
NATURE'S HERBAL HEALERS NEWSLETTER

Issue 73

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Summer has arrived in her full glory, bathing us with endless sunshine and a fiery spirit. This is the time of energetic creativity, a time for us to shine with potential, a time to embrace the New Year with confidence and grace.

There are many challenges ahead over the coming months and years. Life is a river; forever in motion. Each bend, each straight course of this endless flow brings changes that we deal with on a subconscious level, idling until the conscious becomes aware.

It's almost as though the reflection is the reality.

Our blessings to you in this year ahead are that all goes well with you and that you find an inner peace.

Enjoy the read.

TREES IN MY GARDEN

With Michele Slabbert

A garden is somewhere where we go to relax and communicate with what we have planted. Healing first comes with sight of beauty, then understanding of how we fit in with the universal way. Many of us seem to believe that healing only comes with medication; this is not always the case. The relaxation that comes with walking through a garden more than often brings with it the ability to de-stress. This is what gardens are all about. Over the years we have planted more and more trees, most medicinal, but above all, to bring about a glow in those who walk through and under the boughs. A healing through sight, sound and feeling. Here are a few.

Ekebergia capensis (Cape Ash)

Hiding away in a tiny glade stands the Cape Ash. This is a protected tree in South Africa. It is also a wonderfully protective tree – meditating under the swaying branches, brings a gentle energy to nourish yourself.

A decoction of the bark is used for dysentery, heartburn and diarrhea. A decoction of the root is used to treat headaches and stubborn coughs. The leaves are used in an infusion for intestinal worms.

Dodonaea angustifolia (Sand Olive)

This is a hardy tree that once established needs very little watering. It has medicinal properties for those who are challenged with colds due to change of seasons.

The leaves and twig tips are used to treat fevers, colds, flu, stomach ailments and arthritis. A decoction of the roots is also used to treat colds and fevers. The dried and powdered roots can be used as a purgative. An infusion of the leaves is used to treat skin rashes.

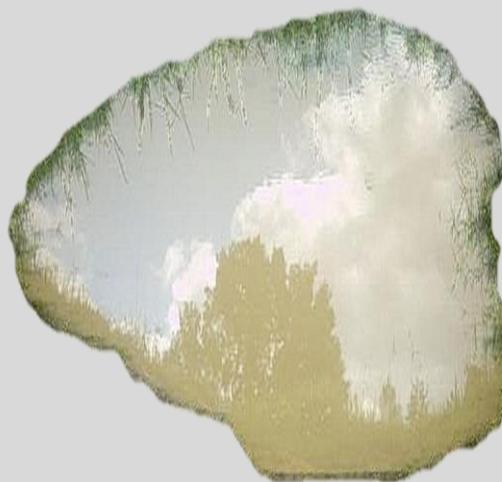
Rhus species

Each year we are visited by a flock of Mouse birds, who for 2 to 3 weeks devour most of the berries from the various Rhus species growing. There are many names given to this species – Taaibos, Nana-berry, Garrabos, Kareeboom, Kunibos and others.

It is with no surprise to have learnt that in ages past a beer was made from the berries of the Rhus lancea, also known as the Karee. (Palgrave – Trees of Southern Africa). The fruit is pounded with water and allowed to ferment into a beer. The fruit, when red ripe, is edible. These birds know a thing or two!

Wild Olive (*Olea europaea* subsp. *africana*)

The Olive is considered a sacred tree, and not only for its ability to activate us humans to create olive oil!



Meditating or just relaxing under this tree brings about a feeling of peace and tranquillity, and as you sit quietly, the birds you have attracted to your garden, will serenade you with their song, eternally. Olive trees are known for their longevity.

The dried leaves of wild olive are used as an effective diuretic and are also used to lower blood pressure.

Fresh leaves are infused to make an effective eye lotion and the infusion is also used as a gargle for sore throats. The fresh bark is used in a decoction to relieve colic and the dried leaves can be powdered to make a snuff to stop nosebleeds.

Flower Essence of Olive is for those who are over worked and unable to relax or sleep deeply enough. It corrects the imbalances in energy levels, giving one renewed motivation and clears the path for the journey forward.

Burchillia capensis (Wild pomegranate)

Each year I wonder whether this charming little tree will grow back, and faithfully the dry stems come to life, bursting in greenery, and then with tiny red pomegranate looking flowers.

The roots, bark and peel are used. The roots boiled in water until reduced by half acts as an emetic (induces vomiting). In combination the roots with bark make suitable splints for fractured limbs in animals (Palgrave – Tress of S.A.).

An infusion of the roots can be used as a body wash. The peel is boiled in water until reduced by a third and a dessertspoon taken to relieve morning sickness.

The roots were worn as an amulet for protection.

HARVESTING SUSTAINABLY

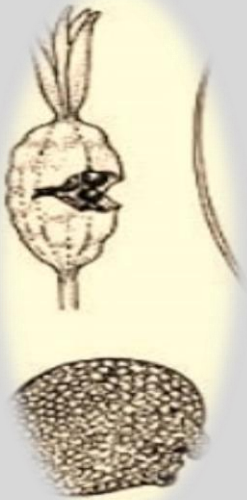
How to harvest root, corms/bulbs. An example of sustainable harvesting of the African potato (*Hypoxis*)

When the leaves are strong and upright carefully dig up the bulb. Cut $\frac{3}{4}$ of the bulb from the plant leaving a third of the top part of the bulb to be replanted. (The replanted bulb will take 2 to 3 years to reach maturity again.)

Bulbs should always be harvested in a waning moon.

Slice the harvested bulb in to small pieces and lay out to dry.

Bulbs are considered at their most potent after the rains.



How to make a decoction – use roots, bark or corms

In a stainless steel or glass pot place 3 cups of cold water. Add a good handful of the chosen bark, root or corm and bring to the boil. Reduce heat to barely simmering until reduced to a third. Cool and then strain. Sip slowly.

Example –5 to 6 tablespoons of African Potato bulb to 3 cups of water.

If making a tincture, on removing the plant material, place the plant material on a rack to slowly dry to ash in the oven. Add this to the strained tincture. Always shake before taking a dessertspoon of the liquid.

The same applies to all root plants. Always leave part of the root or corm attached to the plant you are harvesting so that future generations can benefit.

When stripping bark, ensure that the tree is not harmed and take only what you need. Always speak to the plant you are harvesting before you take of the plant. Give honour to the years the tree, plant or herb that is being harvested and to the energies the plant is about to bestow on you.

Believe in the bounty Mother Earth has provided us. Understand rejuvenation and the future will be assured for our following generations.

CRYSTAL CORNER

With Michele Slabbert

Hematite: New opportunities await

Hematite with the ability to bring about a calm mental state, improve memory, mental focus and concentration, bolster self-confidence, and increase the effectiveness of logical processes of the brain.

It has proven to be an excellent stone for treating mental stress, Hematite has a reputation for helping people bring order to mentally chaotic situations by drawing tension out of the body, neutralizing negativity and releasing anger.

Hematite is used for increasing mental function and to improve memory, logic and creativity. Hence the name “stone for the mind”.

It is an excellent aid in meditation, calming the mental state, tuning the consciousness and increasing the pathways that lead to inner knowledge.

Hematite assists in creating a calming atmosphere especially when you feel the need to calm down and refocus.

A hematite stone placed on the forehead will draw-out the heat from a fever and even a headache. It can be used for the treatment of leg cramps and blood disorders.

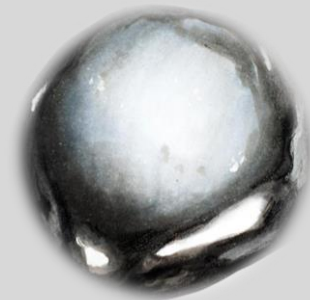
When you wear Hematite directly onto the skin it is said to protect your vital energies. This stone was highly venerated in ancient times and worn as an amulet.

However, you should not use Hematite near any inflammation as it can worsen the issue. It is also advisable to cleanse the stone on a full moon and never in water. This can be done by placing Hematite in amongst other crystals. Hematite has the ability to draw the negativity out of the surrounding crystals and in so doing, creates a positive energy to both the surrounding crystals and also itself.

As this stone is highly energizing it is best to use in the mornings and not in the evenings as you could face a restless night!

When using Hematite for back or spinal issues, it is best to use a raw crystal and not a polished one.

Hematite comes from the Greek word for blood.



Hematite imparts a cleansing energy to the crystals surrounding this lovely stone.

THE SYMPHONY OF EXISTENCE

With Gerrard Chaiken

Upon this earth, upon this holy ground, is the timeless space of the ebb and flow of seasons; of eternal evolution of growth and transformation, seeming death, transitions and regeneration where these rhythms, these pulses and heartbeat's intertwine and reflect one another, so each unique part of the whole beats its particular theme and tune, simultaneously, and resonates through our hearts, minds, souls spirit. This cosmic dance, this symphony of existence from birth to death of the body, from dawn to dusk, from spring to winter, is composed of the miracle of each moment, of each breath, each step taken; and in every fleeting timeless moment, we breathe in and out the essence of life itself, in tune with the universal song of harmony that reverberates within and around us.

It is here, it is now, when the inner and outer worlds, the microcosm and the macrocosm converge, blend, fuse into a wondrous tapestry; it is the universe re-awakening each day through each infinitesimal cell and particle and atom; and in a state of contemplative calm, or dynamic energised activity or creativity, our divine essence, nursing the seeds of peace and love and joy and understanding within our own existence, we experience both the passages of the journey, and the destination, redolent with infinite possibilities of truth and beauty and goodness.



This never ending story is far beyond a narrative or expression on any level; unified ultimately and essentially in our shared experiences and collective history, our one source, our one destination, our one Consciousness, we travel and traverse the vast expanse of life, our spirits intertwined with the fabric of the Cosmos, from ant to atom to angel, a mighty and glorious song that permeates and pervades our being, a melodic song that guides us through the ebb and flow of life's rhythms in this grand dance of existence.

It is now that stones and trees are sermons; it is now we understand and intuit the inseparable connection between tangible and intangible, between visible and invisible; and our creative energies spring forth to illustrate and express the beauty of this journey, as we like tightrope walkers, gracefully navigate the delicate balance of motion and stillness.

We are master conductors, orchestrating the symphony of our lives with precision and grace. And as we immerse ourselves in this cosmic tapestry, we witness the birth of wonder and awe as we brood and contemplate the works of love and compassion; shaping our realities with sacred intention and purpose; as within the depth of our multileveled multifaceted consciousness, we tenderly tend to the seeds of peace and love and joy,

We become the brooding artists, shaping our realities with intention and purpose, nurturing them until they bloom in vibrant hues.

In this magnificent adventure, where imagined and illusory boundaries between the seen and the unseen blur into insignificance, we embrace the wonders unfolding within and before us, celebrating our universal Song of Joy, celebrating the meaning the nature the essence of our existence, forever present, forever waiting to be discovered, uncovered, expressed and celebrated in all its radiant splendour.

**Make CONTACT with GERRARD ON FACEBOOK
Gerrard Chaiken**

WHAT IS TRUTH

There was a king long ago who issued a decree that anyone entering his domain and found to be a liar would be put to death.

The Mulla, a holy man heard about this and took the long walk to the kingdom.

When questioned at the gate as to his business in the town, the Mulla said he had come to be hung. The guards immediately arrested him and brought him before the king.

The king asked the Mulla to repeat what he had said upon entering. The Mulla in no uncertain terms told the king that he had come to be hung.

The king pondered on this for a while and then came to understanding.

He told the Mulla that if he hung him, he would have told the Truth.

Each of us has their own Truth.

The decree was immediately cancelled. (*The Exploits of Mulla Nasrudin*)

Make a pampering moisturizing Essential Oil Mix

In a 20 ml brown, green or blue bottle pour 15 ml of your carrier oil of choice. Jojoba, Sweet Almond or Grape Seed are good ones to try.

Add 5 drops each of essential oils.

Frankincense, Lavender, Geranium and Rose are calming and restorative.

Gently massage the oil onto the sides of the forehead or wherever you feel you need a little strength and calmness to sift through life.

This mix can also be used in your burner to create a calming atmosphere.

GARDENING FOR DEPRESSION

WITH Melissa Slabbert

Often in a depressed state of mind forgetfulness seems to be one of our biggest obstacles. In order to create order, gardening, no matter how small or large your aspirations, has the ability to assist with this challenge.

There are many plants that do not require a high level of care to start out with. As you get into caring for them, you may find yourself in a routine where you can slowly add more plants to your collection. If you make tea or coffee every morning while pouring water for the kettle have a separate jug you can fill up for watering specifically if you have indoor plants. Keep the jug next to the sink. You will eventually find more ways of remembering to tend to your garden. The first plant you should add to your collection in this instance is none other than rosemary. Rosemary has been known for improving memory over time. Wake up and smell the leaves, rosemary will eventually remind you itself. Lavender is another plant with a similar effect.

Lavender's calming nature will have a similar effect to rosemary if you prefer. Lavender is also fairly low maintenance only requiring watering once or twice a week on average. Both its beauty and its smell work together to create a more calming environment. On the subject of forgetfulness, we can also often encounter lower levels of motivation. That's why we should draw our attention to more low effort plants at first. Aloe Vera is one of the most famous low effort plants and only needs water once a week. Place the Aloe Vera in the bathroom for that added reminder! Cactuses and succulents are some of the best starter plants for both indoor and outdoor gardens.

When it comes to pots and containers one does not have to be specific, anything that will hold enough potting compost to enable the plants growth will suffice. Different plants require different sized containers depending on the roots system and how much drainage will be required. Take a look at your recycling pile, the old ice cream container, the old rusty pot in the back of the pantry, a broken tea pot, all these items could be repurposed into a sustainable home for your new plants. Just make sure there are sufficient drainage holes for each container.

Visualisation can often put us in a better state of mind, creating imagery of plants and nature is a frequent part of mindfulness and visualisation. Having plants around you both inside and outside can allow you to bring that visualization of nature into reality to allow calming imagery of nature both in your mind and in your home. Weather you choose colourful flowers, or dark green leaves, having a little bit of nature around you every day can help us improve ourselves.

If you have an appetite for home grown vegetables. some low maintenance veggies and herbs include bell peppers, spring onions, tomatoes, chives, rosemary, lavender oregano, thyme, sage, lemon balm and parsley. These all vary on how much space you need but could both be implemented indoors and outside.

For those with bigger gardens, space utilisation can lead to wonderful assortment of herbs and vegetables.

Make sure for those indoors to place them near a window with ample light, as in the hot climate of South Africa it's important to ensure the plants don't get too much of the harsh sun. Placement of your containers and planter boxes always needs to take the weather, space and sunlight into account to ensure the best environment is provided.

Cooking scraps such as crushed egg shells can be added to your potting soil when you're ready to transplant your plants into bigger pots. Potato peels once boiled and mashed or blended with 50% water make for a great homemade plant food. Reusing these scraps encourages healthier soil and overall less waste and more savings on plant food.

Once you get into the works of caring for plants, one succulent at a time, you'll find that it eventually becomes part of your routine, another reason to get up in the morning, something to add to your meal at the end of the day.



Make your garden something that makes you smile every day.

There is the body, the soul, and then there is the essence. If the soul is light, then the essence is the source of light. If the soul is energy, then the essence is the generator. It is not something you have. It is who and what you are.

Whatever we do, we dance around that essence-core, like an orbiting spacecraft unable to land.

We can meditate, we can be inspired – but to touch our inner core, the place from whence all this comes, that takes a power from beyond. That is why there are seasons in life empowered from beyond.

Special days and special nights, times of crisis and times of joy that touch the core.

At other times, you can step forward. At those times, you can leap into a new form of being.

Quoted from The Lights of Kabbalah

In Honour of a Great Spirit Who contributed this in 2013

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 Hahnemann¹ its founder such as:

Use of the minimum dose / Use of the similitum - 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 succusion 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 Toltec's"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

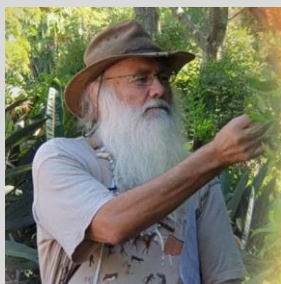
into experiencing and interacting with all kinds of spirits. The procedures are straight forward: If you want to meet someone, prepare yourself by washing and dressing properly, be humble by going on your knees, state your request clearly loudly and openly, take friends along to help you go through with 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.

**Dedicated to Zanemvula
Who passed over November 2023
Your Spirit lives on**



Refreshing Tips

Fruit is not only beneficial when eaten; this food also does wonders for a tired being. Try these....

When hiking and you feel unbearably hot split open a grape and dab all over your face. If you're at home and need a quick uplift then blend a few grapes and place the mash on your face. Both methods can be left on for about ½ an hour. Rinse off with tepid water.

When peeling a pineapple keep back some of the skin and core. Blend together and apply this mash to your face. Leave for 20 minutes and rinse off.

Both these fruits contain AHA's (alpha hydroxy acids), which is responsible for the removal of dead skin cells, leaving a vitally refreshed face.

Cucumber is good for soothing burns and preventing wrinkles. Cut thin rounds and place on skin or blend and apply the mash to any affected area.

The health benefits of strawberries are known to most of us. When you see a punnet of gorgeous looking strawberries use your nose to detect a scent. If they don't have a scent, they will probably be tasteless. Mashed strawberries make a refreshing facial mask. The leaves and roots can be made into an infusion that assists in reducing inflammation of the liver and regulates the kidneys.

From the garden - Indigenous herb use

Leonotis Leonurus – Wilde dagga. The fresh juice of the leaves is applied to sores and insect bites. Roll the leaves before rubbing over the area.

Melianthus major. The lovely plume of flowers is warmed and used as a poultice for burns and to relieve rheumatic pains.

Hypoxis sp. – African potato. The juice of the leaves is highly effective on burns.

Artemisia afra – Wilde als. The leaves are used as a poultice on swellings, can be used rolled either in the nose to stop nosebleeds or in the ear should an infection arise.

Solanum nigra – nastergal. The fresh leaves make a soothing dressing for piles, bruises and varicose veins

Ficus species – Wild Fig – Collect the sap and use on skin rashes such as eczema.

Cotyledon – Pigs Ears – Take a leaf and pound to make a poultice for sores or warts.

Carpobrotus – Sour Fig – squeeze out the juice from the fleshy leaves to use on sores or burns.

**Contact Michele Slabbert
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