

HEALING ARTS!

A Journal for Holistic Health & Sustainable Living

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FOR BELIEVERS How to Bring Peace to the Heart

Think about this: Healing the Heart is the Process of Finding our Inner Dignity.

Do you not, at your very best, feel wonderful? Souls in the Peace of God are both dignified and happy, and soulful connection heals our hearts, because soulful communication is a manifestation of true love. God created our Souls in the image of Divinity. This means that our ultimate perfection is created from Divine Essence to be a perfect embodiment of all Divine Qualities.

The Persian Sufi Poet Hafez sums up the essence of Spiritual Healing so nicely when he says:

"All your images of winter I see against your sky. I understand the wounds that have not healed in you. They exist because God and Love have yet to become real enough to allow you to forgive the dream."

So why can we not find our Peaceful Heart? For the most part, life in this world of illusion is a sham - confidence built upon confidence, where there is none in reality. Everyone in his mask, his forward 'persona', knowing and believing that everyone else is there too, and no one in his truth. It's the way of the "world". Illusion supporting illusion, game supporting game, all in the name of mutual benefit, when all we need is a crust of bread. Life becomes a constant negotiation for things we think we need. "If I help him get that, he'll help me get this."

Consistently, habitually and chronically off-balance, we can't even find, let alone stay in touch with, our own inner dignity and true self respect. We are so out of touch with our deeper truth (we are eternal beings) and reality that there is no longer any mention of it at all in our personal lives or childhood educational systems, and we have totally abandoned the search for it. And we do not perceive that our physical lives are in jeopardy only due to this negligent oversight. Natural living has become not just a joke but an impossibility. Diseases that were seen only rarely in the very aged are now commonly accepted as inevitable possibilities in our infants. We are a marketer's dream. Our lives are now committed entirely to the pursuit of outward values.

Our hearts will never find peace until we change our intention from living in show and hypocrisy to living in reality and truth. We ask ourselves how can we know what's real, and how can we find it? With question after question, we continue the attempt to convince ourselves that we do not know. We force ourselves to remain in victim mode (or in the 'empowered victim' mode) in the false belief that it is the only way to get what we want, but within our hearts, there is still an inkling of doubting truth.

HEALING WITH SURRENDER

Here's what we can do. Study, learn and understand the nature of Surrender. Surrender Works, I tell you! If we are truly sincere and recognize the difficulty we are in, then we will seek at all costs to find and know our spiritual truth and reality, and it's not far away. All true spiritual teachers can show you that even temporary divestment - a specified time for a guided inner seclusion, a concerted withdrawal of the senses from outside glitter and personal concerns, a moment's singularity of focus - will suffice as an introduction to an increased awareness of possibilities. **That's Your Spiritual World.** Real teachers will invite you to sit quietly in the same light that they are in, and to allow it to shed over you until you can feel it. Then you will be helped and know how to discern the healing light for yourself. Thus begins a new life in a New World - a life of spiritual wonder and freedom from the burden of overwhelming responsibility.

An increasing awareness of the Divine Nature of Creation and its Author is the process of life and the

basis of all healing. That's what the poet Hafez was talking about. It can be catalyzed or accelerated by associating with those who are living in it. All real religions, paths and spiritual teachers are about providing an opportunity for truth, soulful recognition and self-realization, spiritual health, peaceful loving hearts and heavenly co-existence in our world.

True Self-realization is undoubtedly the key to the whole-hearted joy of life. It necessitates understanding and accepting our fears. That's why we all need help.

Ali Ansari is a spiritual healer in the ancient traditions of *Zen*, *Yoga* and *Sufism*, and in the modern tradition of *A Course in Miracles*. Please see his ad on the last page.

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Editor/Publisher: Ali Ansari / 2TAKA PRESS

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THE NATURAL FOODS MARKETPLACE

by René Cook, Mgr. Town Square Market

Rogue Genes at Your Kitchen Table

One of the most insidious ways our health is being affected is through the ingestion of genetically modified foods (GMO's). We innocently eat corn tacos, soy burgers, and steaks or drink a glass of milk and think nothing of what has gone into the producing of the food. We were taught that the USDA would protect our food supply and not let anything happen that would harm us. That has changed and it is important to learn a little bit about the results of that change when GMO's are passed off as safe.

DNA is the complex molecule at the center of each cell that tells it how to behave and what information to pass on from generation to generation. The DNA of a species changes and evolves through sexual reproduction where genes from females and males blend to create a new being. DNA can also mutate and create what might be considered more desirable traits; and for millennium farmers and animal breeders have intentionally bred these traits into their stock for their own purposes. This natural evolution that humans have learned to use to help make their lives better has now been turned into a frightening tool of industry for making profit.

Instead of waiting for nature to pass on genes through mating, scientists now splice genes from one organism into an unrelated species to create the effects they are looking for, be it longer shelf-life, cold or heat tolerance, or whatever will serve the 'gods' of commerce. Unfortunately this seems to be creating unexpected problems as the inserted genes scramble the host's DNA causing genetic damage and side effects that the biotech industry can't detect or repair.

Allergies have soared since GM crops have been on the market, as have impaired digestion, lowered assimilation of nutrients, abdominal pain, diarrhea, skin rashes and a host of other health problems have risen since our food supply has been contaminated with these rogue genes. Infant formula, with its high content of corn and soy, has been associated with a rise in autoimmune diseases as children get a higher

concentration of these foods due to their smaller bodies. The few safety assessments that have been done on these crops ignore the effects on these little ones and in fact use older animals in the tests to mask any problems. Since so much formula is made from soy, it is worth noting that in the UK allergies to soy increased 50% after GM foods were introduced there.

I could go on about the health effects, but instead I make a plea for you to do your own research and to change your diet. Check out natural food stores like the Town Square Market here in Carbondale, that are dedicated to helping people change the way they live. Eating organic is the only way to go to protect yourself and your family from this aggressive technology that is changing the very way our bodies function. I know it is more expensive, but if you go organic you'll have more money for clean food because you won't be eating out as much. You'll also be spending less on doctors and over-the-counter medications for allergies and other problems. If you don't feel that you can go entirely organic then at least delete the major genetically modified crops that include soy, cotton, canola, corn and tobacco. Others are potatoes, tomatoes, zucchini and yellow squash and Hawaiian papaya. Dairy products and meat from animals fed GM feed are also a big risk.

Susan Wuerthele, a US EPA toxicologist is quoted as saying, "the bottom line is that we are being confronted with the most powerful technology the world has ever known with almost no thought whatsoever to the consequences".

I couldn't have said it better. For more information feel free to contact me here at the Market.

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PERMACULTURE TRAVELS

by Wayne Weiseman

Permaculture and Illness: Reflections on Nigeria

Wayne Weiseman is certified by The Permaculture Institute of Australia as an instructor of the Permaculture Design Certificate Course. He is currently Director of The Permaculture Project, a full-service, international consulting business promoting the ideas of eco-agriculture, renewable energy resources and eco-construction methods. <http://permacultureproject.com>

In February of 2007 I spent a month working with farming cooperatives in Kano State, Northern, Nigeria. Kano City, situated in the center of the state, is one of the most ancient cities in all of Africa. It lies on what has historically been an important trade center on the route from the Sahara into Sub-Saharan West Africa. Kano City is a sprawling spider web of five million people, predominately Moslem, and a mix of mud brick, corrugated tin and concrete buildings. Located within the Sahel Region, a transitional zone between desert and the tropics, along the equator, the wet season arrives in April for six months and gives way to six months of bone dry weather in October. The dry season blows in with the Harmattan, Saharan dusts raising a pink cloud at dawn above Kano State that leaves one searching for clean water to quench the thirst and a handy handkerchief for blowing the nose.

My work took me as far as the Niger border in the north and 100 kilometers east, west and south. An NGO, OIC International, based in Philadelphia, which has been working in Africa for thirty years, sent me to Nigeria to work with farming cooperatives. I provided training for 100 cooperative leaders in partnership with KNARDA, the Kano State Agricultural and Rural Development Authority. The focus was primarily on issues involving infrastructure, marketing, documentation and bookkeeping, and transporting crops fresh to market. But what surfaced were many questions about soil, irrigation, fertilizers, insect and weed pressure, vegetable and fruit varieties, primarily "farming" issues that are no different than we find anywhere else in the world.

Most of the farmers have had their land, in a continuous stream, handed down to them for thousands of years. They know every nook and cranny of this land. The techniques that they use are as close to a Permaculture sensibility as we might find

anywhere, and give credence to what Bill Mollison has documented and written about in his book, *Permaculture: A Designer's Manual*. Permaculture is a contraction of two words, permanent and agriculture (or culture). The essential ethics of the Permaculture system include care of the earth, care of people, and the benevolent distribution of goods, while not destroying the resource base of a bioregion.

Nigeria is one of the most fertile countries that I have witnessed. The key here: just add water. During the dry months they are growing crops that we are very familiar with, including tomatoes, sweet and chili peppers, cabbage, watermelon, onion. The main constraint is that with all of this abundance the market is glutted and there is very little availability of appropriate technology for food preservation and extending the freshness of the crop.

Our training sessions were about identifying issues and constraints, and breaking the status quo in current farm theory and methodology in Nigeria. We also looked at how these cooperative leaders might interact with some of the elder farmers who knew Nigerian soils long before chemicals were introduced only twenty years ago. Bill Mollison's Permaculture model is certainly built on the wisdom of indigenous culture plus more modern forms of appropriate technology. We are not attempting to go back to the old ways. We are only looking back to bring the best of what was there forward into the present. Permaculture is a hybrid system, a combination of growing annual food crops with the goal in mind to move into a sustainable agriculture, with a predominance of perennial edible, medicinal and utility plants.

About midway through the month of February I went to sleep one night with severe chills and fever. I had contracted malaria. The story of this malaria episode may seem a bit out of place here, but the insights that I gained from going through this "old world" disease were astounding. Of course I was in Nigeria to try to get farmers to think out of the proverbial box, but what I ended up with was an intensity of burning inside that thrust me out of the box.

It is said that once one contracts malaria one always has it. It can rear its head whenever it pleases. I experienced this with a reoccurrence when I returned to the U.S: 106 degree temperature, severe bodily aches, intense chills and nausea, classic malaria symptoms. One million people a year die from this disease.

When the first episode began in Nigeria I was staying in a hotel with complete support from the NGO that sent me there, and the Agricultural Ministry of Kano State, called KNARDA. It was nothing for them to send a car for me that would take me to the recommended clinic where I would receive professional care.

When back in the U.S., as I rolled over in bed, at arm's length were all the homeopathic remedies, herbs and allopathic medicines I could ever need. The hospital was right around the corner.

Being knocked out with 106 degree temperature is not pleasant. You learn to moan exquisitely, but in the long run this does not help one iota. You feel as though you'd rather have your feet amputated then go through the gnawing pain that sticks in and between your toes and turns your Achilles tendon into taught rubber bands, ready to snap at any moment. And the chills keep on coming on for thirty, forty, fifty straight minutes. And you sweat abundantly and you are freezing beyond compare. The synchronicity is awesome. These opposites play into you like a ping pong ball frozen in air, a bit here on this side of the net and then a bit there on that side of the net. And Permaculture doesn't mean a thing in the middle of all this. The word is too long. It grinds against your boiling psyche. It is all you can do to thrust it out of what is left of your brain.

So what do all these episodes of malaria have to do with the art of Permaculture, with zones and swales and sectors and slope and design and key-line systems? Why preface an article with the work one is doing and then veer off into the realm of exotic disease, fever, pain? Nigeria is an astounding country. It is rich in culture, language, colorful dress, history that spans millennia. There are farmers cultivating the same land that their forefathers cultivated and their forefathers before them cultivated. Why not stick to the topic?

When one is lying there incapacitated by illness none of this means a thing. It is all one can do to sit up, let alone explore the subtler nuances of a cul-

ture and its farming practices. One million people a year die from malaria. Without the basic necessities of life: food, clothing, shelter, healthcare, education and an environment free from fear, there is little chance that when illness descends on an individual, a family, a village, that all will not be lost. And it can happen so quickly. As I lay there in my characteristic moan, I could not help but think that there are folks that just can't cut it, that the medicines to quell the disease are not at arm's length as mine were, that children are suffering with pain and fever and there is no way out but in.

And it gets me thinking about why Permaculture? Why do we go around the world teaching, consulting, attempting to help people to cross the threshold of their habitual responses to life and work, to break through the programming? Illness will take you out. It will burn off the dross of years. It will supply all the carbon ash that one could possibly need for the microorganisms in their soils. Add a little nitrogen and we are on our way. When we teach Permaculture we must be adamant about getting up from the arm chair and doing the do. The intellectual morass that has descended on the Permaculture culture gets us no where. It does not address the constraints that people everywhere feel and live with every day of their existence. It does not put the basic necessities of life on the table. It does not build the table to put them on.

If we perceive illness in the proper vein we may see the light at the end of the proverbial tunnel. It harkens to us to help bring balance and healing into sick places, these same places that have been ransacked and neglected for so long. Illness is pervasive in the 21st century. Our air, water, food, built environment, our communities, marriages, families are no different than the forests and prairies that have been degraded almost beyond repair.

Disease is non-different whether it invades a body or a river. In essence we are floating down a river polluted with our own refuse, our wayward thoughts and attachments, our gold-digging and accumulated monetary wealth, if we can call it wealth. Isn't it time for all of us that dare to live by and into the essence of the ethics of Permaculture, care of people, care of earth, benevolent distribution of goods and services, that we step into the fire, the perpetual warmth that is life, and take risks to break the status quo?

permacultureproject@gmail.com

PARENTING IN THE 21ST CENTURY

By Greg Wendt

Daycare Revisited

In the last issue of Healing Arts, I addressed the subject of daycare. In that article I brought up some highly controversial points that led to some constructive criticism (and some anger) from a number of readers. One thoughtful person provided carefully presented arguments, some of which I will include here. In light of her comments, I realize my article had a number of over-simplifications that presented a this or that scenario, rather than examining the many subtleties and complexities of family life. For new readers, please see volume 3, Daycare: Is it really Caring?

My intention with that article was to question the knee-jerk response in much of our society that has ever-increasing numbers of couples working full-time, while their children are growing up in daycare from a very early age. In particular, I tried to point out how the pressures of the materialistic society we've created often compromise the lives of our children by severing the vital mother-child bond prematurely. I continue to believe in what I wrote - however, I must add that there are other valid ways of approaching parenting, work and daycare. Every family is unique; there is no one-size-fits-all approach. Below, Janet Donoghue provides a viewpoint quite different from mine, and it is well worth considering.

"...I am a working mother, but I don't fit neatly into the categories you mentioned for it seems I am a mother who wants to work, not for reasons of 'money, power, success or material possessions' as your article suggests. ...I work outside the home for many reasons and one of them happens to be that I believe I am (to use your words in a slightly different context) 'connected to my life purpose.' As a working mother who has a 'choice in the matter' I am troubled by some of your assumptions and the way in which you develop them.

"First when you call on Joseph Chilton Pearce saying, 'daycare is but cosmetically camouflaged abandonment' it makes me think of the families I know who use daycare and who would argue against the idea that they are abandoning their children. I ask you, who clothed the children and got them ready? Who fed them? Who gets them ready for bed? Who reads the bedtime story? Who makes sure they get to the doctor? Who takes care of them when they are sick? I do all of these things and much more as a working mother. Do these activities mean I have 'abandoned' my child? Those are strong words and it pains me think of the real families using daycare that somehow get saddled with the consequence of them.

"Second, it seems you automatically assume that the childrearing is the woman's job and working outside the home is the man's job. ... In your article when you say that women 'hand over their children' to go to work, doesn't this also mean that men do the same? Why target the women?

"I also find it troubling that you paint a picture in which working parents don't get to know their children. ...I work and feel that I know my daughter better than anyone. Sure, I've missed some things but not 'most of her life. Generally I feel that the sacrifices you speak so easily of in the quest for 'quality time' with your children is ultimately positioned as a women's sacrifice. That is a problem. You too easily dismiss the idea of 'freedom' when it comes to working mothers. What about women who do experience freedom and liberation from their paying jobs? ...For a lot of women there is also the desire to be a self-determined person, to follow their calling or passion, not to mention to pay the electric bill.

"I firmly believe it is a dangerous path to tread in which you hand out prescriptions for what is the best way to go about life as a mother. It is all too easy for you to speak of sacrifices but where was the voice of the mother of your children? Where was her decision and what of her struggles?

"What do you propose for the woman who feels that she has a purpose outside the home? What do you say to the mom who works so that she can show her children all the dimensions of her character, so that she can be an example of someone living their purpose? How do you tell women they shouldn't work when we have a divorce rate of 50% in this country? (Please don't blame that on working mothers too.) There are no certainties in life. What would you say to my mother who fulfilled her script perfectly by focusing on her children and on her family and even though she did the 'right' thing she ended up empty and unfulfilled in the long-term. She regrets she didn't think about her long-term happiness, which according to her would have included pursuing a career." ---the words of a passionate, caring, working mom.

As you can see, Janet brings up a number of powerful and persuasive arguments that are utterly authentic. Who am I to say she (or anyone else) should do things differently? There are points we may disagree on, or argue about, but instead, let us use this and future articles to broaden our collective perspective on parenting. Let us continue to discuss stimulating and controversial ideas in an effort to heal the wounds of our own childhoods, while doing the best we can for the children who now depend on us.

Greg's Email address is ahamidgreg@gmail.com

THE CASE FOR HOME BIRTHING

by Laurie Fremgen, CPM

The Spiritual Practice of Giving Birth

Shelly, a young, shy first time mom, calls to tell me she is in labor. Once I get to her house, I ask her if she wants me to check her dilation. She does and amazingly enough, she is completely dilated. She looks like she is in early labor from her behavior and strength of the contractions, but she is completely dilated. I tell her what I find and also tell her that there is no rush and we will just wait for her body to start pushing. 5 hours later, after watching her move deeper and deeper into labor, contractions coming closer and stronger, turning more and more inward, she begins to push and has a healthy baby boy about 1 hour later. I had never seen anything like it before or since. Her birth was truly a unique experience.

All the books tell us that the purpose of contractions is to open the cervix and then to expel the baby, but I always thought there was something more. Shelly's birth is the perfect example that there is more to a contraction than simply the physical process of opening the cervix.

A baby can not be born unless there is an alignment between the physical, emotional and spiritual parts of the body, a unity within the mother must be created in order for the mother to fulfill the purpose of labor which is to be a vessel for the expression of the Creator. The repetition and strength of contractions as well as the way the woman works with the contractions serves as the vehicle that moves her towards this unity within.

There are many spiritual practices that include repetition and physical trials to assist the aspirant in their movement towards unity. Repetitive prostrations of the Buddhists, the Rosary of the Catholics, and the 'remembrance' of the Sufis: all are designed to create unity. In childbirth, however, the movement towards unity is naturally and divinely encoded and comes from within the woman. It is an inherent part of giving birth. What a blessing it is to be a woman and to give birth, with all its struggle, pain and challenge!

Midwives are the guardians of this process, creating and holding the space so that each woman is allowed to follow her birth rite, the spiritual practice of giving birth. Please consider calling your legislators and let them know that midwives are important to you. Ask them to support the licensure of Certified Professional Midwives in Illinois. Using a midwife is the best way to ensure that childbirth is truly holistic, on all levels, for all families.

Laurie Fremgen, CPM is a midwife in Texas. You can contact her at lauriemidwife@yahoo.com

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Deborah Bouton, of ENVIRONMENTAL HARMONIES, has spent the last 30 years studying, practicing and helping others through alternative therapies, energy movement, organic gardening and simple strategies to live more in nature's harmony.

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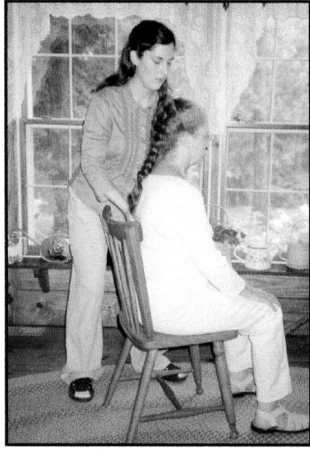
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and their People

Alecia Evans is a professional Animal Wellness Consultant. She is an award winning producer and host of the 12 week Grassroots Aspen television series, "The Whole Animal," and a well known lecturer on the topics of Animal Communication and Natural Health and Healing for Animals. She consults with clients the world over, helping their animals get back on the road to health naturally. In addition, Alecia is an Expert Dog Trainer and Behavior Consultant who assists animals and their people creating harmonious relationships through new levels of awareness and understanding. She can be reached at:

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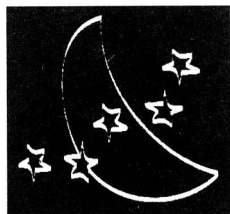
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HOMEOPATHY FOR BEGINNERS

by Medini Longwell

Samuel Hahnemann & the Discovery of Homeopathy - Part two

In the first article of this series discussing the long medical / philosophical tradition leading up to the birth of homeopathy, we were introduced to its founder, Samuel Hahnemann. In this second article, we're going back a second time to 18th century Germany to revisit Herr Doktor Hahnemann. We find him eking out a living by translating medical texts to support his growing family and, of course, hard at work. This particular visit takes place in 1790 on the eve of one of the most important and revolutionary discoveries Hahnemann made.

Scribbling along with the text before him, Hahnemann came to something that we can only assume brought his translating to an abrupt halt. In the text before him, the author, an English physician named Dr. William Cullen, was talking about cinchona bark (*aka* Peruvian Bark; *aka* quinine) and contended that the reason cinchona bark cured malaria was because it is *bitter!*

Malaria was one huge global medical scourge in Hahnemann's time and remains that today in many of the underdeveloped countries of the world. Untold millions have died of this disease, which is caused by the bite of an infected mosquito. In the 1700s, nothing had been found to prevent it or to cure it. Naturally Hahnemann was interested in this subject. But *bitter?* Cures malaria? That didn't make sense. It defied reason. It seemed implausible. And it troubled Sam. There were lots of bitter foods that people eat, and none of those had ever earned the reputation for curing malaria.

At some point shortly after reading Cullen, if not the very minute after, Hahnemann obtained some cinchona bark, pounded it to smithereens, and swallowed it. We don't really know how much or in what form he took it, but since this was prior to any discovery he subsequently made on potency and remedy-making, it surely must have been pure, crude Cinchona Bark that he somehow ingested. What happened then changed his life—and the history of medicine—forever.

Soon after finishing his cinchona bark snack, Hahnemann began to develop symptoms like chills, high fever, sweats, nausea, cramps, dehydration, vomiting, throbbing headache, diarrhea, and ex-

treme fatigue. What was especially peculiar about this is that up until the moment he took the cinchona bark, Hahnemann was a very healthy, mosquito-bite-free man. Yet suddenly he was demonstrating all the symptoms of malaria--without having malaria! Even stranger, within a short time, he was himself once again, none the worse for this malaria-like episode.

Once recovered, the full realization of the significance of what had happened dawned on Hahnemann. What he learned was not hypothetical conjecture or wild speculation (so much for *bitter!*) Instead, moment by moment, Hahnemann developed, manifested, and actually experienced the same symptoms that a patient with malaria would have, but without a trace of the destructive and often lethal pathology of malaria. This was a moment of epiphany for Hahnemann, giving rise to one great "AaahHa!" for him, for medicine and for mankind.

From this, Hahnemann intuitively realized two things that he could prove and count on, knowing that the results could be duplicated:

"A substance that can closely mimic the symptoms of a disease is a substance that can lead to a cure for that disease."

Hence homeopathy's famous law: *similia similibus curentur* / Like Heals Like.

The second revelation that came to Hahnemann was this:

"To understand what a medicinally-intended substance can do, it has to be administered to a healthy person, not to someone who is ill."

If you think about that for a moment, it's common sense. Someone who has a disease already has a disturbed vital force with its own pattern of symptoms; the substance tested also creates its own pattern of disturbance—its own symptoms. It then becomes impossible to distinguish which symptoms belong to the disease and which belong to the medicine. Yet this was, and still remains for many, something that has not been understood and accepted, especially by those practicing allopathic medicine. Perhaps this is one of the reasons why pharmaceutical clinical studies seem flawed to homeopaths, and it may well be the reason why many new, FDA-approved medicines keep surprising the allopathic community with so many dreadful side effects and unintended consequences.

Other discoveries followed these revolutionary milestones. Hahnemann went on to refine and then duplicate the same process that evolved from the cinchona experiment—ingesting a small amount of any substance until symptoms began to appear, painstakingly recording the changes and symptoms that occurred, then organizing and analyzing the mountains of data this process produced. Not only did Hahnemann try this out on family members, friends, students, and colleagues, usually collecting about 20 individuals for each of these homeopathic clinical trials, but he personally participated in dozens of these trials in order to experience exactly—physically, mentally, and emotionally--what happened to him as a result of taking a prospective medicinal substance. This method he called *Proving*s, and it is still the method homeopaths use today to discover the guiding profiles of remedies. He championed the value of the minimal dose, and endlessly experimented with and refined potencies, succession (vigorously shaken), and dilution, coming up with the intriguing contradiction that the more a remedy is succussed and diluted, the more powerful and deeper-acting it becomes.

We could leave Hahnemann to his work now and turn our attention elsewhere, knowing that this was a man worthy of respect, whose life and accomplishments deserve any amount of further study we could give it. It does, however, seem remiss to leave this discussion of Hahnemann without mentioning the final chapter of his life...

In 1830 Hahnemann's wife of five decades and the mother of his many children died. Although she was not a partner to him in the work that consumed his life, she was devoted and loyal to him and their marriage, as by all accounts he was to her. Their lives had not been easy, Hahnemann never became wealthy, there were constant professional attacks he had to defend himself against, and despite the acclaim he received for the survival rate of his patients during several devastating epidemics, it could not be said that Hahnemann ever achieved the kind of recognition and financial rewards he deserved. So, four years after his wife's death and understandably worn out from a lifetime of hard work, Hahnemann had decided, at the age of 79, it was time to retire and spend his remaining years in peace and quiet, tending to his garden.

Having come to terms with his decision, as he was about to make a public announcement con-

cerning his retirement, there came a knock on his door. He opened the door to find what appeared to be a well-dressed young gentleman who had come to request medical treatment, and he was invited to enter. To make a short story even shorter, Hahnemann soon discovered that the young man was a young woman named Melanie D'Hervilly Gohier. She was some forty years younger than Hahnemann, traveling in disguise for reasons of safety, and she was a wealthy *Parisienne*. Three months later they were married.

Soon after the wedding, Hahnemann said goodbye to Germany and never looked back. In Paris, under the influence of Mme. Melanie, Hahnemann was introduced in all the right places and made the acquaintance of highly-esteemed professional colleagues who knew about his work and admired him. The Hahnemanns established themselves in a socially desirable neighborhood, and for the first time in his life, Hahnemann began to receive the acclaim and monetary benefits of a great physician. Melanie wanted to learn homeopathy, so he taught and trained her, and she worked along with him. There are accounts attesting to the fact that on days that Hahnemann received patients, the line of carriages bringing patients wanting a consultation stretched along the surrounding streets farther than the eye could see. More important were the successful results, the *cures*, he obtained for countless patients.

Naturally, eyebrows were raised by this scandalous turn of events, and there were many—especially back home in Germany—who attributed the basest motives to the couple. For their part, these two professed the deepest love for one another, and records of their words and actions throughout the marriage support this.

Whatever the reasons that brought and kept these two together until Hahnemann died, it is satisfying to know that after a lifetime of arduous labor, years of sheer drudgery, tremendous opposition, professional jealousy, obstacles and setbacks, Samuel Hahnemann was finally appreciated in both his personal and professional life. The last eight years of his life did have a fairy-tale quality. When the average life span was half that of Hahnemann's at the time of his death, it seems entirely fitting that he died at the age of 88, a peaceful, fulfilled, and very happy man. The ever-controversial Mme. Melanie lived on for 35 years. She never remarried.

The PSYCH-K™ Process
By Yolanda Comiskey
Continued from Sept/Oct. 2007 issue

One of the most wonderful experiences I have is when a client opens their eyes from a PSYCH-K™ balance process with a smile on their face. The realization that this is so much easier and effective than they expected is uplifting and gratifying.

Sometimes a client comes in with what is: tension, pains that aren't being resolved through other modalities, fears or phobias, bothersome relationships, doubt, lack of joy, etc. Other times they move directly to what is wanted; joy, ease of movement, a healthy relationship, a good golf swing. No matter where they start there is a way of getting to where they want to be and the process is as unique and individual as they are.

First we establish communication with the whole of the mind/body/spirit through several steps, including kinesiology.

Together we craft precise belief statements that allow us to determine what the mind/body/spirit believes; the operating manual from the subconscious, so to speak. We evaluate statements of well-being and statements of limitation to give us a road map to healing.

Following are descriptions of PSYCH-K™ Balances.

New Direction Balance

This is a simple balance that uses the "cross over preference" of your body's arms and legs along with positive belief statements to access and shift information that is stored in the mind/body. "This is like affirmations on steroids!"

Core Belief Balance

This balance allows you to discover "core beliefs" that may be blocking you from achieving your desired goals in life. It works with 13 paired statements that are important for you to be able to operate from at the subconscious level of the mind such as self-love, forgiveness, energetic connection to the Universe, etc.

Relationship Balance

This process is designed to deepen the understanding between individuals by identifying and transforming the issues that challenge them. It may be used for relationships between couples, business associates, friends, parent/child, ones

relationship with self/spirit/Divine, etc. This is also a fantastic energetic balance that works with concepts such as relationship with organization, community, prosperity, client cooperation, harmony of staff, etc.

Life Bonding Balance

This balance works with the "trauma of birth" and the "fear of death". It uses breath as a means of reprogramming the negative impacts of these influences in our lives.

Language Preference Balance

This balance is used to strengthen and ease communication with others by releasing learned stress associated with speech patterns individual to each person. It then becomes easier to read, speak to, listen to and understand others.

Permission and Commitment

For safety and well being balances are only done after permission and commitment is given from the conscious mind, super conscious (higher self), and the sub conscious.

Spirit Balancing

Although all of the above balances may be done with the body they may also be done without the presence of the body. Using gifts I realized and cultivated from a young age I am able to work with the Spirit of others to assist in their healing. As in all the above balances, permission and commitment are required before proceeding. Spirit balancing is done in a field where time and distance are not factors.

Many blessings for your health and well-being.

Yolanda works out of In Sync Mind Body Therapy Center. For private sessions or workshops call her at 618-549-2119 ~ yolanda.comiskey@yahoo.com

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ESSENCE OF REIKI
The Universal Laws of Attraction and Deliberate Creation
by Sarah Miller

We have many laws here on earth, but if you apply two basic laws of the universe (the law of attraction and the law of deliberate creation), you will understand that you are the inviter, the attractor of all that comes to you and only then can you be absolutely liberated. These laws can help you experience total joy and freedom; for these laws are eternal (forever) and universal (they are everywhere). They are absolute and can influence your life whether you know it or not.

The first of the universal laws is the law of attraction. You may recognize this law from the best selling book "The Secret." Perhaps the greatest law of the universe, the law of attraction states that what is likened to itself is drawn.

Simply put, the law means whatever you focus on, you draw to you. It demonstrates how we create the things, events, and people that come into our lives. So, if you are focused on something you do not want, you will attract more of that to you. If you are focused on something you do want, you attract more of that with you. Our thoughts, feelings, words, and actions produce energies which, in turn, attract like energies. As thinking, feeling human beings we are in a constant mode of creating, whether we believe it or not. We are creators. Anything you focus on, by law of attraction, you create, without exception, and your creativity never stops.

The good news is that once you understand this, you can be deliberate in your intent. You can choose thoughts about the experiences and things you do want in your life rather than thinking thoughts about what you don't want in your life. In other words, you begin to create what you want purposefully and intentionally.

This law encourages us to see ourselves as wondrous and powerful magnets and our magnetic powers hinge on our powers of thought. The direction of our thoughts chooses the direction of that which we are attracting through our powerful magnet.

This brings us to the law of deliberate creation. You have to really have an understanding

of the law of attraction before you can utilize and understand this second law. The law of deliberate creation means that we deliberately create and attract what we want from the universe.

By understanding the law of attraction we can make conscious and deliberate choices of what we attract and create. We do this by interaction with our inner self for guidance. This law says "That what you give thought to and that what you allow or accept is." Through your thoughts, words, and actions (words and actions are extensions of your thoughts) you're attracting everything that you are getting. You invite into your experience through thought.

So perhaps try this: take some time every day to sit and bring together your thoughts in some sort of vision of what you want in your life experience. Call it your workshop for deliberately creating. If you set forth your intentions, your guidance system can guide you effectively for it has the ability to include all the data, all desires, all of your intentions and compare it with what you are doing or what you are about to do to give you absolute guidance. And, negative emotion only exists when you are mis-creating. So spend more time thinking of what you want and more time thinking of what you've decided you want so that you get excited about it and when you feel excited -- you've launched a creation. Now you only have to expectantly watch for the results and you will find more and more the things that you want flooding into your experience.

Peace and love to all,



Sarah Miller
Certified Yoga Instructor
Reiki Master

For appointments
or class information

618-457-8487
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HEALING OUR PETS

by Alecia Evans

Flower Essences and How They Work

Is your dog experiencing some emotional distress? Shaking or hiding during thunderstorms, barking at the UPS man, experiencing Post Traumatic Stress Disorder? A fear of the unknown? Suddenly becoming aggressive or territorial? Perhaps it is time to investigate and learn about how Flower Essences can assist your animal's emotional challenge.

Although flowers and plants with medicinal properties have been around for thousands of years and used extensively by indigenous tribes, modern day essences began their popular rise in the late 1800's through the work and medical research of Dr. Edward Bach in England.

Dr. Bach gave up practicing traditional medicine when he began observing that many of his patients were not making a full recovery with traditional medicines. He left his practice in the city and moved to the English countryside, where he began working in his gardens and tuning into to what he later termed the "signature properties of the flowers."

Following his hunches, Dr. Bach began prescribing some of the 38 flower essence remedies he named to his patients who he identified as experiencing emotional traumas or distress through an extensive questionnaire he had developed. Lo and behold, Dr. Bach began noticing major changes in his patients and roots causes of issues simply dis-

appearing. And thus the Bach Flower Remedy line was born.

Today the Bach line is still going strong and dozens of Flower Essence producers are making excellent remedies. The essences work based on an energetic frequency model for health. Each remedy addresses a specific issue that may be affecting the person or animal and subtly and gently assist by shifting the energy frequency that is imbalanced back into balance. For instance, Mimulus works wonders for animals with known fears such as: thunderstorms and loud noises. Rock Rose addresses panic and terror issues, while Vine is great for animals exhibiting aggression.

The wonderful thing about the essences is that they are inexpensive (about \$16 for a bottle), non-toxic, are so easy to administer (just drop into your animal's water) and they really work, often quite quickly (I have seen shifts in animals in as few as 5 minutes).

Flower Essences work wonders for animals (or humans) in distress on many levels. I utilize them extensively in my Animal Wellness and Animal Communication practices as I find them to hit the spot and address the root cause, not just the symptoms.

Alecia Evans is a nationally recognized Animal Wellness Consultant. She can be reached at 970.948.5418 or aleciaevans11@hotmail.com - Visit her website at www.allbeingsequal.com

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The Kids for Kids' Sake Art Show is part of the comprehensive fundraising project, "For Kids' Sake," to support orphanages and schools in Bangladesh. Children from Southern Illinois and Bangladesh participate in this project by contributing their artwork for auction and sale. The proceeds from the auction are then donated to the Bangladeshi orphanages and schools.

The show will be on display at the Long Branch Coffeehouse, 100 East Jackson Street, Carbondale, Illinois from November 13th to December 8th. The auction will include the Bengali art as well as art from local children, professional artists, and goods and services donated by local businesses.

At the December 8th reception starting at 4pm, young entertainers will enliven the event with music and dance, and delicious hors d'oeuvres will be served. The silent auction will close at 6pm.

For more information, please contact

Shema Jamaluddin at (618) 559-0489 or shemadie@hotmail.com

www.dayemi.org/forkidssake/

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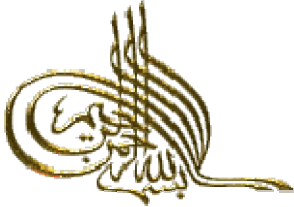
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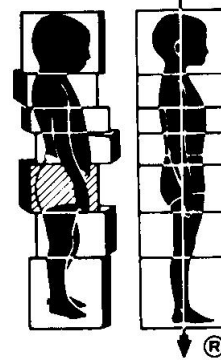


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