



GREEN ENERGY HERBALS



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Hand preparing organic herbal medicinals since 1992



Our consciousness is a very precious gift. It is a gift like no other – I think, therefore I am. Creation exists, therefore I think I am. But it is how we arrived at this point that makes it all the more fascinating. However we were made is not the issue – it is in the being here that is full of matter!

Our ability to see is one of our greatest evolutionary gifts. It has inspired us to greatness and also too often, madness. Yet the balance as it swings to and fro eventually evens out and our growth becomes rapid. Through the long road we have been travelling we have made additions to our being that have enabled us to consciously make that great leap forward that has been so long in coming.

It's all about what each of see and how we perceive the result! With this in mind we welcome the writings from readers who each see in their own unique way.

This month's read is full of contributions from readers – a hearty thank you to Peter von Maltitz, and Gerrard Harris Chaiken for sharing with us. Lois Stahl shares her unique perspective on plants – thank you Lois. Michele Slabbert researched the articles on Sight/Vision.

Enjoy the read.

JUST A THOUGHT

I recently read a book "The Genesis Enigma" by Andrew Parker. In the section on Sight I read the following:

In the history of life, some 521 million years ago, an eye evolved in an animal. This was a natural extension of its faculties, but a colossal one – remember too that of the five senses, the most important is sight. Suddenly this species had sight. This presented both a potentially supreme advantage – and yet a false view of its surroundings. Now more than ever, an animal would live in a world of virtual reality – what it thinks is there, is actually not.

The very first eye evolved in a soft bodied trilobite. This flattened, soft animal formed crystals of calcite in its skin. The elements in calcite were probably waste products that became trapped within the skin cells. In the head region there would have already been simple light sensors, which exist in even single-celled forms. But now the calcite crystals were focusing light on to the proto-trilobite's light sensors more intensely. Suddenly any mutation that led to improved focusing or processing of the visual information would also have spread within the population over generations.

Eyes have evolved independently many times since, but that first eye to evolve let loose the sense of vision on earth. Suddenly light meant something altogether different. Of all the five senses, the most important is sight.

Much of the degenerative disease of mankind could be warded off if our food originated from a naturally fertile soil. We need the understanding that the plant together with the planet, has evolved in Nature's own soil for thousands of years before man began to impress his will upon Nature and to set up standards of his own.

We should remember that, along with the food consumed, the subtle layers of the unconscious must be completely reprogrammed. To make any change too rapidly usually means that the change will not last long.

LET THERE BE LIGHT

The human eye is an exquisitely complicated organ. It acts like a camera to collect and focus light and convert it into an electrical signal that the brain translates into images. But instead of photographic film, it has a highly specialized retina that detects light and processes the signals using dozens of different kinds of neurons. So intricate is the eye that its origin has long been a cause célèbre among creationists and intelligent design proponents, who hold it up as a prime example of what they term irreducible complexity—a system that cannot function in the absence of any of its components and that therefore cannot have evolved naturally from a more primitive form. Indeed, Charles Darwin himself acknowledged in *On the Origin of Species*—the 1859 book detailing his theory of evolution by natural selection—that it might seem absurd to think the eye formed by natural selection. He nonetheless firmly believed that the eye did evolve in that way, despite a lack of evidence for intermediate forms at the time.

Direct evidence has continued to be hard to come by. Whereas scholars who study the evolution of the skeleton can readily document its metamorphosis in the fossil record, soft-tissue structures rarely fossilize. And even when they do, the fossils do not preserve nearly enough detail to establish how the structures evolved.

Still, biologists have recently made significant advances in tracing the origin of the eye—by studying how it forms in developing embryos and by comparing eye structure and genes across species to reconstruct when key traits arose. The results indicate that our kind of eye—the type common across vertebrates—took shape in less than 100 million years, evolving from a simple light sensor for circadian (daily) and seasonal rhythms around 600 million years ago to an optically and neurologically sophisticated organ by 500 million years ago. More than 150 years after Darwin published his groundbreaking theory, these findings put the nail in the coffin of irreducible complexity and beautifully support Darwin's idea. They also explain why the eye, far from being a perfectly engineered piece of machinery, exhibits a number of major flaws—these flaws are the scars of evolution. Natural selection does not, as some might think, result in perfection. It tinkers with the material available to it, sometimes to odd effect.

(Scientific American - This article was originally published with the title *Evolution of the Eye*)



The primitive nautilus eye functions similarly to a pinhole camera.

If the doors of perception were cleansed every thing would appear to man as it is, Infinite. For man has closed himself up, till he sees all things thro' narrow chinks of his cavern."
William Blake, The Marriage of Heaven and Hell

INTERACTION WITH PLANTS

with Lois Stahl

A Life Force or Cosmic energy surrounds all living things, plants, animals and humans and believe it or not stones and rocks too. This oneness makes possible a mutual sensitivity allowing plant and man to intercommunicate to the extent that this can be recorded on graphs.

As we can move into the cells of the plants we can also move into individual cells in our own bodies and, depending on our state of mind, affect them in various ways. As we progress in these ways it could be possible to determine the cause of disease as well.

The key for this to happen is the empathy between the plant or cells and the person and we need to learn how to establish it. It is essential that experimenters become part of their experiments to achieve successful results in this.

No one who is not in sound bodily health should become involved with plants or any other kind of psychic research as focused thought can exert a tremendous effect on the body of a person in a higher mental state if they allow the emotions to interfere.

Since things all have a high water content and the vitality of a person could be in some way related to the rate of respiration. As water moves around the body and through its pores, charges are built.

The knowledge of how plants and other living organisms respond to us lies in our thought patterns and if we realize that each thought releases a tremendous power or force in space, we may become more aware of how we interrelate and affect the world around us. If we realize that it is our thoughts that affect our world around us, then we can start using our thinking to achieve spiritual, emotional and intellectual growth.

So much of the ills and suffering in life comes from our inability to release stresses and forces within us. When someone rejects us we rebel inside and hold on to this rejection. This builds a stress which becomes locked in as muscular tension and if not unlocked it depletes the body's energy field and alters its chemistry.

The plant kingdom seems capable of picking up messages of intent, benign or malicious, that are inherently more truthful than when translated into words. It has been discovered that an electrical potential travelling from cell to cell in plants gives a strong indication of the presence of a hitherto unsuspected simple nervous system.

To photo/graph: to write the Light

By Gerrard Harris Chaiken

The beauty and bliss of light which floods the earth and sky with colour; the gift of dawn, the grace and gratitude of twilight, mysterious, melancholy. Rainbow radiance stains the pure light of the universe. Nature reveals her secrets through light and its infinite permutations, colours, reflections, refractions, darkness.

In the moment of perception, experience, essence is revealed: flowers, animals, people, forms, time itself all open up like flowers of light. My room through love becomes an "everywhere", and my camera is magically transformed into a paintbrush.

Now I begin to paint the changing seasons, the process of time, day changing into night, flowers blooming, fading, dying, a cat meditating, the door opening and closing, the moment passing, the moment remaining.

The interior landscapes are as important and as natural as those outside the window; the windows to our rooms are also eyes, mirrors of the soul, and our eyes are windows on the world at large.

The chamber of my eye beholds the chambers of my house; the chambers of my heart and brain, the chambers of my soul, the space of my mind, my inner spaces and the whirling world outside all interconnect, all fuse in inscape; all perceive, receive, relate and react. I then use the magic wand, the camera (yet another chamber with another window), the shutter blinks quicker than the wink of my eye and an image/idea/experience is captured ("fixed") and the next stage of the ongoing transformation begins.

Transparencies let the light shine through, negatives have become positive, something new, something rich and strange has (been) developed. When you behold my pictures, the same process is just continuing. We share these special moments, and in your perceiving and receiving them, there is reaction: positive-neutral-negative. Endless chains of creativity – different colours of the rainbow- are generated by this flow of energy, in which we are all re-creating, re-generated.

And then - Which is now- It's Up To You

A HERBAL TANTALIZER Lemonade with a difference

3 bags or 2 to 3 teaspoons of loose green tea

2 tablespoons sugar

1/3 cup freshly squeezed lemon juice

Few sprigs fresh mint

Rum

Place the tea and sugar in a teapot. Pour 2 cups boiling water and stir to dissolve sugar. Cover and infuse for 15 minutes. Remove the tea bags and add the lemon juice. Add the mint and rum. This is delicious both hot or served over ice. Enjoy!

Peter von Maltitz shares his journey with you

Well, I can say that I started very slowly in life. In fact I cannot remember much at all. I think some people were rather disappointed in me. In the high school where I was tested prior to being allowed in I think I was rather a borderline case and they put me in the D class. I think the struggle of learning made me compassionate to the struggles of others.

My teachers were fortunately compassionate and helped. And to everyone's surprise I got progress prizes every year as I started waking up. Then I studied in Stellenbosch University in the agriculture department with my main subjects Entomology and Plant Pathology. It also gave me insights into chemistry and organic chemistry and genetics and physiology. General biology understanding. Then I went back to studying maths and computer science in RAU. Maths was my best subject at school after all.

Then I went to Europe to work on a Biodynamic farm which was my passion. There I learnt the organic and biodynamic methods. After that I did 8 months work at the Goetheanum and learnt a great deal about their biodynamic preparations and how to think in the scientific method of Goethe. It was like a whole re-education out of the materialistic scientific thinking into understanding change and metamorphosis and how to read nature.

On coming back to SA I got involved in my father's farm in the Free State and learnt more about animals and their behaviour. I saw how a deficiency of selenium was causing chronic deformities in the calves due to shortened stiff tendons which was relieved with raw linseed oil.

Next it was working in Stellenbosch at the Plant Quarantine station as a plant pathologist that developed my interest in the diseases that were caused by the lack of trace elements. Working on a biodynamic farm in Tulbagh came next in an era when the south African public seemed totally unaware of organic farming so the demand was near to zero. Then I resorted to Computer programming that fascinated me and I spent a lot of time cleaning up computers with viruses. Another sort of sickness. It also helped me clearly distinguish between logical processes of the mind and perceptions of the soul.

Now I am finally working with human issues and all these various background experience helped me understand much and more. It also helped me interpret my training with the African healers that are even more holistic in their views of life.

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INDIGENOUS TECHNOLOGY

Aspects of the African Healing system reflected in other systems

with Peter M von Maltitz / Zanemvula

Technology is defined as the study of the mechanical arts and applied sciences. Generally in engineering it is called know-how. So how do you do it? There are many onlookers but few who can get results. We are not talking now of why or when to do something. Those are other issues and even more important.

In Africa we see the technologists achieving results that we do not understand. We see then bringing lightning out of a blue sky or healing people who were sent home by the hospital to die. It seems magical because we seldom make the trouble to understand what is happening. Making conclusions within our framework from a few fragments of information we collected does not help. This way we just miss the point completely. We can only start understanding how things work if we study the sphere of understanding within which a procedure or technique worked.

Because Africa has remained a place where little was recorded other than in global symbols and because most of the processes are handed down verbally, there is little literature to go on. What I have tried to do is see what has been recorded in other parts of the world and how much of that is still buried in procedures and rituals in South Africa. We have here some of the most ancient of procedures. This Xhosa culture that I learned from in turn learnt much from the San and they seem to have kept it going here for 20 thousand years. Not the two thousand of the Europeans or the four thousand of the Chinese.

We are talking of twenty thousand. The problem is detecting what survived that time and what is newly integrated by the new influences of the last 500 years. That what had survived from earlier times was the tested and effective techniques. If you do not use it you lose it. You only used it because it worked.

So, before we come to technology we first need to look at the broader issue of world views within which these operate. Each sphere is different and the laws pertaining to the different spheres are not the same. What we learn in one sphere is not necessarily applicable in another. You can learn how to move very heavy rocks with a simple lever by understanding the use of a fulcrum. Using the lever to try and change a stubborn mind is not going to be much use. I know those who are used to using levers will think that the best thing to do is to break your skull with the lever but that just makes the mind inaccessible and does not change it.

When I was young and at university I tried to understand universal things and tried to reduce things to basics. At that time I was still thinking in reductionistic ways, although not totally materialistically. I tried to define the concepts that could not be defined by others, a little like primary numbers. I found three. **Being, force** and **matter**. It completely slipped my mind that I was using the 4th one, form or **thought** to describe the others. Dr R Steiner pointed that out to me in his book "Human and cosmic thought"¹. When you look at anything in one of these exclusive ways, you can only describe part of the issue.

Before we can go into these different spheres however we first have to realize that primarily Africa sees the person as more than a whole. In fact the society is the whole and the person is who he is because of how society has treated him, fed him, educated him and allowed him to fulfil different functions in that society. I am because of my society. Ubuntu. Living for the greater good. Having been brought up in the western society I did not understand this

nor was it ever pointed out to me. I found it very difficult to see anything as more than the sum of its parts.

1. Matter

Materialism and western science that looked for physical causes to physical effects had to come up with **Allopathy**. That is treating a condition with a material substance that creates a physical symptom. It can be something like Aspirin from the bark of the willow that directly impacts on the physiology of the person and relieves the experience of pain. In other words you treat a pain with a pain killer. So you treat it with its opposite. Or it can be an antibiotic or toxin that directly kills germs and thereby relieves the body from being poisoned by the toxins of the germs. These are straight forward processes totally understood by the western mind that looks for physical evidence in a mechanistic world view. That is fine and some of the healing herbs investigated by western science will be found to contain such substances. The main thing is to give the body a rest and an opportunity to recover while the bad guys are kept at bay with a relieving treatment.

2. Thought

If however we look at the disease symptoms as an expression of the persons response to dis-ease rather than being caused by the disease, then we see a dis-ease picture or form appearing. We are looking for what is peculiar in the response rather than what is common to the "disease". This is called Gestalt or form coming into expression from within. Homeopathy developed this into a great exact science by describing disease response pictures in detail with a full symptom having to include the symptom description, its quality, speed of onset and dissolution, timing, better or worse for what conditions, concomitants, etc. These had to be treated by **matching** the disease symptoms most closely with the descriptions of a proving with activated substances. Proving of disease pictures were created by giving activated substances to healthy people. These people then developed disease pictures that were assembled by comparing the symptoms and finding the ones common to the provers. The interesting thing is that the process of activation or potentization used dilution and shaking (succussion) which reduced the material content but seemed to exaggerate the message. The message is a **thought**. So here we are working with thoughts or Gestalt. Even though there is much talk of vital force it is the thought pictures that are most relevant. It is not surprising that this treatment uses all symptoms including delusions and dreams. Treating like with like gives the body a glimpse of what it is trying to manifest. This treating of suffering with similar suffering is homoeo = similar and pathy = suffering. Homeopathy. Out of **homoeopathy** many interesting principles have been discovered by S Hahnemann ¹ its founder such as:

Use of the minimum dose / Use of the similimum - the most similar use of a single substance - (mixtures alleviate symptoms but do not heal.) Because we are dealing with a message it is not surprising that mixtures do not work. Ever tried to listen to a crowd talking. Did you get the message? No. You have to listen to one person at a time.

During the training and treatment of the healer or Igqirha the same applies. The healing herb has to be found. It is one herb. It has to be stirred to a froth with a forked stick. Similar to the potentization of succussion by the homeopath. Not only is it potentized but the patient has to stir it every time before taking more so that it also goes through a serial raising of the potency during treatment.

Many of the herbs in Africa are described by what they do and thereby also indicating what they can cure if used in this homeopathic way. Take isidagwa for instance which indicates the person that walks like a drunk man.

A drunk man walks like he is dizzy. Not only does he talk too much and is filled with self importance like all drunks but is dizzy too. This is a fantastic treatment for manic dizzy people. Not all manic people.

Among the Xhosa it is taught that healing always takes place from the top downwards. That is also why they cut the body from top downwards when rubbing in medicines. The famous homeopath Constantine Herring formulated the healing process as going from top downwards, from inside outwards, from the more important to the less important organs and backwards in time.

3. Force

There is a saying that if you hear about something, you know about it, if you see it you will believe it, but **if you have done it you will understand it**. Wisdom comes with experience of having done things. Some substances are the product of an activity. If the person can practice an activity he will get to understand it and be able to do it himself. Some substances such as umhlonjane or courage by being courage imbues you with courage. Thus you can practice the energy, **force** or power of courage. This is a process I would like to call **induction**. In Homeopathy they talk of grafting a disease by giving a substance too often especially in low potency. This principle is also used regularly in Anthroposophical medicine by trying to teach the body processes it has forgotten by giving low potency minerals that come from a period in the earth's evolution during which those forces were active. The secret seems to be low potencies in repeated doses. The low potency releases the energy that formed the substances (a little like latent energy released from water to form ice) Many African herbs and fats are used in this way. Talking about fats, what is the means of carrying genetic material into cells to achieve genetic engineering? It is the use of oils or fats. Africa has been using this for eons by using animal fats to take on some of the characteristics of the favoured animals. Bach flower remedies also make use of induction and the use of emotion. Every flower is the expression of a single emotion and using them brings specific emotions to bear on the patient who then gets to know those emotions and starts practising them.

If we study the Taoist system of the five organs described in China and the energies that go with them we see the same elements described in detail in west Africa. Malidoma Some¹ has given detailed descriptions in his books about this. In the Chinese system it is all about balance, and in the training of the twasa in Africa it is also about balance. Symbolically there is always an equal representation of the male and female principle. The bladders worn on the head represent male (Gall bladder) and female (bladder). The sticks that are carried are (male) spear and feminine (cow tail or choba). There are as many red beads as white beads in the strings around their necks. They alternate in equal quantities.

If we study the Indian system of energy absorption through the chakras or energy wheels we see them represented in the African healer's dress: the white head band with 12 short strings attached to where it crosses the apex of the head. That is the 12 petaled lotus on the top of the head. The band that goes around the head and circles the brow has a diamond shape in front or the two leafed or two grouped chakra on the brow. The long strings of sky blue beads that hang from the neck represent the colour of the neck chakra. The skirts have seven black bands at the bottom, the seven bodily chakra system.

There is great emphasis on kneeling which makes you very aware of the out of body earth centre below the ground. The stirring of the ubulau on the head during the initiation ceremonies are clearly meant to activate and awaken the akashic memory that is in that position on the head

Detailed descriptions of the chakras are given by the trained observer CW Leadbeater in his book "Chakras"

The circles of beads around the palms of the hands help to limit the pain of the patient to the hands of the healer. This limiting of the energy is described as very necessary in the "The Rainbow Serpent of the Toltecs"¹

So healing is often described as a spiritual energetic process and the herbs are only used to take the process rapidly right down into the physical body. Looking for exciting chemicals in the herbs used by powerful healers is not likely to reveal much as their healing does not depend much on the herbs.

4. Beings

Now finally we come to **Beings**. The saying goes that it is not a question of what we know but who we know that makes the difference. There are many beings, human beings, animals, plants, crystals, water beings, forest beings. Each bring their own gifts and challenges. Much of what I have experienced in these things indicate a very effective set of rituals or methods that are applied in Africa. I have read and studied much about Shamanism but I must say the methods are all here in Africa, even though they are not all rationalized or explained, as long as you follow them meticulously they are very effective. They lead you into experiencing and interacting with all kinds of spirits. The procedures are straight forward: If you want to meet someone, prepare yourself by washing and dressing properly, be humble by going on your knees, state your request clearly loudly and openly, take friends along to help you go through with it, take gifts and offer them to get their attention, be quiet and listen to the response, accept information, messages and spiritual gifts gracefully. Thank them and take your leave. Repeatedly go over the experience to anchor it in your present awareness.

It all sounds like simple common sense and it is, but most of us have forgotten most of it. Some people have had one or sometimes two such experiences and it had caused major revelations in their work. Take the example of the chemist who tried to understand the structure of benzene until he had a dream of a snake biting his tail to form a circle. It was a once in a lifetime experience for him that gave him the big break. Very seldom have people sought to gain access to this experience repeatedly. Narrative therapy also came from the insight of a dream and yet the founders of these systems do not actively seek more dreams.

In Africa the healers seek to access this resource repeatedly so that they constantly get messages as to how to treat individual patients and situations. When they say they are taught by their ancestors they do not mean it the way we teach in the west by teaching the live by the live, but that those knowledgeable people who have passed on beyond the living teach their students and grandchildren what to do by appearing to them in their dreams. Literacy, electric lights and television has played havoc with the inner lives and ancestral teachings of Africa. They assume a kind of education that totally denies the other education of symbol interpretation. When symbols that are transmitted by the oral tradition are replaced by the literate word the symbol loses its power to convey insight.

So it is that in Africa we recognise that disease can be caused by beings (ancestral or foreign), materials (poisons and pollution), energy (jealousy and bad intentions, energy pollution), forgetting (losing your thought, your intention or soul loss or your position and purpose in life) Each of them is addressed in its own way and a single remedy like Artemisia afra that is an expression of courage can be used in any of these many ways.

