

TENET22

VISUAL MAGAZINE



*Prem Antonino - Maria Luisa Di Pinto - Naturidei
Selene Calloni Williams - Maria Cristina Silvagni*

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From ancient philosophical conceptions to scientific advances, as well as their intrinsic connection to spiritual beliefs, we immerse ourselves in the realm of ether and water, unveiling their elusive nature. Aether refers to an immaterial, invisible, and elusive element that has been conceived in different ways throughout history. The aether, as a concept, has played a significant role in human history in various contexts. Water, on the other hand, is a tangible substance that is essential to every living creature, with multiple properties and symbolic meanings. Water has played a vital role in the history of mankind in many ways, influencing not only our physical development, but also cultural and spiritual aspects.

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Living in strong symbiosis with the natural context in which they were immersed daily, the Native Americans had since time immemorial established links and analogies between what happens in nature and what happens to human beings. According to their vision, each season found its "domicile" in one of the four directions, or cardinal points, with each of which it associated one of the four Elements: the East and Air with Spring, the South with Fire and Summer, the West with Water and Autumn, the North with Earth and Winter.

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by Naturidei

Wu Xing, usually translated as Five Phases or Five Agents, is a fivefold conceptual scheme used in many traditional Chinese fields of study to explain a wide array of phenomena, including cosmic cycles, the interactions between internal organs, the succession of political regimes, and the properties of herbal medicines.



The agents are Fire, Water, Wood, Metal, and Earth. The Wu Xing system has been in use since it was formulated in the second or first century BCE during the Han Dynasty. It appears in many seemingly disparate fields of early Chinese thought, including music, feng shui, alchemy, astrology, martial arts, military strategy, I Ching divination, and traditional medicine, serving as a metaphysics based on cosmic analogy.

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This column is dedicated to all the writings collected after 2012 when I integrated a fragment of mine that had lived the experience of the concentration camps from the last incarnation. From then on, I began to perceive in myself a voice that told me the truth of life, in its harshness, without judgment, helping me to see love in every act of manifestation.

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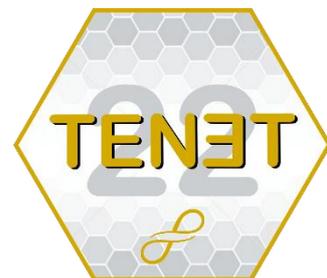
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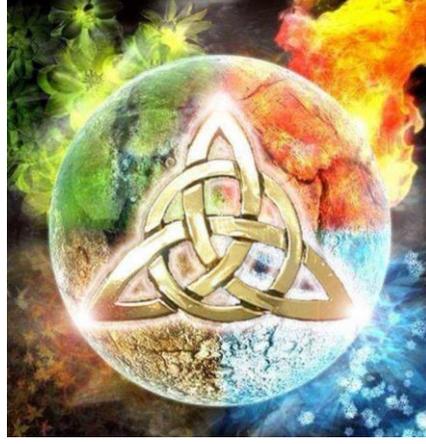


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EDITORIAL

by **Tenet22**



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The 5 Elements of Life

*"Life is the Fire that burns and the sun that gives light.
Life is the Wind, the rain and the thunder in the sky.
Life is matter and is Earth,
that which is and that which is not, and that which is beyond, is in Eternity."*

Lucius Anneus Seneca

The main structure of every life form is based on the 5 great elements: Earth, Water, Fire, Air and Ether.

In Sanskrit these elements are called *Panchamahabhuta*, a term formed from the words "*Pancha*" (Five), "*Mahat*" (Great), *Bhuta* (Elements).

Ether, or quintessence, is the original element, through whose movement Air is generated, which contains the idea of space. Air, through its movement, causes friction and transforms itself into Fire, which expresses the idea of light. Fire, densifying, becomes Water which manifests the idea of life linked to light. Water, while densifying, transforms itself into Earth which expresses the form inherent to the idea of life itself.

The 5 Elements are therefore nothing more than different states of densification starting from a single large element, which is Ether.

Their presence, in different quantities, determines the differences and characteristics of everything that exists.

Human beings themselves are composed of the above mentioned 5 elements which, according to Ayurvedic medicine, are directly linked to the state of health. Through correct nutrition, breathing, practice of meditation, Yoga and Mudras, it is possible to maintain a balance of *Panchamahabhutas* in the human body.



But what are the main characteristics of each element?

Ether (Akasha)



*"We live in a sea of subtle energies: we can become aware of them and learn to use them.
Ancient cultures understood that we live in a vast sea of energy."*

Nikola Tesla

The qualities of the Ether element include light, subtle and immeasurable, expansion, vibration.

This is the imperceptible field that hosts all manifestations, the place where all things take shape.

Air (Vāyu)



"Praise be to you, O Lord, for Brother wind, and for cloudy and clear skies, and all kinds of weather, which bring sustenance to all your creatures"

(Francis of Assisi - Laudes Creaturarum, 12-14)

The qualities of the Air element include expansion, openness, creativity, freedom.

Air is linked to the sense of constant movement, it is thin as it is invisible, it cannot be grabbed and held. Mediator between Fire and Water, according to alchemists it allows to give rise to the sulfur of philosophers, if combined with Fire or to Mercury, if combined with water.



Fire (Agni)



"Heretic is not he who burns in the fire, but he who lights it."

William Shakespeare

The qualities of the Fire element include transformation, purification, combustion through which impurities are burned.

Fire is a dynamic element, it contains within itself the masculine principle that permeates everything and vivifies everything, its strength would become destructive if it were not balanced by Water.

Water (Jala)



"The dripping of water carves out rocks, not with force but with its persistence"

Publius Ovidius Naso

The qualities of the Water element include flexibility, fluidity, in fact in its liquid state it is flexible, it changes its shape, adapting to circumstances, bypassing the obstacles it encounters on its path.

Water in the form of vapor rises towards the sky and becomes impregnated with astral energies, before falling back in the form of rain on the earth, fertilizing it with the energies captured in the subtle dimension.



Earth (Prihtvi)



"We do not inherit the Earth from our ancestors, we borrow it from our children"

Ancient Native American saying

The qualities of the Earth element include solidity, firmness, stability, corporeality, help in grounding.

Earth is the element of the whole of nature in its three kingdoms, mineral, vegetal and animal. It is considered the most sacred and divine of the elements, as it symbolizes primordial matter.

By fully reconnecting with the *Panchamahabhuta*, we will live a harmonious existence with ourselves and with the Whole, since in every human being there is a microcosm which is nothing other than the reflection of the macrocosm.

In the light.

Naturidei





THE EARTH'S WHISPER: DISCOVERING THE SHAMANIC POWER OF THE 5 ELEMENTS

by **Prem Antonino**



"The Earth speaks to those who know how to listen: the stories of the sky and the sea, of the fire and the air are hidden in her whispers. Listening to her breathing, we rediscover the ancient rhythm of life and find our place in the eternal cycle of nature." - Prem Antonino

My discovery of Shamanism: a path that intertwines Worlds and Wisdoms

My spiritual journey began at a very young age, I was 14 years old, when, leafing through the pages of "Siddhartha" by Herman Hesse, an inner fire lit up inside me. It was a revelation, the desire to emancipate myself from the chains of human suffering and the perpetual cycle of life, death and rebirth. Siddhartha became the symbol of the spiritual freedom I yearned for, and with it my thirst for knowledge about Buddhism, Hinduism, Tao and Tantra opened up, philosophies that I studied and lived, traveling around the world in search of their **essence**.

The turning point came with an encounter that might have seemed casual, but which was actually a predetermined stage in my destiny: my first experience with the Australian aborigines, custodians of a knowledge that resonated with the deepest strings of my being. From that moment on, my travels to Peru, Venezuela, Colombia, Brazil, Central Africa, the United States and Australia became a pilgrimage towards ancestral wisdom, a continuous dialogue with ancient traditions and philosophies, including the shamanic one that has now accompanied me for over twenty years.



The teachings of emblematic figures such as Osho, Sai Baba, Buddha and Master Jesus have shaped my spirit, as well as the direct experience with mentors such as Hermano Brother Ichu, Mamani, the Shipibo people and contemporary luminaries in the field of shamanism such as Sandra Ingerman, Heather Ash and Michael Harner. I learned from the wise men and curanderos, absorbing their visions and making them my own, weaving together the fabric of a practice that combines the depth of shamanism with the most modern techniques of spiritual evolution.

Today, my work is not just a profession, but a bridge that connects ancient rituals to new techniques for the well-being of human beings. Every session, every ritual I lead, is a sacred encounter, a moment in which ancient knowledge intertwines with the needs of the present, creating a symphony that resonates with the energy of the Earth.

My life is an ongoing learning process and, as an eternal student, I welcome the wisdom that surrounds me every day, letting myself be guided by the whisper of the Earth.

To learn more about my story and my experiences, I invite you to visit [my biography](#). Here you will find the stories of how I have woven my life with the golden thread of shamanism, a path that winds through thousand-year-old teachings and encounters that have marked my path towards awareness.

The first meeting with the Spirit of the Earth: an important moment in my Spiritual journey



My first real encounter with the Spirit of the Earth took place in a place that seemed suspended out of time, an ancient forest where the centuries-old trees seemed to guard forgotten stories.



I was there, immersed in silence, when a sudden feeling of deep connection with nature enveloped me. It was not so much a visual or auditory experience, but rather an internal perception, an intuition that reawakened ancestral memories.

I felt the earth beneath my feet as if it were communicating through a wordless language, a language made of sensations, emotions and profound knowledge. The roots of the trees, sinking into the fertile earth, seemed to extend into my being, intertwining with my essence. In that moment, I understood that every grain of earth, every stone and every leaf was imbued with life and wisdom, and that I too was part of it.

The Spirit of the Earth taught me humility and resilience. He showed me that, like the earth that welcomes the seeds and nourishes them until they flower, I too could be fertile, capable of growing and transforming life experiences into wisdom. He taught me the value of silence, listening and patience, qualities that the Earth embodies with absolute grace.

This experience has profoundly influenced my spiritual journey. It expanded my perception of reality, teaching me that every element of nature is interconnected in a delicate balance. The Spirit of the Earth became a constant guide on my journey, reminding me of the importance of staying grounded, of nurturing and respecting life in all its forms.

Since then, I have integrated this deep connection with the Earth into my practices and teachings. In sessions with my clients, I encourage the rediscovery of this sacred relationship, helping them find balance and harmony in their lives. I teach them to recognize and appreciate the simple, yet profound wisdom that the Earth generously offers to those who are willing to listen.

This first encounter with the Spirit of the Earth was not only a moment of spiritual awakening, but also the beginning of a journey of inner discovery that continues to this day. It is a path that taught me to live in harmony with myself, with others and with the world around me, a journey that I share with joy and gratitude with anyone who crosses my path.

The Five Elements in Shamanism: A Shamanic Overview

In Shamanism, the elements of Aether, Fire, Air, Water, and Earth are not simply physical components of the world around us; they are spiritual entities, living energies that interact with us and through us, offering wisdom and power to those who know how to listen to them.

Aether: often overlooked in Western cultures, the Aether is considered the spirit that permeates all things. It is the element that connects the physical world with the spiritual world, acting as a bridge between humans and the divine. In a Shamanic practice, Aether is associated with intuition, inner vision and spiritual realization. It represents infinite space, the void from which everything emerges and to which everything returns.

Fire: Fire is the element of transformation and change. In many shamanic traditions, it is a symbol of purification and renewal. Fire consumes the old, leaving room for the new. In shamanic ceremonies, Fire is often at the center of rituals, used to release negative energies and catalyze internal change.



Air: Air is the element of movement, change and connection. It is associated with the breath of life and communication. Shamans often use breath as a means to enter altered states of consciousness and connect with spirits. Air also represents the mind and the ability to think clearly, to see beyond illusions.

Water: this element is associated with fluidity, adaptability and emotional intuition. Water, in its flow, teaches us the ability to adapt to circumstances, while maintaining our essence. In shamanic rituals, water is often used for cleansing and healing, offering regeneration and renewal.

Earth: Earth is the element of stability, fertility and abundance. It is the foundation on which we build our lives, which supports and nourishes us. Shamans see the Earth as a mother, a generous entity that offers everything we need to live. Connecting with the Earth is essential to staying grounded and finding balance and harmony in life.

These five elements, in the Shamanic vision, are not separate from each other, but are interdependent parts of a single large system. They constantly interact, influencing us and being influenced by our actions and thoughts. By understanding and respecting these elements, we can learn to live in harmony with ourselves, with others and with the natural world.

Focus on the Earth element: a Shamanic Vision



At the heart of Shamanism, the Earth element occupies a place of profound sacredness and respect. The Earth, for me and for many shamanic practitioners, is more than just a component of our natural environment: it is a mother, a source of life, a spiritual entity that teaches, supports and guides.

Symbolism and Shamanic Meaning of the Earth Element

The Earth element represents stability, fertility and abundance. It is the solid ground on which we walk, the soil that supports and nourishes the plants, the deep roots that anchor themselves and give strength. In shamanic symbolism, the Earth is often associated with the mother, the maternal archetype that welcomes, protects and nourishes. It is the element that reminds us of the importance of solid foundations, sustainable growth and connection with our environment.

In many shamanic cultures, the Earth is seen as a living being, the Pachamama, Mother Earth. She is revered and treated with great respect, as she provides everything we need to live: food, water, shelter and medicine.

This deep connection with the Earth is a call to live responsibly and sustainably, honoring the resources offered to us.

Manifestation of the Earth Element in Daily Life and Spiritual Practice

In daily life, the Earth element manifests itself in multiple ways. Every time we walk barefoot on the grass, work the soil in our garden, or simply observe the nature around us, we are interacting with the Earth element. These moments can become opportunities for spiritual connection, reminding us to stay grounded and present in the moment.



In my shamanic practice, I use the Earth element to help people find balance and centering. Through meditations that involve the visualization of roots extending into the ground, I encourage the release of negative energies and the absorption of renewed energy from the earth. This helps stabilize personal energy and strengthen the sense of belonging to the world.

Rituals involving the Earth, such as planting seeds or building natural altars, are powerful practices that symbolize growth, transformation, and new beginnings. Furthermore, these activities teach us the importance of patience, perseverance and respect for the natural cycles of life.

In conclusion, the Earth element in a Shamanic practice is not just a symbol, but a living source of wisdom and strength. Its presence in our daily lives invites us to slow down, be more aware and build a deeper and more respectful relationship with the natural world. Through the Earth, we can learn to live more harmoniously and centeredly, embracing the beauty and richness of life in every aspect.

My Connection with the Earth: a Visionary Journey into the Amazonian Rainforest



In my shamanic journey, one of the most transformative and intense episodes took place in the beating heart of the Brazilian Amazon forest. During a sacred ceremony, where the veil between the physical and spiritual worlds thins, I had the honor of participating in a ritual with the sacred drink Ayahuasca. This experience led me on a journey deep into the bowels of Pachamama, a descent into the very source of creation.



Meeting with the Spirit of Pachamama

As Ayahuasca began its work, my consciousness expanded beyond the limits of my physical body, and I found myself traveling into the depths of the Earth. Here, Pachamama revealed herself to me not as an abstract concept, but as a living entity, pulsating with life and wisdom. She appeared in the form of an awesome spirit, a powerful, maternal presence that radiated a sense of unconditional love and deep understanding.

This spirit, which embodied the very essence of the Earth, spoke to me in a language that went beyond words, conveying a clear and powerful message: I was a visionary, and my ideas, my dreams and my visions had the power to transform the material world. Pachamama encouraged me to trust this innate ability of mine, to bring these visionary ideas into tangible reality, using my voice and actions to create a positive impact on the world.

The Lessons I Learned from Pachamama

From this extraordinary experience, I learned the importance of listening to one's own inner voice and trusting one's own vision. Pachamama taught me that each of us has the power to be an agent of change, to create and manifest ideas that can improve not only our lives but also those of our community and our planet.

I also realized that my connection to the Earth is not only physical, but also spiritual and creative. Pachamama showed me that every vision that arises in my heart has its roots in the wisdom of the Earth and that by nourishing these visions with concrete actions, I can contribute to a brighter and more harmonious future for all.

This visionary encounter with the Spirit of the Earth strengthened my commitment as a spiritual coach. Now, with even more passion, I guide others in finding their connection to Pachamama, helping them discover the power of their visions and manifest them in the material world.

Shamanic Practices and Rituals with the Earth Element

The Earth element, with its deep connection to life and nature, plays a crucial role in shamanic practices and rituals. Sharing some of these rituals can help anyone ground themselves and connect more deeply with this powerful element.

Native Rituals and Ceremonies with the Earth Element

Planting Ceremony: this ritual symbolizes planting intentions and nurturing dreams. You start by choosing a seed that represents a desire or goal. During the ceremony, the seed is planted in the earth, while you meditate on the intention and ask Pachamama for support in its realization. As the seed grows, so does the intention.

Consciously Walking on Earth: this simple but powerful ritual involves walking barefoot on the earth, feeling each contact of your foot with the ground. It is an exercise of grounding and presence, which helps to establish a physical and spiritual connection with the Earth.



Building an Earth Altar: create a small altar or stone circle in a significant outdoors location. This sacred space can be used to meditate, offer prayers, or simply sit quietly, absorbing the Earth's energy.



How I use these Rituals in my Life and in Spiritual Coaching



In my personal and professional life, I integrate these rituals to encourage growth, grounding and transformation. During coaching sessions, I encourage my clients to participate in planting ceremonies, helping them define and nourish their intentions. This ritual is especially powerful for those who are seeking direction or starting a new chapter in their life.

The Conscious Walk is a practice I often suggest for those who feel disconnected or stressed. This exercise helps you reconnect with the present moment and find balance and serenity.

The Earth Altar is a tool that I personally use for my daily meditation. Additionally, I teach my clients how to create their own sacred space, where they can find refuge and connection with nature and themselves.

These rituals, rooted in ancient Shamanic wisdom, offer us all a way to reconnect with the Earth and experience her gifts. Through these practices, we can learn to live with greater awareness, respect and harmony with the world around us.

Benefits of the Earth element: Stabilization and Harmony in Personal Life

The Earth element, with its innate stability and regenerating energy, offers numerous benefits for our physical, emotional and spiritual well-being. As a spiritual coach, I have learned to draw on these qualities to enrich both my life and the lives of my clients.

Influence and Stabilization of Personal Life

The Earth element is a symbol of solidity and reliability, qualities that can be transferred into our daily lives. When we feel unstable or disconnected, reconnecting with the Earth helps us



find our center and stabilize our emotions. This connection gives us a solid foundation to build on, reminding us that despite life's storms, we can remain rooted and still.



Integration of Earth's Energy for Wellbeing

Grounding Meditations: one practice I often teach is a grounding meditation, which involves visualizing roots extending from our feet into the Earth's core. This exercise not only helps us feel more centered, but also allows us to absorb the calming energy of the Earth.

Hugging Trees: it may seem simple, but hugging a tree is a powerful exercise in connection with the Earth. Trees are living symbols of stability and growth. Spending time hugging or simply being near a tree can help bring these qualities into our lives.

Walks in Nature: walking in natural environments, especially in wooded or mountainous areas, allows us to synchronize with the natural rhythm of the Earth. These walks can be used as a time to reflect, relax and reconnect with our environment.

The Earth element, through these practices, teaches us the importance of taking care of ourselves and the world around us. It shows us how to find balance and harmony, and how to live a more grounded and centered life. Integrating this energy into our lives helps us develop greater resilience to daily stressors and cultivate a sense of peace and belonging.

Rituals with Natural Elements: using natural elements such as stones, crystals or soil in rituals or as part of home decor can help bring the Earth energy into our personal spaces. These



items serve as tangible reminders of our connection to nature and the constant support it offers us.

The Earth element, through these practices, teaches us the importance of taking care of ourselves and the world around us. It shows us how to find balance and harmony, and how to live a more grounded and centered life. Integrating this energy into our lives helps us develop greater resilience to daily stressors and cultivate a sense of peace and belonging.

Some Advices for Starting a Journey with the Earth Element



For those who wish to explore and deepen their connection with the Earth element, there are several practices and paths that can be taken. This element, with its stabilizing and nourishing energy, offers powerful tools for well-being and personal growth.

Exploring the Connection with the Earth Element

Participation in the Imayay Paquè Shamanic Master: this training course is a deep immersion in the spirit of the Earth and in the energies of the directions associated with it. Through shamanic and meditative practices, participants learn to transform their lives into a project of happiness, working with the Spirit of the Earth for guidance, strength and inspiration.

Shamanic Journey P.O.T. (Primordial Orgasmic Trip): I created this unique practice to help people connect with their Animal Guide and, through it, with the Spirit of the Earth element. This shamanic journey is a powerful tool for receiving profound insights into ourselves and the people we love. It is a practice accessible to everyone and can be tried by following my video on YouTube: [Viaggio Sciamanico P.O.T. Primordial Orgasmic Trip](#).



These tips and practices are just the beginning of a fascinating journey into the heart of the Earth. Through working with the Earth element, we can learn to live in a more grounded and centered way, discovering the strength and wisdom that this element can bring into our lives.

The Union of the Elements and the Shamanic Path



Concluding this journey through the wisdom of the elements and their role in shamanism, it is essential to reflect on how the balance between Aether, Fire, Air, Water and Earth is fundamental to finding harmony in our spiritual path. As a spiritual coach and shamanic practitioner, I have learned that each of these elements brings with them unique gifts and vital lessons that, when integrated, allow us to live a more complete and centered life.

The Balance of the Elements in Shamanic Practice

The Shamanic practice teaches us that each element has its place and its value. Fire offers us passion and transformation, Water teaches us adaptability and healing, Air gives us knowledge and freedom, Earth provides us with stability and nourishment, while Aether connects us to the divine and the infinite. When these elements are in balance within us, we feel more harmonious, more at peace with ourselves and with the world around us.

Listening to the Whisper of the Earth

My invitation to you, dear readers, is to listen carefully to the "whisper of the Earth".

This whisper is not only a call to connect with the Earth element, but also an invitation to discover and cultivate your unique relationship with all the elements. Each person has a different way of interacting with these natural powers, and through this exploration, you can discover hidden aspects of yourself and unexpected ways to grow and heal.



I encourage you to experiment, play, meditate, and reflect on how each element manifests in your life. Find your own unique way to honor and integrate these elements into your daily life. Whether walking barefoot on the grass, lighting a candle and contemplating its flame, meditating with the sound of wind or water, or simply sitting quietly and feeling the vastness of the sky above you, every little practice can deepen your bond with these powerful allies.

And remember: the Shamanic path is a journey of continuous discovery, a path that invites us to integrate the wisdom of the elements into our lives. Listen to the whisper of the Earth and let it guide you towards a more harmonious and connected existence.

A heartfelt hug, from heart to heart.

Aho!

Prem Antonino



Spiritual Spiritual Coach and an expert in Shamanism. They are a combination of shamanic wisdom and spiritual practice. On a journey where spirituality weaves ancient wisdoms with modern understandings, I rise as a unique voice, a traveler of the soul and master of the spirit. As a Spiritual Coach rooted in the ancient art of shamanism, I masterfully lead through the hidden paths of self-discovery and healing. I am a bridge between worlds, a Reiki Master who channels universal energy for well-being and harmony, and a Yoga Master who teaches balance and connection between body, mind and spirit. In the vibrant heart of Tibet, I embraced the 7 sacred rites, becoming a beacon of knowledge and practice. My wisdom extends to shamanic detox and

alternative nutrition, offering a holistic path to cleanse the body and nourish the soul. I explore the depths of shamanic tantra and sacred sexuality, bringing light and awareness into the most intimate dimensions of being. With shamanic regressive hypnosis, I guide seekers through the corridors of time and space to reveal and heal the stories of the soul. I am the founder of the renowned Love Shaman Way and its Academy (www.loveshamanway.com) and the architect of the study plans of the three-year shamanism program Samay Nuna. I am a catalyst for transformation and growth, a mentor for those seeking to walk with authenticity and power on their personal path. Not just a spiritual guide, I am an artist of the soul. My musical compositions echo in meditations and shamanic rituals, creating sacred spaces of reflection and connection. As a writer and blogger, I share wisdom and insights, touching hearts and awakening minds with my words. In my personal life, I am the father of two beautiful sons, Michelangelo and Gabriele, and husband of mama Alessia co-founder of Love Shaman Way. My family is my anchor and my inspiration, reflecting the love and dedication that lies at the heart of every aspect of my being. Welcome to my world, where every step is a journey, every teaching a gift and every day an opportunity to live in harmony with the spirit. Here, the shamanic path reveals itself, inviting you to discover your truth, heal your heart and dance with the universe.





THE 5 ELEMENTS IN BUDDHISM AND YOGA

by *Selene Calloni Williams*



Material objects or conscious spirits?

In our hyper-rational and materialistic culture individuals have no doubts in perceiving Earth, Water, Fire, Air as substantial objects. Their senses, however, are mental operations. When they see, feel, smell, taste and hear, it is their mind that chooses, among an infinite number of possibilities, what to perceive and how to perceive it. In the end, individuals commonly find themselves living in a sort of mental map of reality, and it is in this map that reality appears objective and substantial to them.

In Buddhism, Earth, Water, Fire and Air are seen as emotional experiences.

In particular:

- Earth is the emotion of softness and hardness or heaviness and lightness,
- Water is the experience of humidity and dryness,
- Fire is the emotion of heat and cooling,
- Air is the experience of movement and immobility.



The sensation of objectivity is consequent to the fact that man wants power, control over reality. You cannot have control over an emotion, but a material object, on the other hand, is measurable, predictable and governable.



We live in a symbolic world, which is an imaginal world, where everything is a dream, image, spirit. Matter and spirit are two aspects of the same reality, distinct but not separate.

Confusing the imaginal earth with the objective and substantial earth is the underlying principle of violence.

Let's consider the terrible, unbearable violence that is taking place right now in the armed conflict between Israel and Palestine. At the origin there is the territory. The "promised land" of the Jews was a symbol, but it was confused with the objective and material land, hence the conflict, hence the violence.

How many men, throughout history, have died throughout the world due to wars waged for territory? A territory that does not exist, except in man's mental map.

In the spiritual traditions of populations, however, reality is understood as emptiness. Not only in Nagarjuna's Buddhism, where the concept of "sunyata", the "emptiness" as the real substance of all things, is central, even in Hinduism the forms of existence are seen as impermanent. The Sinhalese art historian Ananda Coomaraswamy, who lived between the 19th and 20th centuries, describes the primordial sound in poetic tones in his book "The Dance of Shiva":

"In the night of Brahman, Nature is inert and cannot dance until Shiva wants it: He awakens from His ecstasy and, dancing, sends pulsating waves of a sound through the inert matter that causes awakening: even the lower matter dances, appearing like a halo around Him. By dancing, He supports His multiple phenomena. In the fullness of time, still dancing, He destroys all forms and names with fire and grants new rest. This is poetry, but it is also science."

It would seem that the most ancient esoteric traditions share with the most modern science the model of a pulsating holographic universe, which - like lightning - appears and vanishes, it does not last.



Even the esoteric Christian tradition, while holding the experience in the flesh as a fixed point, understood as an expression of the *sacrum facere*, never affirms the objectivity of things, on the contrary, the dimension of the Spirit is inseparable from the material one.

In our hyper-rational and materialistic culture individuals have no doubts in perceiving Earth, Water, Fire, Air as substantial objects. Their senses, however, are mental operations. When they see, feel, smell, taste and hear, it is their mind that chooses, among an infinite number of possibilities, what to perceive and how to perceive it. In the end, individuals commonly find themselves living in a sort of mental map of reality, and it is in this map that reality appears objective and substantial to them.

Not only the elements are spirits, they are sentient, intelligent spirits. In the anthroposophical tradition they are associated with elemental spirits: Gnomes (the intelligences of Earth), Undines (the intelligences of Water), Salamanders (the intelligences of Fire), Elves (the intelligences of Air).



In all animist traditions the elements are seen as spirits or gods and goddesses. Even in the polytheistic religion of ancient Greece, Earth was represented by the goddess Gaea, Water by Poseidon, Fire by Hephaestus, Air by Aeolus and there was also Ether, the quintessence or fifth element which, according to Aristotle, did add to the other four already known. For alchemists, Aether is the main compound of the philosopher's stone.

In the Yogic tradition the elements are associated with the chakras and have their own Yantra, or symbol.

Earth is the element of the first chakra and its Yantra is the square.

Water is the element of the second chakra and its symbol is the crescent moon.

Fire is the element of the third chakra and its symbol is the triangle with its vertex facing downwards.

Air is the element of the fourth chakra and its Yantra is the six-pointed star.



Aether is the element of the fifth chakra and is represented by the disk of the full moon.

As if to say that each element corresponds to capacities and forms. The chakras, in fact, are the "wheels", where the vital energy ("kundalini") manifests itself in actions.



The first chakra is located in the perineum area, here kundalini is the survival instinct and the warrior ability. The primitive and warrior spirit resides in the first chakra.

The second chakra is in the area of the genital organs and here kundalini manifests itself as sexual energy and emotion. In the second chakra reside the animal spirit (what Jung called the "double animal") and the spirit of the child. All the emotions we experienced as children have not been lost, they inhabit the area of the second chakra, a soft area of the body, which does not have a protective bone cage.

The third chakra is in the navel area and here kundalini becomes willpower. Here resides the spirit of the magician. Indeed, what is magic if not the art of making change in accordance with the will?

The fourth chakra is in the center of the chest, at the height of the heart and here kundalini expresses itself as the ability to love, to create and as the power of knowledge. In fact, three "psychic characters" live in the fourth chakra: the romantic spirit, which intervenes in the processes of falling in love, the genius, the spirit of creativity, and the inner master, who according to the Vedas lives very deep in the heart chakra, it is as big as the thumb of a hand and it is a laughing child.

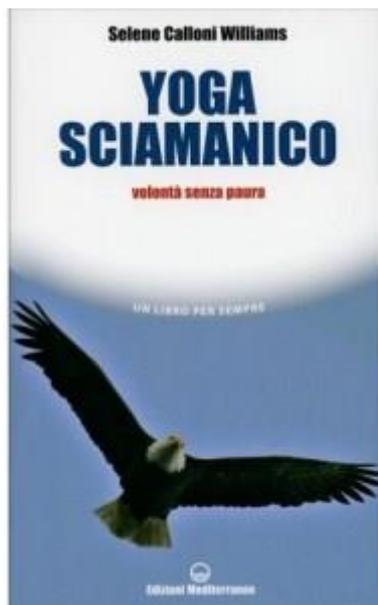
The fifth chakra is in the throat and here kundalini expresses itself as a power of communication. It is said that in the fifth chakra there is the spirit of the dragon, which represents the power of assertiveness. Being assertive means saying what you have to without blurting out and without holding back, just like the dragon. The power to communicate



assertively is compared to the dragon's ability to spit its fire with measure, without blurting out and without holding back, so as not to implode.

It would seem that the most ancient esoteric traditions share with the most modern science the model of a pulsating holographic universe, which - like lightning - appears and vanishes, it does not last.

In Esoteric Yoga, a ritual is known in which the elemental spirits are evoked by associating them with the chakras.



By acting on the first chakra with controlled contractions and breathing, the spirit of the earth is evoked, which is the keeper of the secret of prosperity. Here is the evocative formula and the corresponding mantra:

Old men of the earth, grant me your precious vibrations so that the solid power of the rock - the power of wealth - can accompany my days in the service of the soul of the world.

The mantra for evocation is *LAM KRAM LAM*

By acting on the second chakra, the spirit of water is evoked, which is the secret guardian of the original purity of everything. Here is the evocative formula and mantra:

Water women allow me to recognize the purity of everything that has happened. As I swim in the lake of the original purity of everything, may the fishermen's net not be my enemy, nor self-expiation, nor self-limitation capture my dreams and may my future shine free from the residues of the past. VAM KRAM VAM.



The spirit of Fire is evoked through an action of contractions and breathing in the abdominal area, the area of the third chakra. The evocative formula of the fire element is the following:

Master (turning to the Fire) burn my karmic residues and help me make a firm resolution. It is said: everything is the result of resolution. May my will rise like the flame that always points towards the sky. RAM KRAM RAM.

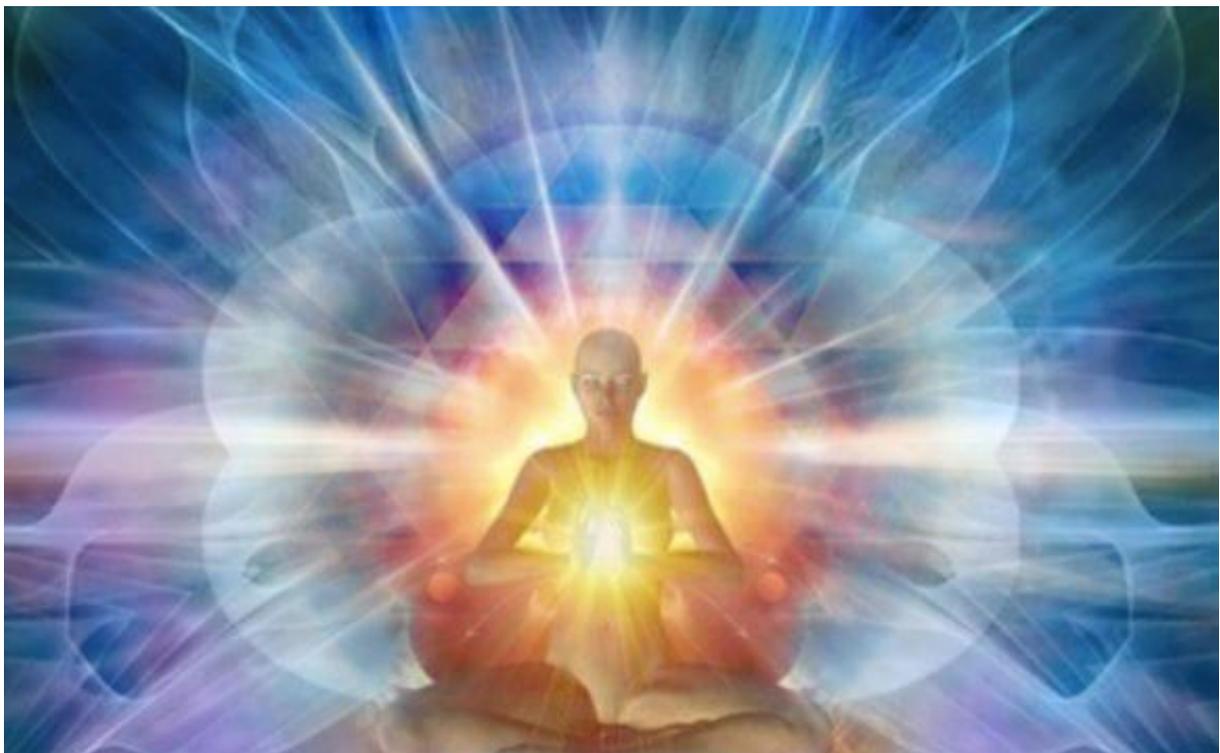
By acting on the fourth chakra, Aditi, the spirit of the air, is invoked with this formula:

Aditi, you who are sky, you who are air, you who are never real, never unreal, I dance with you on the wings of perfect creativity, I cultivate with you the game of pure pleasure and, remaining in the natural state, I fall in love and love without ear, relying on my inner teacher I frequent forests and remote places where I can enter into my greatness. YAM KRAM YAM.

Finally, acting on the fifth chakra we invoke the spirit of the Ether with the following formula:

*May I become earth
May I become sky
May I become the mountain
May I become the sea
May I grow, widening and lengthening my body
Until I am dispersed in the infinite aether.
HAM KRAM HAM*

The ritual is usually concluded with nine repetitions of the AUM mantra.





This ritual, like others linked to the elements, makes us understand how in the spiritual traditions of people, and not only, the elements have always been considered as spirits or gods, not as material objects. Being immersed in materialism has taken away the possibility of dialogue with the invisible and has made us slaves of a political-economic and cultural system that does not have our fulfillment and happiness as its objective, but rather only power.

Rediscovering the ritual, remembering the sacredness of the elements is certainly an important step to take towards regaining freedom.

Selene Calloni Williams



Selene Calloni Williams is a spiritual and philosophical guide of shamanic and imaginal training. She is the founder of the R-EVOLUTION of thought. Extraordinary writer and narrator, her innovative thinking is aimed at making deep ecology and imaginal archetypal psychology a true R-Evolutionary culture of consciences. This means bringing the divine back into nature and freeing the latter from the sensation of heavy and helpless matter, of an object without a soul. This is the responsibility of each individual today. Animated by a compelling "heroic" and revolutionary philosophy, Selene sees each individual called to perform an act of love towards his own soul and the soul of the world, towards nature, towards their ancestors and children. Shy by nature, she does not like worldly talk, she often goes to forests

and remote places: here is Selene, "the Queen of the Invisible" as the writer Ugo Leonzio defines her. Appointed herald, spokesperson for the wild soul of the world, in 2013 by the Shaman Union, an association of Siberian shamans who cares about the future of the planet and aims to help the current human being in the transformation into a happier, more fulfilled creature, more evolved and, therefore, friendlier to nature. As such she has been the protagonist of several international conferences alongside spiritual teachers and pioneers of an integrated vision of life, such as Eckart Tolle, Greg Braden, the theologian Raimon Panikkar, the biologist Rupert Sheldrake and others. In her life, she has traveled and immersed herself deeply in various cultures, from East to West, creating an original and inspiring bridge between them. Her vision of her world unites Greco-Latin mythology, the Eastern philosophy of esoteric Buddhism, the natural spirituality of shamanism and the depth psychology of the Western tradition in an intriguing cultural syncretism. "Eventually, what Jung calls archetypes, shamans call spirits, and the ancient Greeks called gods." The vision of the world that Selene Calloni Williams presents us is compelling and at the same time reassuring. "Our psyche carries the symbols of a magical or sacred geography. In the same way it is made up of archetypes and myths, to the point that exploring the earth and traveling within the psyche are two aspects of the same adventure. Nature is the mirror of the soul". This is how, day after day, over many years of studies, research and experimentation, REVOLUTIONARY was born, the program for evolutionary change, a revolutionary evolutionary experience of imaginal psychology, shamanism and transformative alchemy. A revolution that will not be social, political, economic, but will be a revolution of consciences and values, which is not up to economists, sociologists and politicians to trigger it but to us. "It will happen in a few years and we will all experience it, some as protagonists, some as witnesses. It will not be wanted by the human mind, but by the soul of the world, therefore she will be peaceful. It will be so deep that it will even change the color of the sky." Her latest bestsellers are: "The Food of Awakening", "Different and Successful", "I Believe and I Succeed", "The Sixth Star", (Edizioni Mediterranee), "Shinrin-Yoku, Immersion in the Woods", (Edizioni Studio Tesi), "Ikigai, What is Worth Living For" (Edizioni Hermes). Among her most famous books are: "The Mother Mantra" - "Zen and the Art of Rebellion" - "The Scent of the Moon" - "Initiation to Shamanic Yoga" - "The Cards of the NATs" - "Psychogenealogy and Constellations with an Imaginal Approach" (edizioni Mediterranee and Studio Tesi).



THE NEXUS BETWEEN ETHER AND WATER: A JOURNEY BETWEEN HISTORY, MODERNITY AND SPIRITUALITY

by *Maria Luisa Di Pinto*



In this article I wish to explore the interaction between aether and water, analyzing its relevance from historical, modern and spiritual perspectives. From ancient philosophical conceptions to scientific advances, as well as their intrinsic connection to spiritual beliefs, we immerse ourselves in the realm of ether and water, revealing their elusive nature.

First of all I think it is necessary to give a brief overview of the concepts of ether and water:

Aether refers to an immaterial, invisible and elusive element that has been conceived in different ways throughout history. The aether, as a concept, has played a significant role in human history in various contexts. In ancient philosophy and science, ether was considered the element or substance that permeated all space and constituted the very essence of the universe. Some ancient cultures and philosophies believed that the aether was the origin and foundation of all things and that it was the basis for the formation of all matter. This concept has had a strong influence on the understanding of the physical and spiritual world. Throughout history, the aether has also had an impact on natural sciences and scientific research. In physics, the aether has been a widely debated concept in past centuries to explain the phenomena of electromagnetism and light. However, with the development of modern scientific theories, such as general relativity, the concept of the aether has been gradually abandoned or reinterpreted.

Aether is a concept that has different interpretations, both scientific and spiritual. Spiritually, aether is often associated with subtle energy or a higher spiritual realm.



Here are some indications on the concept of ether from a spiritual point of view:

1. *Quintessence*: In ancient traditions, aether was often considered one of the five fundamental elements of the universe, along with earth, water, air and fire. It was considered the superior element or quintessence, which permeates and supports the other elements. This concept was associated with a vital or spiritual energy that connects and pervades everything that exists.
2. *Spiritual Connection*: The aether can be thought of as the subtle connecting fabric that connects all life forms and the universe itself. Some spiritual traditions maintain that the ether is the subtle essence from which everything originates and to which everything returns. It is seen as the energetic substrate on which physical and spiritual reality is based.
3. *Higher spiritual realm*: According to some spiritual philosophies, the aether may represent a higher realm or state of consciousness. It is associated with the pure spiritual dimension, where divine forces, celestial beings, or high spiritual experiences are believed to reside. It can be considered as a level of existence that goes beyond material reality.
4. *Energy Healing*: In some holistic or energy healing practices, ether can be thought of as a subtle force that manifests in the human aura or life energy. Working with ether can involve harmonizing and balancing subtle energies to promote healing and balance.
5. *Inner Awareness*: Some spiritual teachings suggest that the aether can only be experienced or understood through inner awareness or deep meditation. Through spiritual practice, one can develop a deeper and more subtle connection with the ether and experience its potential benefits for spiritual growth.

It is important to underline that the concept of ether can vary according to different spiritual and philosophical traditions. Each may have a slightly different interpretation of it. Therefore, if you are interested in the topic of the aether, it may be helpful to delve deeper into the specific traditions or schools of thought that interest you most.

Furthermore, in the spiritual context, the idea that everything is first created in the ether or in a subtle realm before manifesting on a material level is often associated with concepts such as creative intention, visualization, or the law of attraction. However, it is important to note that these are perspectives and beliefs that may vary between different spiritual and philosophical traditions.



From a scientific point of view, the question of how material reality arises is the subject of debate and study. Theories such as the Big Bang, evolution and quantum physics offer explanations for the formation of the universe and the manifestation of matter. These theories describe the process by which subatomic particles combine to form atoms, molecules, and material objects.

While scientific theories explain the ways in which matter is formed and organized, the idea that everything is first created in a subtle or ethereal realm before manifesting on a material level is generally regarded as a philosophical or spiritual perspective. This belief reflects a broader view of existence that views matter as part of an underlying energy or universal awareness.

It is important to underline that the scientific demonstration of these ideas can be complex because it involves elements that are not always easily observable or measurable. However, many people find value and personal meaning in exploring these spiritual perspectives and finding connections between the material and subtle or energetic worlds.



Water, on the other hand, is a tangible substance, essential to every living creature, with multiple properties and symbolic meanings. Water has played a fundamental role in the history of humanity in many ways, influencing not only our physical development, but also cultural and spiritual aspects. Historically, water has been essential for human survival. Rivers and lakes provided sources of drinking water and facilitated the cultivation of fertile land. The ancient civilizations of the Indus Valley, Egypt and Mesopotamia developed along rivers such as the Nile and Euphrates, which provided vital water resources for irrigation and agriculture. Furthermore, water played a vital role in maritime trade. The routes of the seas and oceans have been used for the transportation of goods and the connection between different cultures and peoples. Great maritime civilizations, such as the Phoenicians and Vikings, built commercial empires through navigation and the use of marine resources

In the modern context, water has numerous practical uses. It is a fundamental resource for agriculture, industry and energy production. It is used for irrigating fields, producing hydroelectric energy and cooling power plants. Water also plays a crucial role in personal hygiene, the food industry and public health. In many developed countries, water supplies are easily accessible, while in some regions of the world, problems of water scarcity and limited access to drinking water still persist.

Water has been used for purification rituals in many cultures and spiritual traditions around the world. The practice of using water to purify or symbolize purification has ancient roots and various applications.



Here are some well-known examples of uses of water for purification rites:

1. *Baptism*: In Christianity, water is used in the sacrament of baptism to symbolize spiritual purification and rebirth in adherence to the Christian faith.
2. *Ritual washing*: In many religious traditions, ritual washing of the hands, feet or the whole body is performed to purify oneself before entering a sacred place or before carrying out sacred ceremonies. For example, Wudu in Islam, the practice of ritual ablution, is performed before prayer.
3. *Blessing ceremonies*: Water can be blessed, often by a priest or spiritual leader, and used to sprinkle or pour on people or objects to confer a blessing and remove impurities.
4. *Healing Rites*: In some spiritual and alternative practices, water can be used as a healing tool. It can be blessed, filled with positive intentions and used for drinking, bathing or bathing to improve health and well-being.
5. *Energy Cleansing Ceremonies*: Water can be used to cleanse the energy of a space or object. Spraying water or using a solution of water and salt can be part of a ritual that aims to remove negative or unwanted energies.

It is important to note that the use of water for ritual and purification purposes often has a symbolic and spiritual value, and the specific meaning can vary from culture to culture or from tradition to tradition. Beliefs and practices associated with the use of water in purification rituals can differ greatly depending on cultural and religious context.

At this point I would refer to my personal experiences with the ether. I was lucky enough or I would say that I chose to be born into a particular family, where my maternal grandfather developed an instrument capable of diagnosing and then treating people even remotely through radionics, I'm talking about **George Delawarr**.

They say about him:

(George Delawarr (1904-1969) was a British engineer and one of the pioneers in research into radionics, a discipline that explores the relationship between energy, life field and human health. Radionics is based on the theory that every organism emits an energy field unique and that this field can be influenced to promote well-being.



George e Marjorie Delawarr

Delawarr became interested in radionics after experiencing health improvements through the use of dowsing devices (instruments used to measure and detect subtle energy). Over the years, he developed a series of radionic devices based on electromagnetic and energetic principles, including the so-called "Delawarr Radionic Camera".



Photo: Eliyahu747, de la Warr Lab. radionic instruments (2011) [CC-SA-3.0]

This machine was designed to capture "images" of the human aura or subtle energy fields and use them in the analysis and treatment of diseases.

According to Delawarr, these devices could be used to diagnose and treat a wide range of diseases and energetic imbalances by acting on the individual's vital field.

George DeLawarr's legacy in radionics is significant, as he helped promote the use of radionic instruments and methods in human energy field research. Today, radionics is still the subject of study and debate in the complementary medicine community. Delawarr's radionic camera used a complex system of electrodes, coils, crystals and electronic circuits to capture and record these 'supposed' energy images on photographic film. These images were then used for the analysis and treatment of the individual's health conditions.

As a child I remember very well his workshop where he produced "the black box" which caused a stir and a lot of fear on the part of the scientists of the time and perhaps it is still like this today... he was certainly very ahead of that historical moment, (years '50) because "the black box" was already a source of chatter, but then the 'camera' he developed demonstrated that the ether can be captured and programmed.

Let me explain: his camera had the lens pointed at an object, example mother tincture of arnica in a glass bottle, but he 'programmed' on the vibration of the flower and the flower and not the bottle came out on the photographic film!

I consider myself very lucky to have had very different input from most people because, from the point of view of open-mindedness, I am intrigued by everything that is intangible and has made me a 360° spiritual researcher. When you have certain experiences and unfortunately, I



didn't live long with my grandfather because he passed away 4 months after we moved from Capri to Oxford he told me "Baby, remember that the human body was created to be regenerated infinity, and they want us to believe instead of getting old and dying...", it makes you see the world with different eyes.



Human fetus at about 3 months of pregnancy.
The patient was in Birmingham, the photograph was taken in Oxford,

I'll tell you another personal experience from when I lived in Pavia. I had been having a strange sensation in my lower abdomen for a few days but since I know that everything that comes to me passes, I didn't give it much thought, but 'that' day I went to the post office and I started to feel excruciating pain in my lower abdomen, so that I was feeling sick that the lady at the checkout, seeing that I was growing increasingly pale, let me move on. When I returned home, the girl who helped me asked me if I had been punched because at this point, I was doubled over, I asked her to call 118 because I understood that it was serious, while she called the ambulance I called my mother and described the symptoms to her, excruciating pain in my lower abdomen that branched out into my back. She said give me 10 minutes and I'll call you back. He used my grandfather's diagnostic tool. At this point, the 118 doctor who I remember was really beautiful came in and started examining me, and seeing that the pain was spreading behind, he assumed it was renal colic and they started taking me to the hospital. Mum called me back while I was in the ambulance and said "you have an infection in the uterus and the right corpus luteum is not closing and therefore you have blood in the Douglas duct...I'll send you anesthetic now so that you can relax". Upon my arrival at the hospital for about 15 minutes, the pain completely calmed down, they put me on a stretcher in the emergency room, and in the meantime a friend who was in charge of hospital supplies joined me. I told her everything because she was in the know having been around our family for several years so she wasn't surprised. Meanwhile, 45 minutes passed and no one listened to me anymore because I wasn't in pain anymore... so I called my mother and asked her to remove the anesthetic... which she did and within 1 minute I started screaming in pain. They examined me and my mother's diagnosis from Oxford was very precise, I underwent an 8-hour operation for a PID with blood flowing from the right corpus luteum into the Douglas duct. All this caused by the spiral because I am a very sensitive being, my body did not 'tolerate' it for more than 9 months!!!



This anecdote to show that everything I have told you travels through the ether... the phone call, the sending of the anesthetic using my witness as an antenna to reach the source, my mother's diagnosis with the instrument, the correctness of the diagnosis is merit hers because she was really very good!

Today we talk more and more frequently about the fact that the mind creates, that thoughts are a 'physical' entity and influence the surrounding reality. I can say that those who follow another path are aware that real reality exists, and virtual reality, that is, that which tries to keep us within systems dictated by others, through communication that is not exactly true, and it is up to each of us to connect to 'Universe to understand what our real reality is and if we don't like it, start changing the register to modify it to our liking.



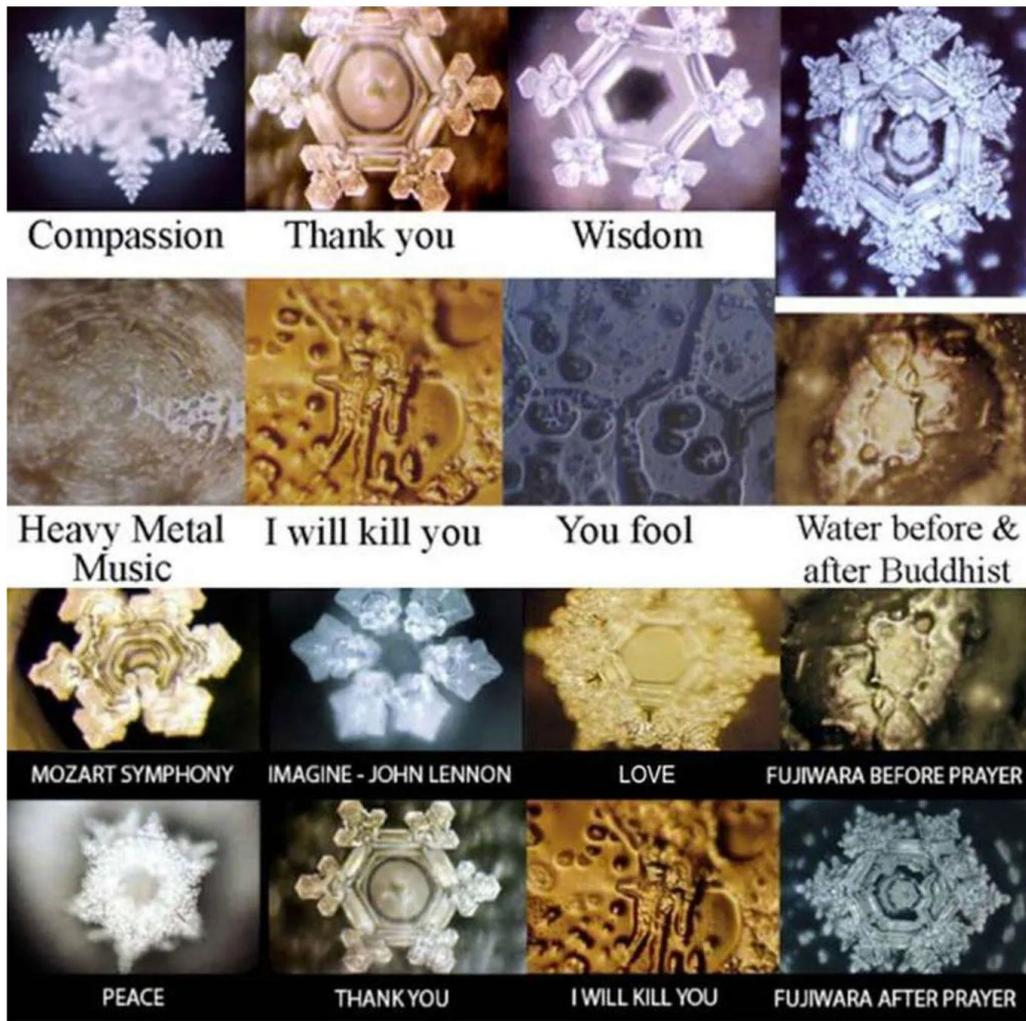
As regards water, my element, having been born on July 9th and therefore of the zodiac sign Cancer, outside of its essential use in everyday life (we realize how dependent we are on it when it is missing! Living in Sardinia I can say that it is often missing...) it also has properties as a conveyor of information.

Still returning to my grandfather, he carried out studies with water, sending images and sounds to the water at a radionic level and the photography that came out was fascinating. This follows the lead of **Masaru Emoto** who has published several books including "The Hidden Messages in Water", in which he states that water can be influenced by different human energies and thoughts. His theory suggests that water can "store" information, and this information can influence its physical properties and molecular structure. To support his claims, Emoto conducted a series of experiments in which he exposed water samples to external influences such as music, written words, and prayers. He then froze the water and observed the ice crystals formed. According to his theory, positively influenced water would have produced beautiful, symmetrical ice crystals, while negatively influenced water would have formed disorganized crystals.

Both Delawarr and Emoto obtained images consistent with their theories, which makes you think about how powerful sound and even thought is to imprint images on a tangible



substance like water, so imagine what you do with our brain if we are incapable of protecting ourselves!



Incapable because we ignore that there are many ways to learn to do so that nothing can touch us, but this requires us to get out of fear, anger and duality, all things that are not easy to do but doable if we really want it.

What is extraordinary for me about both of these elements is that I believe to this day we have not yet discovered all the possible uses. I am convinced that in the coming years we will see the Awakening in progress, the "return" of information and ancient technologies that will give us the opportunity to improve our lives at 360°, live with peace in our hearts and in the world and who knows?

For years I have been following a teacher who with her EL Everything Light method has led me to understand even through the sole observation of the reality that surrounds me that the brain thinks in images and sounds, and therefore since we are talking about water, for the brain that



it doesn't do a little and a little and see everything underneath everything is modifiable if we wish, The Universe constantly sends us warning signals we must learn to read them.

What is extraordinary for me about both of these elements is that I believe to this day we have not yet discovered all the possible uses. I am convinced that in the coming years we will see the Awakening in progress, the "return" of information and ancient technologies that will give us the opportunity to improve our lives at 360°, live with peace in our hearts and in the world and who knows? perhaps my grandfather was right to extend life dramatically as in the Bible, Methuselah is said to have lived 969 years... think of all the wonderful things that can be done and learned in this time.

Maria Luisa Di Pinto



Maria Luisa Di Pinto, half English from Oxford and half Italian from Capri, has always been a seeker of her own truth. She is a Professional Networker as well as being a massage therapist, reflexologist, crystal therapist, Reiki Master, Theta Healer and Holistic Practitioner of the EL method. She has always had an interest in everything that is Spirit and today she lives between Sardinia and Tortona.



THE EARTH ELEMENT, YESTERDAY AND TODAY, BETWEEN THE CIVILIZATION OF THE PRAIRIES AND WESTERN CULTURE

by *Maria Cristina Silvagni*



Native Americans, since they lived in a strong symbiosis with the natural context in which they were immersed on a daily basis, had from time immemorial established connections and analogies between what happens in nature and what happens to human beings.

According to their vision, each season found its "domicile" in one of the four directions, or cardinal points, with each of which it associated one of the four Elements: the East and Air with Spring, the South with Fire and Summer, the West with Water and Autumn, the North with Earth and Winter.

East as the energy of awakening, of rebirth, of the re-opening of the wings to take flight supported by the Air element after the Winter sedentary lifestyle.

South as carefree, joyful and dynamism inspired by the beautiful season, by the strong intensity of the Sun's heat (Fire) and by its prolonged light on long Summer days.

West as a gradual inward retreat after the previous expansion, as a harvest of the fruits of the Earth in anticipation of the long Winter and progressive slowdown of activities imposed by the frequent rains which rehydrate the soil with beneficial water in preparation for sowing and spring recovery.



North as a time of retreat into the den, return to the womb of the Earth, rest, balance, as a phase of closure and fulfillment, reflection and interiority, in harmony with the slower biorhythms dictated by the reduced hours of light.



This people lived in great harmony with the natural cycles and the alternation of the seasons that marked the rhythms of life and movements of the tribes, always finding themselves in the right place at the right time. There was no dislocation, no uprooting, no strangeness. Everything in their lives flowed with the flow of Mother Nature.

They recognized, honored and internalized each of the Elements that the seasonal transformations exalted from time to time.

Their life purpose was simply to support this external and internal "movement" of their Earth with ever greater flexibility and wisdom, to become "one" with that natural universe.

They led a simple, essential existence, interwoven with animist spirituality. Everything that constituted the material plane, Above (Heaven) and Below (Earth), was alive and sacred for them, including its Elements.

They contemplated four, as already mentioned: Air, Fire, Water and Earth (according to the sequence of the seasons). The fifth Element, Aether, was not formally theorized in their cosmogony, as it was told and depicted in the Medicine Wheel.

To tell the truth, however, it could plausibly be assimilated to the Center of the Wheel, symbol of the energy that everything contains, the Supreme Being, or the "Spirit" (or "Great Spirit") that each tribe identified with its own name, according to the indigenous language.

Native Americans had from time immemorial established connections and analogies between what happens in nature and what happens to human beings.... Their life purpose was simply to support this external and internal "movement" of their Earth with ever greater flexibility and wisdom, to become "one" with that natural universe.



Reflecting on how to structure this contribution of mine, I ended up opting for the treatment of a single Element, the one that would have been energetically dominant in the period of release of this issue of the magazine: the Earth element (associated precisely with Winter in Native vision).

That Earth that rests on the surface in the harsh season but continues to fervent underground.

That Earth that purifies itself, sterilizes itself and becomes fertile again to be ready, at the right time, to welcome the seeds of a new, future harvest.

That Earth which is the most dense, solid, compact element, best representative of the nourishment of Mother Nature, which gives life and sustains every being of hers.

That Earth which, being motherly, possesses a uterine, loving and welcoming feminine energy.



Beneath her cold surface lies a heat that never fails and a richness that never runs out, from water to mineral substances to humus...

Any seed planted in good "Earth" will bear good fruit.

In the cold season, it would be desirable for us to metaphorically prepare our internal "soil" to welcome the new seeds that we may wish to "plant" during the Spring time of awakening.

In speaking in more metaphysical terms of "earth" and "land", one cannot help but highlight how, in today's Western materialistic vision, although imbued with religiosity, the concept of



Earth is instead reduced to two simple concepts: plowing and farming land, intended to accommodate crops or buildings, and a place of burial and entombment.

In the first case, a functional element for cultivation and construction; in the second, a receptacle for what has been used and is no longer useful, for what has perished and can neither be recovered nor revitalized.

In an ideal vision, how extraordinary it would be to return to recognizing and dignify the meaning of this Element so fundamental to our human existence in not only material but also spiritual terms...

In native culture, the Earth is alive, vital.

Not only does it generate spontaneously, but it welcomes and transforms what lies there in nature, from leaves to carcasses, converting the organic material into nutritional principles for seeds and plants, which it also supports in the cold season by providing the roots with the mineral salts they need to survive the Winter and regain strength in the Spring...

The return to Earth, understood as a physical and energetic element, cannot be only seen as the inevitable final destination of an existence that ends.



Every day, at every moment, we can return to a shamanic vision of the Earth element as that energy that leads to pacification, stasis, suspension, introspection, patient and conscious waiting...

And not only that, because the Earth, for the Natives, was also a sacred space from which to draw spiritual energy and life force, as "the stage where the world of elemental spirits and the human world meet".

The Earth speaks to us, communicates with us when we straighten our antennas and open our senses to capture her language, when we allow ourselves to pause to open a contact that is not only the pressure of our soles on the ground, but that of a hand, of a bare foot, of our skin, of our forehead or the back of our neck if we are lying on it.



The Earth, understood as a "planet" (although in the culture of the Prairies it was still an unknown concept), was for the Natives a living organism, pulsating with the same intensity with which the animal and human body pulsate, as well as, as previously mentioned, a generous mother from whose abundance every creature drew nourishment and support.

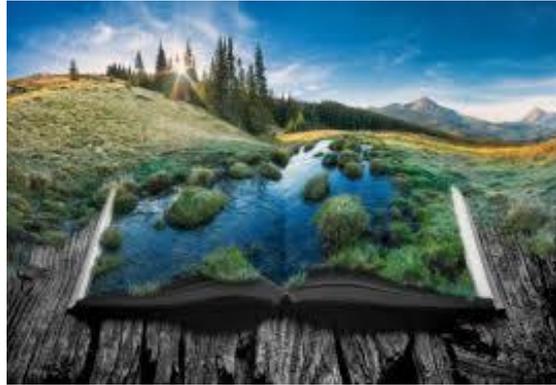
Theirs was a harmonious, if not downright "loving" relationship - as some have defined it - with nature.



And when the life cycle of one of her children came to an end, its shell returned home, to the womb of the Earth, the same one from which it had been generated, and there it returned to being part of the Whole.

A Native wrote:

"For us the woods, the distant hills, the light of the North, the setting sun are alive, together with them we live and, as no white man is capable of doing, we live in their Spirit. If we are alone we talk to the water and the trees and we are not alone. Despite their modern inventions, white people cannot live like us, and if they try, they die, because they do not understand what the sun says when it sets and do not hear the voices of ancient wisdom in the wind. The white man is sometimes like a puppy and dies when the wind blows against him, because he sees only trees, rocks, earth and water, only the outside part of the book: but he cannot read it..."



Some time ago, during a meeting on the energy of the Winter Equinox, a girl shared this reflection with me: a friend had confided to her that every time she felt the desire for comfort and wisdom she went in front of a tree, always the same, which has now become her reference. She asked herself: "Why find outside what we should actually also be able to find inside? Why shouldn't we possess within ourselves the same source of comfort, consolation and wisdom that we more easily attribute to elements or people external to us?".

Nothing more true. Coming into contact with the energy of an Element does not necessarily involve physically immersing yourself in that Element. It can be brought to mind in a state of concentration or meditation by evoking its characteristics and qualities.

... we often look outside for what we think we don't have inside. The Elements are with us in every moment of our life, they are an intrinsic part of us, they make up our own energy, we are unconsciously surrounded and penetrated by them.

The Earth Element possesses that component of "maternal" energy that works small healings, inspiring sensations of warmth and comfort that all of us living beings need to stay alive, to germinate, flourish, mature, perceive a well-being state.

Restoring a mental connection with the energy of the Earth, with her Spirit and her elements can help to make peace with ourselves and with the world, to recover a sense of belonging that we urbanized Westerners lost the moment we cut the cord with the world of Nature, to rediscover a rhythm, an internal time tuned to that of the Planet, of its primordial heartbeat, to hole up in her sacred space, muffled and silent, only apparently immobile, to imagine sinking back into our tortured roots or cut in that soft and welcoming humus that receives them and supports them, giving sensations of renewed balance and stability.

As that girl reiterated, we often look outside for what we think we don't have inside. The Elements are with us in every moment of our life, they are an intrinsic part of us, they make up our own energy, we are unconsciously surrounded and penetrated by them.



To begin with, to strengthen the belief that we can recall every Element in the closed space of our homes, we find a tree, a corner of a meadow, a natural context from which to begin our journey back to Earth. And back to ourselves.

By getting used to vibrating in unison with Mother Nature again, memories and intuitions will be able to resurface which will gradually allow us to reopen access to our sacred inner space, where our true Wisdom is kept..



Maria Cristina Silvagni



After fifteen years of freelancing as a linguist, at the age of forty I made the choice to abandon the capacity to devote myself full-time to already sketched-out paths in the time cut between family and work commitments. About ten years earlier, I had in fact approached chromotherapy, Aurasoma, the Essene vibrational therapies, dance therapy and art therapy. I had attended illuminating lectures on the soul's journey after death; I had been initiated into energy treatment (Reiki) and Ayurvedic massage. I had trained as a channeler and had deepened the study and practice of various divination tools. Starting in 2005, after a period of study and practical deepening of the spirituality of the Native Americans, for whom I perceived a great affinity and interest, I began to carry out an intense facilitation work, accompanying, in different

contexts and settings, groups and individuals to rediscovery of Nature and the inner healing potential that emanates from it. To this was added the opportunity to undertake a shamanic-spiritual training course myself with a Native American Medicine Man, a "sacred man", from whom I was able to receive wisdom, knowledge, ancient teachings and initiations. Subsequently, I came into contact with the (Western) Ho-Oponopono philosophy, which I autonomously studied through direct sources of Huna matrix, later making it the subject of seminars and group meetings. Embracing this different vision meant getting to the heart of the concept of Karma and the Unconscious, which have since become the object of analysis, reflection and direct application in the individual paths proposed by me.

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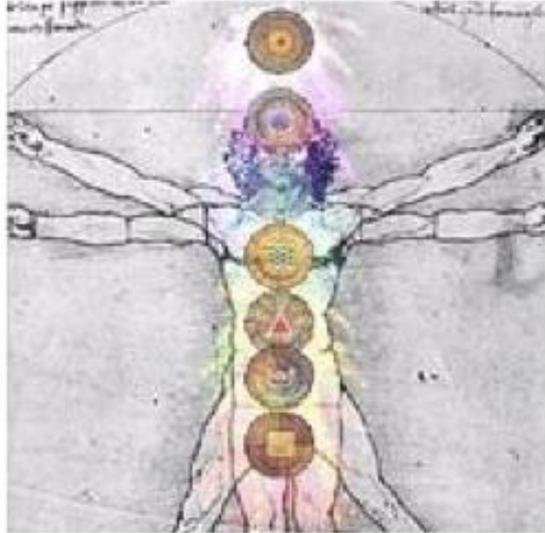
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WU XING - THE FIVE DIFFERENT PHASES OF ENERGY

by *Naturidei*



Wu Xing (Chinese: 五行; pinyin: wǔxíng), usually translated as Five Phases or Five Agents, is a fivefold conceptual scheme used in many traditional Chinese fields of study to explain a wide array of phenomena, including cosmic cycles, the interactions between internal organs, the succession of political regimes, and the properties of herbal medicines.

The agents are Fire, Water, Wood, Metal, and Earth. The Wu Xing system has been in use since it was formulated in the second or first century BCE during the Han Dynasty. It appears in many seemingly disparate fields of early Chinese thought, including music, feng shui, alchemy, astrology, martial arts, military strategy, I Ching divination, and traditional medicine, serving as a metaphysics based on cosmic analogy.

Etymology

Wu Xing originally referred to the five major planets (Jupiter, Saturn, Mercury, Mars, Venus), which were conceived as creating five forces of earthly life. This is why the word is composed of Chinese characters meaning "five" (五; wǔ) and "moving" (行; xíng).

"Moving" is shorthand for "planets", since the word for planets in Chinese literally translates as "moving stars" (行星; xíngxīng). Some of the Mawangdui Silk Texts (before 168 BC) also connect the wuxing to the wude (五德; wǔdé), the Five Virtues and Five Emotions. Scholars believe that various predecessors to the concept of wuxing were merged into one system with many interpretations during the Han Dynasty.



Tablet in the Temple of Heaven of Beijing, written in Chinese and Manchu, dedicated to the Gods of the Five movements. The Manchu word usiha, meaning "star", explains that this tablet is dedicated to the five planets: Jupiter, Mars, Saturn, Venus and Mercury and the movements which they govern

Wu Xing was first translated into English as "the Five Elements", drawing deliberate parallels with the Western idea of the four elements. This translation is still in common use among practitioners of Traditional Chinese medicine, such as in the name of Five Element acupuncture. However, this analogy is misleading. The four elements are concerned with form, substance and quantity, whereas Wu Xing are "primarily concerned with process, change, and quality".

For example, the Wu Xing element "Wood" is more accurately thought of as the "vital essence" of trees rather than the physical substance wood. This led sinologist Nathan Sivin to propose the alternative translation "five phases" in 1987. But "phase" also fails to capture the full meaning of Wu Xing. In some contexts, the Wu Xing are indeed associated with physical substances. Historian of Chinese medicine Manfred Porkert proposed the (somewhat unwieldy) term "Evolutive Phase". Perhaps the most widely accepted translation among modern scholars is "the five agents", proposed by Marc Kalinowski.

The elements

The 5 elements are:

Wood (chinese 木, pinyin: mù)

Earth (chinese 土, pinyin: tǔ)

Water (chinese 水, pinyin: shuǐ)



Fire (chinese 火, pinyin: huǒ)

Metal (chinese 金, pinyin: jīn)



Fire (red) above, Metal (white) right, Water (black) below,
Wood (green) left, and Earth (yellow) center

“Water consists of wetting and flowing down; fire consists in burning and in going high; wood consists of being curved or right; metal consists of bending and changing; the earth consists of provide for sowing and harvesting. That which wets and flows downward produces saltiness, what burns and rises produces bitterness; what is 3 curved or straight produces acid; what is bent and modified produces acid; that which provides for the sowing and the harvest produces the sweet.”

(Shu-ching, The Great Plan)

The Relationships between Elements

The interactions of the Wu Xing or five elements: the black arrows indicate the cycle of generation, the white ones of control or destruction. Their relationships, connections in a circle of interactions are studied mutual. The doctrine explains that there are two flows, two cycles, that of mother-child generation (母, shēng) and that of control-inhibition grandfather-grandson (父, kè).

Generation

Wood fuels the fire.

Fire causes ash, nourishing the earth.

Materials (metal) are extracted from the earth.

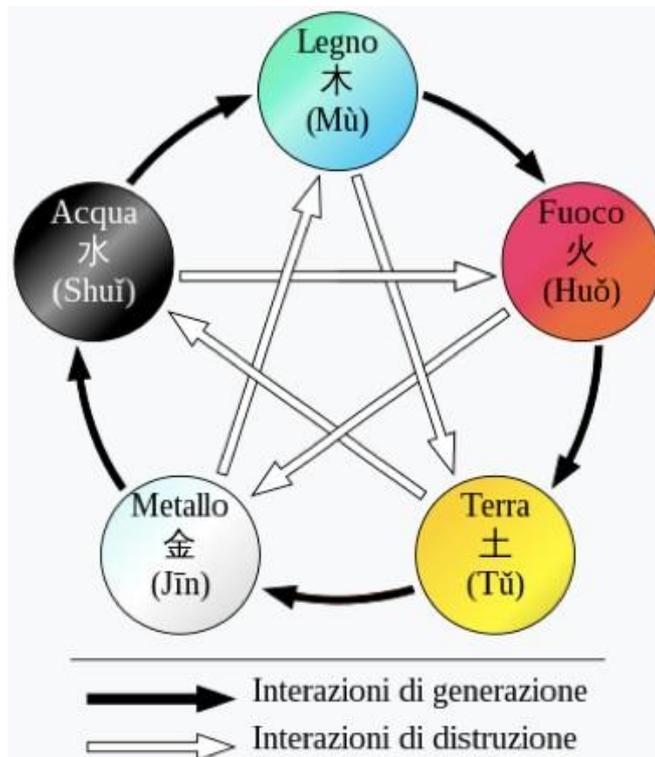


Metal carries water.
Water nourishes wood.

Control

Wood impoverishes the Earth.
The Earth absorbs Water.
Water puts out Fire. Fire melts Metal.
Metal breaks Wood.

The two cycles are closely connected: Water in fact extinguishes Fire, from whose ashes Earth is formed; Earth absorbs Water from which Wood of the trees is born; Wood sucks and impoverishes the Earth, which reveals the Metals inside it; the Metal of an ax cuts down the trees, whose Wood becomes ready to be burned, giving Fire; Fire melts Metal, which liquefies and transforms into Water, and the two cycles continue.



Cycles

In traditional doctrine, the five phases are linked into two cycles of interactions: a cycle of generation or creation (生 shēng), also known as “mother-son”; and an overcoming or destructive cycle (克 kè), also known as “grandfather-grandchild.” Each of the two cycles can be analyzed forwards or backwards. There is also an “overactive” or excessive version of the destructive cycle.



Inter-Promotion Process

The generation cycle (相生 *xiāngshēng*) is:

Wood feeds Fire

Fire produces Earth (ash, lava)

Earth carries Metal (geological processes produce minerals)

Metal collects Water (for example water vapor condenses on metal)

Water feeds Wood (aquatic flowers, plants and other changes in the forest)

Weakening Process

The reverse generation cycle (相洩/相泄 *xiāngxiè*) is:

Wood depletes Water

Water rusts Metal

Metal depletes Earth (erosion, destructive extraction of minerals)

Earth suffocates Fire

Fire burns Wood (forest fires)

Inter-Regulatory Process

The destructive cycle (相克 *xiāngkè*) is:

Wood grips (or stabilizes) Earth (tree roots can prevent soil erosion)

Earth contains (or directs) Water (dams or river banks)

Water dampens (or regulates) Fire

Fire melts (or refines or shapes) Metal

Metal cuts (or sculpts) Wood

Exaggeration Process

The excessive destructive cycle (相乘 *xiāngchéng*) is:

Wood impoverishes Earth (depletion of nutrients in the soil, excessive agriculture, excessive cultivation)

Earth hinders Water (excessive destruction)

Water extinguishes Fire

Fire melts Metal (affecting its integrity)

Metal makes Wood rigid that breaks easily.

Contrasting Process

A reverse or deficient destructive cycle (相侮 *xiāngwǔ* or 相耗 *xiānghào*) is:

Wood dulls Metal

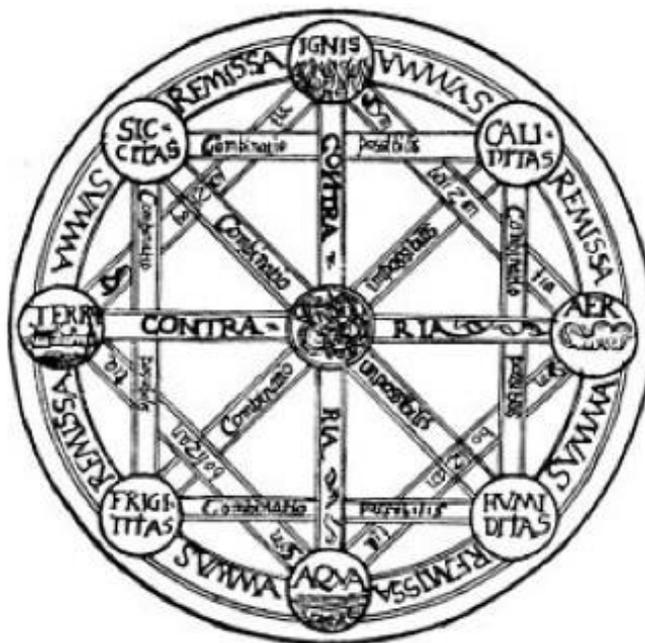
Metal takes energy away from Fire (conducting heat)

Fire evaporates Water

Water muddies (or destabilizes) the Earth

Earth rots Wood (buried wood rots).

Indo-European beliefs about the fundamental types of matter



Leibniz representation of the universe resulting by the combination of Aristotle's four elements

The classical elements typically refer to earth, water, air, fire, and (later) aether which were proposed to explain the nature and complexity of all matter in terms of simpler substances. Ancient cultures in Greece, Tibet, and India had similar lists which sometimes referred, in local languages, to "air" as "wind" and the fifth element as "void".

The concept of five classical elements in the traditional Meitei religion (Sanamahism).

These different cultures and even individual philosophers had widely varying explanations concerning their attributes and how they related to observable phenomena as well as cosmology. Sometimes these theories overlapped with mythology and were personified in deities. Some of these interpretations included atomism (the idea of very small, indivisible portions of matter), but other interpretations considered the elements to be divisible into infinitely small pieces without changing their nature.

While the classification of the material world in ancient India, Hellenistic Egypt, and ancient Greece into Air, Earth, Fire, and Water was more philosophical, during the Middle Ages medieval scientists used practical, experimental observation to classify materials. In Europe, the ancient Greek concept, devised by Empedocles, evolved into the systematic classifications of Aristotle and Hippocrates. This evolved slightly into the medieval system, and eventually became the object of experimental verification in the 1600s, at the start of the Scientific Revolution.

Modern science does not support the classical elements to classify types of substances. Atomic theory classifies atoms into more than a hundred chemical elements such as oxygen, iron, and mercury, which may form chemical compounds and mixtures. The modern



categories roughly corresponding to the classical elements are the states of matter produced under different temperatures and pressures. Solid, liquid, gas, and plasma share many attributes with the corresponding classical elements of earth, water, air, and fire, but these states describe the similar behavior of different types of atoms at similar energy levels, not the characteristic behavior of certain atoms or substances.

Hellenistic Philosophy

The ancient Greek concept of four basic elements, these being earth (γῆ gê), water (ὔδωρ hýdōr), air (ἀήρ aér), and fire (πῦρ pýr), dates from pre-Socratic times and persisted throughout the Middle Ages and into the Early modern period, deeply influencing European thought and culture.

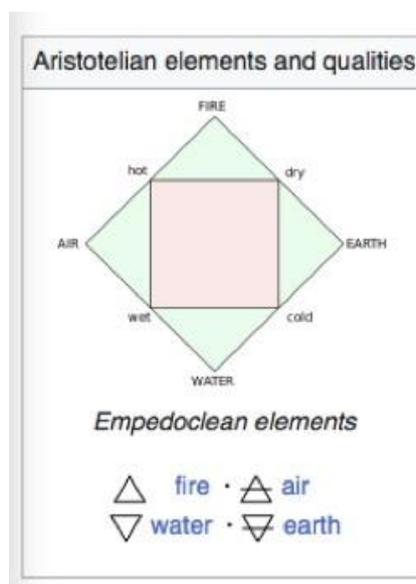
Pre-Socratic Elements

Water, Air, or Fire?

The classical elements were first proposed independently by several early Pre-Socratic philosophers. Greek philosophers had debated which substance was the arche ("first principle"), or primordial element from which everything else was made. Thales (c. 626/623 - c. 548/545 BC) believed that Water was this principle. Anaximander (c. 610 - c. 546 BC) argued that the primordial substance was not any of the known substances, but could be transformed into them, and they into each other. Anaximenes (c. 586 - c. 526 BC) favored Air, and Heraclitus (fl. c. 500 BC) championed Fire.

Fire, Earth, Air, and Water

The Sicilian Greek philosopher Empedocles (c. 450 BC) was the first to propose the four classical elements as a set: Fire, Earth, Air, and Water. He called them the four "roots" (ρίζωματα, rhizōmata). Empedocles also proved (at least to his own satisfaction) that Air was a separate substance by observing that a bucket inverted in Water did not become filled with Water, a pocket of Air remaining trapped inside.





Humours (Hippocrates)

According to Galen, these elements were used by Hippocrates (c. 460 - c. 370 BC) in describing the human body with an association with the four humours: yellow bile (Fire), black bile (Earth), blood (Air), and phlegm (Water). Medical care was primarily about helping the patient stay in or return to their own personal natural balanced state.

Plato

Plato (428/423 - 348/347 BC) seems to have been the first to use the term "element (στοιχείον, stoicheîon)" in reference to air, fire, earth, and water. The ancient Greek word for element, stoicheion (from stoicheo, "to line up") meant "smallest division (of a sun-dial), a syllable", as the composing unit of an alphabet it could denote a letter and the smallest unit from which a word is formed.

Aristotle

In "On the Heavens" (350 BC), Aristotle defines "element" in general:

An element, we take it, is a body into which other bodies may be analysed, present in them potentially or in actuality (which of these, is still disputable), and not itself divisible into bodies different in form. That, or something like it, is what all men in every case mean by element.

–Aristotle, On the Heavens, Book III, Chapter III

In his *On Generation and Corruption*, Aristotle related each of the four elements to two of the four sensible qualities:

- Fire is both hot and dry.
- Air is both hot and wet (for air is like vapor, ἀτμός).
- Water is both cold and wet.
- Earth is both cold and dry.

A classic diagram has one square inscribed in the other, with the corners of one being the classical elements, and the corners of the other being the properties. The opposite corner is the opposite of these properties, "hot- cold" and "dry-wet".

Aether

Aristotle added a fifth element, Aether (αἰθήρ aither), as the quintessence, reasoning that whereas Fire, Earth, Air, and Water were earthly and corruptible, since no changes had been perceived in the heavenly regions, the stars cannot be made out of any of the four elements but must be made of a different, unchangeable, heavenly substance. It had previously been believed by pre-Socratics such as Empedocles and Anaxagoras that aether, the name applied to the material of heavenly bodies, was a form of fire. Aristotle himself did not use the term Aether for the fifth element, and strongly criticized the pre-Socratics for associating the term with Fire. He preferred a number of other terms indicating eternal movement, thus emphasizing the evidence for his discovery of a new element. These five elements have been associated since Plato's *Timaeus* with the five platonic solids.



Neo-Platonism

The Neoplatonic philosopher Proclus rejected Aristotle's theory relating the elements to the sensible qualities hot, cold, wet, and dry. He maintained that each of the elements has three properties. Fire is sharp, subtle, and mobile while its opposite, earth, is blunt, dense, and immobile; they are joined by the intermediate elements, air and water, in the following fashion:

Fire	Sharp	Subtle	Mobile
Air	Blunt	Subtle	Mobile
Water	Blunt	Dense	Mobile
Earth	Blunt	Dense	Immobile

Ermeticism

A text written in Egypt in Hellenistic or Roman times called the Kore Kosmou ("Virgin of the World") ascribed to Hermes Trismegistus (associated with the Egyptian god Thoth), names the four elements fire, water, air, and earth. As described in this book:

"And Isis answer made: of living things, my son, some are made friends with Fire, and some with Water, some with Air, and some with Earth, and some with two or three of these, and some with all. And, on the contrary, again some are made enemies of Fire, and some of Water, some of Earth, and some of Air, and some of two of them, and some of three, and some of all. For instance, son, the locust and all flies flee Fire; the eagle and the hawk and all high-flying birds flee Water; fish, Air and Earth; the snake avoids the open Air. Whereas snakes and all creeping things love Earth; all swimming things love Water; winged things, Air, of which they are the citizens; while those that fly still higher love the Fire and have the habitat near it. Not that some of the animals as well do not love Fire; for instance salamanders, for they even have their homes in it. It is because one or another of the elements doth form their bodies' outer envelope. Each soul, accordingly, while it is in its body is weighted and constricted by these four."

Ancient India Philosophy

Hinduism

The system of five elements are found in Vedas, especially Ayurveda, the pancha mahabhuta, or "five great elements", of Hinduism are:

bhūmi or pṛthvī (Earth),

āpas or jala (Water),

agní or tejas (Fire),

vāyu, vyāna, or vāta (Air or wind)

ākāśa, vyom, or śūnya (space or zero) or (Aether or void).



They further suggest that all of creation, including the human body, is made of these five essential elements and that upon death, the human body dissolves into these five elements of nature, thereby balancing the cycle of nature.

The five elements are associated with the five senses, and act as the gross medium for the experience of sensations. The basest element, Earth, created using all the other elements, can be perceived by all five senses—(i) hearing, (ii) touch, (iii) sight, (iv) taste, and (v) smell. The next higher element, Water, has no odor but can be heard, felt, seen and tasted. Next comes Fire, which can be heard, felt and seen. Air can be heard and felt. "Akasha" (aether) is beyond the senses of smell, taste, sight, and touch; it being accessible to the sense of hearing alone.

Buddhism

Buddhism has had a variety of thought about the five elements and their existence and relevance, some of which continue to this day.

In the Pali literature, the mahabhuta ("great elements") or catudhatu ("four elements") are Earth, Water, Fire and Air. In early Buddhism, the four elements are a basis for understanding suffering and for liberating oneself from suffering. The earliest Buddhist texts explain that the four primary material elements are solidity, fluidity, temperature, and mobility, characterized as Earth, Water, Fire, and Air, respectively.

The Buddha's teaching regarding the four elements is to be understood as the base of all observation of real sensations rather than as a philosophy. The four properties are cohesion (Water), solidity or inertia (Earth), expansion or vibration (Air) and heat or energy content (Fire). He promulgated a categorization of mind and matter as composed of eight types of "kalapas" of which the four elements are primary and a secondary group of four are colour, smell, taste, and nutriment which are derivative from the four primaries.

Thanissaro Bhikkhu (1997) renders an extract of Shakyamuni Buddha's from Pali into English thus:

"Just as a skilled butcher or his apprentice, having killed a cow, would sit at a crossroads cutting it up into pieces, the monk contemplates this very body—however it stands, however it is disposed—in terms of properties: 'In this body there is the earth property, the liquid property, the fire property, & the wind property.'"

Tibetan Buddhist medical literature speaks of the pañca mahābhūta (five elements) or "elemental properties": earth, water, fire, wind, and space. The concept was extensively used in traditional Tibetan medicine. Tibetan Buddhist theology, tantra traditions, and "astrological texts" also spoke of them making up the "environment, [human] bodies," and at the smallest or "subtlest" level of existence, parts of thought and the mind. Also at the subtlest level of existence, the elements exist as "pure natures represented by the five female buddhas", Ākāśadhātviśvarī, Buddhalocanā, Mamakī, Pāṇḍarāvasinī, and Samayatārā, and these pure natures "manifest as the physical properties of earth (solidity), water (fluidity), fire (heat and light), wind (movement and energy), and" the expanse of space. These natures exist as all "qualities" that are in the physical world and take forms in it.

Post-Classical History

Alchemy

The elemental system used in medieval alchemy was developed primarily by the anonymous authors of the Arabic works attributed to Pseudo Apollonius of Tyana. This system consisted of the four classical elements of air, earth, fire, and water, in addition to a new theory called the sulphur-mercury theory of metals, which was based on two elements: sulphur, characterizing the principle of combustibility, "the stone which burns"; and mercury, characterizing the principle of metallic properties. They were seen by early alchemists as idealized expressions of irreducible components of the universe and are of larger consideration within philosophical alchemy.



Seventeenth century alchemical emblem showing the four Classical elements in the corners of the image, alongside the tria prima on the central triangle

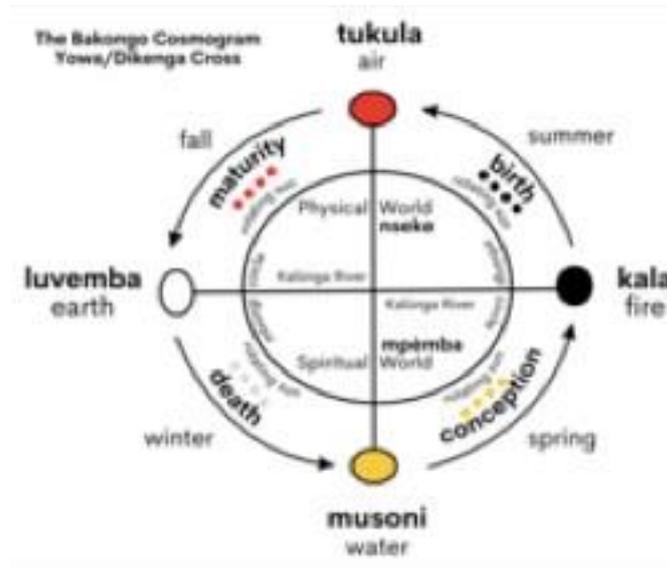
The three metallic principles—sulphur to flammability or combustion, mercury to volatility and stability, and salt to solidity—became the tria prima of the Swiss alchemist Paracelsus. He reasoned that Aristotle's four element theory appeared in bodies as three principles. Paracelsus saw these principles as fundamental and justified them by recourse to the description of how wood burns in fire. Mercury included the cohesive principle, so that when it left in smoke the wood fell apart. Smoke described the volatility (the mercurial principle), the heat-giving flames described flammability (sulphur), and the remnant ash described solidity (salt).

Central Africa

In traditional Bakongo religion, the four elements are incorporated into the Kongo cosmogram. This sacred symbol depicts the physical world (Nseke), the spiritual world of the ancestors (Mpémbe), the Kalûnga line that runs between the two worlds, the sacred river (mbûngi) that began as a circular void and forms a circle around the two worlds, and the path of the sun. Each element correlates to a period in the life cycle, which the Bakongo people



also equate to the four cardinal directions and seasons. According to their cosmology, all living things go through this cycle.



The Bakongo Cosmogram

Water (South) represents Musoni, the period of conception that takes place during spring.

Fire (East) represent Kala, the period of birth that takes place during summer.

Air (North) represents Tukula, the period of maturity that takes place during fall.

Earth (West) represents Luvemba, the period of death that takes place during winter.

Aether represents Mbûngi, the circular void that begot the universe.

Japan

Japanese traditions use a set of elements called the 五大 (godai, literally "five great"). These five are earth, water, fire, wind/air, and void. These came from Indian Vastu shastra philosophy and Buddhist beliefs; in addition, the classical Chinese elements (五行, Wu Xing) are also prominent in Japanese culture, especially to the influential Neo-Confucianists during the medieval Edo period.

Earth represented rocks and stability.

Water represented fluidity and adaptability.

Fire represented life and energy.

Wind represented movement and expansion.

Void or Sky/Heaven represented spirit and creative energy.



Medieval Aristotelian Philosophy

The Islamic philosophers al-Kindi, Avicenna and Fakhr al-Din al-Razi followed Aristotle in connecting the four elements with the four natures heat and cold (the active force), and dryness and moisture (the recipients).

Native American Tradition

The medicine wheel is a sacred symbol across many Indigenous American cultures that signifies Earth's boundary and all the knowledge of the universe. It depicts the four cardinal directions, the path of the sun, the four seasons and the four sacred medicines. Each element is also represented by a color that signifies those four races of humans.

Earth (South) represents the youth cycle, summer, the Indigenous race, and cedar medicine.

Fire (East) represents the birth cycle, spring, the Asian race, and tobacco medicine.

Wind/Air (North) represents the elder cycle, winter, the European race, and sweetgrass medicine.

Water (West) represents the adulthood cycle, autumn, the African race, and sage medicine.

The medicine wheel symbol is a modern invention dating to approximately 1972, with these descriptions and associations being a later addition.

The associations with the classical elements are not grounded in traditional Indigenous teachings and the symbol has not been adopted by all Indigenous American nations.

Modern History

Chemical Element

The Aristotelian tradition and medieval alchemy eventually gave rise to modern chemistry, scientific theories and new taxonomies. By the time of Antoine Lavoisier, for example, a list of elements would no longer refer to classical elements. Some modern scientists see a parallel



Artus Wolffort, *The Four Elements* (1641)



between the classical elements and the four states of matter: solid, liquid, gas and weakly ionized plasma.

Modern science recognizes classes of elementary particles which have no substructure (or rather, particles that are not made of other particles) and composite particles having substructure (particles made of other particles).

Western Astrology

Western astrology uses the four classical elements in connection with astrological charts and horoscopes. The twelve signs of the zodiac are divided into the four elements: Fire signs are Aries, Leo and Sagittarius, Earth signs are Taurus, Virgo and Capricorn, Air signs are Gemini, Libra and Aquarius, and Water signs are Cancer, Scorpio, and Pisces.

The "Shan Shou Da Chuan" (Occ. Han dynasty 206 BC - 24 AD) says: "... *Water and Fire provide food, Wood and Metal provide prosperity, and Earth provides us with supplies...*"

For the "Shang Shou" (Occ. Zhou dynasty 1000 BC) the 5 elements are: Water, Fire, Wood, Metal and Earth.

*"Water flows downwards, humidifying,
Fire blazes upwards,
Wood can be bent and straightened,
Metal can be shaped and tempered,
Earth allows sowing, growth and harvest"*

and goes on:

"...what bathes and descends (Water) is salty, what blazes upwards (Fire) is bitter, what can be bent and straightened (Wood) is acid, what can be shaped and tempered (Metal) is spicy, that which allows sowing and growth (Earth) is sweet..."

The four elements: the conditions for existence.

The four elements plus one: life appears, the center makes life possible, it is the place from which everything emanates and on which everything converges.

In the microcosm Man:

source of Life (direct light) is the Heart

source of Life (reflected light) is the Brain

seat of Life (metaphysical life) is the region called the solar plexus

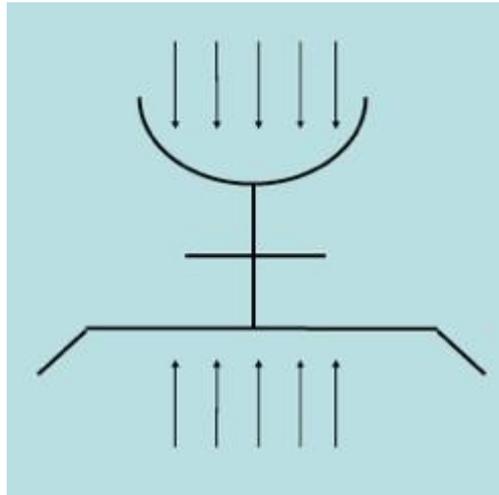
seat of Life (physical life) is the navel.

The Heart is therefore the Center of Man, emanation of the principle of life, nucleus of immortality within us.

It is connected with all the centers of all beings in the Universe.



Man



The result of the interaction between the influences of the sky (round) on the earth (square)...

Movement	Wood	Fire	Earth	Metal	Water
Planet	Jupiter	Mars	Saturn	Venus	Mercury
Mental Quality	idealism, spontaneity, curiosity	passion, intensity	agreeableness, honesty	intuition, rationality, mind	erudition, resourcefulness, wit
Emotion	anger, kindness	hate, resolve	anxiety, joy	grief, bravery	fear, passion
Virtue	Benevolence	Propriety	Fidelity	Righteousness	Wisdom
Zang (yin organs)	liver	heart/pericardium	spleen/pancreas	lung	kidney
Fu (yang organs)	gall bladder	small intestine/San Jiao	stomach	large intestine	urinary bladder
Sensory Organ	eyes	tongue	mouth	nose	ears
Body Part	tendons	pulse	muscles	skin	bones
Body Fluid	tears	sweat	saliva	mucus	urine
Finger	index finger	middle finger	thumb	ring finger	pinky finger
Sense	sight	taste	touch	smell	hearing
Taste ^[23]	sour	bitter	sweet	pungent, umami	salty
Smell	rancid	scorched	fragrant	rotten	putrid
Life	early childhood	pre-puberty	adolescence/intermediate	adulthood	old age, conception
Covering	scaly	feathered	naked human	furred	shelled
Hour	3–9	9–15	change	15–21	21–3
Year	Spring Equinox	Summer Solstice	Summer Final	Fall Equinox	Winter Solstice
360°	45–135°	135–225°	Change	225–315°	315–45°



*"...of the Five Elements, none is predominant.
Of the four seasons, none lasts eternally.
The days are sometimes long, sometimes short.
The Moon wanes and waxes..."*

Sun Tzu. The Art of War

Web surfing by **Lorena Monguzzi**

Sources:

- Wiki English
- Wu Xing - The Internet Encyclopedia of Philosophy
- Fjve Elements Theory, Chinese Herbs Info
- Wikimedia Commons, Classical Elements
- www.healthline.com
- www.demetra.com

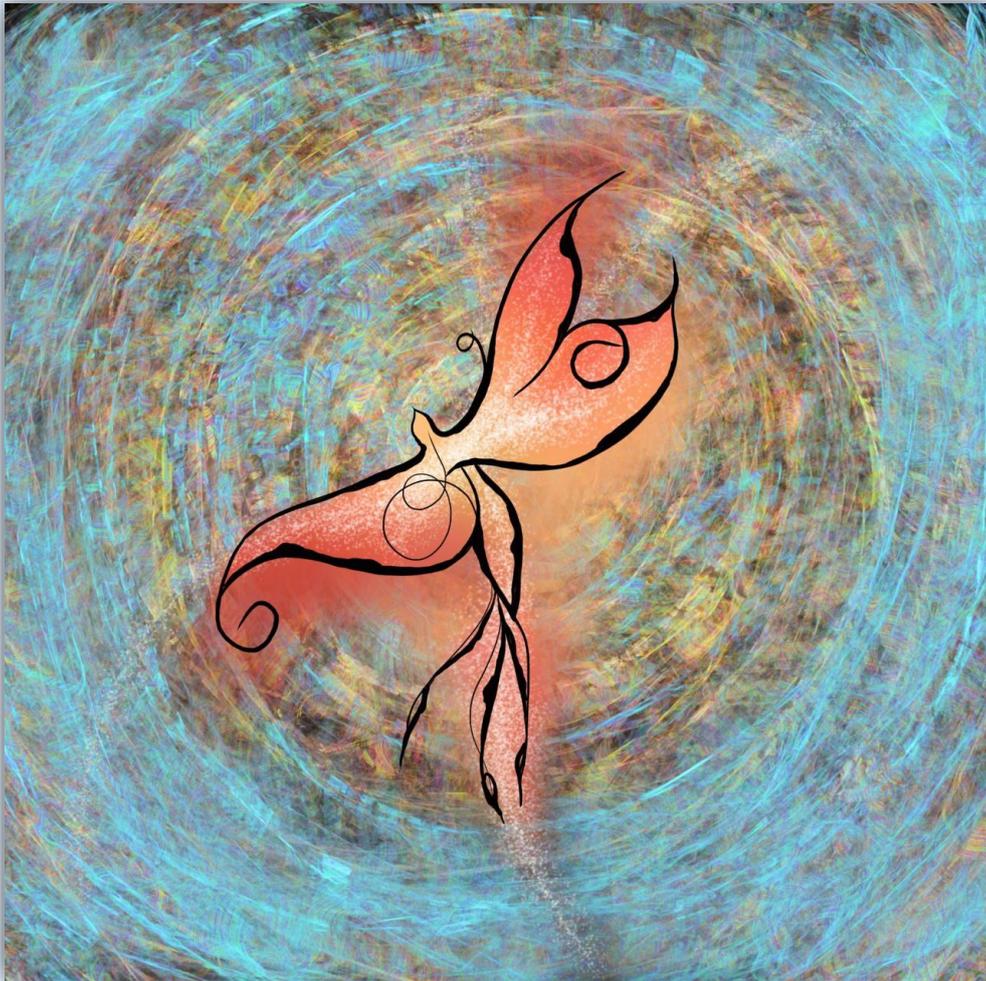
Naturidei



We are Naturidei, i.e. Free, Independent Human Beings. After having had studied, known and comprehended each and any existing self-determination status and created files inspired by a manuscript dating back to 5000A.C., we felt the need to coin a new word never used before which could have been nurtured and nourished by a new, untainted energy. A new word to bond together human beings who rediscovered their own divine origin, who reawakened, or in the process of waking

up. A new term to identify with, in order to experience that healthy sensation of natural belonging. A sensation that does not create any attachment and dependency but makes us free to be and to manifest who we really are, in full harmony with the whole. A new lemma to empower the individual and collective "re-memberance", to re-invoke the meaning of one's own being. Through this sensation of a natural belonging, a Naturideo, an authentic human being, born free, connected to the **Natural Right**, will be driven to live this earthly experience in wholeness, balance and harmony with the Spiritual Laws, becoming independent at first and than inter-dependent with all life forms coexisting at this level.

THE FIELD OF MIRACLES OF GURÀ



This column is dedicated to all the written texts gathered from 2012 onwards, when I integrated a fragment of mine from the last incarnation where I experienced concentration camps.

That fragment “undertook” a fast-training course on planet Earth, summarizing any possible experience of pain due to human brutality in one only life.

Nothing was spared, everything was taken away from her: “Every material asset, every fondness, every certainty, every dignity, every sacrifice, every pain”. Her eyes witnessed the full horror performed by the Beastly Man.

In all that despair, she managed to preserve Love in her heart and she dispensed it to everybody.

She managed to go beyond all that she was seeing and to sense Love even in its brutal reality.

Then I started to detect a voice telling me the truth about life, about its harshness, without judgement though. And that helped me to see love in every manifested act.

That voice did describe me every event in poetry, and it did guide me through any topic with the joy of a child, with sweetness and blatant truthfulness.

I immediately understood that it was a way of writing which could stop any mental reaction because it was held to be harmless by the mind itself.

As time went by, that part of me, still alive, has become stronger and more profound. It manages to express words of truth that in poetry can be accepted by the mind, even though they are difficult to digest at times.

The information it carries goes deep and frees the truth, crushing the crystal case full of fears, beliefs and patterns.

Those truths do touch strings that have not been played since long time. They are never judgmental. They integrate good and bad in a loving way for those who want to look and see.

The Poems frame the milestones of every piece of awareness I grabbed, but they do not belong to me because they are in service to the readers. They will offer the possibility to open up to the truth that does not take anything away but that donates everything.

The Poems give the freedom to be who we are, taking away the cribbing of the cages we live in.

Let the Poems move into you and transform you in free human beings, able to catch the loving essence of this dualistic life..

Gurà Samir Levirò (Zelia Reggianini)

Zelia Reggianini



Born in Modena in 1959, she has always dealt with people's well-being through a holistic view of life, with a strong focus on healing.

Zelia Reggianini is a writer and researcher of human potential, she is self-taught as she loves to listen, write and then put into practice what her conscience whispers to her. In her two books she tells how everyone, if he wants to, can become master of his own life by freeing himself from schemes or programs that allow the same situations to repeat themselves.

The Magic of the Elements

I am Water, I am Fire,
and I care little about time.

I am Water and I know how to flow
in the streams of life without stumbling.

I am Fire and I know how to burn
everything that needs to be transformed.

I am Water and I come from the sky,
I come down every time it gets black.

I am Fire and I light up with little
contact, a spark,
in a second everything shines.

I am Earth, I am Wind,
when I move, I am frightening.

I am Earth and I know how to accept
Water and Fire and I let myself be shaped.

I am Air, I am Wind, I move everything in a moment.

We are Water and we are Fire,
and alchemy becomes a game.

We are Earth, we are Wind,
and everything changes in a moment.

We need to become this energy
to access the Magic.



Gurà Samir Levirò (Zelia Reggianini)



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