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NEW ERA HEALING - AYURVEDA

Part 1

Healing in the New Age is like a book with many chapters: allopathy, homeopathy, the traditional healing sciences of the world, such as Ayurveda, healing with medicinal herbs, spiritual healing through meditation and so on, all have their place in that book.

In this series of articles we will concentrate on some principles of health and healing according to Ayurveda, as it was taught to us by Dr. E. Krishnamacharya and his son, E. Anantakrishna. For further details, we recommend the books *Ayurveda*, *New Era Healing* and *The Science of Homeopathy*, by Dr. E. Krishnamacharya, as well as recordings of seminars on Ayurveda and healing given by him and E. Anantakrishna on various occasions.

Ayurveda is the science of the span of life and how to maintain it healthily. It is mainly a science of health and not a science of disease and cure. A science of disease is negative in its very nature. A better knowledge of diseases than of ease (health) leads to an increase in the number of diseases and to a deterioration of health. "Energy follows thought".

The basis of healing is the law of cause and effect: health is lost because of a faulty way of life and wrong habits as regards sleep, work, food and sex. It is restored by correcting these wrong habits. Ayurveda concerns therefore first of all the daily routine, how to live in such a way that ease results on the mental, energy and physical levels. Thus healing and yoga form a single subject, since yoga also teaches through a particular daily practice how to neutralise the tendency to err.

Life is seen as a state of equilibrium between the soul, the body, the sense organs and the mind. The physical body is seen as not having an existence in itself, but as being the resultant of the work of a great number of forces (called Devas). Between the real man (the Indweller) and the physical body "there are thousands of subtler vehicles which can be called the Ashrams of many intelligences and their forces" (Ayurveda). The art of healing includes therefore a good knowledge of these subtler forces which underlie the physical body in the same way as the water upon which floats a block of ice. The melting away of the ice (the death of the physical body) does not represent the end of life, as the underlying stream of life continues to exist, only a particular structure of form is dissolved.

By observing nature, the ancient sages discovered the laws of healing. We must do the same if we want to keep healthy. Allegorically, it is said that the science of Ayurveda was given by the Creator Himself, Brahma, to Indra (the mind).

The science of Ayurveda gives the methods to keep the various layers of the constitution healthy and fit, in equilibrium, so that one can have a long and healthy life. The purpose of a long and healthy life is to give us the opportunity to evolve into a Rishi (Seer or Sage), then into a Deva, when we become co-workers with the forces at work in nature (including in our own bodies). Ayurveda also deals with medicines and with the conduct to be followed by a healer. For example, it says that a healer has no right to call someone who has erred and fallen ill a sinner and then leave him to his own fate. A healer must be able to help the sick, not to judge them. The main requirement for healing is love in its many aspects: love of oneself, love of our fellow beings and universal love. That is why all high initiates are automatically also healers, because they experience universal love. In other words, they identify themselves with the Christ principle, the principle of love that maintains the Universe in existence.

Since a good knowledge of the various layers of the human constitution is the first requirement to be a healer, we begin with a short description of these layers.

The physical body: the sum total of all organs, working around the central point, the Indweller; this is the outermost layer.

The etheric body: a web of energy streams that vitalise and energise the physical body.

The astral body (body of emotions and desires): results from the interplay of emotions and sentient response, from the experience of pain and pleasure (wishing to avoid pain and seek pleasure). It is on this level that most diseases of the physical body have their origin.

The mental body.

The above division is the threefold division of the human constitution, i.e. matter, energy and consciousness. The etheric body and the astral body are viewed in Ayurveda as a single body (*Pranamaya Kosha*), since both are found on the level of energy. There are however other ways of understanding the human constitution, as follows:

The twofold division: spirit and nature (*Purusha* and *Prakriti*, in Sanskrit).

The fourfold division: the Indweller (Love), His creative intelligences, energies and the atoms of matter.

The fivefold division: matter, vital force, mind, intelligence and the will to live.

They are called in Sanskrit, *Annamaya*, *Pranamaya*, *Manomaya*, *Vijnanamaya* and *Anandamaya*.

The vital body in the science of Ayurveda, called *Pranamaya Kosha*, is the same as the etheric and astral bodies in the esoteric terminology. There are three functional centres in the vital body: creative, combustive and pulsative. They are respectively called *Sleshma* (or *Kapha*), *Pitta* and *Vaata*. The first one is responsible for intake: of food, drink, air, light, thought (learning, for example, comes under *Sleshma*). It is the centre responsible for the building of tissues. The second centre, *Pitta*, uses up the tissues built by the first centre to sustain the constitution, through combustion, and for the excretion of the residues of combustion or decomposition. The third centre, *Vaata*, keeps the equilibrium between *Pitta* and *Kapha* and governs all pulsations in the body, such as heartbeat, respiration, peristaltic movements.

Five fundamental pulsations are found in the human constitution: *Prana*, *Apana*, *Vyana*, *Udana* and *Samana*. *Prana* is a centripetal pulsation responsible for the functions of inhalation, intake of food, learning, hearing, understanding, perception, invention, discovery and insight. *Apana* is a centrifugal pulsation responsible for the functions of exhalation, speech, expression, transmission, excretion, elimination and the spirit of self sacrifice. *Vyana* is also a centripetal pulsation which helps to maintain intact our physical, astral and mental structures by exerting a pressure from the outside. *Udana* is also a centrifugal pulsation which helps to maintain intact our physical, astral and mental structures by exerting a pressure from inside out. *Samana* keeps the other four pulsations in equilibrium.

Out of space, which contains all energies in a potential state, *Sleshma* builds the seven fundamental tissues of the body. These are:

Rasa, or plasma (corresponds to the Sun in the constitution);

Rakta or blood (corresponds to Mars);

Mamsa, or flesh (corresponds to the Moon);

Medas, or cortical tissue (corresponds to Jupiter);

Asti, or bone tissue (corresponds to Saturn);

Majja, or marrow (corresponds to Mercury);

Sukra, or reproductive tissue, both male and female (corresponds to Venus).

Part 2

In the first article of this series we described the three centres that are responsible for manifestation, according to the Ayurvedic system of physiology. We described the five pulsations: *Prana* and *Vyana* (centripetal forces in the constitution), *Apana* and *Udana* (centrifugal forces) and *Samana* (equilibrating

force). Out of the three centres, the seven tissues are created; they were described in the previous article, together with their correspondences with the seven planets.

This time, a few more correspondences will be presented. We are told by the Ancient Wisdom that "as above, so below". Thus the human constitution is a microcosm that reflects the macrocosm, or Universe. The same principles rule manifestation at all its levels, from the highest to the lowest. The three centres of the constitution find therefore their correspondence in the three gunas, or three basic qualities of the Universe. These are dynamism (*Rajas*), poise (*Sattva*) and inertia (*Tamas*). The first one is responsible for creation, the second for conservation and the third for destruction. In the Indian tradition, the creator is called Brahma, the preserver Vishnu and the destroyer Siva. In the Christian esoteric tradition, they are the Mother (the Holy Spirit), the Son and the Father. They have their correspondence in the physical family as well: Siva is the father, Vishnu is the wife and Brahma is the child. Below we give a table with a few of these correspondences:

| | | | |
|----------------------|-------------------------------|-------------------|--------------------------------|
| Three main rays | 1st ray | 2nd ray | 3rd ray |
| Divine qualities | Will | Love/Wisdom | Active Intelligence |
| Three main laws | law of synthesis | law of attraction | law of economy |
| Hindu trinity | Siva | Vishnu | Brahma |
| Logos ¹ | 1st Logos | 2nd Logos | 3rd Logos (Mahadeva aspect) |
| Great Invocation | Will of God | Point of Love | Point of Light |
| Astrology | Sun | Moon | Earth |
| Social level | Father | Mother | Child |
| Human constitution | Monad | Soul | Personality |
| Function | Soul | Mind | Body |
| Centres/etheric body | Combustive | Pulsative | Creative |
| Centres/vital body | <i>Pitta</i> | <i>Vaata</i> | <i>Sleshma</i> or <i>Kapha</i> |
| Chakras | between shoulders | heart | spleen |
| Pulsations | Head | Heart | Throat |
| The five elements | <i>Apana</i> and <i>Udana</i> | <i>Samana</i> | <i>Prana</i> and <i>Vyana</i> |
| | fire, light, air | space | earth, water |

In the same way, there are correspondences between the five elements, the five senses, the bodies and planes that make up the human or cosmic constitution. Here is a table with these correspondences:

| ELEMENTS | SENSES | BODIES | PLANES |
|--------------------------|---------|------------------|--|
| Earth (<i>Pruthvi</i>) | Smell | Physical | <i>Annamaya</i> (physical plane) |
| Water (<i>Apah</i>) | Taste | Astral | <i>Pranamaya</i> (vital body) |
| Light (<i>Tejah</i>) | Sight | Vital | <i>Vijnanamaya</i> (buddhic, or Will) |
| Air (<i>Vayu</i>) | Touch | Mental | <i>Manomaya</i> (mental) |
| Space (<i>Akasha</i>) | Hearing | Will, or buddhic | <i>Anantamaya</i> (Bliss) |
| ---- | ---- | ---- | Paranirvanic |
| ---- | ---- | ---- | Mahaparanirvanic |

Health is understood as a state of equilibrium among soul, mind and body. The body is formed of matter belonging to the five elements, and is of two types: sentient and non-sentient. Matter associated with the five senses is sentient matter. Inanimate objects are formed of non-sentient matter. The sentient aspect of the soul is only manifested when combined with mind and body.

Everything has three aspects: consciousness, force and matter. If we take the example of sugar, its material aspect is formed by its weight and volume, its force aspect is formed by its chemical properties (how it reacts with the environment or with other substances) and its consciousness aspect is formed by its taste. Food for example is used in its material aspect as fuel for the vital body, but vitality itself only becomes available to us through the vital body. So the material of food is never used directly, but comes to us through our vital body.

¹"Each of the three Logoi, when in manifestation and thus personified, is exemplifying some one quality which predominates over the others. Each, more or less, exemplifies all, but each demonstrates one of the three aspects so profoundly as to be recognised as that aspect itself." (Treatise on Cosmic Fire, p. 142)

Any disturbance in the functioning of the body (not in its material substance) is due to a deviation of the vital force. Thus all treatment is aimed at rectifying the vital force.

In the same way, food is defined as any material that is easily accepted and assimilated by the constitution, and poisons are any materials that are refused by the constitution because our vital force or our consciousness does not agree with the force or consciousness of that substance. There is positive magnetism (attraction), between food and our bodies, and negative magnetism (repulsion) between poisons and our bodies.

The three centres in the etheric bodies produce the three fundamental tissues, called by the same names as the centres (*Kapha*, *Pitta* and *Vaata*). These three etheric tissues develop the three fundamental tissues that form the basis of the seven physical tissues. *Kapha* produces all mucus tissues, *Pitta* produces all combustive tissues and *Vaata* all pulsative tissues. They regulate the sensation of heat and cold, of pain and pleasure, the whole economy of the constitution. When their equilibrium is disturbed, the presence of one of the tissues is felt, and becomes then a pathogenic factor, for example excessive phlegm, coryza, lacrimation (excess of *Kapha*).

Part 3

The three fundamental tissues (continuation):

The three fundamental tissues are not physical. They are first produced on the etheric levels by the centres which are called by the same names: *Sleshma* (or *Kapha*), *Pitta*, *Vaata*. These three etheric tissues work out the three fundamental physical tissues, which form the basis of the seven physical tissues. These three can be compared to what modern science calls ectoderm, mesoderm and endoderm. They regulate the sensations of heat and cold, of pain and pleasure, the whole economy of the constitution. When their equilibrium is disturbed, the presence of one of the tissues is felt, and they become pathogenic factors, for example, when *Kapha* is in excess, one observes excessive phlegm, coryza, lacrimation, heaviness, sluggishness, lack of resistance, catarrhal conditions of nose, eyes and throat, bulkiness of body, obesity, passivity of mind. When *Vaata* is disturbed, all pulsation in the constitution is disturbed, the circulation of fine ether is impeded, resulting in: retardation of blood circulation with accompanying circulatory problems, perturbations of the muscles, like in heart diseases, constipation, diarrhoea, antiperistaltic movements, nerve troubles, hysteria, paralysis, epilepsy. When *Pitta* is disturbed, the acid, combustive tissues cause hyperacidity, burning pains in the oesophagus and stomach, bad temper caused by bad digestion and liver problems, emaciation.

The science of Ayurveda is expressed in three branches. The first, etiology, deals with health, the definition of disease and the philosophy of health and disease. The second, symptomatology, deals with symptoms, the results of diseases and the third, therapeutics, deals with the various methods of neutralising disease and restoring health. Ayurveda takes into account the following qualities when diagnosing and treating a patient:

1. Qualities related to the five elements and to the five senses: sound (space), touch (air), sight (fire), taste (water) and smell (earth) and to their distinctive and general features, such as: heaviness ≠ lightness, coldness ≠ heat, unctuousness ≠ dryness, smoothness ≠ roughness, dullness ≠ sharpness, mobility ≠ immobility, hardness ≠ softness, sliminess ≠ non-sliminess, coarseness or grossness ≠ subtility, density ≠ liquidity.
2. Qualities related to the soul: intellect (including buddhi), consciousness, patience, ego, desire, hatred, happiness, misery, effort, predominance, subordination, propriety, number, combination, division, separation, measurement, transformation and repetition.

According to Ayurveda, a healer is someone who relieves himself or herself and others of suffering and pain. Suffering and pain are due to conditioning, and healing is a method of counteracting the evil effects of conditioning on all planes. In order to be a healer, a person is supposed to fulfil the following conditions:

1. To put into practice what one knows, i.e., thought, speech and action should be in agreement. Words should be a truthful expression of one's thoughts, and actions should follow one's words, without deviation. When thought, speech and action are perfectly aligned in one's whole life one becomes a real healer and a master of one's life.

2. To be a good friend and a guide for one's family. The healer should avoid friction in the family by setting a good example.
3. To consider that what holds good for oneself and for one's family is also good for others.
4. To earn one's living through healing, if necessary, but not to commercialise healing, putting one's profits before the health of the patient.
5. To practice healing according to need and according to the method which suits one best.
6. To ignore social, political, economic or religious differences.
7. To avoid pointing out defects in others and creating friction and discord.
8. Not to misbehave with money, opportunity, food, rest, work and sex.
9. To develop healing magnetism in oneself by putting into practice the following steps:
 - a) regulating the hours of work, rest, food, sleep, entertainment and prayer;
 - b) avoiding disagreements with others in thoughts, words and deeds: if there is some disagreement between oneself and someone else, disregard it;
 - c) serving irrespective of mental limitations regarding cast, creed, sex, race, colour, religion or party;
 - d) practising meditation;
 - e) practising God-mindedness;
 - f) transmitting what you believe to be true in a pleasant way, with humour, so that what you want to transmit be well received; learning to speak the truth without hurting others.

Causes of diseases:

Diseases are caused by misuse, overuse or disuse of time, mental faculties and the objects of the sense organs. For example, misuse of sleep, sleeping too much or too little, or at wrong times; misuse of thought, thinking too much or too little; having a wrong response to seasonal effects, drinking icy water in hot days, or vice-versa. Overuse consists for example of over-exciting the mind through the use of drugs, or the body by excessive work without rest.

Types of diseases:

1. Diseases due to external causes: injuries, burns, accidents, etc.
2. Diseases of the physical body caused by the misuse of sleep, sex, etc., for example.
3. Diseases of the mind. The excess of *Rajas* or *Tamas* (activity or inertia) that affects the mind can be eliminated through spiritual healing, i.e. by reading the Scriptures and by the practice of Yoga. Through these methods, one acquires patience, a good memory and a meditative state. Diseases of the mind can be due to grief, anger, fear, excitement, despondency, malice, jealousy, dejection, hatred, passion, peevishness. In the book "Esoteric Healing" by Alice A. Bailey (volume IV of the Treatise on the Seven Rays), a whole chapter is given on the psychological causes of diseases, including:
 - a) those arising out of the emotional, feeling nature;
 - b) those which have their origin in the etheric body;
 - c) those which arise from wrong habits of thinking;
 - d) peculiar complaints and psychological troubles of mystics and disciples.

Ayurveda aims at training the mind in a positive direction. According to homeopathy, the negative attitude of mind is in itself a disease that can be cured medically. The goal of homeopathy is to achieve a radical cure of the negative attitude of mind, while the goal of Ayurveda is to ensure a healthy span of life, so that there is no longer any need for healers or medicines.

Part 4

Since the object of Ayurveda is to ensure a healthy span of life, without the need for curing diseases, much importance is given to daily routine. The daily routine is described therefore in some detail, with its various elements: rest, work, diet, cleansing of the body and so on. Here are some of the practices recommended in

Ayurveda for those who wish to have a long and healthy span of life. The principle at the basis of the routine prescribed by Ayurveda is the need to live in harmony with nature and with the five elements (ether, fire, air, water and earth).

Awakening

The hour that precedes sunrise is called in Sanskrit *Brahmi Muhurta*, the hour of Brahma, the time of creation. By waking at least one hour before sunrise, we prepare ourselves to receive the first rays of the Sun, in the same way as the other kingdoms in nature. As the Sun grows hotter during the day, our receptivity to its rays diminishes. Thus the sudden exposure to the full light of the Sun when waking late is harmful to the eyes.

After waking, take some time to plan the day's work, linking it up to the work done in the previous day. Then take some time to ascertain the condition of the body and mind, to locate any points of disease and to plan any necessary measures to eliminate them. Then, to bring poise to the mind, meditate on some lines of the Sacred Scriptures.

Cleansing of the body

a) Oil Massage. The best oil for massage is sesame seed oil, followed by coconut oil. Apply oil to the head and all parts of the body, including inside the ears. Sesame seed oil is good for healing wounds, oedemas and disturbances of the *Vaata* and *Kapha* principles, swelling due to injuries, phlegm and catarrhal conditions.

After oil massage, practice some moderate physical exercise, for example some Yoga Asanas. The exercise opens the pores of the skin, helping the oil to penetrate, smoothing and soothing the skin

Oil massage has many benefits: prevention of skin troubles, increase in the powers of resistance and promotion of the ability to recover easily and quickly from injuries. Oil massage to the feet prevents them from getting rough and dry and from cracking, brings relief from tiredness and numbness, helps to prevent constriction of blood vessels and varicose veins, prevents and eliminates bad smells. It prevents and cures the ill effects caused by disturbances of the *Vaata* principle. Eyesight can also be directly improved by good massage of the feet with sesame seed oil, and massage of the legs with oil prevents and cures sciatica. Applying oil to the head prevents headaches, migraines and hair fall, improves the sensory organs and gives a sound sleep. If possible, oil massage should be done every day, but if other duties prevent us from taking care of our health, then at least once a week. Now and then it is also good to gargle with oil: it strengthens the jaws, teeth and gums (preventing bleeding gums, for example), improves the voice and sense of taste, prevents dryness of throat and cracking of lips. Any ear complaints may also be prevented by introducing a few drops of oil into the ears.

A recipe of nasal drops with oil base is also given to prevent health troubles. During seasonal changes, it protects the eyes, nose, ears and throat, prevents greying of hair and helps hair growth, prevents and cures cases of headache and hemicrania (headache in half of the head only), facial paralysis, head tremors and vertigos. It strengthens the veins, joints and ligaments of the face, stabilises and sweetens the voice, makes the sense organs more clear and receptive and increases resistance against epidemics and other diseases. Here is how the nasal drops are prepared:

Take ghee (clarified butter), or if that is not available, sesame seed or coconut oil, then the roots, stems and a few leaves (preferably fresh) of one, two or three of the following plants: *Santalum album* (sandalwood), *Berberis aristata* (Indian barberry), *Sida cordifolia* (country mallow), *Elettaria cardamomum* (cardamom), *Embelia ribes*, *Aegle marmelos* (bael tree), *Desmodium gangeticum*, *Cedrus deodara* (cedar wood), *Asparagus racemosus* (asparagus), *Cyperus rotundus* Linn. (nut grass); cut them into small pieces, put them into a bowl, add pure rain or distilled water (5 parts of water for each part of plant), boil until water is reduced and a concentrated decoction is obtained. Filter the liquid and add it to the ghee or oil (three or four parts of liquid for each part of oil). Bring it ten times to a boil, letting it cool about 10 minutes in between each boil. Then let it rest for one or two days; then remove the oil that has risen to the surface. It is this oil that can then be used as nasal drops. During the seasonal changes, put 4 or 5 drops of this oil in one nostril one day, in the other nostril the following day. Repeat the process five times.

b) Brushing of Teeth. Even tooth brushing should not be a mechanical act. It is important to live fully aware in the Eternal Present, whatever we are doing. In India, fresh twigs of certain trees are used as toothbrushes. The end of the stick is chewed or crushed until it becomes like a brush. These are trees that have an astringent or bitter taste. The bitter taste is very good because it kills germs and bacteria. The stick is then also used to scrape the tongue, after being split longitudinally in the middle. Tongue scrapers are also made of gold, copper, silver or brass, but not of iron or steel, without any sharp edges, to avoid hurting the tongue.

Here are some of the trees the twigs of which are used as tooth brushes: *Pongamia pinnata* (Indian beech), *Azadirachta indica* A. Juss. (neem tree), *Terminalia arjuna* W. & A. (arjun tree), *Achyranthes aspera* Linn. (prickly chaff flower), *Mangifera indica* (mango tree), *Aganosma dichomata*, *Syzigium cumini* Skeels (jambul tree).

If no such twigs are available, one can use a herbal tooth powder with a brush or finger. Natural substances are to be preferred to chemical synthetic substances. Ayurvedic tooth powders keep the mouth fresh and help to prevent bleeding of the gums, foul breath, digestive disorders and caries.

To keep the mouth fresh, certain dry fruits or nuts are chewed after a meal, such as: seeds of *Myristica fragrans* Houtt. (nutmeg), *Areca catechu* Linn. (betel nut - to be taken only in moderate quantities, twice or thrice a day, otherwise it can be harmful), *Piper cubeba* Linn. f. (cubeb), *Piper betel* Linn. (betel leaf vine), *Syzigium aromaticum* Merr. (cloves), *Elettaria cardamomum* Maton (cardamom), *Cinnamomum camphora* (camphor), the leaves or powdered seeds of *Syzigium cumini* Skeels (the jambul tree). The jambul tree is said to contain the vegetable form of gold, and is recommended for diabetics for example.

c) Application of collyrium (*khol* or *kajal*). Natural *khol*, made of plants and antimony, is good for the eyes, prevents lacrimation (disturbance of *Kapha*), conjunctivitis. There are milder varieties for children or to be used during the day, when the eye is drier than at night. More pungent strong varieties are used at night or to relieve conjunctivitis. To strengthen the eyes, it is recommended to look at the green colour of plants, or to use a few drops of human milk - it has a soothing and disinfectant effect.

d) Bath. Baths are taken after the oil massage. The most healthy bath is taken before sunrise preferably in the flowing water of a clean river, invoking the Devas of water. Water has a deep significance in the Vedas. It contains what we call life, vital energy. Thus the best way of refreshing oneself is to take a bath, because the contact with water recharges us with vital energy (*Ojas*), specially if one remembers to invoke the intelligences at work in the water. It cleans the physical and astral body, it removes impurities from the pores and keeps them open. Metabolic residues are thrown out through the pores of the skin, that is why frequent cleansing is necessary. Water cleans both physical and astral impurities - to clean mental impurities, *tapas* (fiery aspiration, or penance), is necessary. *Tapas* can be practised by means of the body, through selfless service, by means of speech, when bringing light to others through one's words, and by means of the mind, when creating harmonious, positive thoughts.

Ayurveda prescribes the use of herbal powders instead of soap, such as soapnut powder mixed with powder of sandalwood or turmeric, which is very antiseptic. Turmeric may also be applied to wounds. It makes the skin smooth, prevents unnecessary hair growth, protects eyes, nose, ears, feet and nails against diseases.

Clothing

Clothes are changed every day, especially those in contact with the skin. During sleep, astral impurities are eliminated, thus the clothing used during the night should not be kept on during the day. The colours of the clothes are also important. Harsh colours create disturbing vibrations for oneself and others. The most recommended colours are white, for receptivity to cosmic vibrations, sky blue, golden yellow, light green, orange and light pink. Smooth colours bring grace and harmony in one's relations with others.

Perfume

Fragrant flowers or pleasant scents of sandalwood or lavender for example attract good vibrations of Venus and Jupiter, and can be used both as perfume and incense, since they are conducive to meditation and are not too pungent.

Ornaments and jewellery

Precious stones and ornaments of different types give grace, health, longevity and protect from evil influences. They are chosen on the basis of one's horoscope. For example.

Sun Golden yellow gold, diamond

(Diamond helps to neutralise vibrations of an afflicted Sun in the horoscope; gold, golden yellow and diamonds are auspicious for people with Sun in Leo)

Moon White silver, pearl

(for people with Moon in Cancer or with an afflicted Moon)

Venus Blue copper, sapphire

(for people with Venus in Libra or Taurus, or with an afflicted Venus)

Mars Red iron, red stones
(for people with Mars in Scorpio or Aries, or with an afflicted Mars)

Mercury Rainbow mercury, any stones
(for people with Mercury in Gemini or Virgo; the stones are chosen according to Mercury's aspects with other planets in the natal horoscope)

Jupiter Cream honey coloured stones
(for people with Jupiter in Sagittarius or Pisces, or with an afflicted Jupiter)

Saturn Deep green lead, emerald
(for people with Saturn in Capricorn or Aquarius, or with an afflicted Saturn)

Gold and copper can be in fact used by any person, since their vibrations, corresponding to the Sun and Venus, are always positive. Iron should only be used if there are no contra-indications in the horoscope. Silver is best used only in positive phases of the Moon or by people with a good position of the Moon in the natal horoscope.

Smoking

Certain herbal powders (but not tobacco or cannabis) when smoked help to alleviate disturbances of the *Kapha* principle affecting the head, nose and lungs, and disturbances of the *Pitta* and *Vaata* principles affecting the head. But there should never be an abuse of smoking, since it can cause deafness, blindness, dumbness, bleeding or giddiness.

Cleaning of feet and excretory organs

It is recommended to clean the excretory organs with water after urinating and defecating, because water is the best purifier. By the habit of cleanliness, intelligence and purity are improved, longevity is increased, and the evils of Kali, i.e. separateness, competition, lack of sympathy and fraternity are kept away. The present situation where people live together in cities but do not know even their neighbours, refusing to be disturbed by others and unwilling to help, is typical of the age of Kali.

Hair dressing

Hair, mustache, beard and nails are cut close or well dressed, so that small hairs do not keep falling around us or in our food. These small hairs and nail particles, if swallowed, can be dangerous for health, because they cannot be digested and are not easily eliminated. Thus a bath should be taken after a haircut, and nail biting is not recommended. Any disorderliness or uncleanliness is said to attract Alakshmi, the contrary goddess to Lakshmi, the goddess of beauty, harmony and wealth. Hair and nail cutting should be avoided on the day of Lakshmi, Friday (day of Venus).

Footwear

The skin of the sole is very sensitive, and is directly related to eyesight. When walking barefoot, the feet absorb the destructive potencies of the Sun and are subjected to extremes of heat and cold, affecting the optic nerve, the nervous system and eyesight. This is particularly valid in countries with extremes of temperature. On the other hand, the feet should not be enclosed all day long. It is good if they can be in the open air for some time every day, for example when one is at home, or at least only within a pair of light house shoes.

Special note for women

Women are specially advised to use footwear constantly during menstruation, the first two or three months after delivery and during puberty. At these times, the nervous system and the emotional body are particularly sensitive. Mental, emotional and bodily strain, exposure to extreme temperatures should be avoided as well. Food should be light and easy to digest, not conducive to any disturbance of the three fundamental tissues.

Menstruation is a process of purification, similar to excretion, during which astral impurities are eliminated. Close contacts with other people should therefore be avoided. Specially during the first menstruation of a young girl special care should be taken. A special preparation is given to stabilise the nervous and reproductive systems. It is a dish made of cooked rice, green gram (green Soya beans) with a pinch of salt and ghee.

For two to three months after delivery, women should have rest and avoid heavy work. Sex relationships are to be avoided for two months; for this reason, in India, women are sent to stay with their parents just before delivery, where they stay until two of three months after the birth of the child.

Diet

The main rule concerning diet is : “eat to live, do not live to eat.” Food should be of good quality, not in great quantity. Food of good quality is mainly fresh food, as it is supplied by nature, not canned or preserved food. Cooked food should not be kept for longer than four hours. Then it gives *Ojas*, i.e. vigour, life force.

There are three types of food, according to the three basic qualities:

1. *Rajas* (force): spicy and hot food, alcoholic drinks, stimulants and tobacco.
2. *Tamas* (inertia): preserved foods, food deprived of life.
3. *Sattva* (balance): food in which all tastes are well balanced.

There are six basic tastes: sweet, bitter, sour, salty, astringent and pungent (alkaline). Foods in which the sweet, bitter or astringent tastes prevail are tamasic by nature; food in which the salty, sour or pungent tastes prevail are rajasic.

Part 5

Ayurvedic classification of diseases

Ayurveda distinguishes two main types of diseases: exogenous and endogenous. In exogenous diseases, the person is healthy within, at least in the beginning of the disease, and the pain and suffering are caused by external factors, such as falls, hurts, rape, burns, bites, being stricken by thunderbolts, exposed to threats or pressure, psychic afflictions caused by demonic seizure, spells, curses, and diseases of the nails and teeth. If the disease is not cured, it eventually causes a disturbance of the three basic tissues (*dhatu*s). In endogenous diseases, internal factors cause a disturbance in the equilibrium of the three *dhatu*s, and this disturbance eventually culminates in pain and suffering.

Diseases due to external causes can be eliminated by identifying and eliminating the cause; diseases of the physical body are healed by satisfying in a proper way natural needs and urges of the body; diseases of the mind are healed by changes in diet; and disciple's diseases are healed by adopting a scientific and natural way of life, as described in the works of the Masters.

The endogenous diseases, according to which basic tissue is disturbed, affect different parts of the body. Disturbances of *Vaata* (balance) affect the bladder and urinary tract, the rectum, the waist, thighs, legs, bones and colon. Ayurveda describes 80 types of diseases caused by disturbances of *Vaata*. Disturbances of *Pitta* (dynamism, the centre of combustion) affect the sweat, the plasma, the lymph, the blood and the small intestine; 40 types of such diseases are described. Disturbances of *Kapha*, or *Sleshma* (inertia, the creative centre in the body) affect the head, chest, neck, joints, stomach and upper abdomen and the fat content in the body. Their keynote is a feeling of heaviness; 21 such diseases are described. Of course, when all three *dhatu*s are disturbed together, the disease is very deep.

Diseases due to disturbances of *Vaata* (affect mainly the bones and muscles)

1. *Nakhabheda* (cracking of nails)
2. *Vipadika* (cracking of feet)
3. *Padasula* (pain in the feet)
4. *Padabhramsa* (inability to lift the feet)
5. *Padasuptapa* (numbness of feet)
6. *Vatakuddata* (clubbed feet)
7. *Gulphragraha* (stiff ankle)
8. *Pindikodrestana* (cramp in the calf)
9. *Grdhrasi* (sciatica)
10. *Janubheda* (cracking of knee)
11. *Januvislesha* (weak, loose knees)
12. *Urustambha* (stiff thighs)
13. *Urusada* (pain in the thighs)
14. *Pangulya* (lameness)
15. *Gudabhramsa* (prolapse of rectum)
16. *Gudarti* (tenesmus)
17. *Vrsanakspa* (pain in scrotum)
18. *Sephastambha* (stiffness of penis)
19. *Vankshanaha* (tension in groin)
20. *Sronibheda* (pain around the pelvic girdle)

21. *Vidbheda* (diarrhoea)
22. *Udarvata* (anti- or misperistaltism; in Homeopathy, typical symptom of *Nux Vomica*)
23. *Khanjatva* (deformed legs)
24. *Kubjata* (kyphosis, or humpback)
25. *Vamanatva* (dwarfism)
26. *Trikagraha* (arthritis of sacroiliac joints)
27. *Prstagraha* (stiffness of the back)
28. *Parsvamarda* (pain in either side of the chest)
29. *Udaravesta* (gripping pain in abdomen)
30. *Hrmoha* (low sounding heartbeat)
31. *Hrdrava* (loud heartbeat)
32. *Vaksavddhersa* (pressing or rubbing pain in the chest)
33. *Vaksavpadroha* (loss of movement in the chest)
34. *Vaksastoda* (stabbing pain in chest)
35. *Bahusosha* (atrophy of arms)
36. *Grivastambha* (stiff neck)
37. *Manyatamebha* (cervical spondylitis)
38. *Kanthodvamsa* (hoarseness of voice)
39. *Hanubheda* (pain in jaws)
40. *Ostabheda* (pain in lips)
41. *Aksibheda* (pain in eyes)
42. *Dantabheda* (pain in teeth)
43. *Dantasaithilya* (loose teeth)
44. *Mukatva* (aphasia, inability to speak)
45. *Vaksanga* (lulling or stammering speech)
46. *Kasayasyata* (astringent taste in the mouth)
47. *Mukhasosha* (dry mouth)
48. *Arasajnata* (loss of taste)
49. *Ghrananasa* (loss of smell)
50. *Karnasula* (pain in ears)
51. *Asabda sravana* (hearing imaginary sounds, ringing in ears, voices calling, etc.)
52. *Uccaisrutti* (hardness of hearing)
53. *Badhirya* (total deafness)
54. *Vartmastambha* (ptosis of eyelids)
55. *Vartmasamkocha* (contraction of eyelids)
56. *Timira* (amaurosis, or itching sensation in the eyes)
57. *Aksisula* (pain in eyes)
58. *Aksivyudasa* (ptosis and resulting paralysis of eyeball)
59. *Bhruvyudasa* (ptosis of eyebrows)
60. *Sankhabheda* (headache in temporal region)
61. *Lalatabheda* (headache in frontal region)
62. *Siroruk* (headache in the whole head)
63. *Kesabhumisphutana* (dandruff)
64. *Ardrita* (facial paralysis)
65. *Ekangaroga* (paralysis of an organ or part of the body, paraplegia)
66. *Sarvangaroga* (total paralysis)
67. *Pakshavadha* (partial, one-sided paralysis of the body)
68. *Aksepa* (mild convulsions)
69. *Dandaka* (tonic, severe convulsions)
70. *Tama* (fainting)
71. *Brahma* (giddiness)
72. *Vepathu* (tremors)
73. *Jrmbha* (continuous yawning)
74. *Hikka* (hiccup)
75. *Visada* (despondency)
76. *Atipralapa* (delirium)
77. *Rauksya* (dryness of body)
78. *Parusya* (hardness of the body)
79. *Asvapana* (sleeplessness)
80. *Anavasthita Chittatva* (mental instability)

Diseases due to disturbance of *Pitta*

From seminars by Dr. E. Krishnamacharya and his son, Dr. E. Anantakrishna

1. *Osa* (overheating of body)
2. *Plosa* (scorching)
3. *Daha* (burning)
4. *Davatru* (boiling sensation in various parts of the body)
5. *Dhumaka* (sensation of body fuming)
6. *Amlaka* (acid eructation, even without having taken food)
7. *Vidaha* (pyrosis; body changes as if it was burning away)
8. *Antardaha* (burning sensation in inner organs: liver, heart, etc.)
9. *Ansadaha* (burning in certain parts, shoulders, for example)
10. *Usmadhika* (high temperature)
11. *Atisveda* (excessive sweating)
12. *Angagandha* (bad, putrid odour of body)
13. *Angavadharana* (pain as if a part of the body was cracking)
14. *Sonitakleda* (slow, difficult blood circulation)
15. *Mamskledha* (difficult muscular action)
16. *Tvagadaha* (burning sensation in the skin)
17. *Tvagavadharana* (cracks in the skin)
18. *Charmavadalana* (itching sensation in the skin)
19. *Raktakostana* (urticaria)
20. *Rakta Visphota* (red vesicles)
21. *Raktapitta* (tendency to bleed easily)
22. *Raktamandala* (round red patches on the body)
23. *Haritvatva* (greenish colour of body)
24. *Haridratva* (yellowishness, e.g. jaundice, yellow fever)
25. *Nilika* (blueishness, for example due to toxic conditions, carbon poisoning; blue nails, blue eyelids are a dangerous symptom. The symptoms of carbon poisoning are: short breath, suffocation, intense sweating, sensation of heat but the body is cold).
26. *Kaksa* (herpes: red, burning, peeling-off skin, quickly spreading)
27. *Kamada* (jaundice)
28. *Tiktasyata* (bitter taste in mouth)
29. *Lohitagandhasyata* (smell of blood in the mouth caused by bleeding gums, e.g. during the night).
30. *Putimukhata* (putrid smell in the mouth)
31. *Trsnadhikyata* (excessive thirst)
32. *Atripi* (non-satiation, constant hunger, even after eating)
33. *Asyavipaka* (constant diseased condition of various parts of the mouth, alternating or all together)
34. *Galapaka* (pharyngitis that spreads quickly and blocks respiration)
35. *Aksipaka* (conjunctivitis)
36. *Gudapaka* (proctitis, inflammation of rectum)
37. *Medhrapaka* (inflammation of penis)
38. *Jivadana* (haemorrhage)
39. *Tamahpravesa* (coma due to excessive loss of vital energy)
40. *Haritaharidra netra mutra varchasvata* (greenish yellow eyes, urine and stool)

Diseases due to disturbances of *Kapha/Sleshma*

1. *Trpti* (anorexia nervosa; relaxed nerves, leading to incapacity to contract muscles)
2. *Tandrata* (drowsiness)
3. *Nidradhikyata* (excessive sleep)
4. *Staimityata* (shyness)
5. *Gurhytrata* (heaviness of body)
6. *Alasya* (laziness)
7. *Mukhamadhuya* (sweet taste in the mouth)
8. *Sleshmodgarana* (expectoration with mucus)
9. *Mukhasrava* (excessive salivation)
10. *Mutradhikyata* (excessive urination)
11. *Balasaka* (loss of strength)
12. *Apakti* (indigestion)
13. *Hridayopalepa* (formation of phlegm in the chest)
14. *Kantopalepa* (formation of phlegm in the throat)
15. *Dhamanapraticaya* (hardening of vessels: varicosis, arteriosclerosis)
16. *Galaganda* (goitre)
17. *Atistaulya* (obesity)
18. *Sitagnita* (loss of appetite)
19. *Udarda* (swelling and itching in different parts of the body)
20. *Svetavabhasata* (paleness, anaemia)
21. *Sveta netra mutra varchasvata* (pale, whitish eyes, urine and stool)

Part 6

NON-SUPPRESSION OF NATURAL URGES

The suppression of natural urges has certain ill effects on health. . Certain methods are then given to counteract the ill effects of suppressing a natural urge, but it is better not to suppress natural urges, unless absolutely necessary

Urination

Effects of suppression: pain in bladder and phallus, dysuria, headache and distension of abdomen.

Remedies: a tub-bath in lukewarm water, massage of the distended portion (lower abdomen), nasal drops of ghee. In more serious cases, an enema may be applied, either with a herbal decoction (*Miruta*) or with a fat substance, preferably ghee, or a urethral or vaginal douche.

Defecation

Effects of suppression: colics (pain in lower abdomen), constipation, cramps in muscles of calf, distension of abdomen.

Remedies: fomentation (application of a hot, wet cloth, or of a hot-water bottle on the distended part); massage of the distended part; enema with saline water or ghee dissolved in warm water; laxative kind of food.

Seminal discharge

Effects of suppression: pain in phallus, genital organs and heart, retention of urine.

Remedies: massage, tub-bath; for non-vegetarians, eating chicken; for vegetarians: eating large quantities of *sali* rice (*Oryza satva* Linn.); enema with non-greasy substances (for example, saline water); sexual intercourse.

Flatus

Effects of suppression: retention of stool and urine, distension of abdomen, exhaustion, abdominal disturbances caused by disturbance of *Vaata*.

Remedies: oil anointment of distended parts of abdomen; fomentation (application of hot, wet cloth); enema, fatty foods (ghee, oil, fats, nuts) without excess.

Vomiting

Effects of suppression: urticaria, black spots on the skin, oedema, anaemic fever, certain skin diseases, red inflammation between fingers and toes.

Remedies that induce vomiting, gargled or swallowed in small quantities; smoking of certain herbs; fasting, or eating only non-fatty foods; purgatives, of which the most safe and effective is castor oil (*Ricinus communis*).

Sneezing

Effects of suppression: headache, facial paralysis, hemicrania, dullness or weakness of sense organs.

Remedies: massage or fomentation of head and neck; herbal nasal drops or ghee as nasal drops; taking some ghee before or after a meal; eating food which counteracts *Vaata*, for example honey. In fact, honey counteracts the effects of disturbances of *Vaata*, *Pitta* and *Kapha*. Another such substance is the fruit of *Embllica Officinalis* (gooseberry).

Eructation

Effects of suppression: headache, facial paralysis, hemicrania, weakness of sense organs; head tremors; disturbance of heart beat.

Remedy: oil massage and eating substances that counteract *Vaata*.

Yawning

Effects of suppression: convulsions, numbness, tremors and shaking of the body.

Remedies: substances that counteract *Vaata*, such as honey, ghee, gooseberry.

Hunger

Effects of suppression: emaciation, weakness, change of the colour of the skin, giddiness, consumption.

Remedy: eating normally, in particular unctuous substances (ghee, nuts).

Tears

Effects of suppression: eye diseases, heart weakness, palpitation.

Remedies: cheerful mood, sufficient sleep.

Sleep

Effects of suppression: defects of eyes.

Remedy: oil massage.

Artificial suppression of fertility (vasectomy, tubectomy)

Artificial methods of enforced contraception have very serious effects on health: impotency, weakness of the physical and mental vehicles, even cancer in the case of tubectomy. The human being has become so inhuman that he refuses the pleasure of sex to animals, through the practice of artificial insemination, only to get their offspring, whereas for himself he wants only the pleasure of sex without the offspring. The only natural method of contraception is restraint during the fertile days of the woman. Abortion is also a very dangerous practice for the health of the mother, as well as an immoral act with karmic effects.

Neutralisation of negative urges

One has to know what to do and what not to do. Certain urges need to be neutralised, and the best medicine is the practice of meditation and yoga. These negative urges relate to evil deeds, in act, speech and thought. They must be eliminated on all three levels.

1. The urges related to greed, fear, anger, vanity, grief, jealousy, shamelessness, malice and excessive attachment should be neutralised.
2. The concept of enemy should be eliminated from one's mind. Enemies exist only within us; once the concept of enemy is destroyed inside us, no outer enemy remains. It is therefore very important for health and in yoga practice to destroy our inner enemies.
3. Harsh speech, back-biting, lying should be eliminated. This is done by minding and thinking before speaking. One should say what one thinks about someone directly to him or her, not behind his or her back. The urge to hide something by not telling the truth or by telling lies should also be eliminated, as well as the urge to say untimely words, i.e., things said at the wrong moment, causing difficulty to others.
4. Violence, adultery and theft are to be suppressed. Violence is to be neutralised with non-violence.

According to homoeopathy, the three sources of evil are the three fundamental miasms, or real chronic diseases. These are syphilis, psora and sycosis. The keynote of psora is a sense of aristocracy (pride), of being better than others. The keynote of syphilis is lack of understanding, in particular of other people's points of view. The keynote of sycosis is suspicion, i.e. suspecting other people of having evil intentions towards us. These are the three mental causes of all violence and disease on the physical plane.

There are three things which are worth striving for in human life. They are: *Dharma*, or virtue; *Arthra*, or wealth; and *Kama*, or accomplishment. By reaching perfection in these first three aspects, one is apt to attain the fourth and supreme good, *Moksha*, or liberation.

Part 7

Our body is the main instrument given to us to reach spiritual achievement. When the physical body and the other vehicles are disturbed, nothing can be achieved, both on spiritual and material levels. A healthy body is the greatest good one can have.

The study of tastes is the beginning of therapeutics in Ayurveda. Tastes are indicative of the therapeutic effect of each substance. There are six tastes: sweet (*Madhura*), sour (*Amla*), pungent or alkaline (*Katu*), salty (*Lavana*), bitter (*Tikta*) and astringent (*Cashaya*). Excessive sweet, astringent and bitter tastes are tamasic; excessive sour, salty and pungent tastes are rajasic. The balance of all tastes is sattvic.

SWEETNESS

The sweet taste is cooling, unctuous, slimy, heavy, nourishing. It creates a pleasant mood and is conducive to longevity. It promotes the proper growth of tissues, gives strength to the constitution, helps lactation, promotes eyesight and good voice. When properly used in a balanced manner, it alleviates the defects of *Kapha*, *Vaata* and *Pitta*. The balance of sweetness (sugar metabolism) in the constitution helps to maintain a good complexion, good eyesight, healthy hair growth, to unite broken bones. It is the source of *ojas* (life force, vigour). It is much needed in cases of consumption, tuberculosis, emaciation, especially for children and aged persons. It should come from a natural source, however, not from chemicals.

Abuse of sweetness produces obesity, which is nothing but a distortion of *Kapha* tissues. It also produces excessive waste products, diseases like polyuria (excessive urination), parasitic infections with all kinds of worms, bed-wetting, fever, complaints such as asthma, tumours, goitre, suppression of digestive powers, obstinate urinary complaints, disturbances of the cortical tissue (brain tissue).

SOURNESS

The sour taste is light, hot from within but cool externally, sticky. It has a carminative effect, stimulates the appetite, gives a sensation of heat inside but in fact has a cooling effect upon the constitution. It controls *Pitta* and *Sleshma*, and counteracts or alleviates defects of *Vaata*. It makes teeth over-sensitive and makes eyes and eyebrows twitch. It should be used with moderation, because it reduces the reproductive tissue.

When abused, it causes giddiness, intense thirst, burning sensation in several parts of the body, cataract, itching, irritation, anaemia, oedemas (swellings), erysipela, various skin diseases, leprosy.

SALTINESS

The salty taste stimulates the appetite, it has a carminative and cleansing effect. It controls and promotes *Kapha* and *Pitta*. It counteracts *Vaata* and causes softness of the body. It is responsible for salivation; an excess or lack of saliva indicates an imbalance of the salty taste in the constitution. When used in excess, it causes weakness and emaciation. It causes conjunctivitis, sticky lacrimation, bleeding from various parts of the body, cracked skin, premature wrinkles, old age, grey hair, loss of hair, obstinate skin diseases, erysipela, excessive thirst.

PUNGENT TASTE

Pungent is the contrary of sweet. It has a fiery nature that aggravates *Pitta* (the combustive tissues) and reduces *Kapha*. Thus it helps to combat parasitic infections, toxic conditions, itches, obesity. It disturbs *Medas* (the brain tissue), reduces lactation, muscle and marrow, the amount of semen, urine and stool. It causes emaciation, lacrimation, irritation and dryness of eyes, nose, tip of the tongue and mouth. It stimulates the appetite and digestion. It promotes circulation and the intellect, but can cause constipation if excessively used, as well as giddiness, dryness and burning sensation of mouth, palate and lips. It is the opposite of unctuous.

BITTERNESS

The bitter taste has a cooling effect. It is an opposite of unctuous. It counteracts the bad effects of *Pitta* and *Kapha*, but aggravates *Vaata*. It helps to combat parasitic infections, intoxication, nausea, burning sensations in various parts of the body, diseases caused by disturbances in the blood. It improves the appetite, the vital heat, strength and vitality. It increases the amount of semen. It has a cleaning effect in the throat and mouth. This is why the favourite stick for brushing the teeth is taken from the *Neem* tree (which has a very bitter taste). When used in excess, it causes headache, exhaustion, tremors, fainting.

ASTRINGENT TASTE

It is a healing taste. It counteracts *Pitta* and *Kapha* but aggravates *Vaata*. It counteracts obesity. It causes sluggishness in the movement of the tongue and obstructs the throat. It decreases the speed of circulation, and when used in excess, it produces constipation and cardiac pain.

When balance is maintained among all six tastes, health is good. When even one is disturbed, imbalances and disturbances in the body result. According to the nature of the disease, the doctor prescribes substances that counteract the effects of the disturbed tissue.

Some substances have many tastes at the same time and counteract the disturbances of all three fundamental tissues. For example, *Emblica Officinalis* (a type of gooseberry) is sweet, sour, bitter and astringent. It is very much used because of its composite action. Honey can also have several different tastes, depending on the type of flowers the bees have contacted. Honey is thus recommended in various cases.

Part 8

Ayurveda has eight branches and five basic forms of therapy. The eight branches are:

1. *Salya*: Extraction of foreign substances from the body.
2. *Salakya*: Treatment of the organs of the head and neck.
3. *Kaya*: Treatment of diseases affecting the whole constitution, such as epilepsy, leprosy, diabetes.
4. *Bhuta Vaidya*: Treatment of psychic diseases.
5. *Vishagraha*: Treatment against poisoning.
6. *Kaumara Bhrutya*: Treatments to be applied during pregnancy, childbirth, maternity.
7. *Rasayana*: Regeneration of tissues.
8. *Vajikarana*: Rejuvenating treatments.

The five basic forms of therapy are:

1. *Sveha Karma*: oleation, or application of oil.
2. *Sveda Karma*: fomentation.
3. *Vamana*: emetics (treatment by vomiting).
4. *Virechana*: purgation.
5. *Sirovivechana*: elimination of the *doshas* of the head.

The form of therapy used is chosen according to a diagnostic procedure based on an understanding of the three *doshas* (disturbances of the three basic tissues, *Vaata*, *Pitta* and *Kapha*). Disturbances of *Vaata*, the principle of pulsation, are considered as the most important, because without pulsation no life is possible. Pulsation exists in space, the first element. All elements exist in space, i.e. space contains everything. Space decomposes into spaces, giving birth to air, air gives birth to fire, fire to water, water to earth.

Vaata, the center of pulsation in the body, regulates the functions of digestion, respiration, circulation, heartbeat. Its inherent qualities are roughness, coolness, lightness, non-sliminess, movement and instability. A disturbance of *Vaata* causes dislocation, looseness, expansion, obstruction, separation, depression, excitement, thirst. Diseases resulting from *Vaata* can be counteracted by using oily or creamy substances, materials having sweet, sour or saline taste. Enemas are also useful, because the birthplace of *Vaata* is the colon; by introducing water and appropriate herbal substances into the colon, the roots of disease are directly tackled.

Pitta is the center of combustion in the body. Disturbances of *Pitta* cause heat, sharpness, liquefactions, colours other than white and red in the affected part, sour taste in the mouth, foetid smells, suppuration, perspiration and putrefaction. When these symptoms are present one can easily diagnose a disturbance of *Pitta* that can be counteracted with sweet, astringent substances, by cooling treatment, oleation, and purgation. Purgation is the preferred method for treating disturbances of *Pitta*, because the birthplace of *Pitta* is the small intestine.

Kapha is the tissue-forming centre in the body. Its disturbances cause the following symptoms: unctuousness, coolness, heaviness, sweetness, steadiness, sliminess and viscosity. They can be counteracted with astringent, sharp, hot, bitter and pungent tastes, or by fomentation, emetics, and elimination of *doshas* from the head. For example, to clear a stuffed nose (a typical disturbance of *Kapha*), one can place black pepper on burning coals and inhale the smoke. Diabetes is another disturbance of *Kapha*. When it is not accompanied by other hereditary complications, it can be treated as follows: take

leaves of either *Swirtia Chirata* or *Azadirachta indica* (the *Neem* tree), or the leaves and roots of *Syzigium jambolinum*, make a decoction of them with pure water, and for 40 days take a glass of this decoction first thing in the morning. Another formula, best suited in countries where the above plants are not available, consists of sowing wheat, then taking every morning at sunrise some leaves of the wheat grass, making 2 or 3 ounces of fresh juice, mixing it with an equal amount of lemon juice, and taking it on an empty stomach.

THE FIVE BASIC THERAPIES

The main aim of ayurvedic therapies is to remove blockages that prevent toxic materials from being eliminated from the body. They aim at facilitating sweating, excretion and urination. Even a healthy person benefits from these therapies once in a while to keep healthy.

The first therapy is oleation. It consists of applying oily or creamy materials of animal or vegetable origin to the body. The seeds of the following plants are crushed and their oil is extracted for use in oleation:

1. *Tila* (*Sesamum indicum*, sesame).

This is one of the most useful oils. It heals swellings due to oedemas or of any other origin, pains in any part of the body, sprains. Obese people should frequently apply sesame seed oil to their body; it helps keeping the body in a shapely form. Applied on the soles of the feet, it is good for eyesight. A few drops introduced in the ears help prevent ear troubles. Body massage with sesame seed oil is very good, at least once a week, and should be started in infancy already, babies can be massaged from the first days of life. A few drops are good for eye troubles.

2. *Eranda* (*Ricinus communis*, castor oil)

Castor oil is a good natural purgative; it eliminates *Vaata* and *Kapha* disturbances, and if mixed with astringent and sweet substances it can also eliminate *Pitta* disturbances. Applied to the head of babies, it promotes the growth of hair, and is the raw material in the production of *khol* (collyrium for the eyes, good for eyelashes too). A small amount may be given daily with mother's milk for the first 3 months of life. It should never be introduced in the eyes or in the ears.

The other most used oils are: 3. *Priyala* (*Buchanania Lanzas*, almonds); 4. *Abhiseka* (*Pistacia vera*, pistachio nuts); 5. *Citra* (*Baliosperma Montanum*); 6. *Abhaya* (*Terminalia chebula*, Myrobalan tree); 7. *Madhuka* (*Madhuka Indica*, Mohwa tree); 8. *Sarsapa* (*Brassica Nigra*, black mustard); 9. *Kusumbha* (*Cartamus Tinctorius*, safflower); 10. *Bilwa* (*Aegle marmelos Corroe*, Bael tree); 11. *Aruka* (*Prunus domestica*, plums); 12. *Mulaka* (*Raphanus Sativus*, radish); 13. *Atasi* (*Linum usitatissimum*, linseed); 14. *Nicolaka* (*Artocarpus lokoopa*, jackfruit); 15. *Akshoda* (*Aleuritis molucana*, candle nut), 16. *Karanja* (*Pongamia pinnata*, Indian beech); 17. *Sigruca* (*Moringa olifera*, horse radish tree); 16. *Nimba* (*Azadirachta indica*, *Neem* tree).

Vegetable oils eliminate disturbances of *Vaata*, improve the bodily strength. They are good for the skin, and should be applied daily. They are hot by nature and give stability to our body.

The animal oils used are milk, curd, ghee, animal fat, muscle fat and bone marrow. Ghee eliminates, due to its unctuousness, disturbances of *Vaata*, the main centre of the constitution, as well as disturbances of *Pitta*, because of its cooling nature and sweetness. If mixed with pungent and light substances, it can also eliminate *Kapha* disturbances, in spite of its unctuousness, heaviness, coolness and sweetness. Muscle fat is used to treat injuries, fractures and prolapses, in particular prolapse of the uterus and of the rectum. It is used in massage for headaches. Bone marrow improves bodily strength, enhances *sukra*, *rasa*, *medas* and *majja* tissues, and gives strength to the bones. Although it can be taken in any season, ghee is most appropriate in autumn. In spring, it is preferable to use muscle fat and bone marrow, but these are not advised in extreme winter, when they solidify, nor during menstruation. Oil is used in all seasons to counteract *Vaata* and *Pitta*, but preferably in the rainy season, or in the evening during the summer. To counteract *Kapha*, oil is used at noon or in the afternoon, except in winter, when it is used in the morning. If it is given in summer on a hot day, it can cause fainting, thirst, liver troubles; if in the winter it is given in the evenings, it can cause constipation, stomach ache or anaemia. Oil, ghee, muscle fat are often used in enemas as well, mixed with hot water or herbal preparations.

To make ghee, take fresh butter made from curds (natural yoghurt, made from milk curdled with lemon juice), boil it for about 15 minutes on a low fire, then let it cool down. This substance is called ghee: it is granulated, light yellow, with a consistency different from butter. Ghee builds up the *Rasa* (plasma) and *Sukra* (reproductive) tissues and gives *Ojas* (vitality), when taken every day. It gives a clear voice and a good complexion.

Unlike oil, which loses its qualities when mixed, ghee does not lose its inherent qualities when combined with other substances; it absorbs the qualities of the other substances and improves them. For example, ghee is

the basic ingredient of an ayurvedic medicine called *Brahmi ghrita* which is given to children with delayed speech, to improve memory, understanding, learning ability. A thick decoction is made of fresh leaves of the plant *Hydrocotyle asiatica* (*Brahmi Saraswati*), then 3 parts of the decoction are mixed with one part of melted ghee. The mixture is boiled at high temperature, then allowed to cool. Through this process the ghee absorbs the properties of the plant.

Part 9

SOME AYURVEDIC RECIPES

For headache (migraine):

In the evening, cook one handful of rice in water, then add some milk until the whole is like a gruel. Then add one spoon of yoghurt and keep at ambient temperature. In the morning, add one teaspoon each of coriander powder and ginger powder, half a spoon of cumin powder (if possible all freshly ground) and a pinch of sea salt. Eat this every morning until the migraine disappears. In difficult cases it might take up to 6 weeks.

For gastritis (acidity) or stomach ulcers:

Drink in the morning one glass of fresh buttermilk, on an empty stomach. True butter-milk is a yellowish transparent liquid. We can prepare it ourselves, by cooking, cooling and mixing fresh milk with yoghurt, letting rest in a warm place and then churning until the butter separates from the liquid.

For insomnia:

Chew before going to bed some dry coconut mixed with 1 teaspoon poppy seeds, a little candy sugar and some water. It is necessary to stop all sleeping pills during this treatment. Results might take up to 6 weeks to manifest.

For kidney and bladder infections:

Drink a strong infusion of fennel seeds 2 or 3 times a day.

For diarrhoea:

Slightly fry 1 teaspoon of fenugreek seeds in ghee, put in a cup with yoghurt until they swell and become soft. Eat once or twice a day, that is usually enough.

For strengthening:

Corpulent people take the juice of a lemon with a spoon of honey in warm water on an empty stomach every morning. Slim people take warm milk with honey in the evenings.

RECOGNIZING AND IDENTIFYING DISEASES

The vital body is composed of lines of force which fill the whole universe, which are in fact the various radiations of the planets and the sun. We are influenced by the kind of vital energy that dominates our environment, through our food and through the radiation of our fellow humans. The vital force in its positive form nourishes, supports and sustains the physical body, acting as a life-giver. It can however also turn against the physical body in a destructive form, in the same way as life-giving and life-sustaining water, in the form of mighty waves, can pull someone down into the depths of the ocean and drown her or him. Disease therefore means that the vital force has taken another form, has been deformed. A healer must recognise what has caused this "deformation".

Diseases are fundamentally of two types: the first are acute diseases, which develop in 3 stages: a) initial stage or prodrome; it is the most violent phase, here the vital force fights against the disease; b) progress; c) regress. The second are chronic diseases, which contain only the first 2 stages, since without some help from outside the disease does not regress. The vital force of the body is not strong enough to win the fight against the disturbing factors.

In children, the vital force is still very strong. With age, thought processes become more complicated, weakening the life force. Adults think relatively more than they act; they live more on the mental plane, instead of the plane of experience, which inevitably causes an energy decrease. We need only observe the character of a child: it is spontaneous, without inhibitions, it does not keep impressions and is therefore not resentful. It sees no reason to act according to impressions and expectations from others, it is guided by its natural, healthy instinct. It is in this respect self-conscious and follows the law of necessity. When these qualities are reversed into their opposites, they form the basis for the various diseases. Of course, today there are many children who are born ill, who suffer from hereditary troubles before birth.

The symptoms of a disease are hints from nature, from the physical, mental or emotional planes of a human being. When the vital force fights against the disturbing factors, a variety of symptoms manifest, which we experience as uncomfortable. In these cases, academic medicine mistakes the symptoms for the disease itself. These symptoms may be compared to the various warning lights in a car, which turn on when something is not in order. These lights are indications of disturbances, they are not in themselves the

disturbance. It would be crazy to just turn off these lights and then feel safe. Unfortunately, this ridiculously simple example is an exact description of the procedure followed by modern academic medicine.

Part 10

HOMOEOPATHY COURSE

INTRODUCTION

This course on Homoeopathy has been composed out of notes taken during courses given in India by Dr. E. Krishnamacharya. Three courses were held between 1982 and 1984, each for a duration of two months and the same material was presented each time with some little differences and additions. This paper contains the synthesis of these three courses.

Only the philosophy of Homoeopathy has been given out here and not the study of the *Materia Medica*, but for a few examples. If it seems of interest to the students, the study of some drugs of the homoeopathic *Materia Medica*, as given out by Dr. Krishnamacharya, may be typed down in the near future.

It must be understood that this paper contains only study notes and cannot be considered as a handbook of Homoeopathy. It is rather a synthetic and complete introduction to the study of homoeopathic philosophy which should be completed by reading the books mentioned in the bibliography.

1. HEALTH, ILL-HEALTH EASE, DIS-EASE

What is health? Health is **ease**, ill-health is **dis-ease**.

Health is a positive attitude. Medicines do not cause health. To live a balanced life in everything is the only method of maintaining health.

When disease is there, it is also better to make the necessary adjustments in food, drink, habits, etc. than to use medicines frequently. Take medicines when the disease is strong. It is then better to use as little quantity of medicine as possible. Efficiency will increase when you decrease quantity. Ayurveda and Homoeopathy are two systems known for using a minimum quantity of medicine.

THE HUMAN CONSTITUTION

Consider the following analogies and reflect upon them:

| | | | | |
|--|---------------|---------------|---------------------|----------------|
| 1. Matter | BHUR | Physical body | Parts of body | Physical plane |
| 2. Force | BHUVVA | Vital force* | Functions of organs | Etheric plane |
| 3. Consciousness (neither matter nor force) | SUVAHA | Mind | Behaviour | mental plane |

* The vital force is the electricity that comes from space. It makes you live.

Man, yourself, the I AM in you, manifests on these three planes; these are the shadows of the soul.

In health, mind commands force which commands (models) matter.

In disease, the mind is conditioned by the disturbed force; this latter is conditioned by the matter of the body.

The layers of the human constitution

These are the main divisions, but keep in mind that thousands and even millions of subdivisions exist, especially of the layers of the mind:

Physical

Vital

Mental (information)

Intellect (understanding)

Discrimination

Will (creative faculty), buddhi

Love (affections)

I AM (can never be touched by disease)

The disturbances of the physical plane manifest as warts, polyps, cysts, growths, tumours, etc. The disturbances of the vital plane manifest as dysfunctions of the organs and functions: constipation, diarrhoea, palpitations, diabetes, etc. The disturbances of the many layers of mind manifest as abnormalities of behaviour at different levels. The deepest level is when the plane of affections is touched, manifested as loathing of life, suicidal mania, lack of conscience and of affections, etc. Other mental abnormalities include: indecision, mistakes in writing, reading and speaking, suspicion, dreams, sleepiness or sleeplessness, forgetfulness, dullness, restlessness, irritability, etc.

Note: Sensations do not belong to the physical plane, but to the vital and mental planes, although they manifest on some part of the physical body. Examples: pin-pricks, numbness, pains, itching, burning sensation, etc.

HOMOEOPATHY - ANTIPATHY

HOMO = same
HOMOEOPATHY = similar

Homoeopathy is the system of cure according to the **Law of Similars**.

Treatment can be of two types: antipathic or homoeopathic.

If you use cool drinks or cool water when you feel hot, or ice to bring down high temperature, that is antipathy. It is highly dangerous and causes a primary action (the temperature coming down), soon followed by a secondary action (the temperature going up even higher than previously). Antipathy treats symptoms, but symptoms are not the disease. They are only the results of the disease on the different planes (mental, vital and physical); they form a picture of the disease.

Homoeopathy is a natural law. You can observe that your body is cooler in a hot summer than it is in winter. You will feel much better after a warm shower in summer even if at first it makes you more uncomfortable than a cool shower. Hahnemann has only systematised this natural system and lifted it up to the level of a system of cure of diseases.

Part 11

THE STATEMENTS OF HOMOEOPATHY

1. The doctor should heal the sick person, not cure a disease!
(i.e. prescribe for the person not for the disease. There are no such diseases as heart diseases, lung diseases, etc. These are only names given for convenience. Each disease has to be individualised according to the symptoms showed by the constitution.)
2. The patient indicates his drug.
3. A cure must be quick, gentle and permanent. That is always the case when the treatment is according to Homoeopathy and the case has not been spoilt with antipathic treatments for too long.

2. MEDICINAL SUBSTANCES

What is a medicinal substance?

A medicinal substance is a substance which has the capacity to disturb health. This capacity is the curative power of the substance.

What is to be cured? Is it:

- a) changes in the tissues?
- b) the sufferings?
- c) the cause of the totality of symptoms?

What is curing in medicines? Is it:

- a) the physical substance?
- b) the chemical formula?
- c) the capacity to produce the totality of symptoms of that substance?

There are two types of substances that we can absorb:

- a) food substances
- b) poisonous substances.

Food is the fuel used by the machine - the human constitution - but it is not what makes us live. It is the vital force (the electricity) that gives the capability to receive food. The constitution does not react to food; but we observe a reaction to poisonous substances. The reaction is not due to the poison, it is a reaction of the vital force to expel the poison. We can observe vomitings, perspiration, foam in the mouth. These are the results of the efforts of the vital force to save us. In conclusion, a medicinal substance can only be a poison, in order to induce a reaction of the vital force.

Every poison, when introduced in a minimum dose, will rouse the vital force against it (if introduced in a bigger dose, it will harm or kill).

In homoeopathy, there is no danger of poisoning the body, for we do not introduce the physical substance, so no harm can result to the physical body.

Every substance has, as every atom of the universe, all the different planes in it. There is a physical substance, a vital substance, a mental substance, and so on. Each plane of the substance acts on the corresponding plane of the patient. Dynamisation is a process by which only "simple" substances are left, that is the vital and mental substances, but no more the physical substance.

Every poisonous substance when used on a healthy man induces the same group of symptoms in the constitution whenever it is used. That means every poison has its own group of symptoms produced in the human constitution which can **never** be mistaken or confused with the symptoms of another poisonous substance.

Let us now give the **LAW OF SIMILARS**, the basic law of Homoeopathy.

Law of Similars (likes cure likes) (*Similia similibus curantur*)

A medicinal substance which produces a totality of symptoms in a healthy person can make a total cure of the disease of another person who has a similar totality of symptoms due to the disease. In other words, a patient will be cured by a medicinal substance which produces similar symptoms on the healthy person.

The work of the doctor is hence to select **the most similar remedy** to the symptoms of the patient. We have seen until now two important principles of Homoeopathy:

1. The proving of substances on a healthy person produces some symptoms, noted down in a *materia medica*, so that the substance may be used as a remedy.
2. The medicines are to be used according to the law of similars.
3. A third principle is to use the 'minimum dose', according to a law of nature that small doses stimulate, medium doses paralyse, and big ones kill.
Minimum dose in fact means 'optimum dose', i.e. choosing the right dilution, the right potency, according to the plane of the illness (vital, mental or physical).
4. Another principle is to give **one single remedy at a time**.
This is a natural corollary to the law of similars, as only one most similar remedy can exist at any one time. Of course 'time' is a notion that differs in acute or chronic diseases; you may need to change quickly the remedy in acute and serious diseases, as the symptoms change quickly, and you may need only one dose in one, two or six months in the case of chronic diseases.
5. Last but not least! **Never repeat the dose when relief sets in**.
This is because the right similar remedy has acted and the vital force is **now** stimulated and is rightly working. Another dose would disturb it and may cause harm to the patient.

All the above principles are to be applied by a doctor practising 'the art of Homoeopathy'.

NATURAL DISEASES, SIMILAR AND DISSIMILAR

OBSERVATIONS:

1. When a stronger disease having **similar symptoms** attacks a patient suffering from a weaker disease, then the already existing disease will be driven away permanently and the new disease exercises its way permanently. For instance, in nature, we observe that an attack of small pox (stronger disease with similar symptoms) will cure the sequels of a previous attack of chicken pox.
2. When a weaker disease having **similar symptoms** attacks a patient who is under the yoke of a stronger disease, it will have no effect.

3. When a stronger disease having **no similar symptoms** to the existing disease attacks a patient, it then totally suspends all symptoms and sufferings of the existing disease as long as the stronger disease is on. The moment the patient recovers from the stronger disease, he gets back all his previous symptoms.
4. When a weaker disease with **no similar symptoms** attacks, there will be no effect on the patient.

ALL THIS PROVES THAT ONLY ONE DISEASE AT A TIME
CAN EXIST IN THE CONSTITUTION

In short:

if a **new disease** attacks the constitution

| | | | |
|---|--|---|--|
| <p>and is weaker (than the existing disease) with similar symptoms</p> | <p>and is stronger (than the existing disease) with dissimilar symptoms</p> | <p>and is stronger (than the existing disease) with similar symptoms</p> | <p>and is weaker (than the existing disease) with dissimilar symptoms</p> |
| the old disease will | | | |
| <p>remain unchanged (no action of the new disease on the constitution)</p> | <p>remain unchanged</p> | <p>disappear (permanently)</p> | <p>disappear (temporarily)</p> |

In relation to these observations, Hahnemann made two propositions:

1. In order to cure, the medicine must be able to produce in the human constitution an artificial disease of which the symptoms must be similar to the disease to be cured.
2. This artificial disease must be stronger (i.e. more intense) than the disease to be cured.

Part 12

THE MIASM THEORY OF DR. SAMUEL HAHNEMANN

According to Hahnemann, a miasm (in Sanskrit *Vipaka*, meaning chronic disease), is a strongly conditioning factor on the psychological plane, that is deeply rooted and difficult to eliminate. It weakens the vital force and makes us vulnerable to diseases. Our behaviour opens the door to disease.

There are fundamentally 3 different diseases which include or are at the basis of all others. They are psora, sycosis and syphilis.

The characteristic feature of psora is the sense of superiority due to inferiority complex. Facts are reversed: the value of others is underestimated, one looks down on other people and finds oneself elevated, more important than others. This is a very dangerous disease, very difficult to heal. The person violates all veracity because of his sense of superiority and must use up much energy in order to keep up the illusion. He wastes his vital force, which dwindles away. The beginning of this disease is the original sin, the result from disobedience, wanting to know better than others, feeling of superiority of the human spirit which has turned away from the divine consciousness. The human being believes he is the one who acts and considers the instruments and opportunities that are offered to him as his own merit. This concept is called in Sanskrit *Ahamkara*, meaning I the doer. The intellectual development of the human being strengthens psora, if it is not accompanied by a parallel development of love.

The characteristic feature of sycosis is mistrust, which manifests in the most different ways, for example as conflicts, wars, crimes, destructive doubts, due to fear, insecurity. It leads to a fundamental insecurity which is in itself a condition of stress, then to isolation, unbalance, which precipitate in the physical body maybe only years later. Sycosis, with its consequences such as wars and crimes, can be inherited or acquired through the suppression of the outer symptoms of gonorrhoea, which is then pushed back into deeper levels. The sycotic character is very suspicious, feels that he is always persecuted and observed, is afraid of being

cheated, does not believe in anyone, not even in himself, doubts everything and everybody, is always worrying unnecessarily about everything.

The characteristic feature of syphilis is lack of understanding, of sympathy, leading to idiocy, stupidity, obstinacy, lack of consideration for others, limited and greedy mind, selfishness. It is a total blockage and conditioning. Its causes are an unnatural and abnormal sexual behaviour; it may be inherited through seven generations, but then infertility manifests, stopping the spreading of the disease.

The followers of Hahnemann have introduced a fourth miasm, tuberculosis. Its characteristic feature is the inability to be constant, a constant overturning of values. It is necessary to eliminate the features of all four miasms in order to eradicate the disturbing symptoms.

The body is composed of several layers that extend from the innermost to the outermost, the skin. The vital force constantly seeks to convey disturbing factors from the centre to the periphery, and then to expel them through the skin. Shocks at the psychological level are conveyed by the vital force through the various layers, in order to be eliminated through the skin. The skin thus acts as an outlet valve for shocks received through our consciousness.

If however we shut this valve, the negative energy is turned back and attacks the deeper centre of the personality, the will. It is because of the will to live that we have a physical body. Will and understanding form the core of being that keeps the connection between the body and the soul. When the will to live disappears, the death of the physical body is unavoidable. For this reason, a certain love of oneself is necessary in order to survive and forms the basis of our existence. This love of ourselves forms the cord between the body and the soul, between *Ahamkara* and *Atma*. *Ahamkara* is in its pure, undistorted form, a reflection of the soul and is at the basis of *Manas* (mind conditioned by the body), the vital plane and the physical plane.

There are persons that have not consciously suffered any shocks nor have inherited any congenital diseases, but which nevertheless present characteristics of the miasms. This is attributed to the fact that the effects of a shock need not happen at the level of conscious awareness. Reality is independent of the filter of the senses. In this way, we unconsciously receive many vibrations and energies, positive and negative, without being able to resist them. For example, the radiation of television sets and radio emitters is extremely destructive, so that to a large extent it is causing trees to die. The devas of the trees sacrifice themselves, warning us of the evil effects of such radiations, before we have to suffer their full impact. Until humanity has recognised this, however, and changed its way of life, we can only protect ourselves with meditation, mantras, a spirit of service, willing obedience to the divine Plan and prayer.

In homoeopathy, the development of the disease is understood as follows. First, the pathological factor (the "poison"), creates disturbances in the lines of vital force. This is the primary action of the disease. Then, the vital force reacts, starting a defence reaction. It wins the struggle against the pathological factor and returns to its normal state or it is defeated. This is the reaction or secondary action. It is not appropriate, or can even be counterproductive, to support this ability of the body to heal itself through material means. For this reason, in homoeopathy, the material proportion of a substance is reduced and its energy is increased, through the processes of potentialisation.

When the body is in a phase of secondary action, which is evident through the totality of the symptoms of the action of the vital force, a characteristic pathological picture manifests. The individual may choose to use drugs that suppress or eliminate the symptoms, but which attack and weaken healthy parts of the organism. In addition, much vital force is spent in order to decompose and eliminate the foreign materials from the body. The second possibility is to use the method offered by homoeopathy, healing by similars, according to Hahnemann, whereas the first method is called healing by contraries. For example, if it is very hot outside, 40° in the shade, we feel like taking a cold shower, drinking cold beverages, staying in a fresh room with a ventilator. In the first 10 minutes, we will really feel better, but later we feel uncomfortable, and even paralysis may result. If we choose the homoeopathic method, we take some lukewarm beverage, we wash with warm water. In the beginning, we will not feel as comfortable, but soon we will feel fresh and revigorated. Homoeopathy reminds us of the principle that the same principle which makes a healthy person sick can cure a sick person. To extract a thorn in one's foot, we may use another thorn.

Homoeopathy cannot ensure however that psora will not reappear. To avoid that, we must go a step forward and study Ayurveda, which teaches how to prevent psora, through recognising, understanding and acting in accordance with nature laws, in fact with divine laws. Disease cannot be prevented by drugs, only by keeping the divine laws. In addition, ayurvedic therapies are usually extremely easy.