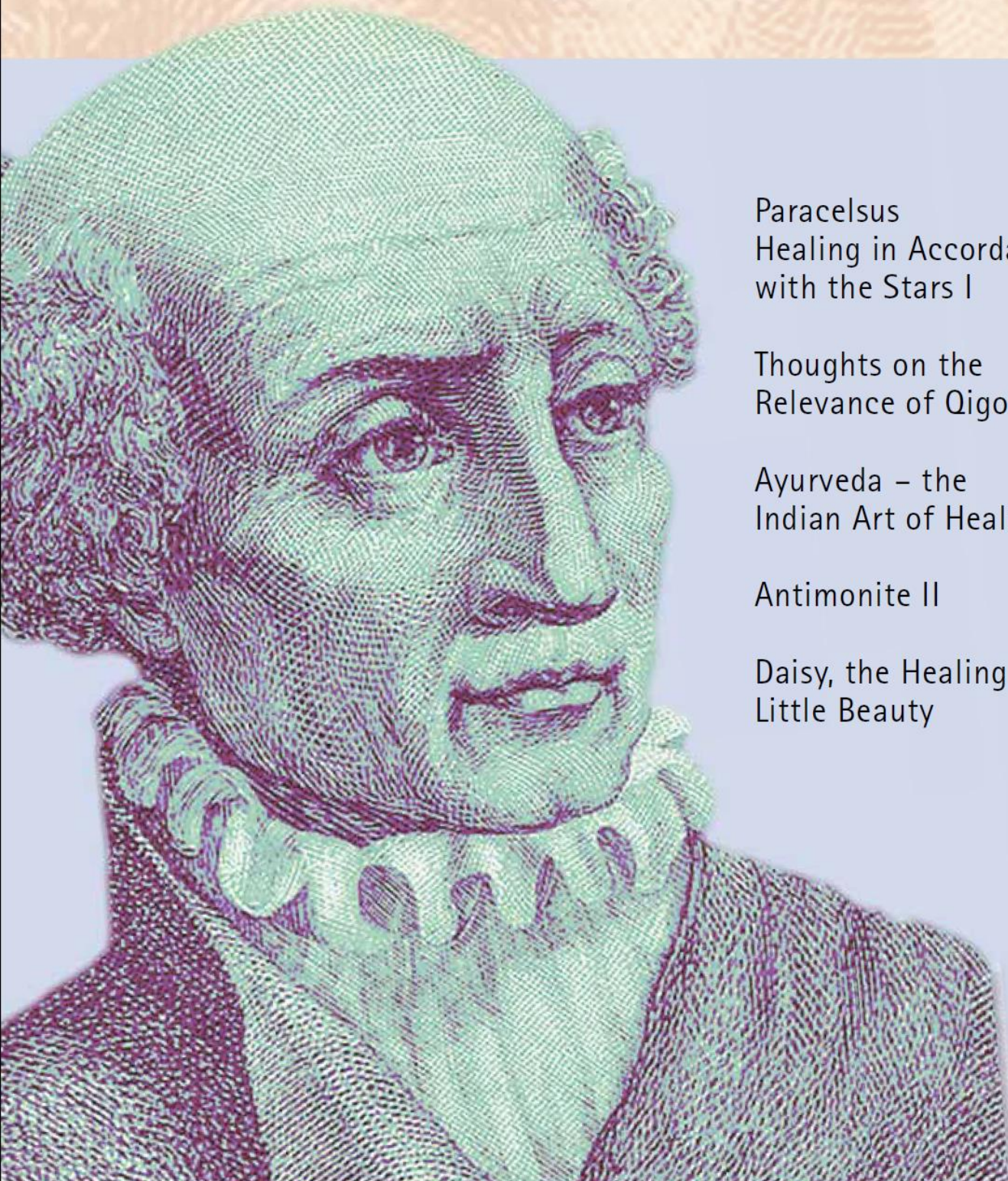




PARACELSUS



Health & Healing



Paracelsus
Healing in Accordance
with the Stars I

Thoughts on the
Relevance of Qigong I

Ayurveda – the
Indian Art of Healing

Antimonite II

Daisy, the Healing
Little Beauty

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Editorial

"I can wait no longer" is the common thought of every patient, but the question is: did one wait at all?

People suffer from so much of restlessness that they do not wait. They are highly irritated. They are easily angered. They carry much malice. These are the true epidemics in the abstract sense. The irritation of the mucous membrane and malignant tumors are due to these weaknesses of the irritation, anger and malice. They influence the special current. They create foul atmosphere. The human emanations are powerful. They can be poisonous and they can also be of evil nature. It is not the sickness of people, that causes disturbance to the special current, but it is the malice of the people, that is affecting this special current.

Sickness is but retribution. The negative emotional energies are the real sickness, which are at large in and around the human beings. The human foul play results in sickness, and sickness is a retribution, the price humanity pays for their foul energy. This is a vicious circle, which cannot be broken so very easily.

Religions worked out to be a solution but the humanity turned them into a means of power play. Religions are used today for power play than for solving people's riddles. The human has become a riddle himself.

Wise thinking and action are the means for betterment than believes, faiths and superstitions.

The wise teachings of the past were also cleverly distorted and abused. Human mind which is a means for human salvation has become a devil at the threshold. It turns every good into otherwise. Our activity of health and healing is also twisted by the tricky human nature. We need to trick the trick.

Dr. K. Parvathi Kumar

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Ayurveda – the Indian Art of Healing

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What is Ayurveda?

Ayurveda, literally translated, means "the knowledge about life" (Sanskrit: ayuh = life, veda = knowledge). It is one of the oldest arts of healing known and has its origin in India. Orally transferred at its beginnings, the healing knowledge was written down over 5000 years ago. Ayurveda is conformed to the laws of nature, therefore the Ayurvedic principles have their validity, regardless of culture, nation, or religion. Ayurveda is a holistic science, thus the human is considered as a unity of body, spirit and soul – all aspects of life are included. The superior goal of Ayurveda is to keep the health of the healthy one and to heal the disease of the sick person. With Ayurveda, it is possible to understand the human in their biological individuality in an encompassing way and to accomplish treatments, which are suitable to their personal situation. Its forms of therapy are, among others, science of nutrition, knowledge about herbs, massages, gemstone therapy, mantras, meditation and yoga.

Ayurveda – A Life Philosophy

In Ayurveda, human life is considered as a unity of body, spirit and soul. Soul is understood as the spiritual core of each living being, featureless and omniscient, permeating everything – it is a matter of pure consciousness. The principle of spirit includes all personal and psychological characteristics of an individual, such as thoughts, emotions, preferences or intelligence. The third element is the body in its outer, material form, which anatomy and physiology is known in details in modern medicine. As all of the three principles are connected with each other, each physical measure (e.g., herbs or nutrition therapy) has an influence on the psyche and each spiritual method (such as meditation, mantras) influences the physique. All Ayurvedic treatments have in common to approach the soul and to free oneself from gross and subtle ego-powers, so that only soul remains – pure consciousness. This process cannot be accomplished within one lifetime, therefore uncountable lives are necessary – belief in reincarnation and karma is the logical consequence.

The Five Elements and the Three Bioenergies

Body resp. the whole matter consists of the five elements: ether (space), air, fire, water, and earth. According to the prevalent element, different qualities and characteristics are identifiable, i.e., air is flexible and cold, fire hot and sharp, water fluid and cold, and earth heavy and solid. Because water and earth often appear together and ether and air show similar characteristics, Ayurveda has determined three

Functions and Characteristics of the Three Bioenergies

Dosha	Vata	Pitta	Kapha
Elements	Ether and Air	Fire (and Water)	Water and Earth
Principle of	Movement	Energy	Structure
Functions (examples)	all movements transport of nutrient communication excretion respiration	metabolism energy-balance digestion catabolism eyesight	structure stability anabolism immunity
Characteristics	cold dry rough light subtle flexible clear	hot sour sharp caustic fluid flexible slightly oily	cold heavy stable, solid, slow soft slimy, humid oily sweet
Nourishments (examples)	salad bread	vinegar chili	milk bread

evaluation criteria for reasons of simplification: Vata, Pitta and Kapha – the biophysical principles, called Doshas or bioenergies. They are the basis of Ayurveda.

Vata combines ether and air, Pitta represents the fire-principle, and Kapha the connection of water and earth. The trinity Vata-Pitta-Kapha is often used in the context of the personality type, in truth and action they are present everywhere and appear at any point of time. They permeate each cell of the body as well as the entire universe. Therefore, anything can be analysed and described by these three qualities: the constitution type (e.g., Vata-Pitta-type), the human pathology (e.g., Kapha-disor-

der = overweight), the organs (e.g., liver = Pitta-organ), the daytime (e.g., 10:00 to 14:00 = Pitta-time), the season (e.g., springtime = Kapha-time), the weather (e.g., storm = Vata), the nutrition (e.g., bread = Vata-Kapha-increasing), the spices (e.g., Kurkuma = Vata, Pitta, and Kapha reducing), professional and social environment (e.g., much stress = Vata) as also the flora and fauna. The list on this page could certainly be extended.

The principle of the three bioenergies is the basis of the Ayurvedic diagnostics. As long as the three bioenergies are in harmony, the human enjoys physical and mental health. As soon as they are in disharmony, unspecific pre-clinical symptoms turn up, such

as indisposition, with increasing and lasting disorder diseases appear. According to the disorder, which can appear as Vata, Pitta or Kapha surplus, the appropriate therapy treatment is chosen in order to harmonize. If there is too much Pitta, for example, which will appear as inflammation, acidosis, redness or heat, it is necessary to react with balancing measures. In this case nutrition, herbs or other therapy treatments are chosen, which are antagonistic, i.e., reducing Pitta (cooling, sweet, bitter, low in acid). The fact that the same leads to increase and the different leads to decrease is used by Ayurveda to alleviate all afflictions. Ayurveda recommends to nourish oneself healthy and to ac-

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accomplish a cleansing program each day, so that there may appear few afflictions. If, nevertheless, disorders (metabolic slugs, diseases) appear, specific purification measures, such as fasting cures are necessary.

The Ayurveda Nutrition

The Ayurvedic nutrition creates harmony to balance a surplus of Vata, Pitta or Kapha by means of choosing adequate nourishments, preparations of food etc. The ideal Ayurvedic kitchen is adapted to the individual person, i.e., it takes into consideration the metabolic capacity as well as the constitution of the eater. Each nourishment is chosen according to its inner qualities (Vata, Pitta, or Kapha increasing or decreasing) and provided with the corresponding herbs or spices.

The fundamental rules of nutrition in Ayurveda are as follows:

1. **The correct quantity:** too much as well as too little nutrition leads to disorders. The stomach should be filled only to $\frac{3}{4}$ of its capacity.
2. **No drinking during meals:** no liquids should be drunk one hour before and after the meal. Drinking a glass of hot water in sips during the meal, however, aids the digestion. Mineral water and herb teas are ideal for the general fluid intake.
3. **Eating high-quality nourishments:** fresh in biological quality from regional production and without additives.
4. **Prefer cooked food:** warm meals stimulate the digestion and the metabolism. Food can be assimilated and utilized better.

5. **The individual constitution** should be taken into account for the choice of nourishments and preparation (Vata, Pitta, Kapha).
6. **Eating calmly and chewing well (20 to 30 times).**
7. Eating in an enjoyable atmosphere.
8. **Eating regularly without in-between meals:** in the morning one should eat a small and light breakfast, because at this point of time the digestion functions are inert, main meal at lunch time, because then the digestion power is strongest and in the evening enjoy a small, easily digestible meal.
9. **Taking care of a balanced taste:** in Ayurveda a meal is seen as balanced, when there are all six tastes, such as sweet, sour, salty, hot, bitter and tart.
10. **Taking care of the correct combination of nourishments:** certain nourishments should not be combined as they lead to diseases. Fresh fruits, for example, should always be eaten without combining with anything else and milk should never be combined with anything sour or salty, with no meat, fish or bananas.

The Daily Cleansing Program

Ayurveda recommends to accomplish a cleansing ceremony each day. It is ideal therefore to wake up before 6:00 and to implement the following measures:

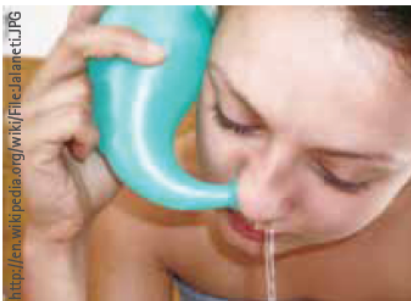
1. **Drinking:** drinking 2-3 glasses of lukewarm water after waking up stimulates metabolism and excretion.

2. **Tongue scraping:** the tongue should be scraped from the back part of the palatum to the tip of the tongue by a tongue scraper. By this method the space inside the mouth becomes fresh, the tongue is released from its fur and the whole digestion and excretion process is supported.



Tongue cleaner

3. **Oil pulling:** the mouth should be purged by using 1 table spoonful of cold-pressed sunflower, olive or sesame oil.
4. Teeth brushing.
5. **Facial care:** The face should be washed with cold water and some lotion should be put on.
6. **Nasal douche:** The nose should be cleansed by using a nose can with warm saltwater.



7. **Whole body oil massage:** The whole body should be massaged with an oil that is suitable for the constitution and left on the skin for

20 minutes be. Thus lipid soluble toxic deposits are dissolved.

8. **Meditation or Yoga:** should be practised during the time the oil is left on the skin.
9. **Dry massage:** it is recommended to use a peeling with salt or plant powder to remove the remaining oil of the skin.
10. **Hot shower:** a hot shower has the effect that by the humid heat the body channels are opened and thus the dissolved toxins can be removed.

Springtime – Time to Detoxicate

Springtime is a suitable time for purging measures, because during winter often much Kapha is collected, which can be seen in tiredness, mucous congestion of the respiratory system and a feeling of heaviness. According to Ayurvedic view, beginning of spring is at the end of February. The collected Kapha of the late winter times "melts" just like the frozen winter snow starts to melt. Recommended are all Kapha reducing nutrition rules, in order to support this process, which is like a purging process; sour, sweet and indigestive meals should be avoided. Bitter, hot and tart meals, however, vitalize the metabolism and stimulate the excretion. One litre hot water, drunk in sips during the day, helps to purge just like hot ginger water or a Kapha-tea, which consists of ginger, cloves, pepper, cardamom, curcuma and saffron. Sleep during the day should definitely be avoided, instead body exercises and dry massages (e.g., with gloves of raw silk) are recommended.

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Support of Detoxication with Liv. 52

The Ayurvedic prevention measures – the nutrition rules and daily purging program – have the goal to supply the body with as little burdening material as possible, because the more toxins that exist, the more work the liver has. The liver is our most important detoxication organ, because it takes part in all degradation processes and the excretion of metabolic products, medicals and toxins.

To support the liver metabolism and the purging in springtime, the Ayurvedic preparation Liv. 52 is suitable. Recommended is a regimen of two to three months, where 3 times 2 tablets are taken daily before the meals. Liv 52® takes part in keeping the liver function in balance, has a stabilizing, harmonizing effect and supports the functions.

Liv 52® is taken to address functional disorders within the frame of liver diseases such as abdominal fullness, flatulence as well as lack of appetite, for instance during times of reconvalescence and during the chemotherapy.

The following herbs are used for Liv. 52®: powder from the roots of the caper bush, the seed of Chicory, the herb of the Black Nightshade, the bark of the Arjunatree, the seed of the Stinking-Weed, the herb of the Yarrow, the herb of the Tamarisc and Ferrum bhasma (iron oxide lime). For the production of Liv. 52®, the vapour of a herbal brew is to be let affected on the mixture of herbs mentioned above. Inside this decoction 11 further plants are included, among others *Tinospora cordifolia*

(Guducchi), *Berberis aristata* (Indian barberry), *Emblica officinalis* (Indian gooseberry).

Ayurvedic medicals play an important role within the frame of prophylactic and curative measures. The consistency and the processing-methods are according to certain principles. These are the main differences between Ayurvedic and Western Phytomedicine. Also in Ayurveda often many single components are used, which have their effect as a whole. Some plants support the effects, whereas others minimize or prevent the side-effects. The effect of the whole is greater than the sum of the effects of the single components.

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