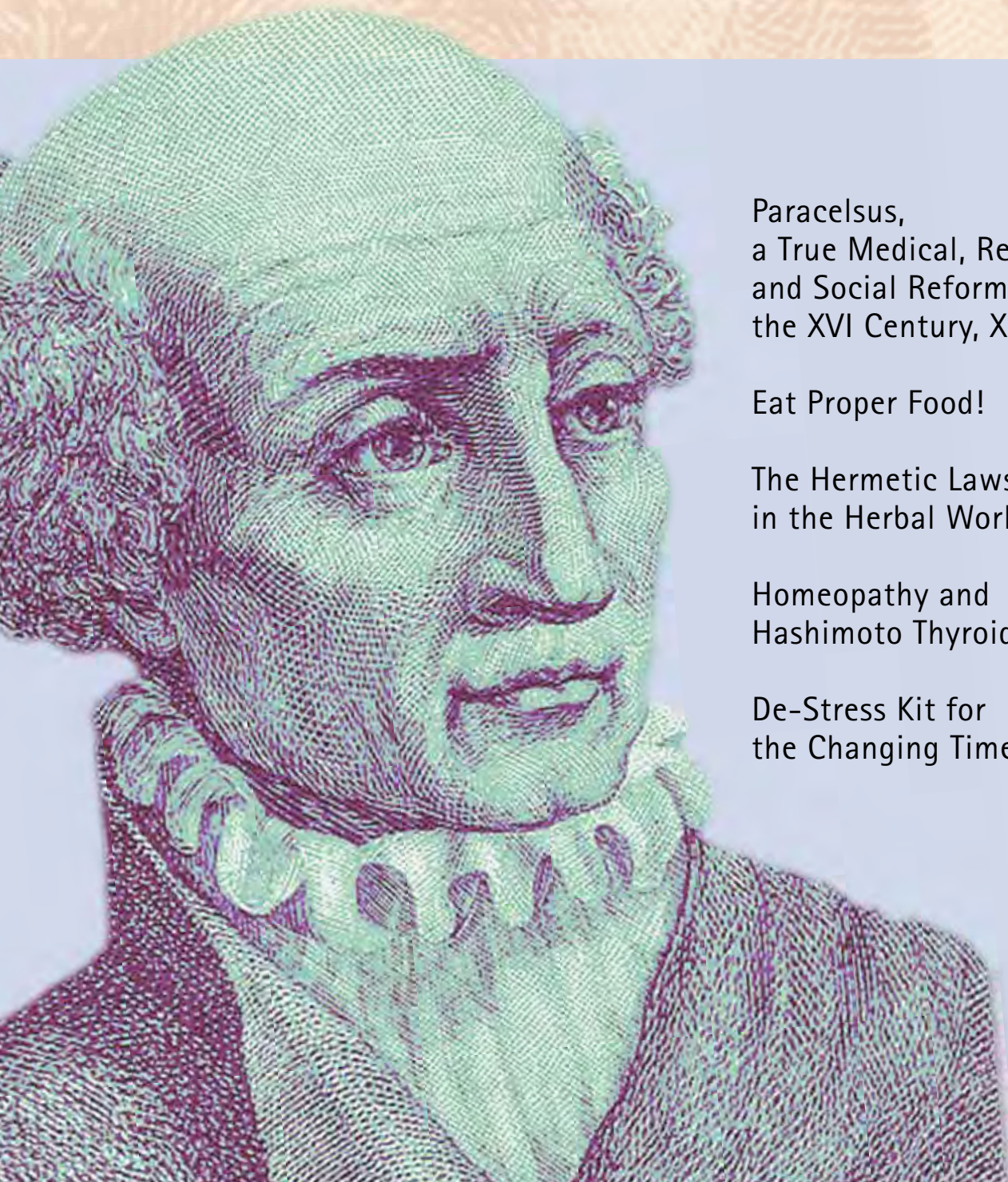




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*Health & Healing*



Paracelsus,  
a True Medical, Religious  
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the XVI Century, XIV

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Issue  
No. 8/X  
August  
2013

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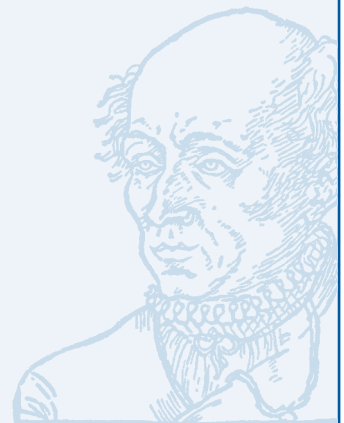
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## Editorial

Stress at work is a common stress. It has its own contribution to health. Stress is not avoidable by the human, but intermittent rest during times of work is highly advisable. A couple of minutes to relax in-between stress and work are recommended. A sip of coffee or tea or infusion can be seen as a good relaxation. Such kind of relaxation should not, however, lead one to gossip. It should also not lead to idleness. A wise relaxation sharpens the forces of work. When great tasks are worked out such little relaxation is always important. It gives rise to renewed psychic energy that helps greater attention to work. When one feels stress at work the above mentioned relaxation is the way out to come back fresh. If one continues in stress, one develops a feeling of hopelessness/helplessness. Hopelessness and helplessness should never be let into work. They lead to despair and weaken resolute attitude and decisive functioning and decrease the strength; therefore the caution to

relax. Care should be taken of one's health through such small tips. Sometimes small tips are of greater help to avert ill-health than long procedures of medical treatment. This needs to be induced through education to prevent a break-down of health at later states of life.

It is said that it is always difficult to find space for useful small articles when packing a trunk. Packing a trunk, small articles here and there can fit in, which are useful for the journey. People pack their trunks so full that often there is no space left over even for the smallest object. Likewise when performing tasks of life certain details like relaxation go unnoticed. Such an attitude brings leakages into the health system.

Intermittent relaxations are as useful as work. They are like tonics or chocolates that help to renew oneself and work with vigour.

*Dr. K. Parvathi Kumar*

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

Jordi Pomés Vives



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

## 3.3 A Great Social Reformer

These “theosophical” teachings were certainly not at odds with Paracelsus’ sensitivity towards the problems and needs of the most disadvantaged social collectives and, in general, of all the people who suffered injustices and pain of any kind. He was always on the side of the needy, unprotected, and poor in general. In his work as a doctor he never forgot the poor and humble, whom he tried to treat as if they were his own brothers and whom he never wanted to charge for the service. His intimate, profound, and constant contact with the world of the marginalized and the poor of society made him very aware of its problems. He was able to observe very closely that the most humble collectives were the most harmed by the political and religious revolts and wars of the decades in which he lived and which exacerbated the social injustices they were suffering. Thus, he ended up committed to important groups of helpless people like the peasants and miners and even women, helping them to end the social injustices they were suffering, fighting

for social equality based on Christian principles, caring less if this put him against the positions, opinions or doctrines of the governing authorities or powerful economic groups. In the social field as well, Paracelsus was a few centuries ahead and, in some way, he collaborated in establishing some basis of what would become the social movements related to the struggle for social injustice emerging mainly during the XIX century in defense of the low and poor social classes. As Pagel says “his life and work was a permanent war against the privileged and mighty” (1).

However, he never supported the struggles or violent revolts against these privileged ones, such as were plotted and executed by some sects of ideological or religious groups of his time, such as the Anabaptists. According to him, the violent uprisings could not help improve the situation of those who were subject to injustices. Despite the serious commitment he developed with those collectives, he always advocated peaceful and pacifist means of reform without violence and, defending the values and humanist ideals of cooperation, solidarity and tolerance, to achieve the much desired harmony of classes and social justice. In spite of this, the authorities, at times, persecuted him as if he had encouraged or was chiefly responsible for the social revolts in which he found himself immersed.

### Commitment to the peasants

The most obvious social war in which he became clearly involved through his commitment to the humble was the so called “War of the Peasants”

(in German, der Deutsche Bauernkrieg), also called 'the revolution of the common man' (in German, Erhebung des gemeinen Mannes). This, mainly peasant, violent, popular revolt took place in the heart of the Sacred Roman Germanic Empire, mostly in the south, west and central areas of Germany, and also affected the areas of the present Austria and Switzerland; i.e., it covered a great region of central Europe spanning from the Rhine to the Danube. In fact, the war caught Paracelsus when he was in Salzburg in 1524. That year, when he arrived in this city to settle for the first time as a more or less stable city doctor, Salzburg was preparing for the peasant revolt which would last until 1525. He stayed in the city for the duration of the conflict. His commitment to the zealots forced him to flee Salzburg when the war ended to avoid retribution, probably in the form of the death penalty.

It is said that it was the most massive and generalized popular revolt in Europe before the French Revolution of 1789. During the spring and summer of 1525 there were an estimated total of 300,000 insurgent peasants and the revolt left a balance of more than 100,000 victims among the rebels. It was the result of the explosion of endemic tensions between peasants and proprietors. The peasants lived in very hard social and economic conditions which were also periodically exacerbated approximately every ten years by bad crops. In the last years, the situation deteriorated even more for the peasants because their lands, once communal, had been expropriated and fenced in. In addition, the

rights of use of communal pasture lands, the logging of forests, fishing and hunting had been restricted or suppressed; and the taxes that the lords and princes were imposing to finance the various wars in which they had been involved for a few years, had increased (2). Yet that was not all. To those hardships, the church added the requesting of tithes, another tax equivalent to one tenth of the harvest. Sebastian Frank, humanist and great friend of Paracelsus, who, like



the latter, defended non-violent social and ecclesiastical reform, wrote during those years that the oppressive tithes, mortal obligations, forced labor, tributes, interest payments and other serious motives for com-

*Jacob Rohrbach, leader of the Peasants' War, was burned alive in 1525. Coloured drawing from Peter Harrer, Beschreibung des Bauernkriegs (description of the Peasants' War), 1551*

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

plaints were the main reason for the so-called War of the Peasants in the twenties (3).

With this scene, it was no wonder Paracelsus understood the reasons of the humble who lived from the land to improve their life and working conditions. He not only understood them and expressed liking toward the rebels, but in some way he associated with them (4). Some sources point out that he offered his services to them as a doctor (5). Logically, the peasants quite willingly accepted the offer, given the need for assistance to those thousands wounded in combat. We must remember that Paracelsus was always appreciated as a professional authority and had great experience in battle fields. It might be an exaggeration to think, however, that Paracelsus was a leader of the peasant revolt of Salzburg. Nevertheless, we know he was arrested under suspicion of fomenting the insurrection or at least the civil authorities considered his points of view to be rebellious (6). We have already mentioned that in this Austrian city he wouldn't hesitate to publicly address the masses in the most crowded places to demand social justice and that he even distributed his own writings among the citizens. Although these writings were supposedly of religious character they probably showed his position regarding the open social conflict. His arrest was undoubtedly related to these public interventions.

With this detention his life was in danger, since repression against revolutionaries or, simply, against suspects who sympathized with the movement, was very cruel (7). How-

ever, and no one knew exactly how he did it, he was able to escape arrest, fleeing hastily from this repression, albeit cutting it close, going up the river through the ample valley of the Danube. He did not return to Salzburg until the end of his days. His biographer Pagel says he was very lucky to evade hanging. Some sources point out that his death penalty was converted to exile from the city due to his position as a doctor and because he had not carried arms during the revolts (9).

Indeed, Paracelsus did not intervene directly in the uprisings. He was a pacifist. He detested war and violence and abhorred the death penalty and assassination as well as any political power which practiced and promoted such practices (10). Thus, he lamented the violence of the peasant revolts and the vulgarity of their methods – and the brawls in their taverns (11) – as much as the violent repression by the authorities against the uprisings, which included the punishment of death to all leaders of the insurrection. At the end of the war, the peasants' situation in general –except in the mountainous areas of Switzerland – worsened. They had to endure more and more repressive politics and measures, which proved the pacifists right who, like Paracelsus or the trinitarian pacifist branch of the Anabaptists, always advocated progress and social reforms without violence or wars.

### **Against the injustices in the commercial pharmaceutical field**

The Paracelsian pacifist social reformism also had a great opportunity to really be applied during the months



in which Paracelsus was an official municipal doctor in Basel. During this period he tried to act clearly and decisively in favor of the sick exploited by pharmacists and medicine merchants, trying to demonstrate how through political power, even if in the municipal sphere, social justice could be taught, even if it went against powerful collectives, such as the pharmacists, and very powerful companies that negotiated with pharmaceuticals. Shortly after Paracelsus assumed the position of municipal doctor and saw that many city pharmacies lack basic conditions, he asked the municipal counsel to demand that these establishments obtain a municipal license and be subject to supervision, and that he be given permission to regularly inspect and examine pharmacies to see if the components of the medications were correct or not, thus avoiding the excessive prices the pharmacists might charge for their goods.

Paracelsus had earlier observed and denounced how pharmacists were conspiring with doctors to cheat people with exorbitant medicine prices. (12). In addition, he deplored the employment of unqualified people and children in the stores and pharmacies, and demanded that apothecaries be required to pass an exam before they could exercise their profession. All this, of course, put the pharmacists and the medical collective radically against him (13). The medical school responded to these demands of Paracelsus calling him a liar and an imbecile (14). Unfortunately, such opposition, as we saw in the chapter dedicated to his medical practice, was

instrumental in his expulsion from Basel, which gave him little time to implement all his proposed measures to correct medical and pharmaceutical abuses.



He did not, however, lose heart in his attempt to impart justice in this field, even though it meant another important conflict with the pharmacists and medicine merchants. It was in Nuremberg, between 1529 and 1530, a year after fleeing from Basel, where he published first a short treaty gathering his ideas about the cure of syphilis, and, later, an extensive work entitled *Essay on the French illness* (referring to syphilis), with the subheading *On Impostors*, in which he criticized especially merchants but also the ecclesiastic hierarchy who supported them, because they took advantage of the syphilitic patients to whom they promised cure with a treatment made from liquor or oil extracted from guaiac wood (15). Syphilis is an infectious sexually transmitted disease that in those times had become a real pandemic.

The high price that could be asked for the guaiac wood opened a profitable market which many great merchants like the Fuggers exploited. This family had obtained a monopoly on the sale of this wood, which they imported from South America. The company of the Fuggers had become the most powerful company in the world (16). In a short treatise entitled *About the guaiac wood*, Paracelsus asserted that this was a remedy of bad healers and, as an alternative, he presented medical breakthroughs for healing syphilis. These assertions put him radically against the Fugger merchants and also against their medical and pharmaceutical allies (17).

Their reaction did not wait. To start, they prohibited Paracelsus from producing any more publications in Nuremberg. He had already prepared the continuation of the *Essay on the French illness*, but the municipal censor, who was also influenced by the outraged representatives of the city's medical school, denied its publication. The support he had received was useless (18). The printing of his planned eight books on French illnesses was prohibited by decree. The decree was based on the opinion of the dean of the medical school of Leipzig, which was an interested party in the guaiac business and was a friend of the Fuggers (19). To no avail were also the letters that Paracelsus sent to the municipal counsel of Nuremberg asking them permission to publish his books on syphilis for the good of the people and the truth, and, before prohibiting the books, allow him to discuss them with experts on the subject. He did not receive any answer. Finally, defy-

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

ing the censors, he published one of the prohibited books, upon which he had to flee from Nuremberg to avoid being arrested (20). Paracelsus wanted to clarify that the liquor of guaiac was not recommended to treat this illness, as was neither the commonly mistaken use of mercury. He wanted to teach how to avoid the "mercurialism" and show its healing use, avoiding the toxic effect of the metal through careful dosage and the use of less toxic mercury preparations (21). Once more, the opposition of powerful people was greater than his courage, and it finally silenced him and prohibited the publication of his treatises, disqualifying him completely from expressing opinions concerning commercial interests of powerful companies and pharmacists.

...to be continued

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# Remedies for Healing



*Samuel Hahnemann (1755-1843)  
founder of homeopathy*

## Cases from the Homeopathic Practice

### Dyspnoea, Cough and Cold

#### Part 1

Once a lady of 20 years was admitted in our Nursing Home, with cough, cold and dyspnoea. She was lean, weak, emaciated and stoop-shouldered. Average in height. Her history was noted in the following way:

#### History

1. Typhoid fever at 10th year.
2. Chickenpox at the 13th year.
3. Lost much blood in delivery.

#### Family History

1. Mother suffered from fibroid-uterus.
2. Grandfather expired with heart attack.

#### Present Complaints

1. Attacks of cold, cough and breathlessness, started since one year. Cough accompanied with yellow phlegm. While eating food, cough

was aggravated, and sometimes nausea was present. While coughing, she suffered from pain in the throat, and pain in the back of thorax, i. e., scapular region. Pain in the pelvia when cough was intense. One year ago, she was treated for pulmonary tuberculosis. After delivery she suffered from fever, cough and congestion in the lungs.

2. Stiffness and pain in the right hip. This started 20 days after delivery with pain in the waist, but later the hip-pain remained. The pain was aggravated while coughing and sneezing. Sometimes she was getting sudden catch-like pain in the waist, which was aggravated by movement and ameliorated by rest.
3. In the morning immediately after waking she was feeling much pain in both the lungs, which was ameliorated by gentle movement for sometime. This pain in the lungs, she felt first after delivery.
4. During pregnancy, when she took some injections for cold and cough, and for T. B., she developed an abscess on the hand. It was drained and suppressed. Many of her symptoms started after this suppression.
5. Loss of appetite.
6. Frequent headache since a long time. Sometimes she was getting on right side and sometimes left side. This was severe before the treatment of T.B., but later the intensity and frequency was less. Since three months again she was getting frequently. During the pain giddiness, numbness of the hands, nausea, and stammering in speech.

## Remedies for Healing

7. Weakness, heaviness of head, pain in the legs and nausea in the early morning, ameliorated after eating.
8. Since one month, she was getting frequent stomach-pain at navel. Sometimes with this pain she was passing loose motions. Extreme weakness and pain in the hands after passing stools.
9. Since 8 years she developed white spots on the face. Slowly it spreaded to other parts of the body also.
10. Pain in all the joints since four days.
11. Since menarche menses was delayed for 10 days, but the flow was normal. Pain in the pelvis and waist few hours before menses and aggravated with the discharge and ameliorated after the third day. After delivery she had one menses, but the flow was very scanty. She had one delivery so far, and the baby was healthy.
12. All the symptoms were ameliorated by eating, and aggravated on empty stomach. She liked hot weather.
13. Crowding of thoughts when she was alone. Melancholy and depression with fear and weeping moods. Melancholy and joy alternated. Mind was depressed sometimes and irritable and angry sometimes. When anyone hurt her she could not forget easily and she was brooding over it, without any reaction.
14. Urine was scanty with burning whenever she was feeling overhot. She was subjected to some ill-treatment from mother-in-law side. Husband was also not supporting her properly. She was feeling much over these things since a long time. In the house she had to do much physical work daily. She could not avoid it even though she felt overstrained. She could not oppose husband and In-laws, because she was weak-minded since the beginning. This weakness both mentally and physically, led her to much distress in her health. Added to these things, she lost much blood during delivery. Her nourishment was also poor due to lack of appetite. All these things added to this broken-down constitution. One Homoeo Doctor sincerely tried to treat her with *Apis* C30 one dose on 21-10-82 with *Aurum metallicum* C200 one dose on 25-11-82, and *Bacillinum* C30 one dose on 24-12-82. As there was no marked change the doctor directed her to our Nursing Home. She was admitted here on 14-1-83.



Dr. E.V.M. Acharia, DHMS

*Apis mellifera*

---

## Cure by Spiritual Force XLIX

### 3. Receptivity and Resistance to the Force

*You have said that on the material plane "receptivity is mixed with a large amount of resistance." What is this resistance?*

**The Mother:** You don't have resistances in your body? When you want to do an exercise, can you do with your body whatever you want? And when you try to be in good health, does your body always obey? ... That is the resistance, it is all that refuses to progress. And I believe that unfortunately the amount of resistance is much greater than the amount of receptivity. One must work very hard to become receptive.

... You cannot imagine the immense flood of force at your disposal! And generally you do not feel it even. When you feel it, something in you shrinks because it is too much and produces a kind of instinctive fear in your cells; and when you receive it, more than three quarters of it you throw away like an overfilled vessel! It gushes out, spills over, because you are not able to hold it. I have met a very large number of people who complained that they were receiving nothing, that is to say, they said they did not have the forces they needed. It was because they were absolutely incapable of receiving them, and there was a hundred thousand times more force than what they could receive. It is like that. You are all in a sea of tre-

mendous vibrations, and you are not at all aware of it because you are not receptive.... But if one were open and simply breathed in nothing more, if one did that only one would breathe in the Consciousness, the Light, the Understanding, the Force, the Love and all the rest. And all that is wasted upon Earth because the Earth is not ready to take it.

Illness comes of resistance. You must learn to receive and hold and not resist the power of the higher Nature which is working here. The higher Nature has its own way of developing and, if you learn to keep up with it, many new splendours will open before you and, instead of illness, you will experience just the contrary.. .

Do not resist the power for transformation and you will never fall ill.

Taken from:

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

*Spannort, Switzerland*

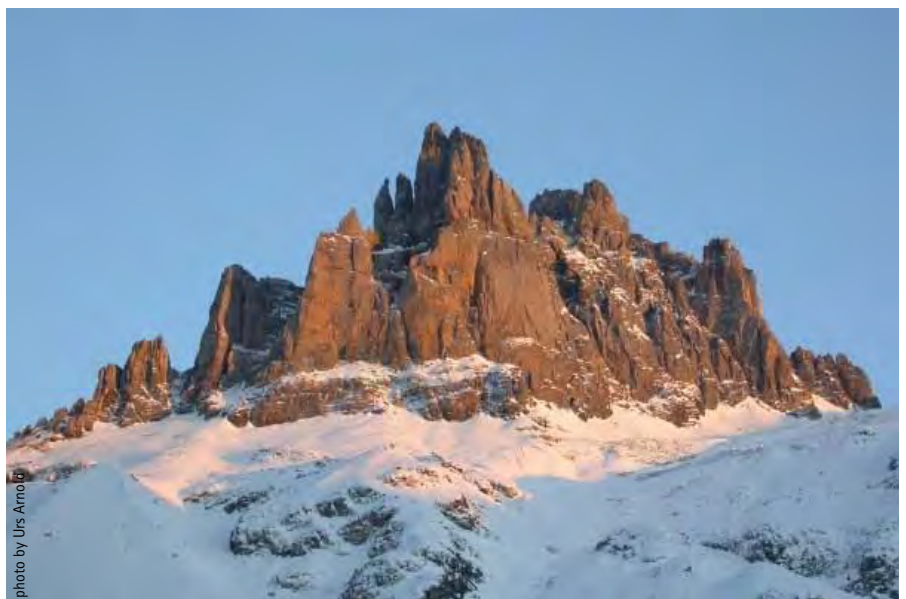


photo by Urs Amold



## Remedies for Healing



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

### Larch resin

(Latin *Terebinthina laricina*)

In 2012 the larch was chosen as tree of the year in Austria. Even Paracelsus praised the larch as a very special plant. „As the incense tree surpasses all other trees in its country, so does the turpentine tree in German lands". III/593 Larch tree, also known as „turpentine tree", has the gift bestowed on it from God, to provide man with resin. III/593 You should know that more has to be written particularly about turpentine than about anything else. For it is a genuine and true balm. III/595

The larch tree is mostly found in high mountain regions (Alps, Sudetes, Carpathian Mountains) up to altitudes of 2.400 m. „It is the way and the nature of the larch tree, to grow in the wilderness on rocky mountains." III/594 An exceptional feature is that the larch tree is the only conifer that sheds its needles like a leaf tree sheds its leaves.

The yellowish-brownish resin balm is obtained by center-drilling the trunks. It mainly consists of etheric oil (approx. 15 per cent) with alpha-Pinenes, resin acids, succinic acids, bitters and dye.

Larch resin (Venetian turpentine, Latin *Terebinthina laricina*) is one of the most precious remedies. ½ to 2 g of Venetian turpentine is thoroughly mixed with honey and then taken. The balm is effective for rheumatic complaints, neuralgia, sciatica, epilepsy, cystitis, bronchitis, chronic diarrhea, cholelithiasis, worms, boils and abscesses. For poorly healing wounds, purulent ulcers, neuralgia, rheumat-

ic symptoms and catarrhs the larch ointment is applied externally. The ointment has an excellent wound healing, disinfecting, soothing, mucolytic, warming and circulation stimulating effect.

Paracelsus recommends „that the doctor should make sure that the balm is prescribed before the infection, i.e. before the body is intoxicated. It may also be taken against worms with benefit. For where the balm penetrates, no vermin grow" III/599



*European Larch, Larix decidua, male cones*

Today, larch resin is also used in the treatment of borrelia infections which lead to a local flush (*Erythema migrans*) of the skin<sup>1</sup>. Turpentine has the effect of cleansing, dissipating, calming and warming.

According to Paracelsus the larch resin should be prepared in such a way "that it should be well boiled with strong red wine, and then, before the wine has boiled down, be mixed with *Aqua Cyclaminis* (cyclamen distillate, Latin *Cyclamen purpurascens*) and washed in the cold as well as be stored in the cold. Then it should be instilled into the wounds and these should be covered with waxed plaster, as wounds are usually bandaged. An im-

provement for each wound however is, when half of a yoke is mixed with it and after that the bandage is applied as before. In case nature develops redundant flesh in the wound like goat-er in a human, add acetic alum (Latin *Alumen*) to the mentioned ointment. This relieves you from anything without harm and without pain". III,600

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

Sabine Anliker



left: *Erythema migrans* usually is not as typically shown as in this picture

below: Tamarack Larch *Larix laricina*,  
Volo Bog State Natural Area, Lake County,  
Illinois, USA.



---

# Rasa Shastra in Ayurvedic Medicine IV

Sabine Anliker, M.Sc. (Ayu)

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## 2.2 History

### 2.2.1 Historical Background of Rasa Shastra

It is believed that Rasa Shastra as a specialized branch of Ayurveda came into existence with its scientific classification and documentation around the 8th century and became later an integral part of Ayurveda. (Savrikar, 2011) The development of Rasa Shastra started slowly. In the beginning, the science evolved as a study of mercury and later of other metals, minerals, plants and animal products. The "science" or "knowledge" of mercury is the original meaning of the word Rasa Shastra. "Rasashastra can be defined as a science of study of mineral and metallic substances with respect to their therapeutic utility including processing of these substances to prepare a drug." (Savrikar, 2011)

The origin of Ayurveda is the work of many thinkers, philosophers and scientists throughout ages. Ayurveda is the oldest handed down health system. (Galib, 2011) "Ayurveda was derived from the Vedas, the compendium of ancient Indian knowledge. The

Atharvaveda, or "fourth Veda" (1500-1000 BC) also mentions many medicinal plants and concepts from Ayurveda." (WHO, 2010), (Kessler, 2006), (Stapelfeldt, 1997)

The progressive establishment of scientific Ayurveda began at the end of the Vedic period (1500 BC - 600 BC). There were conferences where sages met, where they discussed and exchanged their experiences which they made through sensory as well as extrasensory perception. They compiled the experiences and discussions in the form of Samhitas. Between 600 BC and 500 AD, the popular and important Caraka Samhita, Susruta Samhita and Astanga Hrdaya were published. (Astanga Hrdayam, 2010), (Gupta, 2010)

The Caraka Samhita and Sushruta Samhita contain descriptions of herbal, metal, mineral and animal products. Metals and minerals were administered into the human system in the form of fine "powder (bhasmas)<sup>1</sup> of gold, copper, coral, iron, quartz, pearl, cat's eye, conch and silver in 1/16 quantity" (Caraka Samhita, 2008)<sup>2</sup> or in paste form only. Metals and minerals were mostly used during the period of Ayurvedic Samhitas in combination with vegetable drugs. Some prescriptions are given in the books, such as: "The use of fresh butter along with the juice of jati (lat. *Jasminum grandiflorum*, [S.A.]) mixed with honey or the maksika dhatu (copper pyrite) taken with urine alleviates the seventeen types of kustha. Likewise, the patient of kustha should take the juice extracted (from jati) in combination with sulphur or survarnamaksika (copper pyrite). This is an



excellent formulation for alleviating all the disorders, or he should take the above juice regularly combined with diamond, silajatu (lat. Asphaltum, [S.A.]) or yogaraja, this is also a panacea." (Caraka Samhita, 2008)<sup>3</sup> (Galib, 2011)

In the 3rd century BC, the alchemical preparations of minerals and metals progressed with Kautilya, known as Chanakya and the Prime Minister of Chandragupta I. He wrote the book Arthashastra, where he described the properties of silver, copper, tin and iron including the alchemical process of making gold (suvarna rasavedhaja). It is considered to be the most important work of the ancient Indian theory and one of the great works of world political literature even today. (Muthulekshmi, 2000)

In the 8th century AD, the pharmaceutical processing of metals and minerals started to develop and Ayurveda enjoyed a big revolution in the development of Rasa Shastra. This time is called Rasa Kala. The science of the production of mercury, metals, minerals and their use has started through the great Buddhist Nagarjuna who is considered the 'Father of Rasa Shastra'. (Savrikar, 2011) Nagarjuna was an Indian alchemist, philosopher, saint and the founder of the Madhyamaka school of Mahayana Buddhism. According to the most available accounts, he was born in Amravati (Andhra Pradesh, Guntur district) around 113 AD, and it is said that he achieved superhuman age.

During this time, the branch of Ayurveda named shalya tantra (surgery) was regarded as a form of violence (himsa) by the Buddhists. The Bud-

dhist religion taught non-violence (ahimsa) and beside shalya tantra (surgery) they also banned the pan-chakarma treatments (the five detoxification processes - vamana, virecana, basti, nasya and raktamokshana). This conflict led to a serious search for other similar effective options and alternatives. "At that time, physicians as well as other research workers took upon themselves the responsibility of developing medicines for the treatment of these obstinate surgical conditions and otherwise incurable diseases. In the forefront of this adventure were the Buddhist monks. Compassion for all living beings was an essential part for their teaching and practice." (Dash, 2003)<sup>4</sup> Nagarjuna, the best known monk and alchemist found in the therapeutic use of mercury and other metals the right treatment. He said: „Siddhe rase karisyami nirdaridryamagadam jagat." That means, "I shall make the entire world free from poverty and disease by my attainments in processing of mercury with perfection." (R.R.S., 1998)<sup>5</sup>

Nagarjuna was not only concerned with alchemical knowledge but also started to use mercury and other metals and minerals such as rasayanas (a substance that tonifies and nourishes the whole system) in therapeutics. His famous and important books Rasendra Mangala and Kakshaputa Tantra are still available. (Handa, 1994) The internal medical use of minerals and metals including mercury (rasa) started during this time. With the advancement of Rasa Shastra, many new pharmaceutical processes were developed. At that time, Rasa Shas-

tra was still an independent branch, and not yet integrated into Ayurveda. (Galib, 2011) (Dole, 2006)<sup>6</sup> (Joshi, 2006)<sup>7</sup>

In the 9th century AD, Govinda Bhagavatpada wrote Rasa Hrdaya Tantra with detailed descriptions of alchemical preparations of mercury for obtaining gold (dhatuvada or lohasiddhi) and to gain medicines for long life spans and treating diseases (dehavada or dehasiddhi). Rasa Hrdaya Tantra along with Rasarnava Tantra (11th century AD) are the most authentic texts available today in the field of Rasa Shastra. In Rasarnava Tantra, a few methods for purification and incineration of various metals and minerals along with mercury are described. During the 12th century AD, Rasa Ratnakara by Nityanath Sidha appeared, - another important work on Rasa Shastra. Rasaratna Samuchchaya is a compilation of works from several earlier scholars, as the author (Vagbhata, son of Simhagupta) himself agreed at the beginning of the text. It was probably written between 1300 AD and 1400 AD, according to Dr. Ashok D. Satpute, translator of Rasaratna Samuchchaya, Prologue, p. xi. For P.C. Ray, author of the book "History of Hindu Chemistry", it is a "systematic and comprehensive treatise on materia medica, pharmacy and medicine", which is still in use today. (Ray, 1909)

The development of Rasa Shastra and the scientific endeavours have always been based on two motives. The first motive was the transformation of lower metals like copper, lead, tin etc. into higher and nobler metals like gold and silver with the intention to

remove poverty from the world. This process was considered to be very difficult and therefore a lot of patience, higher knowledge and inner development were demanded from the scholar or alchemist. Only very few persons were successful in the complete transformation of metals. In Sanskrit this process is called dhatuvada or lohasiddhi ("achievement of power of converting the lower metals like tin, lead, copper etc. into higher metals like gold and silver. This is said to be achieved with the help of processed mercury"). (R.R.S., 1998)<sup>8</sup>

The second motive was dehavada or rasayana, meaning the obtaining of medicines with the ability to give a long life-span, vigour and vitality, to prevent and to cure diseases. Around the 13th century AD, scholars and alchemists started to pay more attention to this aspect. They developed more and more medicines for the prevention of disease, decay and death. Many new pharmaceutical processing techniques like sodhana, marana, murchana, rasa-samskaras were developed and became increasingly sophisticated. Mercury and metallic products were produced in high qualities and in different combinations. The processes were further refined, so that the metals were easily absorbable, easier to assimilate (high bio-availability), and more suitable for internal use. These medicines are fast in action and highly effective in very small doses. (Kumar S, 2003)

At that time the science of Rasa Shastra with its special processes of purification, incineration of metals and minerals and Rasa cikitsa was at its peak. The knowledge advanced further

to a great extent until the 15th century and continued to remain prominent until today. During the 13th century AD, two important alchemical works named Rasa prakasa sudhakara (by Yasodhara) and Rasa sara (by Govindacaraya) were published. In the 14th century, Rasendra chintamani was composed by Dhundhuka Nath and Rasendra sara sangraha by Saint Gopal Krishna. The latter is a summary of previous works.

During the 15th century, Sarngadhara Samhita by Sarngadhara described different aspects of Ayurveda, classical recipes and some mercurial and metallic preparations. Rasa paddhati was composed by Bindu.

In the 16th century, Rasa Kamdhenu was composed by Chudamani. During that time, Paracelsus (1493 – 1541) participated and propagated this system in Europe. "He noted the often severe side-effects of the massive mercury inunctions in general use and substituted that with the oral administration of a detoxified form of the metal (...) Paracelsus used lead, antimony and mercury arbitrarily prescribed by physicians and crudely dispensed by apothecaries in an individual and far more refined state and in much lower dosages, specifically directed to the affected organ, with accurate clinical diagnosis as a basic precursor. The therapeutic result was correspondingly better, or at least less harmful." (Davis, 1993) Paracelsus stated: "All things are poison and nothing is without poison; the dosage alone can render that a thing is poisonless." (Paracelsus, 1993)<sup>9</sup>

During the 17th century Madhava published Ayurveda Prakasha, another

er important work on Rasa Shastra. In the 18th century AD, Yoga Ratnakar appeared in which combined types of treatment can be found.

In the 20th century, Rasa Tarangini by Sadananda Sharma gave elaborate descriptions of preparations with mercury and other metals and their use in the treatment of diseases.

In 1978, the First English Edition of Ayurvedic Formulary of India (AFI), Part 1 was published by the Government of India, Ministry of Health and Family Welfare, New Delhi. It "comprises 444 classical formulations of Ayurveda, which are the most commonly manufactured and used in clinical practice of Ayurveda." In Part 2 of the Ayurvedic Formulary of India, the different rasa-preparations with mercury like parapti, pishti, bashmas, rasa yoga etc. and other metals are prescribed and mentioned in detail with their ingredients. Purification methods of poisonous drugs are especially stated. The secretary of the Government of India Ministry of Health & Welfare, Smt. Malti S. Sinha, mentions in the foreword of the second edition (2003): "This book has been prepared under the constant expert guidance of the Members Of Ayurvedic Pharmacopoeia Committee by the technical staff of the Department of Indian Systems of Medicine & Homoeopathy associated with the Ayurvedic Pharmacopoeia work (...) I hope that the Second Edition will not only be useful to the Ayurvedic doctors in India but also to the experts in foreign countries where the interest of Ayurveda is growing."

Today, there are many works about Rasa Shastra. Many new scientific

concepts have been included and technical progress make it more up-to-date and acceptable. With the worldwide scientific research into nanotechnology and nanomedicine, a new era for Rasa Shastra medicines has begun. (Brown, 2007), (Sarkar P. K., 2010 a), (Paul, 2011)

Some works on Rasa Shastra from the time of Nagarjuna that deserve to be mentioned: Please see box next page. These texts give an idea of the gradual development of Rasa Shastra in the field of Ayurvedic medicine. (Kumar S, 2003), (Singh A. K., 1985)





## Rasa Shastra in Ayurvedic Medicine

Name of the book	Author	Period
Rasendra Mangala + Kakshaputa Tantra	Nagarjuna	ca. 8th century A.D.
Rasa Hridaya Tantra	Govinda Bhagavatpada	9th century A.D.
Rasarnava Tantra	Bhairavananda Yogi	11th century A.D.
Rasendra Chudamani	Somadeva	12th century A.D.
Rasa Sara	Govindacharya	12th century A.D.
Rasendra Chintamani	Dhundhuka Nath	13th century A.D.
Rasa Prakasa Sudhakara	Yosodhara Bhatta	13th century A.D.
Rasa Ratnakara	Nitya Natha	13th century A.D.
Rasa Ratna Samucchaya	Vagbhatta	13th century A.D.
Rasendra Sara Sangraha	Gopal Krishna	14th century A.D.
Rasa Paddhati	Bindu	15th century A.D.
Sarngadhara Samhita	Sarngadhara	15th century A.D.
Rasa Kamadhenu	Chudamani	16th century A.D.
Ayurveda Prakasa	Madhava	17th century A.D.
Yoga Ratnakara	unknown	18th century A.D.
Rasa Tarangini	Sadananda Sharma	20th century A.D.
A Text Book of Rasashastra	Dole + Paranjpe	21st century A.D.
Rasa Shastra	Joshi Damodar	21st century A.D.
Alchemy and Metallic Medicines in Ayurveda	Bhagwan Dash	21st century A.D.

These texts give an idea of the gradual development of Rasa Shastra in the field of Ayurvedic medicine. (Kumar S., 2003), (Singh A. K., 1985)

### Footnotes

- 1 bhasmas are metals or minerals which went through a cleaning process, called shodhana to remove the impurities and natural blemishes. Thereafter, the drug is subjected to the marana (trituration)
- 2 Caraka Samhita, Vol II, Chikitsasthanam, 1/13-26
- 3 Caraka Samhita, Vol II, Chikitsasthanam, 7/70-72
- 4 Dash, p. 18
- 5 Rasa Ratna Samucchaya, 1/31
- 6 Dole, p. 5
- 7 Joshi, p.2
- 8 Rasa Ratna Samucchaya, Glossary of Technical Terms
- 9 Paracelsus 1/47

...to be continued

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# Organon LII

## 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.*

### §166

Such a case is, however, very rare, owing to the increased number of medicines whose pure effects are now known, and the bad effects resulting from it, when they do occur, are diminished whenever a subsequent medicine, of more accurate resemblance, can be selected.

*Samuel Hahnemann, M.D.*

These difficulties are reduced, as the number of proved drugs is increased. Even in these instances, one need not fear that it will have far-reaching bad effects. If the drug used later has better similitude, earlier effects, if any, will be cleared.

### §167

Thus if there occur, during the use of this imperfectly homœopathic remedy first employed, accessory symptoms of some moment, then, in the case of acute diseases, we do not allow this first dose to exhaust its action, nor leave the patient to the full duration of the action of the remedy, but we investigate afresh the morbid state in its now altered condition, and add the remainder of the original symptoms to those newly developed in tracing a new picture of the disease.

*Samuel Hahnemann, M.D.*

### §168

We shall then be able much more readily to discover, among the known medicines, an analogue to the morbid state before us, a single dose of which, if it do not entirely destroy the disease, will advance it considerably on the way to be cured. And thus we go on, if even this medicine be not quite sufficient to effect the restoration of health, examining again and again the morbid state that still remains, and selecting a homœopathic medicine as suitable as possible for it, until our object, namely, putting the patient in the possession of perfect health, is accomplished.

*Samuel Hahnemann, M.D.*

### §169

If, on the first examination of a disease and the first selection of a medicine, we should find that the totality of the symptoms of the disease would not be effectually covered by the disease elements of a single medicine - owing to the insufficient number of known medicines, - but that two medicines contend for the preference in point of appropriateness, one of which is more homœopathically suitable for one part, the other for another part of the symptoms of the disease, it is not advisable, after the employment of the more suitable of the two medicines, to administer the other without fresh examination, and much less to give both together (§ 272, note) for the medicine that seemed to be the next best would not, under the change of circumstances that has in the meantime taken place, be suitable for the rest of the symptoms that then remain; in which case, consequently, a more appropriate homœopathic remedy must be selected in place of the second medicine for the set of symptoms as they appear on a new inspection.

*Samuel Hahnemann, M.D.*

more to another drug. Such drugs should not be used one after the other. Out of the two, the drug that has more similarity to the disease, should first be used. After completing the cure relating to the first drug, a drug which corresponds to the latest symptoms i.e., the totality of the remaining symptoms should be used. But the second drug earlier considered as second best should not be used.

Taken from the book:

*Organon of the art of healing*

Kulapathi Ekkirala Krishnamacharya

3rd Edition, 1999, The World Teacher

Trust, Visakhapatnam, India

In acute diseases, new symptoms result due to administration of partially proved drugs. Then the duration of action of that remedy may be reduced. That means, after clearing certain symptoms by the first and imperfect drug, there remains some more symptoms. In such cases the action of the first drug can be interrupted by administering another drug having more similitude to the remaining symptoms. Even if the second drug does not have similarity enough to remove all the symptoms, after during its relative symptoms, a third drug may be administered based on the left over symptoms and complete the cure.

It is already explained above how non-availability of suitable drug is possible at the first examination of the patient. Suppose some symptoms correspond to one drug and some



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# Soul Centered Astrology and the Aspects



*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.*

**Alan Oken**

It is impossible to attain our Divinity or to reach perfection without passing through the Soul and becoming a Soul. When we come in contact with our Soul, fuse with its Light and grow as a Soul, then the mysteries will be revealed to our opening eyes, and the past, present and future will be ours. We shall become free Souls, free from time and matter, and we will enjoy the presence of the ever-existent Light. —Torkom Saraydarian, *The Hidden Glories of the Inner Man*

One of the most important factors in being able to correctly delineate a natal horoscope, whether from the level of the Soul or the personality, is an understanding of the nature of interplanetary relationships. Thus, a thorough study of the astrological aspects is essential to our perception and meaning of the natal horoscope. Aspects condition and modify the blending of planetary energies. In Soul-Centered astrology, we use the same five major aspects as are found in the traditional branch of our science. These are: the conjunction (0-10 degrees of separation), the sextile (60 degrees), the square

(90 degrees) the trine (120 degrees), and the opposition (180 degrees). I also consider the inconjunction (150 degrees) as a major aspect as it is a powerful indication of an imbalance in the energy field existing between two planets. This imbalance must be regulated during the course of one's life and this integrating process will certainly have its share of challenges. In terms of the orbs (number of degrees allowed beyond the point of exactitude) of these aspects, we can use the exoteric orbs as a starting point in determining if certain aspects are in force. These orbs are 8 degrees for the conjunction, square, trine and opposition, with 4 degrees and 2 degrees for the sextile and inconjunction respectively. These distances may be expanded by 1 degree if either of the planets is the Sun or Moon. There are two conditions which allow us to expand orbs a bit further. These are:

## **1. Transition of light.**

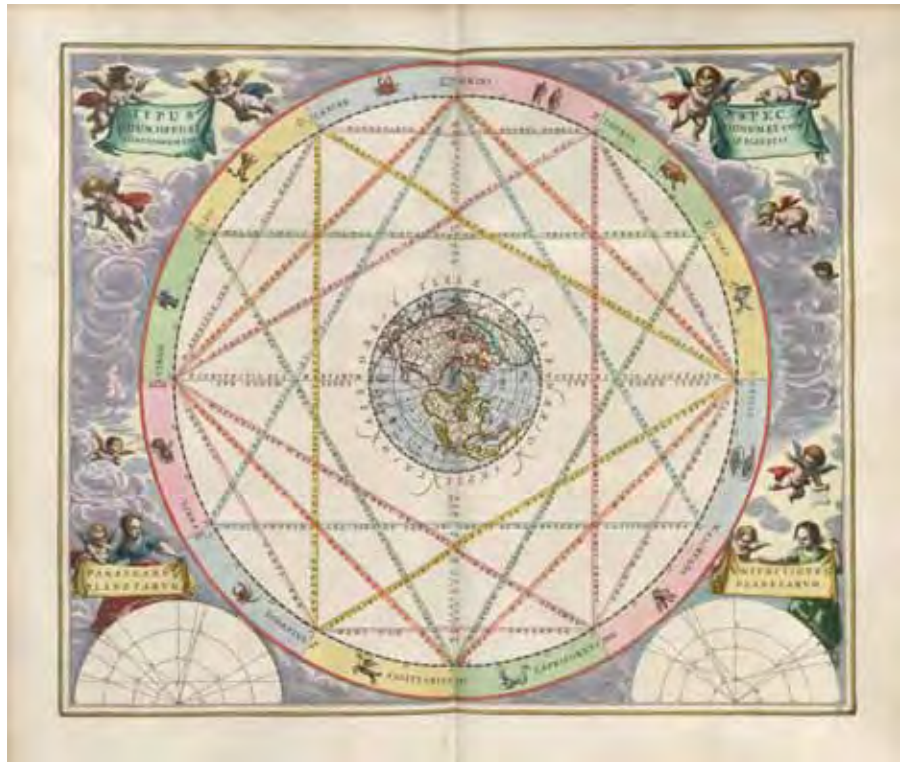
When two aspects are within traditional orbs of relationship and one of these two is also within these boundaries but the other is not, it is permissible to extend the orb to include this third. For example, let us say that Mars is at 23° Taurus and Venus is at 25° of Capricorn. They are thus in a very nice, tight trine to each other. If Saturn were 16° of Virgo, it would be within the orb of a trine to Mars (7° away from exactitude) but too far from a "legal" trine to Venus (9° from exactitude). But by transition of light we can extend the orb by this 1° and thus find that the three planets form a grand trine in earth.

## 2. Dispositorship.

What makes the relationship between Venus and Saturn even more intimate is the fact that Venus is in Saturn's sign, Capricorn. This is called, "affinity by dispositorship", and is the second qualifier for our ability to extend orbs. So we can state here another major factor in delineating aspects: The Law of Dispositorship. This states that whenever one planet is in aspect to another planet which it rules by sign, we can expand the orb of that aspect. In either case, such an extension should not exceed more than 10%-15% of standard orb perimeters (or about 1-1.5 degrees in the case of the major aspects with the exception of the sextile and conjunction which should not be extended more than 0.5-1 degree).

This subject of aspect by dispositorship (planetary ruler) is very important to Soul-Centered astrology and needs further discussion. In esoteric astrology, we want to see if a planet is disposed by its esoteric as well as its exoteric or traditional ruler. We are all familiar with these traditional placements (Mars rules Aries, Venus rules Taurus, etc.). I have also given out the signs and their esoteric rulers in previous articles in this series, but to quickly recapitulate, please note the following relationships: Aries-Mercury, Taurus-Vulcan, Gemini-Venus, Cancer-Neptune, Leo-Sun, Virgo-Moon, Libra-Uranus, Scorpio-Mars, Sagittarius-Earth, Capricorn-Saturn, Aquarius-Jupiter, and Pisces-Pluto. Should a planet be in simultaneous aspect with both its esoteric and exoteric dispositor, the implications are

that there is a very strong link between the Soul and the personality, relative to this planet's energy and Ray. Thus if Venus were in Aquarius in the natal chart and created a trine to Jupiter as well as a sextile to Uranus, we could say that the potential for Venus to function on both the level of the Soul and the level of the personality and to link these two levels together harmoniously was very evident in the life of the individual in question.



The above is especially important for the rulers of the Ascendant. A very crucial point to note when working with Soul-Centered astrology is trying to determine the purpose of the soul in incarnation. This factor is so very focused on the rising sign and its rulerships. Thus, in a horoscope with Virgo rising, it is essential for us to

*Andreas Cellarius:*

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

*Plate 15. The (astrological) aspects, such as opposition, conjunction, etc., among the planets.*

## Soul Centered Astrology and the Aspects

consider the relationship of Mercury (exoteric ruler) and the Moon (esoteric ruler). There are six categories of this relationship that require our attention:

### **1. A link by sextile or trine.**

This indicates an incarnation in which the fusion of the soul's purpose with the activities of the lower self is potentially advanced with ease and naturalness. I say "potentially" as the ability to align the lower and higher selves can only be accomplished by dint of very hard work. Just ask yourselves!

### **2. A link by square, opposition, or inconjunction.**

This does not indicate a "karmic punishment" nor a person with less spiritual accomplishment. In this case, we note an incarnation in which the relationship between the soul and the personality can be (or is) accomplished but with much greater difficulty. One reason for this condition, especially in the case of the opposition between the two rulers, is for the individual to gain a greater awareness of the relationship between the lower and the higher selves. It is thus that certain qualitative choices in one's life direction can be (and must be!) made.

### **3. Link by conjunction.**

We have in this instance an intense urge toward the fusion and integration of the soul and the personality. If other planetary and sign conditions support this conjunction, we can say that this is a person who has great potential to express the soul's purpose in the present incarnation.

### **4. No link by any major aspect.**

A life in which the "Path of Fusion" has to be undertaken with conscious effort. This may lead to the gaining of personal, spiritual responsibility and certainly can stimulate a person to make a firm step along the Path.

### **5. The exoteric and exoteric planetary ruler is the same**

(no interplanetary aspect is therefore possible).

In the case of Leo, Scorpio, and Capricorn, both rulers are the same, so that the relationship of the dispositors to the ruling planet becomes essential. For example, let's say that Capricorn is rising, making Saturn the ruling planet on both levels. If Saturn were in Libra in the natal chart, then Venus would be the dispositor on the exoteric level and Uranus would occupy this position on the level of the soul. You would then examine Venus by house, sign, and aspect to give you further indications about the expression of the personality. In the same way, examine Uranus to determine more about the nature of the soul. Finally, look to the interrelationship between Venus and Uranus for more information about the personality-soul alignment. Look to see if either Venus or Uranus (or possibly both) were in aspect to Saturn. These relationships will tell you a great deal. Work with them, experiment, and see what your own knowledge and intuition reveals.

### **6. The Soul-Centered ruler is in dignity.**

Our example here is Virgo its esoteric ruler, the Moon. Should the Moon be in Virgo in the natal chart with Virgo

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rising (or Cancer rising with Neptune in that sign, etc.), then an incarnation has been taken in which the potential for the soul's expression is very strong. Please note that no matter in which sign and planet combination these circumstances may occur, it is the direction, orientation, and quality of our will to serve others that determines our level of soul growth.

The above relationships are vital to using Soul-Centered astrology correctly. The astrologer has to develop a transcendental perspective so that moving back and forth between the level of the soul and the personality can be achieved with relative ease. This "fluidity" comes about through three factors: a profound knowledge of traditional, exoteric astrology; an orientation to esoteric astrology and the Work of the Tibetan Master and His students; and the necessary personal, spiritual work that leads to the careful development of one's intuition. Let us now examine the six major aspects in detail from the perspective of the Rays.

### **1. The conjunction**

The most intense interaction of planetary energies is found in this aspect and it has a very powerful impact upon the circumstances of the house in which it is found. The conjunction carries a First Ray energy, as it is always indicative of the end of one cycle of relationship between the planets in question, and the beginning of another. It is thus that the conjunction is a simultaneous vehicle for both the Creator and the Destroyer. At its highest expression, it acts to synthesize the energies and Ray qualities

of the planets concerned, in order to bring forth some new potential into the incarnation. In this respect, the conjunction may also imply some of the synthesizing qualities of the Seventh Ray.

### **2. The opposition**

The opposition represents the activity of the Fourth Ray of Harmony Through Conflict as well as the Sixth Ray of Devotion. The purpose of both these Rays and aspect is to produce a more conscious and inclusive relationship between the planets (and the house positions) in question. It is an aspect that contains a certain amount of duality as the energies of the planets, like a see-saw, move back and forth within the scope of their polarity. The opposition will be especially powerful (and discordant) if one or both of the planets are of the Sixth Ray (Neptune or Mars) as this is the Ray through which we battle for our exclusive beliefs and principles. Such a planetary condition may easily indicate for example, a continual opposition to the expression of our deepest ideals, necessitating an adjustment in this area so that we may live more inclusively and harmoniously with one another.

### **3. The square**

An aspect indicating the crystallization of energy into a tightly concretized thought-form, emotional or physical habit pattern. Such a situation does not allow consciousness to move freely or fluidly (especially if it is a square in the fixed signs). This is another aspect of the Fourth Ray. The "conflict" is one's adherence to the



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## Soul Centered Astrology and the Aspects

expression of past karmic patterns requiring a definite crisis of transformative release. The latter is the primary definition of the way the Fourth Ray produces its "harmony" and also speaks about the higher nature of the ruling sign of this Ray, Scorpio.

### 4. The trine

The Third Ray is a very potent force in the expression of planetary energy by trine. It reveals that there is a great deal of potential creativity present within this field of planetary expression. This positivity has strong potential for harmonious continuance and ease of relationship. The astrologer should note which of the chakras are represented by the planets in trine as these areas in life will also have a corresponding harmony.\*

### 5. The sextile

This aspect carries the energies of the Fifth Ray. It distributes the energies of the planets in a more specific way than does the trine which is more fluid and wider in its applications. Just as the trine and sextile are related aspects in their effects, so are the Third and Fifth Rays. Both deal with the externalization of mental energy into its various forms: Energy follows thought! The planetary force of Venus (ruler of the Fifth Ray) is carried into this planetary relationship, harmonizing and blending the various forces involved.

### 6. The inconjunction

The stressful quality of this aspect calls for the nature of the Fourth Ray into manifestation. The inconjunction is essentially an aspect of adjustment

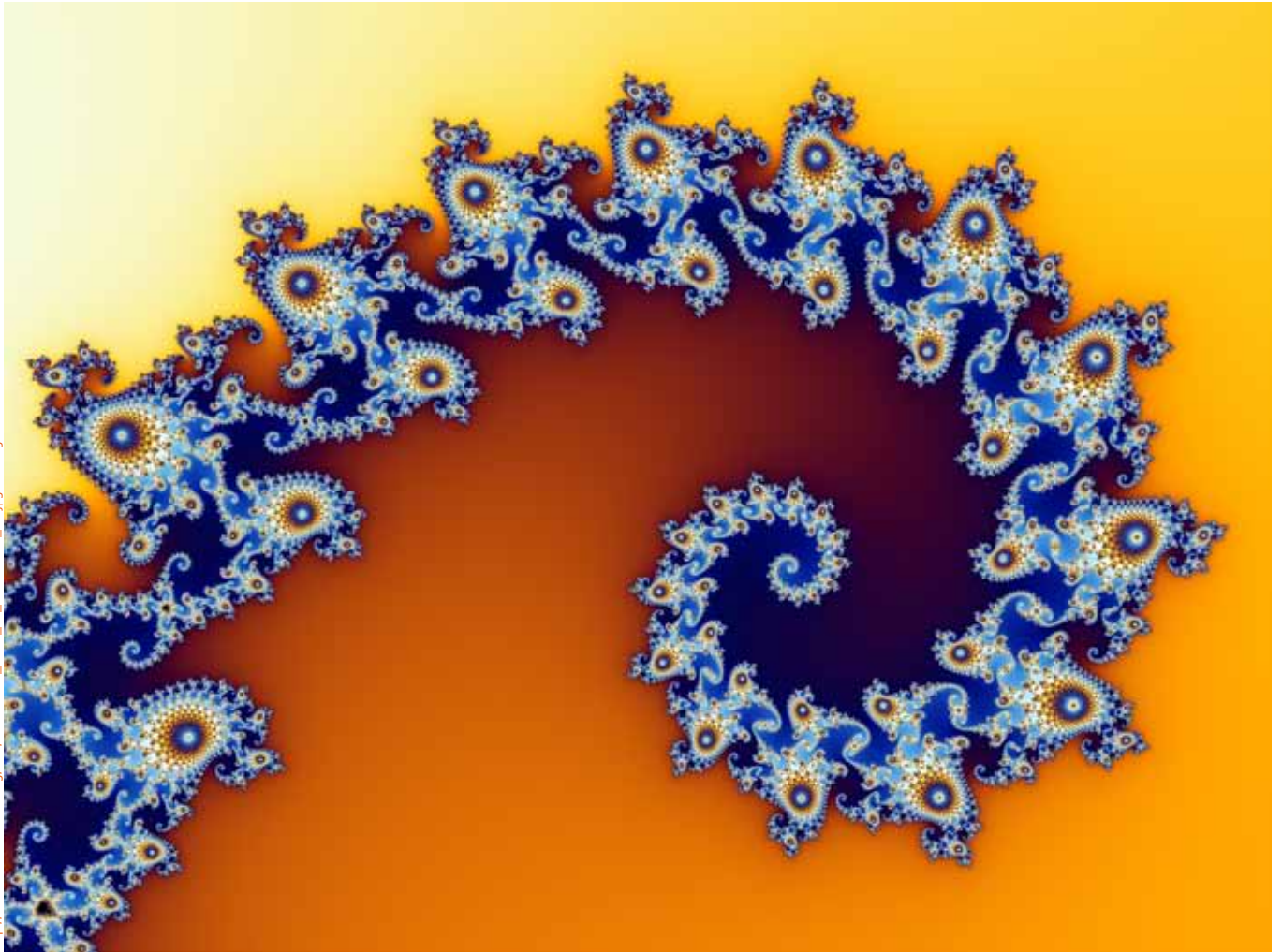
and reorientation. In the urge to birth a new expression for the existing in-harmonious relationship between the planets in question, the inconjunction also partakes of the qualities of the Seventh Ray and the function of Uranus (the initiator of new archetypes).

The influence of the Second Ray is part of all aspects as it, like the geometric angles themselves, serves to fuse and blend. The Second Ray can be called "the cosmic urge to merge," as it is the Ray of consciousness itself and consciousness is Love and Love is consciousness.

The reader is welcome to research this facet of Soul-Centered astrology either in the author's book of the same title and/or in the various texts written by Alice A. Bailey and the Tibetan Master, D.K. I would especially recommend both volumes of Esoteric Psychology.

*... to be continued*

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



*Partial view of the Mandelbrot set, created by Wolfgang Beyer with the program Ultra Fractal 3.*

*"Electronics is Aquarian activity.  
Healing too tends to be electronic."*

Dr. K. Parvathi Kumar

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# Occult Healing XCI

**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.*

Oil for health has an important place. One who applies oil to his head regularly and gently massages the head could avoid headaches, hair fall, baldness, and graying of hair. Sesame oil is considered the best in Ayurveda for head and body massage. The strength of head and forehead is enhanced by regular use of oil, the hair remains deep-rooted, the sense organs work properly and the skin of the face becomes brightened. Application of oil on the head enables sound sleep. Sufficient oil applied to the body and head has many benefits. Oil drops regularly put in the ears would prevent loss of hearing and deafness. It further prevents jaw locking and torticollis.

Dry skin is cured to become soft, smooth and strong by regular use of oil to the body. Such a healthy skin prevents diseases. Adequate use of oil to the head and body and tender massage, would eliminate frequent exhaustion of the body. The sense organs work better. Oil massage has a predominant place in matters of health. The body that is subjected to regular oil massage would cure in-

juries quicker, the psyche remains smooth, flabbiness of the body decreases and turns out to be charming. Even aging is prevented. Regular massaging of feet with oil insulates one from fatigue. The tenderness of the feet has many benefits that they transmit to the entire body, since in the feet sensitive points exist that can stimulate the activity in the entire body. Even the eyesight becomes better through regular use of oil massage to the feet. Besides, cracking of the feet and the soles is prevented.

Oil bath eliminates bad smell and cures heaviness, drowsiness, itching of the skin, etc. It removes the dirt and the unpleasant smell of the skin. Gargling with oil strengthens the jaws. It improves the depth of voice, reduces the flabbiness of the face, cleanses the mouth and restitutes the taste for food. One does not get dryness of throat when oil is gargled once in a week. The lips do not get cracked. Lipsticks and lip-balms are not necessary. It prevents toothache; the teeth and the gum get stronger and can chew better. The tongue remains clean, the mouth does not smell. Gentle application of oil around the eyes and the eyelids enables a good shine in the eyes and clear vision.

Weekly oil baths are suggested for general tone up of health. Astrology relates oil to Saturday. Saturn, according to astrology, relates to oil. Hence, oil baths are suggested from very ancient times to be carried out during Saturdays. One may apply oil to the entire body and gently massage the body itself. After such an

application of massage, one is recommended to wait at least one hour before one takes shower. It would ensure sucking of the oil into the skin. Thereafter bath may be taken with the help of natural soaps.

Oil is also recommended for intake. Two tablespoons of oil daily is recommended to be taken along with food. It is well known in the east that oil gives good cholesterol and cooked oil gives bad cholesterol.

*Oil pressing at a Tamil village, India*





# Paradigm Shift into a New Kind of Medicine

**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.*

## An Account of Healing

Kurt Peipe suffered from cancer of the intestine. For two years, he tried alternative methods in order to do without invasive measures of traditional medicine. But when the time came and he had to go into hospital despite everything, the doctors operated him and immediately closed his belly again which was full with metastases. They said, "There is nothing we can do for you anymore. Come back when the pain becomes too much for you."

Kurt Peipe had his own life's dream. He had always wanted to set out on a pilgrimage to Rome on foot. Therefore he travelled to the German-Danish border and set out for the journey – 3,500 kilometres to Rome, seriously ill, more than sixty years old, with severe pains in his abdomen and bones, already short of breath at the slightest exertion as he was anaemic due to the cancer. He shouldered thirty-five kilos of baggage and forced himself to follow his path day after day. In the beginning, it was sheer hell. Each night he asked where he could put up his tent, and he found a lot of

willingness to help. When he finally reached Rome after many weeks, he felt as fit as never before in his life. The cancer had completely withdrawn and has since then never returned. His pilgrimage came to be known. I read about this first in the paper. The book about his journey appeared later (Peipe & Seul, 2008).

What forces are at work when a final stage of a metastasizing cancer fully heals again? What a will to live, what a force of a dream, of a vision is at work here? What is it that heals?

## The Body and the Material Concept

Conventional medicine as well as the entire Newton-Cartesian science follows the concept of solid, coarse level of matter. Essentially, matter – as also our body – consists of "empty space" – in any case, space without matter. If we imagine that the matter of our complete body becomes densified in such a way that no space exists between the atomic particles, what size would we have then? We would even be unable to see us with the naked eye – it is such small mass that we have. We would have to make use of an electron microscope in order to discern the entire mass of our body. From the view of our body mass, we are less than a speck of dust. The particles – neutrons, protons and electrons – have in proportion as much space between them as space between the stars. Between these particles, extraordinarily strong forces of attraction and repulsion exist. And the space between them is not really empty but full of immaterial information. Essentially, the universe consists

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of this borderless space, filled with infinite information. (Haisch, Rueda & Puthoff, 1994)

Our brain decodes this information and the forces between the particles and creates a seemingly solid and consistent image from this, for example that of a body (Chopra, 1999). In fact, we should – from the point of view of matter – discern next to nothing because practically nothing exists.

But despite all this, our body feels firm and impenetrable. After all, we cannot reach through it as if we were ethereal spirits. The reason why we cannot do this lies in the strong forces of rejection of the electrons circulating on the outside.

At the level of physics, the beauty we recognize in the human being and in our creation is nothing else but borderless space in which information and forces are at work. It is a miracle of creation, hardly comprehensible, that this information creates all this beauty in our consciousness.

### **Quantum Physics**

Quantum physics offers helpful models for the explanation of space bare of matter and the information contained therein. It talks about quantum fields beyond matter. The universe is mainly regarded as matter-free space, filled with infinite information. Information is wave functions that can be described mathematically. In order to get a picture of this: let us imagine waves on the water. If we throw a stone into the water, the waves will cross each other. Two waves that cross each other are called interferences. They are what has an effect.

By interference, something gets into space and time, into its dual existence. (Warnke, 1999; Dürr, 2005).

Information acts via change of forces in the quantum fields, which have an effect on matter. To make it quite clear: the body exists and functions due to information which creates and controls it. Information in this sense means "to bring into shape and form". An example: How is it actually possible that we can do something simple like raising an arm? What happens there? In order to raise an arm, certain muscles have to contract. For this, muscle and nerve membranes have to become permeable for certain electrolytes in order to release an electric impulse. For this, membrane gates have to open, which takes place by the change of form and shape of membrane proteins. This is how far the matter-oriented medicine that can reach up to the atomic level is able to describe it.

But what causes the change of the molecular structures? Here, the model of quantum physics is able to give further answers. For the change of molecular structures, certain phenomena of force and time at the proteins are necessary. For these force and time operations, spins (operating torques in the sub-atomic range have to change their properties. To bring about a change of the spins, information has to flow: information that causes interference, thus, at least two that cross each other. A channel for this source of information is will/spirit/psyche/awareness which is not locatable. (Warnke, 2009) These new interference patterns created by the raising of an arm appear in our con-

## Paradigm Shift into a New Kind of Medicine

sciousness. Our brain is an ingenious instrument that is able to decode this pattern and which can let it appear as visible move of the arm. Only now, we are able to see that the arm is moving. This appearance is reflected where the spiritual traditions describe the objects of this world as phenomena or ways of appearance for which in fact we also have scientific models like quantum physics today.

We are unable to discern the change on the level of mass as it is less than a speck of dust. Everything we can perceive is the decoding of information by our brain. After all this, it becomes obvious that healing effects in organic medicine can only come about on a secondary level by the effect of matter on matter, via messenger substances and receptors, ion channels and synapses of the nerves, etc. What primarily acts in the background is interference of information in a mainly matter-free space in which the dimensions of space and time are dismissed. From this level, for example phenomena like telepathy, long-distance healing and the effects of healing prayer – meanwhile widely proven – can be explained. (Levin, 2001).

...to be continued

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### Literature

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photo by Erika Röttilsböcker

*"Hardships help us to know the marvel and healing forces of nature, in the celestial body, in the stones, pearls, corals, flowers, roots, herbs, seeds, in wood, in the bark, the fruit, ore and in other matters. "*

Taken from: Dr. Aschner, Bernhard: *Paracelsus, Sämtliche Werke*, Band IV, p. 133 (Complete works, Volume IV)



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# Eat Proper Food!

**Dr. Hans Heinrich Rhyner**



*Dr. Hans Heinrich Rhyner, born in 1951 in Switzerland, is a recognized Ayurveda expert and a pioneer in his field, both in the land where Ayurveda originated, India, and also in Europe. He lived in India for more than 20 years where he practiced Ayurveda and Yoga. There he received a doctorate in Ayurveda and Philosophy from a university in Bangalore. Moreover, he managed to get 64 of the established and proven Ayurvedic remedies registered. Furthermore, he holds the positions of vice-president of the Swiss Ayurvedic Federation (VSAMT), president of the Austrian Central Ayurvedic Organization, veda (ÖDA) and has been a long-term member of the Association of Naturopaths in Switzerland (NVS).*

"No one knows why chocolate seems to make some people overweight whereas others' weight seems not to be affected at all." (Der Spiegel, 40/2004). This is a quote from an editorial about obese children by a journalist from the German weekly periodical Der Spiegel. Inadequate journalistic research or simply ignorant, was my conclusion having read this article. Modern science is confronted with an enigma. Research has shown how many types of fat the diet of children aged 10 to 14 years contains. Additionally, this age group is eating too much meat/sausages, too little fruit and vegetables and they are not sufficiently engaged in physical activities. A similar situation can be seen with adults as well. It is striking, however, that obesity is becoming a risk factor for an ever-increasing younger generation in Germany. Above and beyond, people experience the fact that certain persons tend to become overweight and others don't as an unacceptable injustice that immediately deprives them of any kind of motivation for a change in diet or lifestyle.

Of course, this apparent imbalance in gaining weight can be explained. The Ayurvedic science of nutrition gives us explanations for the difference in physical reactions in terms of diet and environment. Food with a sweet taste undoubtedly contains the highest content of earth and water elements and thus has the strongest tissue-forming effect. Both of these elements have a cooling and heavy influence, which are basically antagonistic qualities contrary to fire (metabolism) and wind (mental and physical activities). Hence, an imbalance can easily occur, if, for instance:

- a) We eat very heavy food –fats are indeed the ingredients in our diet that are most difficult to digest.
- b) We eat more than our digestive system can take, even if it is healthy food.
- c) We start eating again before the digestion process of the previous meal has been completed (Digestion would usually take about 3-4 hours).
- d) We eat without a real appetite or hunger.
- e) We eat and drink cold dishes (ice-cream) and beverages right after a meal.
- f) Our meals mainly contain cold dishes.
- g) We eat non-compatible food, such as milk together with sour fruit, or fish together with cream.
- h) If the senses are not sufficiently stimulated by the flavour or the appearance of the meal, consequently the digestion related enzymes are not adequately produced.

- i) If the food is not fresh, that is reheated, pre-cooked, frozen or in any other way pre-treated.
  - j) If the food is industrially "falsified", e.g., ultra heated milk (UHT). This process applied to a natural product produces an artificial food for our body. The same pertains if food contains artificial sweeteners, or innumerable legal or illegal additives.
  - k) If there are already waste products (Ama) in the body.
  - l) If the metabolism functions are on a reduced scale due to insufficient physical activity or too much sleep.
  - m) In case of illness, obesity or convalescence.
- Above, you will find 13 important reasons that may lead to increases in body weight.
- The most important rule in this context is: The weaker the metabolism (Agni) the more the intake of food will lead to an increase in weight.
- Now, coming back to our so very cherished or detested chocolate. Being Swiss by birth, I am of course biased and will admit here publically that each time when I am in Zurich, I will not miss the opportunity to buy some fresh truffles at the very famous chocolatier. These precious gourmet chocolates will remain fresh, only for a few days, even when chilled. The chocolate bar at the kiosk, how-



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## Eat Proper Food!

ever, can last a whole summer. How is this possible? Well, it is quite easy to explain: the chocolate bar tastes like chocolate but there is hardly any trace of real chocolate left. Many of its ingredients or their high dosages enhance the addictive influence on the consumer, hence, the difficulty for the consumer to abstain from the unhealthy habit of eating sweets.

Besides, the change in social structure which makes physical activity well nigh superfluous. Other factors play an important role as well: The food itself on the one hand and the condition of the digestive capacity on the other hand. There are thus four basic approaches which may be successful in this context:

1. Natural and freshly cooked/prepared food.
2. Appetite enhancing measures (spices, heat, waiting until you are hungry, etc.)
3. Increased and purposeful physical and mental activities.
4. Improvement of psychological stability, which leads to a successful handling of addictions and stress.

The final point, point 4, is actually non-existent in the field of nutritional science. Point 4 deals with the direct impact of food on our psyche. Ayurveda provides a clear model of explanation for this called the "psychological factors" (the Sattva principle represents positive vibrations that enhance psychological stability whereas Rajas and Tamas, if consumed excessively, decrease psychological stability). Foods that contain a lot of Sattva energies are most of

the grains, sweet fruit and vegetables that grow above the soil, and animal products like milk, butter, ghee and honey. Typical foods that contain a lot of Rajas are meat, seafood, chili, garlic, pineapples, and milk products like fermented cheese, and, of course, alcohol. The Rajas products have a strong passionate impact on people and if consumed in excess may lead to aggressive behavior directed towards oneself or others. Gluttony and foods that were produced long time ago, or with an intend to last long, like food in tins, sausages, dried meat, or very oily/greasy and heavy food, etc., may lead to a gloomy mindset, lethargy, and dementia. The higher percentages of fresh food that people eat the smoother it will be to develop one's consciousness, which in turn should help us quit our unhealthy habits more easily, realizing that they might lead to sickness and unhappiness.

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# The Hermetic Laws in the Herbal World

Dr. M. Dane



*Dr. Michaela Dane, born in 1963 in Dusseldorf. DAAD scholarship for the University of Alicante. In 1989 she married the physician Dr. Miguel Corty and founded with him the first natural medical practice at the Costa Blanca.*

*This was followed by a four-year course in homeopathy and Spagyric. Since 2002, she has been specializing in Paracelsus medicine and alchemy.*

*She has also conducted seminar activities in Spain and Germany.*

In natural medicine many methods and remedies are known, however there is surely no doubt that healing plants are the main emphasis of all medicines.

Apparently we know about most of them, as healing plants have already been classified in ancient Egyptian times. They have certainly been used from the dawn of civilization.

Plants have accompanied the human beings for such a long period of time that the beginning cannot really be traced back. They have nearly been the only possibility we had for centuries to cure acute or chronic diseases. Accordingly, the knowledge about them was of great importance. Unfortunately, however, the direct contact with plants has already been lost during the last century. When pharmacy started to isolate and/or synthesize the active agents, the plants have been degraded from living beings to active agent producers and their usefulness ends after the decoding of their chemical structure. Today, only few physicians know the plant behind the active agent they prescribe. Often, even homeopaths don't know

what is behind the names they learnt by heart, such as Pulsatilla or Lycopodium.

Meanwhile, everyone should have realized that we cannot get along without the plant as a whole. The isolated active agents and often the chemically manipulated parts are proven to be toxic so that its use often causes more damage than benefit.

Aspirin is one such example that can be mentioned in this context. Salicylic acid is a very effective pain reliever, but tends to evoke bleeding and very often severe stomach pain. When, however, the original active agent willow bark extract is used, it



*Yellow bark*

shows no side effects. The ingredients in their entirety ensure that human beings may use the healing plant without any harm. Every day new application methods of plants are being discovered, often in plants growing in the most far-away regions of our earth.

Doubtlessly, the time has come to develop a new holistic and logic approach in the handling with plants. The hermetic laws may provide an excellent access to this subject matter. "As above, so below" is the famous saying in macro cosmos/micro cosmos. It originates in the doctrine of



## The Hermetic Laws in the Herbal World

signatures according to which matter is impregnated – or more exactly “signed” – through the planets. This means that plants bear inside the signature of one of the seven planets.



*The yellow corona clearly indicates the relation to the sun,*



*The tenuous white blossoms relate to the moon like cosmic antenna*



*Rough Chervil*

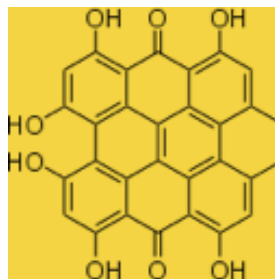
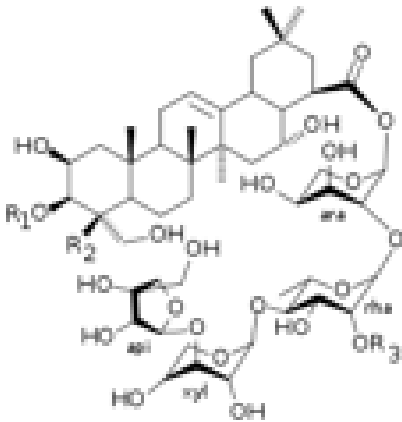
*Fractals*



We find the same patterns which are continuously repeated. Today they are called fractals. Those fractals are described in the “chaotic mathematics” showing the pictures of the original life forms – which are spirals and circles.

The principle is: as inside so outside. Here we can find an inner correlation between the outer shape of the plant, its form and colour of the pollen as well as its shape and character of the most important ingredients.

urn plants feature the most complex structures we know in the secondary plant metabolism. Due to the fact that they are hardly degradable, they are highly poisonous when used undiluted, but in a potentised spagyric or homeopathic form they are very effective remedies.

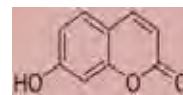


*The Venus plant: red catchfly with pollen and Triterpensaponin.*

*Sun plant Hypericum with the globular energy-rich Hypericin*

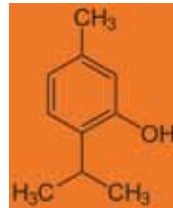
When doing what Paracelsus used to recommend - looking closely - the nature of a plant is perceptible as well as the diseases it may cure.

The complexity of the biochemical ingredients continuously increases from Sun to Saturn. In sun fruits such as citrus fruits we find vitamin C as the most important component and for example palmitin, the fruits of the palm tree, show monounsaturated fatty acids. The alkaloids of the Sat-

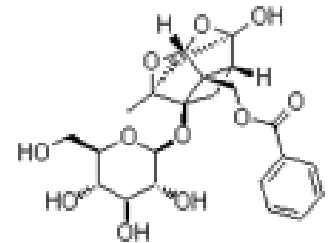


*Moon herb Angelica like a cosmic antenna with the elongated Coumarin: Umbelliferon*

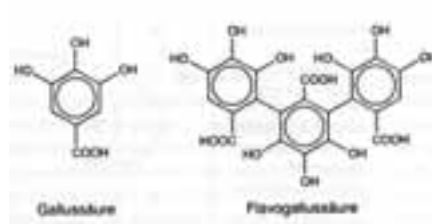
# The Hermetic Laws in the Herbal World



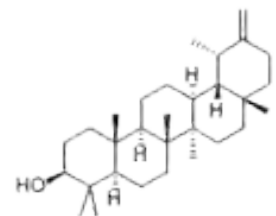
*Small blossom of Mercury mint  
family of thyme with the monocyclic  
Terpen Thymol*



*Peony with its compound saponin:  
Paeoniflorin*



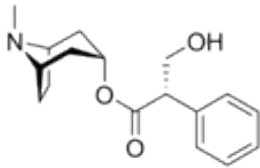
*Mars tree: holly oak with its alcohol  
containing tannins*



*Jupiter plant dandelion and its  
hormone like steroids*

[http://commons.wikimedia.org/wiki/  
File:Taraxacum\\_Officinale.jpg](http://commons.wikimedia.org/wiki/File:Taraxacum_Officinale.jpg)





The Saturn plant herbane and its asymmetrical nitrogenous dangerous alcaloide: Hyoscamin

The indications refer to the sun system in the human body. Sun plants are in relation to the diseases in heart and nerves, Moon plants to the genitals, Mercury to the respiratory tract, Mars to digestion and blood-vessels, Venus to kidneys, bladder and skin, Jupiter to liver and metabolism and last but not least Saturn to bones, hair, teeth and mental forces. In this way herbal mixtures may be composed which as universal medicine comprise all signatures in one and may have an "Arcanum" effect.



The sun system in the human body with corresponding healing plants.

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# Homeopathy and Hashimoto Thyroiditis

Heike Dahl



*Heike Dahl studied homeopathy since 1997 at various schools and with various teachers. Since 2003 she has been working in her own practice in Berlin. She is also a supervisor and is involved in some working groups; also, she has been giving seminars since 2008.*

*Focus: severe pathologies, homeopathy for children, classic homeopathy.*

## Homeopathy for Hashimoto thyroiditis

Autoimmune thyroiditis (AIT; Hashimoto) is particularly common in women. Here, the thyroid tissue is destroyed by the body's own antibodies. Allopathy considers it to be diagnosed with difficulty and not being curable. But holistic and homeopathic support, monitoring and treatment is possible.

## Symptoms of Hashimoto thyroiditis

Hashimoto-Thyroiditis is regarded as the clown among thyroid diseases (because of its diverse symptoms and faces).

Especially in the beginning, symptoms of thyroid over activity appear as thyroid hormones are set free through the destruction of the thyroid tissues. The symptoms of thyroidal over activity are mostly these: flushing, sensations of heat, acceleration of the pulse, overstimulation, restlessness, palpitations, loss of weight despite increased hunger, tremors, diarrhoea, sleep disorders, sexual dysfunction (libido), per-

formance degradation, hair loss .... Later on, the symptoms of an underactive thyroid gland (hypothyroidism) occur. These are: depression or depressed mood, lethargy, gain of weight (despite little interest), constipation, slight freezing, derating, increased need for sleep, unexplained muscle and joint pain, hair loss, brittle hair, dry skin, repeated infections (eg recurrent Sinusitis), sterility (futile wish to have children), disturbance in the sexual area (less desire), disturbed menstruation, reduced iron levels and / or elevated cholesterol levels.

Many a times, however the symptoms of under- and over activity happen simultaneously and constitute a hindrance for an accurate diagnosis.

## The diagnosis of Hashimoto's thyroiditis

In the blood, the antibodies typical for Hashimoto's are found. (TAK, MAK, TRAK)

Of relevance are also TSH, T3, and T4. Here, it must be added that a normal level of these hormones doesn't exclude Hashimoto thyroiditis. Ultrasonography (ultrasound) can detect inflammation or processes of destruction. A biopsy can be used to confirm the diagnosis. In the infiltrate lymphocyte and lymphoid follicles are found.

## Causes of Hashimoto

Hashimoto thyroiditis is the most common autoimmune disease. Far more women than men are affected by it but a special disposition for it is also assumed. Especially, in phases of hormonal changes like puberty, pregnancy, after child birth and

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in the menopause Hashimoto thyroiditis frequently occurs. But also in stressful situations the body can turn against itself and attack its own tissues. Also, there is a discussion on whether smoking and too much intake of iodine increase the risk of this disease.

### **Hashimoto is an autoimmune disease**

As with almost all autoimmune diseases, a genetic susceptibility to respond to specific pathogens may be prevalent in Hashimoto. By stress and other unfavourable external factors, the immune system can lose its balance and turn against the cells. Until today, there is generally no effective approach to heal Hashimoto. Allopathy can try to suppress the immune system with immunosuppressive drugs and so decrease the level of auto-aggression. However, no real success is evident.

### **Conventional therapy**

Medications that reduce or increase the production of thyroid hormones are called thyreostatika. They are applied when too much of hormones are produced (over activity). Common side effects are skin rashes and itching. To a lesser extent, headaches and gastrointestinal problems occur.

In the beginning of a disease, the T3/T4/TSH as well as the white blood cells should be checked every 2-4 weeks. Various medicines are applied in case of a hyperthyroiditis by allopathy. The most well known are L-Thyroxin® and Euthyrox®. If the dosage of these medicines is too high, the symptoms of over function may be produced.

### **What can homeopathy do for people affected by Hashimoto?**

For support and guidance, homeopathic medicines can reduce the side effects of allopathic medicines and increase their absorption in the organism; in this way, they may be more effective.

During the treatment, blood tests and ultrasonography may be used to determine whether an eventual improvement has its base in an improved metabolic condition and whether the dosage of thyroid medicines can be reduced under medical supervision.

In holistic therapy, a triggering cause of the autoimmune process is elicited. If a concrete reason can be found, it is possible to prescribe a homeopathic remedy that is causally related.

Moreover, the question should be investigated into, which attitudes and behaviours help to maintain the disease process and which options would be available to reduce it. Here, homeopathic remedies can be used specifically to support, so there is a chance to stop the autoimmune process and strengthen the tissue at its optimal function.

Thyroid and autoimmune diseases are chronic diseases, which almost never heal on their own. Self-treatment is not recommended. Even a careless administration of homeopathic remedies or other "natural" alternatives can harm the organism and could lead to the need for a longer duration of treatment to be planned under guidance of a well experienced therapist.

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# De-Stress Kit for the Changing Times

**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 during these rapidly changing times.

The current economic crisis marks a significant turning point in the global changes taking place. The global community is being called on to shift from the pursuit of self-gain at the expense of others—to a more balanced system of care for the rights and needs of the people. Systems and societies have veered far from the heart and the core values of cooperation, fairness, and care for one another and the whole. For many people, hope is fading. Yet, many feel that things are being turned upside down to become right-side up.

Unfortunately, this realignment is causing increased stress and tremendous economic fallout that affects us all. It's obvious that the financial realignment process won't move in the express lane, but it can eventually stabilize. Each step the decision-makers take to significantly take care of Main Street will be a step closer to

the time when the middle class and the poor can breathe more easily. With compassion, I realize that it is much tougher for some than others. When a crisis occurs, there are different emotional stages that people go through: shock, denial, anger, blame, despair and more. This process is painful, yet it helps to clear out the shock-overload on our mind, emotions and nervous system. After this phase, it's easier for the heart to reopen. Then, with some genuine effort, people can start to rebuild their coping capacity as they gain more clarity and confidence to move forward. The process of recovery won't be the same for everyone because of different situations and differences in individual makeup. But be encouraged that you can create a psychological turnaround along the way and increase your ability to cope effectively—especially if you work through your challenges with others.

## Creating a Turnaround

When a significant crisis happens (such as the current economic upheaval that is affecting so many), our stress tolerance level depletes from the initial shock and emotional pain. We become overwhelmed which inhibits our capacity to cope. Yet, it's completely understandable why we feel the way we do.

In the first phase, it can be helpful to experience and release the emotional build-up from shock, grief, anger and despair, or to just sit quietly with ourselves in the privacy of our own pain. After this first phase, however long it takes, eventually we need to engage in thoughts of self-care and re-

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member our health concerns. Then we can take some simple steps to start to offset the effects of stress, which will make our recovery much easier. I understand it's hard at first, but the simple suggestions in this booklet can help make it easier to reconnect with our inner strength and security.

Though we can't necessarily make our challenges and anxieties suddenly disappear, we can reset our capacity to maintain more easily. As we take steps to reduce the stress where we can, it adds strength and clarity for sorting our way through the more difficult challenges.

Even though things "are as they are," we can start to make a psychological turnaround within ourselves, so that

excess stress won't create a downward spiral in health. We can offset stress with some simple practices that facilitate attitude shifts and reduce energy drain. This will increase clear thinking as to how we can get the needed help for ourselves and our families.

When we are experiencing increased stress, it's often hard to hear some of the points that can most effectively help us. So in this article I will cover in a few different ways some important themes that I feel could be the most useful.

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

## **1. Communicate and interact with others.**

One of the most important things that you can do is to communicate your feelings to someone or to a group of people going through similar experiences. Then engage in caring about others and offering emotional support. This especially helps to reopen your heart, which increases fortitude and emotional balance. Whether you laugh together or cry together, there is often tremendous beneficial release.

When people gather to support each other, the energy of the collective whole multiplies the benefit to the individual. It's known that collective energetic cooperation can increase



photo by Gustavo Cattivelli



intuitive guidance and effective solutions for the problems at hand. When a group of people are “in their hearts,” and not just their minds, the collective support helps to lift their spirits, which in turn releases stress buildup and anxiety overload.

If you inquire it's likely that you will be able to find a group of people who meet to address the same issues that concern you. Many people can feel a resistance to being around others; but in times of crisis and stress, group support can be helpful. Often it can prevent the acute stress overload that puts your health at risk. You can also find interactive groups, blogs and helpful services on the Internet.

### **2. Re-opening the heart feeling.**

It is normal at the onset of a crisis for our heart feelings to shut down, especially during the initial shock and anger phase. When our mind operates too long without the heart's wisdom, it tends to overload from the sense of loss, and then our system gridlocks in anger, fear and despair. It's understandable to experience this, but it's really important to reopen your heart connection with people, as you can. When your heart reopens, self-security and confidence can gradually return. Be patient with the process and have compassion for yourself.

A good way to reopen your heart feelings is by offering kindness and compassionate support to others or volunteering somewhere to help others in need, even when you are in need yourself. Even small acts of kindness and compassion can make a big difference. This is one of the quickest ways to reestablish your footing

and reduce the stress that could otherwise affect your health. Research has shown that care and compassion release beneficial hormones that help balance and restore your system. Worry and uncertainty increase stress hormones, even when you feel that you have good reasons to worry. Much stress can be reduced by caring for and interacting more with others. If health problems prevent you from meeting with people, you can still benefit by sending genuine care and compassion to others. If you are homebound, try to have visitors so you can communicate your feelings to help release some of the emotional pressure. If that's not possible, try to at least communicate with others by letter, phone or e-mail.

### **3. Practice appreciation and gratitude.**

A helpful exercise for reducing stress and restoring emotional balance is to spend some time each day sending genuine feelings of appreciation to someone or something—be it children, family members, pets or others for whom you feel sincere appreciation. It's important that the appreciation be heartfelt (not just from the mind), since appreciative feelings activate the body's biochemical systems that help diminish stress and stabilize the psyche. The practice of appreciation and gratitude has been proven to help people reconnect with feelings of hope and the heart initiative to progressively move forward.

### **4. Decrease drama.**

Another effective way to help stop energy drain and reduce anxiety is

this: Practice not feeding the tendency towards “drama” during this critical time. When we constantly spin thoughts of blame, anger and “doom and gloom” projections about the future, it increases drama, which always makes things worse. Adding drama to a situation blinds intuitive discernment, which we need to find the most effective ways to navigate through challenges.

Start practicing by trying to decrease drama when sharing with others. When we genuinely share feelings from the heart with others, this reduces the tendency to keep amplifying and repeating the downside of situations—and increases the tendency to strengthen and encourage sober support and solutions. Naturally, there will be some drama while expressing our feelings to others. But when excessive drama continues, it blocks solutions because it drains the mind and emotions, leaving us feeling worse. Practice reducing drama, but try not to judge yourself or others for creating it. Everyone is doing the best they can until they get more stable and secure. Try to proceed with compassion through all your interactions. More suggestions for decreasing drama:

When you catch your inner dialogue looping with excessive worry or fearful projections, or when you find yourself overdramatizing the downside of things, gently tell yourself: “That’s not helping to change something that’s already done; it can only make it worse.” Then make a genuine attempt to realign your thoughts and feelings with those that support your needs and objectives. You may not be

able to stop all the internal drama, but, you can effectively reduce your energy drain and offset your stress deficit with this exercise.

Continuously amping-up anger, anxiety and fear releases excessive levels of stress hormones, like cortisol and adrenalin, throughout the body. The long-play version of this can cause a cascade of physical health symptoms, along with potential mental and emotional imbalances. As you practice reducing drama, the energy you save helps restore balance, clarity and positive initiative.



photo by Gustavo Cattivelli

Take care not to judge yourself if you slip backwards at times. It’s okay. We all do. Just reinstate your heart commitment to practice, and then move on. Each small effort you make really helps.

## 5. Manage your reactions to the news.

During this time of economic and global instability, it’s important not to compound our stress by projecting worst-case scenarios as we watch the news. That’s why it’s so important to practice listening to the news from a state of neutral, and resist the temptation to emote and obsess over the negative downsides of each issue discussed. We can maintain our own positions and keep our own opinions while still managing how much negative emotional drama we attach to events or disappointing information during and after news broadcasts. This is where a large portion of our stress accumulates. By listening or watching the news from a more neutral position, we can avoid pouring excessive emotional energy into replaying the issues, which can intensify anger, fear or anxiety. There’s a difference between evaluating an issue and emotionally obsessing over it. By practicing neutral, it can help us manage our emotional energy expenditures and avoid stress overload.

When we’re under extreme stress and anxiety, it can be helpful to manage the amount of news we watch. Many people are afraid to watch the news because of dreading what they might see and yet also afraid not to watch it in case they might miss something important. When experiencing high anxiety and depression, cutting back on news occasionally can help lower the intensity of our fear and anxiety. It’s the intensity that makes fear and anxiety seem unbearable at times. You have to experiment to see if cutting back helps you, as it has many

## De-Stress Kit for the Changing Times

others who are experiencing high anxiety. You have to decide based on your stress load and how sensitive your emotional nature is to constant media drama around issues that amplify anger or fear. It's about managing your media intake according to honest assessment of your particular situation. We shouldn't judge the media, as we are responsible for what we watch and how we react to it. It's our job to balance and manage our exposure and our perceptions of how the news affects us.

### 6. Prayer or meditation.

Prayer or meditation can make attitude adjustments easier, especially as you center in your heart and try to find a more objective state. Feeling

compassion for yourself and others or feeling gratitude can be a form of prayer or meditation. These practices help quiet the mind and can bring you new perspectives that restore hope and direction. Research has shown that sending appreciative or compassionate feelings to other people or issues can have a beneficial effect on the hormonal and immune systems. Anything that boosts the immune system is worth practicing, especially during periods of prolonged stress. Sending appreciation, care or compassion to others also helps to balance the nervous system and create more harmonious heart rhythms. This, in turn, helps balance your mental and emotional system, which helps reduce anxiety and feelings of overwhelm.

*Photo of man Sungazing during sunrise. East River, Downtown New York City. Sungazing is a meditative practice that involves staring directly at the Sun for short periods of time during sunrise or sunset.*



photo by Sandy Chase. Subject: Daniel Giel. / <http://commons.wikimedia.org/wiki/File:Sungazing.jpg>

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Whatever your religious or spiritual practices may be, genuinely applying them through these challenging times can be very beneficial. Such practices have been shown to restore hope and increase confidence. While stress can cause a disconnection from your heart feelings, this connection can be re-established. Many people have made comebacks from painful places. I have and you can as well, with genuine commitment and self-application. The most important step I took in recovering from a past crisis was reopening my heart through deeper care, compassion and appreciation for others. This sparked the gradual return of my inner self-security—the missing piece in moving on and recreating my life.

Here is the short version of the above technique for quick reference:

1. Imagine the breath passing in and out through the heart or the center of the chest.
  2. Breathe an attitude of calm or balance (or whatever positive feeling you choose) to help restore balance.
- Heart-focused breathing is being taught by doctors, nurses and clinics throughout the world. It's especially helpful during times of crisis or whenever you experience anger, anxiety or emotional overload. Heart-focused breathing exercises can help you shift stress-producing attitudes more quickly and reset your stress tolerance baseline.

... to be continued

## **7. Heart-focused breathing to reduce stress and anxiety.**

Practice breathing while imagining your breath passing in and out through your heart area or the center of your chest. Envision yourself as taking a time out to refuel your system by breathing in an attitude of calm and balance (like breathing in an emotional tonic to take the rough edges off).

The key to making this exercise effective is to generate the true feeling of calm and balance. You can substitute calm and balance at times with breathing the feeling of appreciation or compassion (or whatever attitude you choose to breathe). This can be done in a quiet place or while walking, jogging, and even in a conversation once you get familiar with it. It's very helpful for reducing anxiety, anger and mild depression.

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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.*



# Healing Stones

## Tigereye

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

Golden, silky shimmering lustre

### Chemical composition

$\text{SiO}_2$

### Geology

Tigereye derives its characteristic appearance from disintegrated crocidolite deposits. It belongs to the quartz group and has a hardness of 7. Its appearance of resembling cat's eye stems from the fibres of hornblende which have all crystallised in a single direction. Tigereye is also referred to as the transformation product of hawk's eye. It is found in South Africa, Western Australia and in the USA.

### Historical tradition

Traditions about tigereye go back very far into history. "The Arabs and the Greeks revered the tigereye as a stone that would make its wearer cheerful and sharpen the senses. It offers protection against criminal influences, strengthens friendships and protects against false friends". As a protective and healing stone, the tigereye still enjoys great popularity even today.

### Curative and therapeutic effects on the body

Tigereye has very powerful healing actions on the head. It can heal migraine, severe headaches and it strengthens the cerebellum, which controls the coordination of the movements of the body. It also strengthens the movement centre of the vegetative nervous System (solar plexus). Tigereye provides help in the case of mental disorders such as schizophrenia, epilepsia and paranoia. Attacks of cramps, loss of consciousness, megalomania and persecution mania can be especially well healed by using tigereye. Nervous disorders, such as neuritis and calcinosis of the nerves (neuralgias and neuritis), can also be alleviated and well healed just like tendovaginitis. However, tigereye also has particularly powerful effects on the bones and the joints. It helps in the case of bone swelling which can cause painful changes in the bone structure. Among these are, for example, pathological enlargements of the skull and the shinbone. Suppurating bones that can frequently be observed in children or in Scheuermann's disease in young people (hump formation) can be relieved and healed by

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"The Great Encyclopaedia of Healing  
Stones, Fragrances & Herbs"  
Methusalem Verlags-GmbH  
89231 Neu-Ulm, Germany

wearing tigereye or using its water. Twisting of the spine and damage to the intervertebral discs which, for example, is frequently caused by driving a car, or lumbago can, likewise, be relieved by tigereye, as can articular rheumatism, rheumatism of the spine and gonarthrosis. Tigereye stabilises metabolism and strengthens the largest Organ of metabolism, the liver. It can heal hepatic cirrhosis and hepatitis. Asthmatic spasms and spasms triggered by allergies, as well as difficulty in breathing can be alleviated and well healed by wearing a tigereye stone chain or pendant.

### Curative and therapeutic effects on the mind

Tigereyes bestow on the wearer more security and a natural mistrust in dealing with financial matters. It bestows natural mistrust upon the user when completing purchases and also supports a period of reflection, when necessary. The feeling of being overcharged by the seller will be virtually impossible for people who wear a tigereye as a protective stone. Tigereye bestows upon the wearer more warmth in the family, security and harmony and, in children especially, it increases receptiveness, attention and the readiness to learn. Money-oriented impressive behaviour, which frequently drives people into a moral whirlpool, can be regenerated with tigereye. Among other things, this is reflected by the fact that people only feel good when they possess the most expensive clothes and own other luxury brand products. When taking tests or examinations, doing school work or taking a driving test, it is recom-

mended to carry a tigereye with you to activate the ability to think and as a stone promoting concentration.

### Sign of the zodiac

Virgo, 24th August to 23rd September

### Chakra

Tigereye best reveals its powerful oscillations during meditation by laying it on the solar plexus. It penetrates very deeply into the body and harmonises our needs. It also orders our thoughts and wishes and helps us out of situations which pressure us into accepting a particular cliché. Feelings of being inferior and a craving for recognition, which frequently express themselves in exorbitant luxury one can hardly financially maintain can, with the help of the tigereye, be transformed into greater self-confidence and a sense of worth. Tigereye paves the way for a more individual and a more independent course of life.

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

Tigereye can be obtained as rough stones, tumbled stones, hand stones, beads, pyramids, chains, pendants, donuts and many fantastic forms for necklaces and leather bands. Tigereye should be discharged and cleaned once or twice a month under lukewarm, running water. Following discharge, it is recommended that tigereye is charged for two to three hours in the sun, or with a clear crystal group. Chains should be discharged once or twice each month overnight in a dry bowl with hematite tumbled stones.

**PARACELSUS – Health & Healing**  
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Paracelsus was a master of health and healing who stands for a bridging of the visible and invisible worlds. What he said 500 years ago is now slowly being found valid even by modern medical science. Therefore the magazine is published in memory of Paracelsus to inform about all varieties of healing known to be effective. Subject areas are: Ayurveda, homeopathy, yoga, alchemy, naturopathy, traditional Chinese therapies, other traditional therapies from the Far East, magnetotherapy, hydrotherapy, massage, foot zone massage, phytotherapy, dietetics, gems for healing (crystals), colour therapy, sound therapy, old "grandmother recipes", spiritual therapies including healing through meditation.

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A SYNTHESIS BETWEEN



THE EAST AND WEST