged from the cooperation between the lords and the peasants. Paracelsus said: “To us, on earth, God has given gifts and virtues, which each may and should use in the service of others, not for himself”(19). He outlined all these ideas in his work *De Ordine Doni* (On the order of talents), in which he drew a happy arcadia in which the poor were not subjugated and the rich did not take advantage of the poor; in which the regions with bad crops received help from regions who had obtained good crops; where the role of the authorities was essential to maintain the social order (20). Regrettably though, the new economic and social order being imposed in the dawn of that new historical era of the Renaissance, which would be known with the name of commercial capitalism, did not have anything to do with the happy arcadia of Paracelsus. He did not like that emerging capitalism nor the miserly merchants and bankers who, sheltering themselves in that system, took advantage of the poor to enrich themselves. Hence, his very strict position against the abuses of the proprietors of lands and mines with the peasants and mine workers, and against the shady deals among doctors, pharmacists and merchants to swindle people. Those who received his more direct and fiery social criticism were the ones who did business trying to abuse humble people –whether proprietors, pharmacists, doctors, bankers or mer-

chants- and not so much the lords and princes. He used to say that lending money and charging interest destroyed the community, caused inflation and was the work of the devil. Within the same criticism he included business people who were getting rich from lies, deception, exploitation, or from unfair jobs (21). Thus, he proposed to function economically without money. He saw that the money caused worry and crime and stated that wherever money was the main purpose, there was envy, hatred, pride and arrogance (22). Paracelsus demonstrated all these social and economic ideas in his own life, even if this meant to live in harsh economic scarcity and severe social instability.

### Life and death in poverty

Paracelsus refused to acquire the stable and comfortable social and economic position that he, as the good doctor and alchemist he was, had close at hand. There are some, like his disciple Franz of Meissen, who even asserted that, Paracelsus produced gold utilizing his alchemist knowledge when he needed money (23). Nevertheless, he voluntarily accepted a life without any comfort or luxury and without any economic stability, rather living always like a poor or homeless and frequently, suffering hunger. In fact, as we have already mentioned earlier, his origins were already humble and he felt proud of it. He said on one occasion: "I praise God for having made me suffer poverty and hunger in my youth" (24).

Only during short periods of time, like the time when he worked as a professor in Basel in 1527 or when in 1537

lived in Bratislava, he could enjoy a comfortable economic and social stability. In Bratislava he could rely on the support and recognition of the Austrian Archduke Ferdinand, who granted him two hearings, awarded him with a gold chain for his medical services and even made an offer to him to be part of the medical team of the court (25). Before his arrival in this city, he was guest of honor at a dinner ceremony (26). However, the honours ended soon. A series of altercations with the Austrian treasury permanently divided Paracelsus again from the powerful leaders, and he returned to his condition of humble and poor doctor besides being persecuted. All this happened due to his courage to demand the one hundred florins offered by the king, which he never received, for the printing of a book on tartaric illnesses. The authorities of the Austrian treasury responded saying that Paracelsus was no better than an insolent acrobat (27).

He would die three years later, in 1541 in Salzburg, without any official recognition and as a poor doctor. Some believe that his death could have been related to a violent attack of betrayal by a mercenary of some doctors hostile to him. Due to the attack he fractured his cranium and died days later (28). In any case, he died poor in a guesthouse, under the shade of the city castle which the peasants had besieged for 16 years under his presence and with the support of his claims. Thus, Paracelsus spent the last days of his life, thinking about the peasants and, as we had mentioned earlier, in fact, thinking of ways to help the poor as he had always done. That is why he



Grave of Paracelsus  
at the Salzburg Sebastian Cemetery

<http://www.salzburg.com/wiki/index.php/Datei:Paracelsus-Grabmal.jpg>

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

wanted to be buried, and it was done so, in the cemetery for the poor; even though the prince archbishop Ernest of Wittelsbach, who had appreciated him so much, rewarded him with a solemn funeral and persuaded the church to allow his body to be buried in "sacred land" (29).

Contact

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Paracelsus Monument  
in Salzburg

# Remedies for Healing



Samuel Hahnemann (1755-1843)  
founder of homeopathy

## Cases from the Homeopathic Practice

### Dyspnoea, Cough and Cold Part 2

When she came to our Nursing Home she was running temperature, which she was getting daily since more than 20 days. After noting down the above history we decided that *Acidum phosphoricum* was her remedy. But for the acute condition we started the treatment with *China* C30 one dose on 14-1-83.

On 15-1-83 *Causticum* C200 was given as the pain in the right hip was severe extending into right leg, which was aggravated while coughing and sneezing. It was better. But daily in the evening she was getting temperature with more cough, headache and chill feeling.

*Pulsatilla* C6 three doses were given on 17-1-83. We understood that the tubercular condition relapsed, because it was suppressed previously. Fever and cough continued. Vomit-

ings were frequent. *Ipecacuanha* C6 relieved vomitings. But the remaining conditions same.

On 19-1-83, *Bacillinum* C30 was given and repeated on 20th, 22nd, and 23rd.

On 24th *Bacillinum* 10M was given by Dr. E. K. There was general betterment and cough also was better.

But fever continued and she grew much weak with constipation, pain in the stomach, lack of appetite and sleepiness during the fever. Then Dr. E. K. administered *Baptisia* C200 one dose on 28-1-83 and repeated on 2-2-83. Fever better. Constipation relieved. Giddiness better. Slight betterment in appetite. But cough was aggravated with much phlegm.

On 6-2-83, I administered *Tuberculinum* C200 one dose. She started improving nicely. Weakness continued. No fever. Appetite better. T

hen we started *Acidum phosphoricum* on 10-2-83 in C6 potency. On 10th five doses were given. On 11th three doses were given. On 12th two doses were given. On 13th *Acidum phosphoricum* C30 was given. She started putting on some weight. Appetite much better. She grew active both mentally and physically. Melancholy better.

*Carapichea ipecacuanha*



## Remedies for Healing

*Acidum phosphoricum* C30 was repeated on 23-2-83. Stoop-shouldered condition was also better. As she improved much she wanted to go to her place near Ongole. Then we prescribed medicine for one month and asked her to continue from our Ongole Centre. We prescribed *Lecithin* C6 daily night one dose and *Alfalfa* Ø daily morning one dose, and *Acidum phosphoricum* C30 to repeat on 8-3-83.

We explained her within three or four months she will get-back the abscess which was suppressed previously and also advised her not to suppress it with any treatment. After that only her health will be completely normal. After four months she developed a big

abscess on right buttock. The patient felt very happy for it, and did not approach any doctor. But as the size of the abscess grew and started pain-ing; her mother-in-law knew about it and forcibly took her to an old Allo-pathic physician. He tried many medi-cines and injections but in vain. Then this patient explained about her his-tory and also the thing, which we ex-plain-ed her, that whenever she gets the abscess back, she will get normal health. As the doctor was much ex-perienced, he could understand the point and advised her not to take any more medicines and leave it to itself. After a few weeks the abscess com-pletely subsided. It oozed much puss and little blood. After that abscess her health was much better.

The drug *Acidum phosphoricum* and the Potency C30 were exactly Homoeopathic to her constitution. The repetition of the drug was very minimum. The third dose was enough to make her constitution to rise according to the situation and establish health.

Dr. E.V.M. Acharia, DHMS



*Ipecacuanha*  
Picture taken from  
Franz Eugen Köhler,  
*Köhler's Medizinal-Pflanzen*

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## Cure by Spiritual Force XLX

### 3. Receptivity and Resistance to the Force

#### A. Quietude and Receptivity

**The Mother:** To keep quiet and concentrate, leaving the Force from above to do its work is the surest way to be cured of anything and everything. There is no illness that can resist that if it is done properly, in time and long enough, with a steady faith and a strong will.

However bad your condition may be, call the light from above. Try to feel that the light is entering into you from the crown of your head bringing with it calm and peace. If you do it seriously, your headache and giddiness will disappear in no time.



It is quite true that, left to yourself, you can do nothing; that is why you have to be in contact with the Force which is there to do for you what you cannot do for yourself. The only thing you have to do is to allow the force to act and put yourself on its side, which means to have faith in it, to rely upon it, not to trouble and harass yourself, to remember it quietly, to call upon it quietly, to let it act quietly.

causes of ill-ease and disturbance. To remain quiet within, to hold on to the faith and experience that to be quiet and open and let the Force work is the one way. Naturally, to be wholly conscious is not possible yet, but to feel it, to open, to let it work, to observe its results, that is the first thing. It is the beginning of consciousness and the way to complete consciousness.



*Tso Moriri Lake, Korzok, Ladakh, Jammu and Kashmir, India*

**Sri Aurobindo:** Silence is always good; but I do not mean by quietness of mind entire silence. I mean a mind free from disturbance and trouble, steady, light and glad so as to open to the Force that will change the nature. The important thing is to get rid of the habit of the invasion of troubling thoughts, wrong feelings, confusion of ideas unhappy movements. These disturb the nature and cloud it and make it difficult for the Force to work; when the mind is quiet and at peace, the Force can work more easily.

You must always try to keep the quietude, not allow depressing or disturbing thoughts or feelings to enter you or take hold of your mind or your speech... If the mind keeps its quietude and receptivity to higher forces only, it can then easily pass on that quietude and receptivity to the body consciousness and even to the material cells of the body.

The way in which the pains went shows you how to deal with the whole nature, for it is the same with the mental and vital as with the physical

Taken from:

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

## Remedies for Healing



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

### Mallow (lat. *Malva vulgaris*)

With its wonderful flowerage Mallow is one of the most beautiful garden flowers. It is easy to plant and is present all over the world. The blooming period lasts from June to middle of September.

Mallow is a very old healing plant. In the vernacular it is called "Kaesepappel" or "Kaeslikraut". Already more than 5000 years ago the Chinese appreciated the mallow as a healing plant against disturbances of the digestion and for dissolving mucus. For the Pythagoreans, the Mallow was a holy plant.

Dioskurides and Plinius emphasize its abirritant, mucus-dissolving and softening effect. Dioskurides called it "malakos", meaning "soft". Its leaves

are incomparably soft and the healing mucus is located in them. It was named after these characteristics.

The mucilage takes an effect against inflammations of the mouth and throat area and all diseases of the respiratory tract, hoarseness, sore throat and cough. Mallows belong to the softening compress herbs. From the leaves, mucus cataplasms are made and put on the inflammations. Doing this repeatedly lets the inflammations heal. Together with badger fat, Paracelsus also used them against shortened tendons. *"In case of a contracture for the shortened tendons to stretch, one has to take the juice of the Mallow root with badger. For this it is also useful to take baths with species Malvae."* III, 547

### Tea preparation

The Mallow with its vegetable mucilage should not be boiled or blanched with hot water. Leaves, blossoms and roots are steeped in cold water separately or all together for eight hours. This should be sieved and only then warmed up a bit to be drinkable. For one cup 2 to 3 tea spoons of Mallow are needed.

Paracelsus: *Collected Works*, Anger publishing house Eick, 1993

Sabine Anliker



*MALVA silvestris*  
Köhler's *Medizinal-Pflanzen*

# Rasa Shastra in Ayurvedic Medicine

Sabine Anliker, M.Sc. (Ayu)

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## 3. Mercury in General

### 3.1 Name

Mercury is the main material of Rasa Shastra and of the Ayurvedic rasha-therapy. Rasa means mercury and shastra means science. The word "Rasa Shastra" denotes a detailed and scientific study of mercury. The development of the science started with elaborate and deep study of mercury, the master element of Rasa Shastra and main constituent of many drugs. There are many medicines mentioned in Rasa Shastra books like "bhasmas" (bhasmas are metals or minerals), which went through a cleaning process called shodhana for removing their impurities and natural blemishes. Thereafter, the drug is subjected to the marana (trituration) process by which it is reduced to such a state in which the minerals or metals can be absorbed by the human body. (Encyclopedic Dictionary of Ayurveda, 2011)

In Rasa Shastra literature, mercury is described by different names, such as, rasa (the liquid), parada (one which helps in completing suc-

cessful and long life), rasayana (one which destroys old age, death and pain), amrita ("with the use of which one achieves longevity" or dehada (which gives healthy body). These synonyms are given according to medicinal properties, functions, appearance, form, pharmacological action and mythological origin. On the basis of the ancient literature about Rasa Shastra, Mercury was considered to be a substance of divine origin and to be related to Lord Shiva <sup>15</sup>. „The met-



al which liquefies and absorbs other metals in it is known as ,rasa': a metal which is capable of overcoming problems generated by aging, pathological condition and death processes is known as ,rasa:'" (R.R.S., 1998) <sup>16</sup>

In Germany, the term mercury (= Quecksilber = "lively silver") developed from the ancient German word quecsilbar to the Germanic kwikw ("as fresh as a daisy"). It is also known as "Quicksilver", which denotes, that it is like a liquid silver that moves quickly. The Latin term and modern scientific

ic terminology for mercury is Hydrargyrum. It is composed of the Greek words hydor "Water" and argyros "Silver". The chemical element was named after the Roman god, Mercury, known for his speed and mobility. The astrological and alchemical (☿) symbol of Mercury is one and the same. (Kumar S, 2003) <sup>17</sup>

### 3.2 Occurrence

Mercury is mainly found in Europe, which is the continent richest in mercury. Italy, Spain, and Russia own about 85% of the total world output. (Brooks, 2006) The well-known occurrences of Almaden (Spain) have been in operation since ancient times. But mercury is also found in China, Nevada, Texas, California, and Mexico. The classical texts of Rasa Shastra mention that mercury can be found in small quantities in the Himalayas. In ancient times, mercury and other mercurial compounds like Hingula (HgS) used to be imported from China and Tibet. (Dash, 2003) <sup>18</sup>, (Damodar, 2006) <sup>19</sup>, (Kumar S., 2003) <sup>20</sup>



<http://commons.wikimedia.org/wiki/File:Billies-Hg.jpg>

In nature, mercury occurs as a metallic liquid but rarely as the free element. Overall, it is a rare element found in the earth's crust. Inside the earth temperature rises to a very high

degree and because of that the pressure rises and volcanic explosions occur causing earthquakes. The various liquids including mercury and other molten metals are pulled out with fumes. Mercury being the heaviest of all liquids moves deep down into the earth and gets deposited in the various ores, i.e. cinnabar or met cinnabar, etc. It is mostly found in the company of cinnabar (red mercuric sulphide, HgS), which is regarded as the most important mercurial ore. Natural sources, such as volcanoes, are responsible for approximately half of the atmospheric mercury emissions. (Brooks, 2006)

### 3.3 Physical Properties of Mercury

1. Symbol:	Hg
2. Atomic number:	80
3. Atomic weight	200.59
4. Melting point:	-38,83°C
5. Boiling point:	356,73°C

Mercury is a silver-white shining metal, liquid at room temperature, divisible into mobile spherical globules, and without any odour or taste. It freezes at minus 38.4°C and boils at 357°C. At room temperature, some of the metallic mercury will evaporate and form mercury vapours. The higher the temperature, the more vapours will be released from liquid mercury. The vapour is colourless, odourless and poisonous. This is the reason why mercury should never be heated in an open vessel in the laboratory. (Kumar S, 2003) <sup>21</sup> All humans are exposed to some level of mercury, and mercury exists in various forms: elemental (or metal-

lic); inorganic (e.g., mercuric chloride); and organic (e.g., methyl- and ethyl mercury), which all have different toxic effects, including those on the nervous, digestive and immune systems and on lungs, kidneys, skin and eyes. (WHO.Mercury, 2012)

According to the WHO (Fact Sheet N° 361, April 2012) various factors are decisive for the extent of a health damaging effect of mercury: the type of mercury concerned, the dosage, the age or developmental stage of the person exposed (the foetus is most susceptible), the duration of exposure, and the route of exposure (inhalation, ingestion or dermal contact). (WHO.Mediacenter, 2010) Mercury is used in thermometers, barometers, liquid mirror telescopes, fluorescent lamps, batteries, dental amalgams, as Thiomersal (sodium salt of an organic mercury compound, which is used as a preservative in cosmetic and pharmaceutical products as a preservative in vaccines, diuretics, antiseptics, antidepressants, syphilitics, cosmetics like mascara, skin-lightening products and insecticides. In some products it is still partly in use today. In cosmetic products for example, mercury use is allowed up to a concentration of 0,007 % for the preservation of cosmetics and make-up removers for the eyes. (Gesetze.Kosmetik, 2012) Thiomersal can be used for the preservation of eye drops, nose and ear drops in a concentration (depending on the kind of medicine) of between 0,001 % and 0,01 %. (Nürnberg/Eberhard, 1991)

Mercury dissolves to form amalgams with gold, zinc, and may other metals.

It is used to extract silver from mines in Spain and Peru. Mercury does not react with water under normal conditions. In air, it reacts at about 350°C to form mercury (II) oxide.  $2\text{Hg}(s) + \text{O}_2(g) \rightarrow 2\text{HgO}(s)$ . Mercury is extracted by heating cinnabar in a current of air and condensing the vapour. The equation for this extraction is  $\text{HgS} + \text{O}_2 \rightarrow \text{Hg} + \text{SO}_2$ . (Webelements.Mercury, 2012 )

Regarding the characteristics of mercury, the famous European alchemist and doctor, Paracelsus, writes: "There is a metal, which may neither be bent nor moulded. It is the mineral water of metals. What water



*Mercury in an old medical thermometer.*

is among other things, this is among metals. It is a metal because it is made malleable and brought to fabrication through alchemy. Usually, it is unstable, yet sometimes it is stable. It must be known that it is the first matter for the alchemists. By mercury, they are able to make silver, gold, copper etc. which is tested and proven (...) Furthermore it is a great medicine. It generates from sulphur, mercurius and sal with the following characteristics: it trickles, it does not



## Rasa Shastra in Ayurvedic Medicine

moisten, it runs, it does not have any feet, and it is the heaviest metal." (Paracelsus, 1993) <sup>22</sup>

...to be continued

### Footnotes

- 15 Lord Shiva is one God of the Hindu trinity, responsible for the dissolution of the universe.
- 16 Rasa Ratna Samuchchaya, 1/76
- 17 Kumar, p. 37
- 18 Dash, p. 49
- 19 Damodar, p. 12
- 20 Kumar, p. 20
- 21 Kumar, p. 38
- 22 Paracelsus III/1052



Fig.: The alchemical Mercury,  
from *Tripus aureus*  
(*The Golden Tripod*)  
by Michael Maier, c. 1618.

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# Organon LIII

## The Art of Healing

Dr. E. Krishnamacharya

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

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

### §170

Hence in this as in every case where a change of the morbid state has occurred, the remaining set of symptoms now present must be inquired into, and (without paying any attention to the medicine which at first appeared to be the next in point of suitability) another homœopathic medicine, as appropriate as possible to the new state now before us, must be selected. If it should so happen, as is not often the case, that the medicine which at first appeared to be the next best seems still to be well adapted for the morbid state that remains, so much the more will it merit our confidence, and deserve to be employed in preference to another.

*Samuel Hahnemann, M.D.*

According to the above said principle, if two drugs having similarity to a few symptoms each, are found suitable, after completing the action of the first best remedy, totality of the remaining symptoms should be re-considered for selecting another drug to complete the cure. If however, the second best drug earlier selected forms similarity, the same only should be used.

### Explanation

When two drugs of partial similitude are kept in mind, the second medicine should not be administered based on the similarity at the beginning. The treatment should be completed with the first best remedy. Thereafter, all the remaining symptoms should be re-considered and totality fixed again. After such an examination, if the second best remedy earlier selected holds good, the same should be used. If not, another suitable drug may be selected.

Taken from the book:

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

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# Soul Centered Astrology and the Aspects

## II

Alan Oken



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

It is essential for the astrological student to have a clear and profound understanding of the geometric relationships between the planets. The configuration of these aspect patterns reveal a great deal about the karma of the planetary energies in your horoscope. "As Above, So Below"—The Law of Correspondance—is the cosmic principle underlining the entire concept of astrological science. The essential nature of what appears as planetary karma in a chart reveals itself directly as the forms of your daily life experiences! Our job is to develop the objective awareness, the intuitive perception, and the knowledge that allow us to apply astrology, and especially esoteric astrology, to the practicalities and challenges of the world in which we live. Quite the task! But it is through our orientation to the evolution of consciousness that love, light, and power grow within us.

We can say that the soul-centered approach to the delineation of the natal chart views planets in square, opposition, and inconjunction as indicative of inhibited or concretized

karmic patterns. Such planetary energy fields are in need of reorientation and/or balance in order for further creative development to take place. Let us say for example, that the Moon were in opposition to Mars in a person's chart. This tells me that the individual cannot connect to the courage, cohesion, and focus of the personal ego without feeling exposed, vulnerable, and open to attack. Somehow it is unsafe for her to project her needs or when these needs are projected, it is with an intensity that creates imbalance in the environment. This is a person who has a very difficult time creating a matrix of protective energy around her sense of "self in action". So she over-reacts emotionally hoping that the strength of her projected emotional energy will not only satisfy the immediate desire, but also serve as some sort of protection, some sort of shield.

Remember that in Moon/Mars aspects we are dealing directly with the solar plexus chakra as well as our basic survival instincts. The karma in this case has to do with reorienting one's attachment to certain issues of fear and rejection that were part of her relationship with her biological mother (also indicted by this Moon/Mars opposition). The soul-centered astrologer would offer spiritual and meditation exercises that would help to reorient the client's devotion (Mars as ruler of the Sixth Ray) away from "mommy" to a closer connection with The Mother. The Fourth Ray quality of the Moon is inherently involved with transmutation and transformation, reorientation usually applying to the past, to one's biological kar-

ma, and to the personality in general. When planets are in trine or sextile, their energy (including the particular facets of the Rays they embody), are harmoniously linked. A fluid and creative stream of energetic contact has been established. Thus a trine between Jupiter and the Sun (both Second Ray bodies), is a clear indication of an abundance of the energy of Love/Wisdom that may be freely distributed and experienced in the present incarnation. The soul-centered astrologer can tell that no matter what else may appear in this person's life, the theme of an inclusive urge to love and heal will predominate the present incarnation. This theme will of course, only be present if the individual is working from the level of the soul. If this is not the case and the individual is living out his life purely in terms of the lower self, then the personality-centered meaning of this trine would apply: The individual may be kind and benevolent enough but would tend to be very focused on the exaggerated sense of his personal self-importance. Thus instead of being an agent for inclusivity, the Sun/Jupiter aspect would work for the purpose of separation.

The conjunction is a so-called "variable aspect". An understanding of the planets and their relationship to the signs will reveal the degree of harmony or disharmony indicated by any given conjunction of planets. For example, a conjunction of Mars and Uranus produces tension and rash behavior. From an esoteric level, the indications are that the urge to generate and manifest is too powerful for the surrounding life circumstanc-

es (especially if connected to either the Midheaven, the Ascendant or the ruler of the Ascendant). This conjunction may therefore lead to complications in one's social contacts in general and in one's sexual expression in particular. These two planets would yield a much better blending of their energies when in an aspect less intense than the conjunction, such as the sextile. The student should use his or her comprehension of traditional planetary signifiers as a guide, but



make sure to integrate your understanding of the Rays within this context. You will then be able to obtain a soul-centered interpretation of any conjunction in question.

At this point, it might be valuable for us to discuss briefly and concisely the nature of each of the planets when in aspect with another:

*Andreas Cellarius:  
Harmonia macrocosmica seu atlas universalis et novus, totius universi creati cosmographiam generalem, et novam exhibens.*

*Plate 3. Scenography of the planetary orbits encompassing the Earth.*

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## Soul Centered Astrology and the Aspects

**The Sun** should always be looked upon as the vehicle for the expression of the "equipment" one brings in to the present incarnation. It carries the energy of the Second Ray and thus the potential for the conscious expression of the Life Force of the Solar Logos. The awakening to the nature of true solar power (which is Love/Wisdom) will come through the sign that the Sun is in in the natal chart. The Ray(s) of that sign will describe for us a great deal about the destiny of that individual's consciousness in the current lifetime. The Sun in Scorpio, for example, tells us that the Fourth Ray of Harmony Through Conflict will be the pathway of the life's lessons. Thus no matter what else the individual will do or however else she may behave, she will have to undergo some major conflicts of transformation. Death must be part of the Sun's life during this incarnation. Where, how, and with whom these deaths will take place are revealed by the house position of the Sun and the aspects to the other planets. In general, we can say that Solar aspects generate greater consciousness of the other planetary energies with which it is connected.

**The Moon** is our link to the past. It is the indicator of our biological karma and describes not only our connection with our immediate genetic family but also our relationship to our racial and national karma as well. The Moon takes us back to "Adam and Eve"! The Moon brings in the energy of the Fourth Ray and the struggle between the form side of our nature and our Life Essence. Thus, the Moon represents those patterns of

self-expression that have been anchored in many previous incarnations. Just in terms of the physical body, we may have the hair coloring of our great-great grandmother and the shape of the eyes of her great-great grandmother. In terms of the emotional body, if we are Italian for example, we can see in the literature of Dante's time elements of our feeling nature which we still embody. In the course of our lives, the Moon (and all of its mighty influence) must come under the direction of the soul. The greater the infusion of the soul's life into our lunar consciousness, the less we feel like a member of our particular biological family and the more we experience ourselves as members of the Human Family. Aspects with the Moon show where this biological karmic influence is at its strongest and what experiences are required in the present incarnation for its transmutation and release.

**Vulcan**, planet of the First Ray and hence a vehicle for the Will-To-Be. Vulcan is always involved in the destruction of outworn "tools" which are no longer needed by the personality in the process of "soul infusion". The aspects of Vulcan break down patterns and thought-forms, desires and attachments to desires, so that the soul may further externalize its purpose and work.

**Mercury**, when in aspect with other planets also brings in the energy of the Fourth Ray but more as a harmonizing influence. Mercury's energy on the soul level seeks to relate pairs of opposites so that greater opportuni-



*Double Rainbow over the bay of Pocitos in Montevideo, Uruguay*

ties for creativity may exist. Duality is replaced by harmonious interaction and integration overcomes separation. As the esoteric ruler of Aries, Mercury in aspect functions to communicate Divine Ideas into the human mind.

**Earth** in its aspects to the rest of the horoscope reveals the conditions surrounding our ability to fulfill our earthly dharma, i.e. our karmic responsibility to our planet. Earth brings forth the energy of the Third Ray and thus serves to add the cohesive focus of Active Intelligence into our daily life.

**Venus** evokes the Fifth Ray which is most closely connected to science, technology and the lower or rational mind. Venus is herself a blending and harmonizing agent and always gives the potential for greater personal evolution. She is a force for the development of the higher, more spiritual qualities of any planet with which

she is in aspect. Difficult aspects involving Venus in the horoscope are always resolved through right human relationships. This often means that one's personal values have to be transformed and expanded into vehicles that bring benefits into the lives of society.

**Mars** requires us to battle through the lower desire nature and our urge towards separatism. When bringing forth the Sixth Ray upon the plane of soul intent, Mars allows us to focus our desires to devotion to the Divine Plan for humanity. Difficult aspects with Mars point to a need to find the correct battleground so that we do not abuse our life energies by fighting the wrong conflicts from a perspective of selfishness. Easy aspects with Mars show victories already achieved and the ability to use the increased awareness which comes as a result from these struggles.

**Jupiter** in aspect denotes the presence of pure Second Ray energy. Its contacts with the other planets work to blend and fuse love and wisdom, heart and mind, male and female. When viewed from the level of the soul, sextiles, trines, and most conjunctions with Jupiter spiritualize the creative potential of the other planet. Expansion occurs not so much in the size of one's achievements but in their quality. Difficult aspects with Jupiter point to exclusivity in one's religious or philosophical creed and the expansion of the personal over the transpersonal. In this incarnation, the individual will have to repolarize his or her beliefs in this respect.

**Saturn's** aspects work primarily on the mental plane. The ringed planet works to structure thought-forms so that the individual's mind may be a vehicle for the right use of will. Saturn is often called "The Lord of Kar-

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## Soul Centered Astrology and the Aspects

ma." Thus its position by house, oppositions, squares and most of its conjunctions point to where we have established barriers and boundaries to the incoming energies of the Higher Self. It also points to places of non-regenerating energetic habit patterns or, put more simply—where we get stuck in our lives again and again and again! Trines and sextile with Saturn show where we have built proper bridges between the soul and the personality.

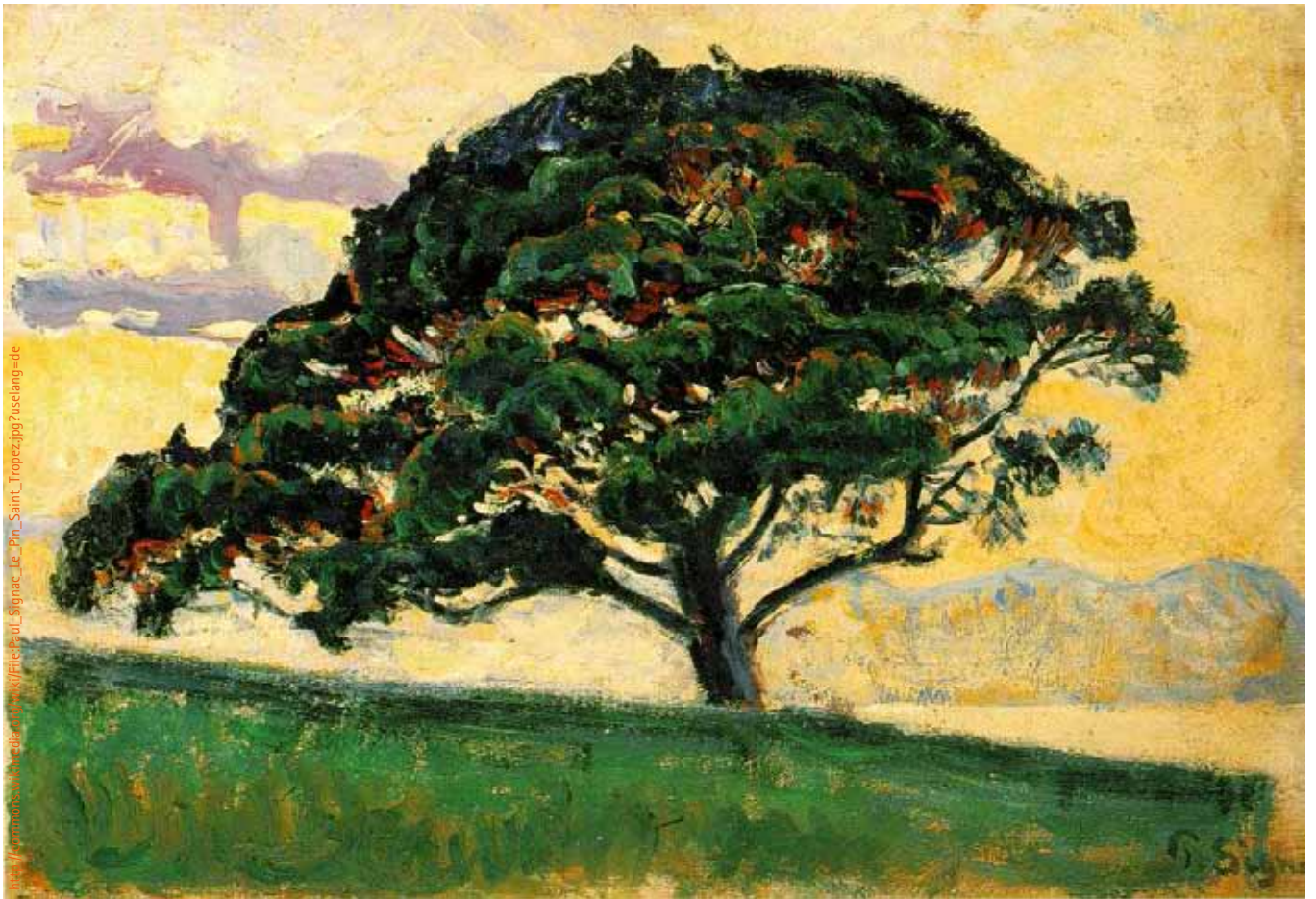
**Uranus** planetary significator of the Seventh Ray is very much involved in coordination the production of new archetypes of manifestation into the outer world. Its aspects from the soul level show where we contribute to these efforts. Thus a Uranus trine Venus aspect in the horoscope of a person firmly on the Path, will be used to unite people of many differing backgrounds and ideologies into a common bond of harmonious activity. Please keep in mind that the activity of the soul is always group oriented and geared for collective evolution.

**Neptune** when functioning in on the soul level is a very highly developed spiritual influence. It brings into manifestation the illumination of the indwelling Principle of Love. Its aspects serve to dissolve any impediments to the higher purpose of Love Incarnate. Its difficult aspects eventuate into the pain and suffering caused through attachment to emotional glimmers and illusions. Its trines and sextiles bring an every widening, healing inclusivity to the planets its may touch. In addition to Mars, Neptune brings in

the energy of the Sixth Ray of Religion and Devotion. When active in the horoscope of a soul-centered individual, it allows her to know that all religions are essentially one. Devotion then is focused on the unity of humanity and world goodwill.

**Pluto** is a powerful First Ray influence that destroys patterns of personality expression that inhibit the greater use of creative will power. Its particular alchemy allows it to redeem and regenerate what has been annihilated into a manifestation of greater spiritual potential. This is symbolized to us in Christian theology by the process of crucifixion and resurrection. Its positive aspects point to hidden treasure houses—vast reserves of energetic substance that can be used by the soul for the evolutionary purposes of Divine Will. Its difficult aspects show where repeated acts of destruction take place so that a major karmic lesson is learned. Pluto square to the Moon for example tells us that emotional abuse has taken place in the karmic history of the individual concerned. Such harm has to cease but that is not enough! Pluto demands the regeneration of this pattern to a place where successful self-nurturing becomes possible. This pattern of destruction/resurrection/regeneration will then permit an individual with this aspect to bring healing nourishment to others.

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*Paul Signac: The Pine, Saint Tropez, 1892-1893, Gallery: Hermitage, St. Petersburg*

*"Healing through medicinal substance is Piscean  
Healing through quality of substance is Aquarian."*

Dr. K. Parvathi Kumar

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# Occult Healing XCII

**Dr. K. Parvathi Kumar**

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

From the occult standpoint, health is seen next to impossibility in the present state of physical plane of existence. There is tremendous burden and heat of physical plane existence now. Physical disabilities are the order of the day. Strong bodies with reasonably good intellect are rare. The miasma that affects the health of planetary life is too strong to struggle with. There is corruption at the mental and desire planes. Intellectual corruption and manipulations are but the order of the day. The whole ambience is infected with corrupt and foul play. Very few are lucky to escape from it. The human psyche is so tender, sensitive and is weak to work, to fight and to struggle in the present human life. The tension and the related pain are so high, that not even an hour of work passes without affecting the nerves and the heart.

From the occult standpoint, the effect of the past actions built such heavy karma, which engulfs all who participate in the worldly human activity. The body, the mind and the soul are in continuous exhaustion.

The half-gained victories, the emptiness of everything and the related weakness and despair are afloat in the air. The struggle against apparently insuperable odds and stupendous power of forces that intersect each other and the roaring tides of world's ignorance, contribute to succumb to ill-health than to float over ill-health.

It is in this context, men of wisdom find a way out to reach a reasonable health in matters of the human psyche and its vitality, which can resist disease and decay. The way out to a healthy psyche is seen as the way of service. Serving the surrounding life incessantly enables many to overcome the currents of sickness. Service is seen as an antidote to sickness. As much as one serves so much the psyche is filled with energies of positivism, which is the other name for the energies of healing. Service enables transmission of energies from oneself to the surroundings. Transmission enables free flow of energies within oneself. As much as one transmits energies with good will, so much fresh energies enter into him. It is a process of releasing oneself from existing energies to be able to receive fresh energies.

Human psyche generally tends to receive from the surroundings. It intends receiving from surrounding people, nature and life. As much as one receives, so much one gets stagnated, until one learns to release what is received in an appropriate manner. Humanity as a whole tended to be a receptive pole while it was intended to be a transmitting pole. This resulted in the enigma of human life,

of which health is but a part. The immediate step for humanity is to learn to transmit instead of being a receiver. To be able to receive fresh life from the surroundings, one should learn to transmit, what is already received in a responsible way. From the occult standpoint, this reversal has to happen. The inversion that the humanity suffers from shall have to be reversed. The key is therefore service. Serve the fellow beings, serve the surrounding nature and thereby, turn life into a serving life but not into a seeking life.

"Those who seek perish, those who serve flourish", is the occult law. It is time that a thinking man ponders over this law and transforms his life from being a seeker to be a server. Man has been seeking, seeking and seeking mundane and super-mundane things. He has reduced himself to be a beggar. Instead, he could have been a server, which would have made him a king or even a king of kings. Those who serve are endowed with better health than those who have been seeking health and healthy habits seeking being receptive. It tends man to be negative. Activity of reception belongs to the negative pole. Activity of transmission belongs to the positive pole. Transmitters carry better health than the receptors among the humans. This also explains why doctors and healers, regardless their irregular rhythm, continue to hold good health. The answer is simple: They serve life, therefore life serves them. This is the fundamental law of the occult healing.



*"It is not how much we give,  
but how much LOVE we put into giving."*

Mother Theresa

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# Paradigm Shift into a New Kind of Medicine II

Dr. med. Klaus-Dieter Platsch



*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.*

## The Healing Field

The Healing Field from which healing processes emerge is an analogy to the quantum field. It is a field of healing information (Platsch, 2009). In order to avoid confusion: the Healing field is not the origin, the nameless source of life itself. It is the world of the formless, of the pure creative potential of the universe, which permeates everything, limitless. In other words, it is the healing background which exists in every human – no matter whether he is healthy or ill. Here, our healing powers generate and take effect in a healing way on body, spirit, and soul.

The Healing Field is borderless and transcends far beyond the human being. It is no space inside us but we are permeated by the Healing Field. If this were not the case we would all be ill by now and finally dead. The Healing Field brings about at any moment that healing processes are created in us, all on their own and without our own involvement. And even though we cannot see the Healing Field, it is nevertheless existent and effective.

The Healing Field which permeates the entire person is part of Universal Consciousness – it practically describes an aspect of function. There is neither subject nor object in it – there is no separation. Patient and doctor are one on this level. The Healing Field as an ocean of possibilities is undetermined – everything is possible. A continuously creative process takes place in the Healing Field, again and again. It is imperative for us to open ourselves to this creative ocean of possibilities and to gain access to all healing powers and options within ourselves so that they become able to materialize.

This field is active in the encounter between therapist/physician and the sick person. The indeterminateness as a requirement for the unfolding of the creative potential corresponds with a space beyond our imagination and our acquired knowledge. The human being surrenders to the great Unknown from which all inner wisdom can unfurl. In a space of inner silence and in the alignment to the source of all healing, the ego steps aside in order to invite healing wisdom. There is nothing we can do. There is no personal intention, no will, no aim and no result. From this unintentional attitude that entirely relies on internal knowledge and the wisdom of the persons concerned, usually exactly THAT which is necessary for the healing process manifests itself with the greatest clarity and dynamism. It is the attitude described in Taoism, the wu Wei: do the not-doing and nothing remains undone (Laotse). Physician and patient are inseparable on this level. There is also no mediator, no medium between them.

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I myself experience neither clairvoyance there nor that I act as a channel for anything. In this undivided, complete field that which is required as the next step for the healing process reveals itself, – a hidden and subtle theme which is ready for dealing with, a profound insight which immediately transforms an old thinking or behaviour pattern, or a further step in therapy.

The unshaped potential of the Healing Field is the starting point of the deepest healing processes. The potential becomes reality, the unshaped turns into shape. How does this work? In which manner does healing information become realized in the Healing Field? Let us remember: realization means that information crosses information like waves on the water, i.e., interferes with each other. This interference of healing information is what brings about healing on the level of appearances.

Waves crossing each other in the sense of interference and taking effect could for example be ideas, convictions and conditionings which are deeply rooted and engraved inside us, docking at the ocean of possibilities in the healing field and ensuring the realization of their contents. Healing information is as it were healing convictions and attitudes which bring about healing processes; healing beliefs and doctrines of the person with regard to his/her illness and suffering, deposited information that can trigger healing processes. This can refer to the administration of a medication or a certain treatment method like for example psychotherapy of which the patient is convinced to be help-

ful for him/for her. This deep conviction and positive attitude with regard to therapy are in many cases decisive preparers of ground for the success of treatment and healing.

### **The Healing Field is an Ocean of All Possibilities**

From this ocean of possibilities, doctrines, convictions and attitudes on a wide range of levels single out exactly the contents transported by them. Just as healing convictions and attitudes can be health promoting, illness promoting attitudes can – on the other hand – hamper a healing process. Usually such inner attitudes are unconscious. Making them aware releases a new healing potential. The person can now – freed from his previously unconscious and hindering attitudes and convictions – open himself anew to his healing process and can invite healing. Healing cannot be actively performed.

This has nothing to do with positive or negative thinking. It is not enough that we only wish to be healthy again. It needs a clear intention and a matching will. Willing without wanting – will as perseverance in consciousness – that healing cannot be forced or made. It is intention and will that create, and not the sheer wish or a little bit of believing. Therapist and patient align themselves to the highest healing potential.

In the end, every healing process is a secret. Even if we have done everything in our power for our healing process – medicinally, therapeutically, awareness-raising with regard to inner attitudes and convictions, etc., – nevertheless, it is still possible that

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## Paradigm Shift into a New Kind of Medicine

we remain ill or that we even have to die of a disease. What remains in this situation is the acceptance of one's illness, is being able to yes to the situation, is not to allow being thrown out of one's inner balance by strife or feelings of false guilt or failure. Healing is not only the absence of illness but means most of all also a sensation of being whole. This way, one can try to meet the challenge of accepting the disease totally, of integrating it into life and to experience oneself also with the symptoms as complete and whole. Then, disease can become an accepted part of life without limiting the joy and abundance of the complete remaining life too much. And maybe it was just the confrontation with the unhealed disease which has helped us to achieve the ability of experiencing a deeper feeling of being whole in ourselves.

### **Healing Effect Due to a Healing Context**

The highest degree of patient satisfaction is usually recorded with holistically working psychotherapists and medicinal therapists like homeopaths, acupuncturists, osteopaths and representatives of complementary medicine. The patients feel that they are being taken serious by them and that they are accepted. Sympathetic and healing empathy determines atmosphere and encounter. There is enough time for the essential concerns and backgrounds of the patient. The exchange between therapist and patient takes place in an atmosphere of mutual respect, on an equal footing and in confidence. The therapists are able to just listen – if possible without judging

or evaluation. During such an encounter, it will be the main concern to find out what the respective patient needs. This meaningful and connection creating context alone is healing. The confident, healing attitude of a person who is carrying out treatment is sine qua non to enable patients to have trust in their own healing process. An authentic and natural attitude is necessary, which mirrors the deepest healing messages and sincere compassion with other people. The certainty which has become second nature that every person has all his healing possibilities in himself – no matter how serious the disease – unfolds itself as the highest healing potential.

Each healing context acts as information in the Healing Field. The primary issue is not the much-invoked matter but an information process in a field which is invisible for the eye. Already Paracelsus said, "This is no physician who does not know the invisible that has no name, no matter and which still has an effect. It is not the matter which is the remedy; the true Arkanum is invisible."

With these clear words, Paracelsus opens a space which lets us better understand the effect of healing. A medication, a conversation or a medicinal action is the outwardly visible, the apparent, and it acts as form on form. The healing information accompanying the medication, the intervention or healing basic beliefs and inner attitudes, act on the level of the still formless potential from which a healing process can take on shape and form. The "invisible that bears no name" refers to the source of life itself, this non-dual source of all being.

## There is No Genuine Objectivity

For conventional medicine, however, only the outwardly visible, the substance, is reality and thus the only effective. It is for this reason that it can hardly get involved with non-material levels of being. These levels evade from the scientifically required objective provability – at least from such that is based on the old materially-mechanical paradigm.

In this perspective, the world is an accumulation of objects which are separated from each other. This leads to the supposition that objects can be examined scientifically objectively, thus: separated from the subject and distinguished from it. Traditional science, however, overlooks here that the allegedly objective observer is unable to be objective because he himself is a subject whose expectations, images, convictions and interpretations influence that which he tries to observe objectively. Quantum physics have long since made clear that every experiment – even if it tries by today's best objective standards to turn off the subjective influence on behalf of the examiner and in clinical examinations also on behalf of the test persons – is influenced by all these subjects. There is no such thing as an objective and thus no absolute experiment and consequently no result. The objective examination and the objective effectiveness proof of a medication are from this perspective not even theoretically possible, not even with the scientific gold standard of the randomized double-blind study.

... to be continued



The Helix Nebula: a Gaseous Envelope Expelled By a Dying Star

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# Ayurveda for the Old

Holistic recommendations for geriatric care – in view of the demographic development an increasingly important topic.

## Countries / Regions

	1950	2000	2050
World	5,0	6,9	19,3
China	4,5	6,9	22,7
India	3,3	5,0	14,8
Japan	4,9	17,2	36,4
USA	8,3	14,7	29,2

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According to Ayurveda, getting older is a natural component of life leading to fulfilment and completion of earthly existence in a balanced and healthy way (*Purushartha Chatustaya - Dharma, Artha, Kama and Moksha*).

This statement may not be confirmed by many elderly people today as a degeneration of our society and our health care system is most evident in geriatrics.

An exploding apparatus of expenses, inadequate care concepts and demographical horror visions of an over aged society affect us badly.

Thus, the demographers describe decreasing fertility and increasing mortality in higher age as one of the most prominent global trends of the 21<sup>st</sup> century influencing not only the state of health but also socio-economical models in the whole world. Also, this trend would carry along heavy socio-economical and health consequences (see table next column).

But, in this crisis also a big opportunity for Ayurveda can be found! Therapeutical approaches of Ayurveda

(*Rasayana Tantra*) for geriatric care are comprehensive, cheap, efficient and manageable.

Simple measures of modifying nutrition, massaging and oil-therapies, organic herbal preparations and Yoga sustainably promote physical and mental health in old age.

With freshly cooked vegetarian soups instead of fast food on wheels, with oil clysters instead of laxative agents and *Brahmi* and *Ashvagandha* as Ayurvedic food supplements (*Medhya Rasayanas*) for the vitality of body and mind, the various diseases of old age have been avoided or mitigated since centuries.

Also, the Indian government has acknowledged the future-promising value of traditional Ayurveda treatment and, by AYUSH (Department of Ayurveda, Yoga & Naturopathy, Unani, Siddha and Homeopathy) created a powerful national campaign that shall promote the power of Ayurveda in geriatric field.

As a doctrine of enduring life, Ayurveda offers a treasure of detailed information about geriatric care and the sequential loss of biological power that accompanies growing age. By combining nutritious *Rasayana* therapies with soft methods of cleansing (*panchakarma*), a sound diet, spe-

cial geriatric recommendations for life conduct (*Svasthanvrtta, Sadvrtta, yoga*) and by applying spiritual methods of therapy (*Sattvavajaya*), a holistic geriatric care is possible. This care won't yield liberty from any disease per se but it relates to the psychological and spiritual components of human existence and, thus promotes an end of physical life within high measures of dignity and life quality.

Not only the geriatric patient's well-being profits here from health promoting measures/alternative medicinal ways but also the caregivers during work may gain more immunity, performative power and inner serenity. Especially for family care, this aspect is of immense value as more than half of people are taken care of at home and many a times the near ones are exhausted.

From Ayurvedic point of view, the own family represents the best and most healing place for the patient but the huge physical and mental loads may also affect the responsible ones. All practical recommendations of Ayurveda are for daily nutrition and body care; they do not only nourish the old patient who is in need but also provide regeneration and upliftment for the caregivers.

The local health departments are surprisingly open for new, holistic paths of geriatrics:

In Austria an Ayurvedic post-study qualification for geriatric nurses (males and females) has been adopted by the ministry for health. And in Germany, on regional level (for example in Main-Kinzing, Hessen) Ayurvedic health promotion and therapeutical approaches are integrated into ambu-

latory and stationary geriatrics. "Provided that Ayurveda has a chance to be paid for by the statutory health insurance funds, than via geriatrics and care", prophesizes Dr. R. Schlesinger, director of the Vienna Agency of the European Society for Quality Management and Patients Safety(ESQH), during a panel discussion on the occasion of the 10th International Ayurveda Symposium in Birstein. This hint we should bear in mind.



Beetroot soup

photo by liz vest from Buxborough, MA / [http://commons.wikimedia.org/wiki/File:Borscht\\_served.jpg#s=1024](http://commons.wikimedia.org/wiki/File:Borscht_served.jpg#s=1024)

### Important recommendations about food and health care for older people

- You should prefer warm, nourishing and sweet foods, especially root vegetables (potatoes, carrots, beetroot etc.).
- Prepare three warm meals on a daily basis. The dishes should always be made fresh and not warmed up.

## Ayurveda for the Old

- Be sure to eat wet food: cooked juicy, with sufficient fat (*ghee* is best!) and some salt.
  - Drink sufficiently hot water and 2 cups of ginger water in the morning.
  - Improve digestion and digestive tissue metabolism by using hot spices such as ginger, fennel, anise, clove, cinnamon, cumin, basil, saffron and cooked garlic.
  - As a classical *Rasayana* food for the formation of tissues, serve milk, wheat, oats, spelt, mung bean or urad dal, almonds and nuts, eggs and poultry dishes.
- Apply warm oil to the body regularly (sesame, almond or a special *Vata*-oil).
  - Relieve and relax the bowel with regular oil clysters in the evening (30 ml of warm sesame oil before going to bed; use enema)
  - *Rasayana* like *Triphala*, *Ashvaganda* or *Brahmi*, but also supplements locally known such as wheat grass or food royal jelly are valuable for the elderly.
  - Positive response and offerings for ones own style of communication, creativity and bodily activity act positively on the physical and mental health.



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*Extracting wheatgrass juice  
with a manual juicing machine.*

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# From Macro to Micronutrients

## New Insights Into Dietary Recommendations

Cecilia Martínez-Costa and Juan Sastre

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### Introduction

Chronic nutritional diseases are presently a major health problem among inhabitants of technologically developed countries. Among them, obesity, arterial hypertension, atherosclerosis and cardiovascular diseases, osteoporosis, diabetes, constipation, irritable bowel syndrome, and cancer should be highlighted due to their high prevalence. It is noteworthy that most of them are related to excessive consumption or imbalance of certain nutrients. Public health institutions and in fact the whole population are certainly involved in the promotion of healthy habits from early stages of life as a way of prevention and control of chronic nutritional diseases in the short and long term.

### Nutritional recommendations for a healthy food intake

In order to maintain an adequate nutritional status, calories should be adjusted in an individual manner to each body size and level of physical activity with the aim of avoiding overweight and obesity. Recommended daily dietary intakes have been reported in the

following two international reports: Dietary Reference Intakes (DRIs) and also by FAO/WHO/UNU, 2004 (Food and Agriculture Organization / World Health Organization / United Nations University). Recently, these recommendations have been confirmed by the Report of the Dietary Guidelines Advisory Committee on the Dietary Guidelines for Americans, 2010 (Table 1).

In our diet a proportion among the different macronutrients should be kept: carbohydrates should provide 45–65 % of total calories of the diet; proteins should provide 5–20% of calories till 3 years of age and 10–30% thereafter; and fat should provide the rest of energy of the diet. It is important to consider the intake of complementary proteins within the same meal to balance their different proportion of essential amino acids to enhance the biological value or quality of the dietary proteins for our body. For instance, the combinations of bread and milk –the latter with limitation in adults (see below)– or rice and lentils are very beneficial in this regard.

Concerning the dietary fat, less than 10% should be taken as saturated fat (main sources are sausages, pork derivatives, cow meat, industrial cakes, hole milk, butter, etc.), around 15 % as monounsaturated fat (olive oil, almonds, pistachio, peanuts, nuts), and the rest (around 15 %) as polyunsaturated fat (fat from nuts, fish and corn oil). Major recommendations on fat intake include the following ones: semi-skimmed milk better than whole (full-cream) milk; to increase the consumption of olive oil

## From Macro to Micronutrients

as it provides monounsaturated fat, preferably virgin because it also provides antioxidants –such as vitamin E–; to increase moderately the intake of fish as a source of polyunsaturated fatty acids; to eat dry fruits rich in monounsaturated (peanuts, pistachio, almonds, and nuts) and in polyunsaturated (nuts) fatty acids. On the other hand, the intake of meats rich in fat, butter, margarine, and industrial sweets or cakes (rich in manipulated fatty acids that are not beneficial for health and in coconut oil that contains saturated fat) should be restrained. The reference intake of carbohydrates should be around 130 g/day. Only about 10% of carbohydrates (maximum 25%) should be taken in form of simple sugars, thus reducing the intake of sucrose (sweets, cakes, industrial fruit juices) to prevent dental caries, hyperlipidemia, and obesity. The rest 90% should be complex carbohydrates (in the form of cereals, tubers, legumes, and fruits) that provide fibre and antioxidants. The required daily intake of minerals such as calcium, phosphorus, magnesium, iron, zinc, and fluoride is shown in Table 1. Calcium intake has been established to prevent osteoporosis in elderly and particularly after menopause. Generally these required amounts may be daily obtained with the regular consumption of low-fat milk, yogurt, and cheese.

It is always essential to promote healthy habits associated with frequent physical activity and reduced sedentary lifestyle. In this regard sport activities for youth are especially important.

### High-protein diets and caloric restriction

The major rationale for the use of high-protein diets is that proteins cause more intense satiety and for a longer period of time than carbohydrates or fats, thus diminishing food intake and consequently body weight (Clifton and Keogh, 2007; Soenen and Westerterp-Plantenga, 2008; Lepe et al., 2011; Gilbert et al., 2011). These diets may also enhance fat loss (Soenen and Westerterp-Plantenga, 2008; Morrison et al., 2012).

However, the long-term effect (more than 12 months) of high-protein diets is still neither consistent nor conclusive (Lepe et al., 2011). The increase of acid and calcium urinary excretion due to high protein diets is also considered a risk for development of kidney stones and renal diseases (Cálvez et al., 2012). Although high protein intake has been closely associated with increased urinary calcium excretion, most epidemiological studies have shown that long-term high-protein intake increases bone mineral density and reduces bone fracture incidence (Cao and Nielsen, 2010). In healthy subjects no damaging effect of high protein diets on kidney has been reported so far (Cálvez et al., 2012). Nevertheless, high protein diets might be deleterious in patients with already existing metabolic syndrome, diabetes mellitus II, renal dysfunction or disease (Soenen and Westerterp-Plantenga, 2008; Cálvez et al., 2012). Therefore, high protein intake is contraindicated in individuals with renal disease. Since renal function decreases with age, assessment of renal function should be performed in older individuals before they adopt a high-

er-protein diet (Paddon-Jones et al., 2008). In addition, very-low-carbohydrate high-protein diets can increase LDL cholesterol levels in some subjects despite weight loss (Clifton and Keogh, 2007; Clifton, 2008) and in these cases it might increase the risk of cardiovascular diseases. Furthermore, side effects may include constipation from the relatively low fibre intake (Clifton, 2006). Some authors have even stated that high-protein, low-carbohydrate diets may add additional risk to individuals with cardiovascular disease due to their high fat and cholesterol content combined with decreased intake of fruits, vegetables, and whole grains, all related to cardiovascular risk (Cunningham and Hyson, 2006). Some studies performed in experimental animals fed high-protein diets in the long term have reported that certain tissues, such as kidney, pancreas and vascular vessels, may exhibit oxidative damage and injury (Namikoshi et al., 2007; Sophia et al., 2012).

In addition to the undesirable side effects that sometimes may arise upon long-term high protein diets, a major general criticism against these diets is the enhanced longevity promoted by protein restriction in experimental studies with animals (Pamplona and Barja, 2006; Spindler, 2010). In fact, moderate protein restriction (40%) may reproduce many of the beneficial effects of caloric restriction to slow aging and extend life span in animals (Pamplona and Barja, 2006). These findings raise the question whether the established recommended protein intake is the optimum for health and longevity or is higher than needed and should be reduced. The required pro-

tein intake was established during last century mainly to prevent malnutrition without taking into account longevity studies. These recent findings support moderate protein restriction as a healthy strategy to improve longevity. It is worth noting that the most prominent dietary factor that affects



tein intake was established during last century mainly to prevent malnutrition without taking into account longevity studies. These recent findings support moderate protein restriction as a healthy strategy to improve longevity. It is worth noting that the most prominent dietary factor that affects the risk of many different chronic diseases is energy intake, being this risk increased by excessive calorie intake (Mattson, 2008). In monkeys, a chronic 30% reduction in energy intake yields a decrease in adiposity of around 70% (Anderson et al., 2009). It is well known that reducing energy intake by controlled caloric restriction slows the aging process, increases lifespan, protects against disease and is associated with a very low level of inflammatory markers (Lee et al., 1999; Holloszy JO, Fontana, 2007; Mattson, 2008).

Therefore based on all these findings, when the risk of malnutrition is ruled out long-term moderate restriction in dietary calories or alternatively in proteins is recommended to improve longevity. Consequently, the established recommendations for protein and caloric intakes should be revised likely to be eventually reduced.

## Dietary galactose and the nervous system

Our dietary intake of galactose comes mainly from milk lactose. The digestion of lactose in the gut yields glucose and galactose. The maintained elevation of blood galactose causes classical galactosemia, an inherited genetic deficiency in galactose metabolism first described at the beginning of last century (Von Reuß, 1908). Galactosemia leads to mental retardation as well as hepatic, renal, immune dysfunction, and cataract especially if galactose is not restricted from the diet (Waggoner et al., 1990; Leslie et al., 2003; Ridel et al., 2005). Nevertheless, the incidence of these cases of genetic deficiency is very low, i.e. 1:30–40,000 in Europe, 1:1,000,000 in Japan and around 1:53,000 in the United States (Ridel et al., 2005).

On the other hand, more than two decades ago scientists in China reported that the injection of low doses of galactose daily for 6–8 weeks in rodents induces accelerated aging characterized by neurological impairments as well as decreased neuro-muscular activity and immune responses (Xu, 1985; Zhang et al., 1990; Gong and Xu, 1991). Administration of D-galactose impaired learning and memory abilities and induced neuromuscular dysfunction in mice (Song et al., 1999; Wei et al., 2005). Furthermore, D-galactose promoted behavioural alterations and the development of Alzheimer's disease in animals (Wei et al., 2005; Hsieh et al., 2009).

The daily dose of galactose used in these studies is low (50–100 mg/kg) and these findings have not been

confirmed in humans. However, if we consider the high content of lactose in milk (4.7 %), it would yield 24.7 g of galactose per litre of milk, i.e. 5–6 g of galactose per glass of milk. Therefore, an adult (70 kg) with a daily intake of a glass of milk would receive around 70–88 mg/kg of galactose everyday. Taking into account the experimental studies in animals, a limitation in the daily intake of milk in adults might be considered and further studies need to be performed to assess the consequences of a high daily intake of milk. The recommendation of milk as a major constituent of the adult human diet should be revised. It should be noted that lactose-free milk contains galactose, since it is generally obtained by lactose hydrolysis. Alternative sources of calcium should be provided to the adult and elderly population. Cheese has much less lactose content and other sources of calcium may include tofu, spinach, broccoli, sesame seeds, figs, and most fishes. Nevertheless, it is worth noting that milk or derivatives, i.e. yogurt or cheese, should not be excluded from the diet since the normal function of our nervous system requires some galactose-containing compounds, such as galactosyl cerebrosides.

In addition, at high doses of galactose induce cataract in animals due to accumulation of products of its metabolism (Lackner et al., 1997; Boyle et al., 1998). Hence, a high daily intake of milk in elderly should not be recommended.

### **Dietary vitamins and health promotion**

Among hydrosoluble vitamins, it is important to highlight the important increase in the recommended intake of folate (also known as vitamin B9), as its adequate and normal levels prevent the development of cardiovascular disease. It is also very important to cover the required folate intake in the early phases of gestation to prevent the development of defects in the neural tube such as spina bifida (a developmental congenital disorder caused by the incomplete closing of the neural tube).

Among the recommendations of other vitamins, it should be underlined that based on last report by DRIs 2010 and the great influence on health exerted by vitamin D, its recommended intake has been increased up to 600 IU/day. Since it plays a key role in calcium absorption, the American Academy of Pediatrics also recommends its dietary supplementation in those children or teenagers who do not drink daily more than 500 mL of milk. It has been reported that vitamin D in addition to keep bone health it also exhibits numerous beneficial functions in the prevention of diseases and in a wide range of health outcomes, such as cancer, cardiovascular disease and hypertension, diabetes and metabolic syndrome, falls, preeclampsia, as well as alterations in immune response, neuropsychological functioning, physical performance, and reproductive outcomes.

### **Dietary iron and vitamin C**

Our gastrointestinal tract may be exposed to noxious stimuli that cause



injury, such as alcohol, and in some circumstances even to pharmacological treatments that might exert deleterious side effects in the gut. This is the case of iron salts and ascorbic acid, a combination frequently consumed together or in multiple-vitamin preparations (Parks, 1989; Young and Woodside, 2001; Taha et al., 2010) for long-term therapy of ferropenic anaemia. Iron is certainly essential for the normal physiological function of our body (Papanikolaou and Pantopoulos, 2005), but excess iron may be detrimental because it can trigger oxidation of biological molecules in cell membranes and within cells (Ozment and Turi, 2009).

The risk of the combined intake of iron and ascorbic acid is that the latter can greatly amplify the oxidative potential of iron (Jourd'Heuil et al., 1993; Courtois et al., 2000, 2002, 2003; Bernotti et al., 2003; Trudel et al., 2005). For instance, it has been demonstrated that intestinal cells exposed to normal iron concentrations together with vitamin C suffered oxidative damage to DNA, impaired cell function and even cell death (Taha et al., 2010). Oxidative DNA damage is considered a possible contributor to colorectal cancer development in patients with ulcerative colitis (Seril et al., 2003). Furthermore, some reports have pointed to the participation of

Table 1.: Dietary reference intake values for energy and macronutrients.

NUTRIENT / AGE	1-3 y	4-8 y	9-13 y	14-18 y	19-50 y
DRI1 energy -kcal- Male	1000	1740	2300	3150	3000
Female	900	1640	2100	2400	2400
WHO2 energy -kcal- Male	936-1117	1350-1814	1960-2700	2957-3396	2100-2950
Female	851-1145	1231-1678	1831-2355	2430-2510	1650-2550
Proteins, g (%)	13 (5-20 %)	19 (10-30 %)	34 (10-30 %)	46F-52 M (10-30 %)	46 F-56 M (10-35 %)
Carbohydrates, g (%)	130 (45-65)	130 (45-65)	130 (45-65)	130 (45-65)	130 (45-65)
Lipids, g	30-40%	25-35%	25-35%	20-35%	20-35%
(% saturated)	(<10%)	(<10%)	(<10%)	(<10%)	(<10%)
Cholesterol (mg)	< 300 mg	< 300 mg	< 300 mg	< 300 mg	< 300 mg

y = years; M = male; F = Female;

\* Energy must be adjusted according the level of physical activity for maintaining energy balance and stable body composition.

Food and Nutrition Board. Institute of Medicine. Dietary Reference Intakes (DRIs) 1997-2001. Report of the Dietary Guidelines Advisory Committee on the Dietary Guidelines for Americans, 2010

## From Macro to Micronutrients

excess iron in numerous pathological states, including cancer (Stevens et al., 1994; Herrinton et al., 1995), and the intestinal disorder inflammatory bowel disease (Gasche et al., 2004). Hence, iron over-nutrition or its combination with vitamin C might be a risk factor for intestinal disorders, such as inflammatory bowel disease and colon cancer, and should not be recommended.

### Dietary toxins and over-cooked food

Our organism has different mechanisms of protection against carcinogens and toxins that may be present

in food. Examples of carcinogens are certain organic compounds present in over-done meat and cigarette smoke, and examples of toxins are herbicides. One of the protective mechanisms is the presence of the breast cancer resistance protein in cell membranes, a transporter that confers resistance against cancer because it actively extrudes carcinogens, dietary toxins and drugs from cells (Jonker et al., 2005). It is noteworthy that this transporter is markedly induced in the mammary gland during lactation and hence, it is responsible for the active secretion of dietary carcinogens, toxins and certain drugs into the milk (Jonker

Table 2.: Dietary reference intake values for minerals and vitamins

Nutrient	1-3 y	4-8 y	4-8 y	14-18 y	19-50 y
Calcium (mg) <sup>1</sup>	700	1000	1300	1300	1000
Phosphorus (mg)	460	500	1250	1250	700
Magnesium (mg)	80	130	240	360 F-410M	310 F-420M
Iron (mg)	7	10	8	15 F-11 M	18 F-8 M
Zinc (mg)	3	5	8	9 F-11 M	8 F-11 M
Fluoride (mg)	0,7	1	2	2	2
Vitamin A (µg)	300	400	600	700 F-900M	700 F-900M
Vitamin D (UI) 1	400-600	400-600	400-600	400-600	400-600
Vitamin E (mg)	6	7	11	15	15
Vitamin C (mg)	15	25	45	1 F-1.2 M	1 F-1.2 M
Folate (µg)	150	200	300	400	400
Vitamin B12 (µg)	0.9	1.2	1.8	2.4	2.4

y = years; M = male; F = Female;

Food and Nutrition Board. Institute of Medicine. Dietary Reference Intakes (DRIs) 1997-2001. Report of the Dietary Guidelines Advisory Committee on the Dietary Guidelines for Americans, 2010, 1Modified recommendations, Institute of Medicine. Dietary Reference Intakes (DRIs) for calcium and vitamin D. Report brief. The National Academy Press, 2010.

et al., 2005). Consequently, pregnant women should avoid smoking, eating over-cooked food, and consumption of certain drugs because they can pose a major health risk to breast-fed infants (Jonker et al., 2005). This protective transporter is also expressed in the intestine to confer resistance to colon cancer. Nevertheless, consumption of over-cooked food should be avoided or limited to a minimum to avoid its possible risk.

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*"All characteristics giving us a fundament in old age have to be instilled during youth. Education brings habitude and habitude creates a rock within us. What is memorized from one's youth becomes a rock, on which the inner nature is based, and which one can trust."*

Taken from: Dr. Aschner, Bernhard: *Paracelsus, Sämtliche Werke*, Band IV, p. 219 (Complete works, Volume IV)

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# What is Psychosynthesis?



*Hans Piron is psychotherapist (NMPA) on the basis of psychosynthesis. In 1996 he founded the ZEN-ter for Psychosynthesis and Meditation in the Westerwald where he offers numerous workshops and training for psycho-spiritual guidance. He has worked in international business enterprises in the management sector and as management trainer for 30 years. The practice of meditation since 1985 and the related experiences led him to transpersonal psychology and the psycho-spiritual model of psychosynthesis.*

## Hans Piron

Most people who have heard of psychosynthesis also know its founder Roberto Assagioli (1888-1974), a medical doctor and psychiatrist. In an interview broadcast of the Hessian radio station Stanislav Grof, one of the founders of transpersonal psychology, called him one of the spiritual fathers of psychology and therapy. The interview dealt with the human desire for transcendence and the question, why spirituality is of so little significance in conventional therapies.

Psychosynthesis particularly addresses people who, while basically enjoying mental health and coping with their everyday lives to a quite moderate extent, still feel some kind of dissatisfaction with their lives. There may be a need for more self-determination to become more independent of external influences. There might arise questions as: Why am I here? What is the meaning of my life? Where is my place in this world? Questions like these often entail what is called "spiritual awakening" which, in many instances, occurs after profound life changes triggered by crises

in the external fields of life. With its spiritual dimension and its methods psychosynthesis can provide valuable assistance, here.

Assagioli assumed that man *is* a soul and *has* a personality striving, from the very depth of his or her being, for unity and solidarity, for wholeness and self-realization, for joy and a more profound meaning in life.

"Synthesis" means joining parts or elements to form one whole. Therefore, Assagioli termed the holistic perspective of man including intuitive and inspirational forces from the superconscious psychosynthesis. He also took reference to the writings of Alice A. Bailey who claimed that "synthesis today determines the trend of all evolutionary processes, and everything is pushing forward towards major unification."

Hence, psychosynthesis as well encompasses the vision of an evolutionary unfolding of humanity as a whole, to which everyone can contribute through their own individual development. Psychosynthesis is neutral with regard to religious affiliation and belief systems. The principal focus rests on transpersonal / spiritual experience rather than on the belief in something offered from the external spheres.

## The "I" – center of awareness

Psychosynthesis is based on a personal and transpersonal level, a personal and a transpersonal Self.

The personal self is also called "I". As far as the personal level is concerned, psychosynthesis aims at strengthening the contact with this "I". Assagioli defined this "I" as the center from

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where conscious perception is available. It presumes the actuality of the presence and the awareness of the here-and-now.

Practicing mindfulness and awareness, for example, through meditation helps to get closer to this center and to become the observer of what is happening inside - in the body, in the emotions and in the mind with its incessant flow of thoughts.

### **The "I" – center of will**

Apart from conscious perception, this "I" has another substantial function.

It is also the center where conscious decisions are made, where one does have options, where one can say "Yes" or "No" consciously and not just out of reactions conditioned by behavioral patterns. Whereas the will is not granted noteworthy attention in conventional therapies, Assagioli attributed great significance to the fact that man has a choice. He posited that a well-developed will to consciously decide and take action is an indispensable prerequisite for the development of a mature and responsible personality. Many people lack a well-developed will because during childhood they were taught, that one is not supposed to have a will. In the past, breaking the will of a child constituted a major objective in education. After all, will is frequently set equal with selfishness and for that matter is not adequately appreciated.

### **The "blessed" obstacles**

Crises and challenges are often necessary for people to awaken from their lethargy and find themselves urged to change their lives. Assagioli

called these the "blessed obstacles". He emphasized that "every human life is based on an underlying sense, and that challenges and obstacles come up in order to be faced and to grow by them. They are the "grist for the mill" as Ram Dass also called them. Such challenges force the individual to examine what hinders the life energy from flowing and where the blockades, which might have their roots either in the individual's own past or in the standards of education and society, are to be found.

### **Sub-personalities**

In this work with the unconscious forces the structures of one's own personality and the typical behavior become increasingly apparent. In psychosynthesis, the distinct parts of the personality, roles, behavioral patterns and characteristics are termed "sub-personalities". The first essential is to understand that we have these personalities, we aren't they. This requires creating a certain distance towards these parts by assuming the role of an observer. Owing to this disidentification we become conscious of these constraints and unpleasing behavior and eventually free ourselves from their influence.

Assagioli states:

"We are dominated by everything with which our self becomes identified.

We can dominate and control everything from which we dis-identify ourselves."

### **Transpersonal experiences**

Most people have made such experiences before. During an exercise in one of my workshops I ask the partici-

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## What is Psychosynthesis?

participants to recall an unforgettable experience of the past. Eventually, the participants start talking about such experiences they have made. Mostly, these relate to events that occurred all of a sudden, in nature or in the encounter with other people. During such incidents, time stood still, a profound connection with all was felt, love, joy, comfort and the awareness of being part of a greater whole. The qualities of these experiences are associated with the transpersonal realm. There is nothing one can do to get them for they are granted in an instant. They transcend the lower self. Along with such an experience there comes a silence - a serenity not emerging from the outside but from the very inside. The usual mental process has come to rest and this is where the space for such experiences opens up.

During the encounter with that silence we gain an insight into who we really are, we get a notion of the essence, of the "True Self" that surpasses the person living in this world. This is the experience of the transpersonal Self as it is called in psychosynthesis. We can compare this Self with the sun deliberately spreading heat, light and power without which life on Earth would not be possible. In this analogue view the sunrays represent the superconscious. While the unconscious has its roots in the past, the superconscious carries with it our future potential, the intuitive, the new and the creative force all of which help us to evolve on our way. The contact with the transpersonal Self offers the experience of fundamental trust which - in many in-

stances - got lost somewhere in the course of our lives. At this level there is pure existence - neither thought nor action, it is the sphere of timelessness beyond any time based processes. These experiences correspond to what the mystics of all religions describe.

People practicing meditation regularly (Zen, Vipassana) often make such experiences. They lead to a real awakening from the illusion of separateness which is but a symptom of self-centeredness.

In psychosynthesis, reflective and receptive meditation exercises help opening the access to the realm of transpersonal consciousness, the superconscious.

### **Maps versus landscapes**

Assagioli used to emphasize that psychosynthesis is a psychological model and not the truth. "The finger pointing to the moon is not the moon" is a Buddhist quote. The terms used in these "maps" symbolize the finger pointing to the moon, whereby, in this analogy, the moon stands for the actual self-experience. Nevertheless, or maybe just because of this, they serve as good orientating tools for our own path to the truth enabling us to tread this path with more consciousness and clarity.

### **Chances for development with the help of psychosynthesis**

Being open to meditative practice is an important prerequisite for development on the spiritual level. This starts with training the awareness in order to become more conscious in the present. There are various ways

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for people aspiring to explore the guiding instruments and chances psychosynthesis offers. They could read books on psychosynthesis, sign in for a workshop or try out being guided by a psychosynthesis therapist.

All this, however, would help only to a certain extent. The most essential requirement in this process is the genuine commitment to change what has to be changed, and to realize what calls for realization. Whoever is ready for this will gain more clarity for his or her own path of life and will receive messages from the inner silence. This marks the beginning of a new way of life based on a "self"-consciousness that transcends the personal "I" – a way of life which increasingly fulfills the longing for unity and transcendence, for love and comfort.

#### Workshops and training

The ZEN-ter for Psychosynthesis and Meditation offers workshops. The workshop "What we may be" is recommended as a preliminary workshop for it presents an insight into the entire spectrum of psychosynthesis. Other workshops are based on this introduction. In addition to this there is a training program "Psycho-Spiritual Guide".

#### Contact

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#### Further reading:

Roberto Assagioli: *Psychosynthesis – a Manual of Principles and Techniques*. 1965 New York  
Ferruci, Piero: *What We May Be*. 1982 Los Angeles

#### For german speaking readers

Roberto Assagioli: *Psychosynthese Handbuch der Methoden und Techniken* (rororo transformation) 1993 Reinbek bei Hamburg  
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# De-Stress Kit for the Changing Times

## II

**Doc Childre**  
Founder of HeartMath®



*Doc Childre is the founder of the Institute of HeartMath, a non-profit 501 (c) 3 research and education organization. For many years, the Institute of HeartMath has been dedicated to mapping and validating the importance of the heart-mind connection in intuitive development and personal growth. The Institute's research on stress, intuition and emotional physiology has been published in peer-reviewed scientific journals and presented at numerous scientific conferences worldwide.*

This article is for anyone who is experiencing extra stress due to the cascading effects of the financial meltdown, natural disasters, ongoing wars, or any personal challenges

*Here are some practices to help us reduce stress and reset our system to move forward in these changing times.*

### 8. Sleep

Sleep is especially important during times of increased stress. However, many people can't sleep well due to increased stress. If you have a hard time sleeping, get what sleep you can and try not to overdramatize your concerns about it, as that only makes it worse. *Breathing an attitude of calm and relaxation for five minutes or so before bed has helped many people get more restful sleep.* The Internet offers many suggestions for improving sleep, including diet, exercise and stretching. But as with most advice on the Internet, you have to use discretion.

Due to increasing problems with sleep issues, many are turning to prescription medications. While medication

may be necessary in some situations, people have a tendency to overmedicate in the pursuit of quick fixes. It's worth checking out alternative methods, in case something simple helps. If medication is necessary, it is wise to follow the advice of a physician.

### 9. Exercise

Exercise can be very beneficial when you are feeling stressed. Often when experiencing anxiety and emotional pain, people don't have the initiative to exercise. However, if you can exercise even a little, it can help clear the fog and tension accumulated from anxiety, anger and worry. Exercise won't take away your reasons for getting stressed, but it strengthens your capacity to manage stress with less energy loss.

It isn't necessary to do a total workout to help clear your thinking and stabilize your emotions. Experiment and find what's comfortable for you, but at least try to get your heart rate up a little even for a short time. As you exercise, try to be conscious not to replay negative mind loops. It helps to balance the emotions and calm the mind by practicing the attitude breathing techniques (described in #7) while exercising.

### 10. Reduce comparing the present with the past

After a crisis or major change, one of the hardest things for any of us is to stop *comparing the way life was before with how it is now*. That's really okay and understandable. The time it takes to recover from loss can be different for all of us— and time can't be forced because healing heartache

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doesn't respond to schedules or agendas. Yet, in our own time, we will start to regain some stability and be able to move forward with life.

I have had experience with this. In a past personal crisis, eventually I realized that to move forward, it was time to redirect my thoughts and feelings from the past situations I couldn't change, in order to be at peace *in the now* and build the future. After I experienced an understandable period of grief, I started to realize that I was perpetuating deep pain and depression because of constant comparison. Often, my heart's intuition would whisper: "Constantly comparing what is going on now with what happened in the past is not helpful for you. It's time to use your energy to move forward with life and your responsibilities." This was hard at first, but, being honest with myself, I knew it was an important step towards reducing the emotional toll and inertia that come from dwelling in the past.

Below is a practice that helped me. Generally, it is most helpful after the first phase of anger, grief or despair. No one would expect us to be able to stop comparing the present with the past during that period. Comparing is part of that. Be comfortable with your own timing, however long it takes. Some people do not experience as much loss, pain or despair as others because their situation is different. For them, the first phase could be much shorter, so they may choose to use this practice earlier in their emotional recovery process.

**Suggested practice:** With compassion and patience for yourself, make a genuine heart commitment to practice

recognizing some of your thoughts and feelings of comparison with the past. As you become aware of those thought loops and feel your energy down- spiraling, realize that it's normal to have these thoughts and feelings. Yet know that constant comparison can drain and repress your spirit, which you need at this time to re-stabilize and move forward. Then, in an easygoing way without force, choose something to focus on that doesn't cause as much pain and energy drain. You can practice switching your focus to another subject matter or change what you're doing in the moment if your situation allows it. You can also replace the thoughts with appreciation for someone you care about *in the present*. Of course this is easier at certain times than at others.

With practice you will be able to recognize the thoughts and feelings and then *shift your focus* to something that doesn't bring you down and leave you with depressed feelings. When this is done from the heart and not just the mind, then you are *transforming* feelings—not repressing them.

We can all make progress in restoring our peace, yet we have to play an active part in it. Emotional self-maintenance is an important part of the process. I'm not suggesting that you never have thoughts or feelings about your past. Your own heart discernment knows when you're caught in a depressive mind loop or when you're just appreciating the past with good memories.

We can save lots of energy with this practice and it can be especially helpful in preventing or softening some of

the normal depression that accompanies an emotional setback. With self-compassion and patience, you *can* emerge from the depths of challenging times, especially if you connect with the strength that comes from truly putting your heart into the intention to move forward. In the past I tried to move forward but without much progress until I became aware that I was doing it mostly from the mind with little heart involvement. When you approach your situation with humility and genuine care, it activates the power of your heart, which quickens your recovery and re-stabilization.

## 11. Reducing Fear

Fear is a normal response to uncertain and challenging times. It is compounded by over-dramatizing what causes us to be fearful. After the shockwave of the economic crisis, how could millions of people not be imprinted with fear and uncertainty about the future? And now, we are often confused by conflicting opinions on TV news shows and the Internet. It's really okay if your reactions to the ongoing crises are fear from uncertainty and lack of trust. When uncertainty overshadows spaces that we were once secure in, then fear is set in motion to embrace and protect us. Fear can benefit us as an alarm in fight or flight situations. However, prolonged fear exaggerated by drama eventually creates harmful hormonal and immune system responses that compromise our health. We often produce an overload of *fear* when just *practical caution* would suffice in many situ-

## De-Stress Kit for the Changing Times



ations. Fear and caution can sound like the same thing, but the difference between them can make a *big difference* in what hormones are released in your system. Prolonged fear increases hormones that are harmful to your system.

Living from the attitude of *balanced caution* is different: the attitude of caution is protective yet it allows you to maintain balance.

With practice you can eventually reduce some of your feelings of fear to attitudes of *balanced caution and discernment*. I respect the fact that it's hard not to experience frequent waves of fear when life is crumbling around us, no matter what form of emotional management we try. Sometimes circumstances leave us with fear that just can't be helped immediately. In the following part of this article are some suggestions that helped me after I experienced a personal crisis. In time, I became tired of living repressed by fear and decided I had to do something about it.

... to be continued

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Doc Childre is the co-author of the following books:

*The HeartMath Solution,*  
*From Chaos to Coherence,*  
*Transforming Stress,*  
*Transforming Anxiety,*  
*Transforming Anger,*  
*Transforming Depression and*  
*The HeartMath Approach to Managing Hypertension.*

Take as long as you need, but after the first phase of shock, anger and initial fear during a crisis, then it's beneficial to practice reducing the *state of fear* to an attitude of *balanced caution*. There's a difference in how these two states affect you mentally and emotionally. Constant fear represses your spirit and numbs your heart connection with yourself, your family and others. This blocks hope, while exhausting the initiative of those around you. When living from the state of fear *it owns you* and can eventually erode your discernment and cognitive function which you need through challenging times.

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# Healing Stones

## Australian amulet stone, turalingam

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

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



#### Colour

Agate-coloured with lines tracing a particular pattern in a beige round stone.

#### Chemical composition:

$\text{SiO}_2$

#### Geology

Amulet stones are only found in central Australia on the surface of one of the oldest rock strata of our Earth. Around Ayers Rock, these beautiful beads of stone can be found in the sand and, above all, in the fireplaces of the aborigines. Even today it remains a mystery of science, how these stones happened to be located there and how they developed, because these stones are quite a different kind

of stone compared to the primary rock usually found in central Australia. The amulet stones are found around Ayers Rock (the largest rock on Earth with a height of 348 m, 9 km diameter, and 22 km circumference).

#### Historical tradition

As a result of the colonisation by the English and the establishment of Australia as a penal colony for deportees from England, Australia became populated by white people about 200 years ago. The first inhabitants (the aborigines) lived very much like people did in the Stone Age. They had never heard of nor ever seen a wheel or gunpowder and, of course, alcohol was quite foreign to them. As a primitive race, they worshiped their gods and especially the 348 metre high giant Ayers Rock. Everybody wanted to have a piece of this beneficial massive stone on oneself, because the aborigines believed that this amulet stone offered protection and could keep away all evil forces. When the sun set in the evening, Ayers Rock would become illuminated like a piece of glowing coal. The aborigines revered the giant stone as an "Uluru", that means "holy stone of mother Earth". At night, when it is quite dark and no moonlight brightens the night sky any more, the amulet stone is "born". The Australian aborigines therefore refer to amulet stones as the "children of the Uluru", which are claimed to unite all living beings in harmony with nature and the Earth. This trinity is also expressed by the magical lines that encircle the amulet stones. Amulet stones are inherited within the fam-

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## Healing Stones

ily and are stroked according to need. Over many generations these stones gained their shine and revealed their energy lines. These lines that always appear as triple lines crossing around the stone confer upon their bearer harmony with the Earth, living beings and nature. Amulet stones give protection against dangers and bestow on the wearer faithfulness and affection in love.

### **Curative and therapeutic effects on the body**

They purify the blood and regulate the production of hormones in the glands. When worn, turalingams confer on the bearer more resistance and vitality. As an essence, they protect the skin against brittleness and from drying out. Wrinkles, folds and allergic overreactions of the skin can frequently be traced back to an inadequate supply to the tissue located below. The various layers of skin can be strengthened with turalingams. In this way, the signs of premature ageing can be alleviated. The Australian turalingam reinforces the skin musculature and especially protects connective tissue and the surface of the skin from diseases, rashes and eczema. Therefore, it should be used in combination with all skin therapies and as an essence in the case of allergies. When placed under the pillow or worn around the neck, it calms the central and vegetative nervous system. In addition to disorders of the skin, it can also soothe nervous disorders of the gastric mucosa, migraines, disorders of metabolism and pain in the joints associated with the weather. According

to new findings the essence is also used world-wide to alleviate the rapidly increasing number of disorders linked to the environment. In this context, a multiple chemical intolerance of the body (MCI) is involved, wherein the internal organs react to the flood of chemical substances in food, furniture, carpets, paints and lacquers in the form of allergies, headaches, dizziness, difficulties in breathing, stomach pains, skin irritations, depression or cramp. The essence strengthens the immune system and has the effect of making the body more resistant to modern environmental poisons. For pets, turalingam essence has indeed proven itself to be very reliable and successful too.

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

Amulet stones protect the wearer against depression, temper and outbursts of rage. They confer upon the user inner equilibrium, joy and harmony and convert negative qualities into positive oscillations. Amulet stones are very intensively inspiring healing and therapy stones. In addition, they are very personal, vital energy stones. They will become true friends and will also very much wish to be treated like friends. You should love your amulet stone, stroke it and occasionally bathe it in lukewarm water, so that it will become a true friend for life. It likes to be warmed in the sun. During meditation, by using this stone, we can achieve particular penetration into our chakras. As a harmony stone, the amulet stone can be used with all other healing stones.

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

Due to its scarcity and because many people desire to acquire this stone, it is exceptionally difficult to obtain one. The price is therefore in the upper range. Hence, we recommend you to buy the essence. When used regularly, the turalingam should be cleaned and discharged once a month under lukewarm, running water. Your turalingam will particularly appreciate a bath in the sun. Only with an original certificate can you be sure that you have a turalingam from Methusalem.

With kind permission  
taken from the book  
"The Great Encyclopaedia of Healing  
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*"Compassion is not a relationship between the healer and the wounded. It's a relationship between equals. Only when we know our own darkness well can we be present with the darkness of others. Compassion becomes real when we recognize our shared humanity."*

Pema Chödrön, *The Places That Scare You,  
A Guide to Fearlessness in Difficult Times*

**PARACELSUS – Health & Healing**  
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