

## Gli Ultimi Curanderos

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Gli ultimi curanderos. Hernán Huarache Mamani. 5.0 • 1 valutazione; ... I piú famosi curanderos, nascosti in luoghi impervi, tramandano una vasta conoscenza medicinale a pochi discepoli. La loro competenza è tale che alcuni ricevono ancora oggi da ogni parte del mondo. Migliaia di malati, anche in fase terminale, preferiscono l'aiuto di ...

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*LA-ROMA-WOMEN-SI-AGGIUDICA-LANDATA-DEL-QUARTO-DI-FINALE ...*

Io sono ingrassata due volte nella mia vita una a causa dei farmaci e mi é costato 1000 e passa euro di nutrizionista e 3mesi di sacrifici x ripristinare la tiroide e la seconda con la gravidanza e allattamento, il quale mi rende difficile mandar giù gli ultimi chiletti x riprendere il mio peso e non vedo l’ora di ripristinare anche perché ...

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Sulle cime delle Ande, un curandero va in cerca degli ultimi guaritori dell’anima e del corpo. Uomini e donne di straordinaria competenza, i curanderos ricevono ancora oggi nei villaggi di montagna migliaia di pazienti e da generazioni tramandano gli antichi segreti della medicina peruviana. Un viaggio affascinante sulle orme di una civiltà che ha faticato a conservarsi, il cui prezioso tesoro di saggezza e tradizione non può andare perduto.

Sia i “nativi” indiani sia gli africani “immigrati” (ovviamente forzosamente) possedevano nelle rispettive culture forme proprie di magia e di stregoneria, la loro interazione con la cultura delle varie realtà europee dei colonizzatori, portò a forme notevolmente diverse di Magia e Sciamanesimo. Nei vari paesi del Nuovo Mondo si svilupparono pratiche e credenze magiche molto diverse tra di loro. Secondo queste tradizioni erano gli spiriti ultraterreni a determinare la sorte e gli avvenimenti terreni; ogni problema poteva perciò essere risolto solo da qualcuno che avesse la capacità ed i mezzi per entrare in contatto con tali spiriti, affrontando un "viaggio" ultraterreno nel loro mondo, trovando lì la soluzione ai problemi. Nei nativi del nord che meno sentirono l’influenza colonizzatrice si svilupparono forme di sciamanesimo magico direttamente legato agli spiriti della natura, mettendo l’uomo in stretto contatto con le energie del cielo e della terra. Nell’America Centrale e del Sud, su una base importante di cultura sciamanica e magica, fitta di misteri, come nella tradizione Maya e Inca maggiore fu l’incidenza dei coloni europei che influenzarono la cultura preesistente.

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Over the past two decades, book-length analyses of politics in Southeast Asia, like those addressing other parts of the developing world, have focused closely on democratic change, election events, and institution building. But recently, democracy’s fortunes have ebbed in the region. In the Philippines, the progenitor of ‘people power’, democracy has been diminished by electoral cheating and gross human rights violations. In Thailand, though the former Prime Minister, Thaksin Shinawatra, scored successive electoral victories, he so committed executive abuses that he served up the pretext by which royalist elements in the military might mount a coup, one that even gained favour with the new middle class. And in Indonesia, lauded today as the region’s only democracy still standing, the government’s writ over the security forces has remained weak, with military commanders nestling in unaccountable domains, there to conduct their shadowy business dealings. Elsewhere, dominant single parties persist in Malaysia, Singapore, Vietnam, Cambodia, and Laos, while a military junta perpetuates its brutal control over Burma. This volume, the first to bring together a series of country cases and comparative narratives about the recent revival of authoritarian rule in Southeast Asia, identifies the structural and voluntarist dynamics that underlie this trend and the institutional patterns that are taking shape. This book was published as a special issue of The Pacific Review.

In Roads to Health, G. Geltner demonstrates that urban dwellers in medieval Italy had a keen sense of the dangers to their health posed by conditions of overcrowding, shortages of food and clean water, air pollution, and the improper disposal of human and animal waste. He consults scientific, narrative, and normative sources that detailed and consistently denounced the physical and environmental hazards urban communities faced: latrines improperly installed and sewers blocked; animals left to roam free and carcasses left rotting on public byways; and thoroughfares congested by artisanal and commercial activities that impeded circulation, polluted waterways, and raised miasmas. However, as Geltner shows, numerous administrative records also offer ample evidence of the concrete measures cities took to ameliorate unhealthy conditions. Toiling on the frontlines were public functionaries generally known as viarii, or “road-masters,” appointed to maintain their community's infrastructures and police pertinent human and animal behavior. Operating on a parallel track were the camparii, or “field-masters,” charged with protecting the city’s hinterlands and thereby the quality of what would reach urban markets, taverns, ovens, and mills. Roads to Health provides a critical overview of the mandates and activities of the viarii and camparii as enforcers of preventive health and safety policies between roughly 1250 and 1500, and offers three extended case studies, for Lucca, Bologna, and the smaller Piedmont town of Pinerolo. In telling their stories, Geltner contends that preventive health practices, while scientifically informed, emerged neither solely from a centralized regime nor as a reaction to the onset of the Black Death. Instead, they were typically negotiated by diverse stakeholders, including neighborhood residents, officials, artisans, and clergymen, and fostered throughout the centuries by a steady concern for people's greater health.

A journey into the deeper workings of indigenous healing in the Amazon • Explores the three pillars of Amazonian shamanism: purging, psychoactive plants, and diet • Shares the experiences of apprenticing with an Ashaninca master shaman • Reveals the intimate relationship between shamans and plant spirits The Jaguar that Roams the Mind is a journey into the vanishing world of Amazonian shamanism—an adventure of initiation and return—that explores the unique reality at the heart of the Amazonian healing system. Robert Tindall shares his journeys through the inner and outer landscape of the churches of ayahuasca and with the Kaxinawa Indians in Brazil; his experiences at the pioneering center for the treatment of addiction, Takiwasi, in Peru; and his studies with an Ashaninca master shaman deep in the rainforest jungle. Moving beyond the scientific approach to medicinal plants, which seeks to reduce them to their chemical constituents, Tindall illustrates the shamans’ intimate relationships with plant spirits. He explores the three pillars of Amazonian shamanism: purging (drawing disease out of the body), psychoactive plants (including the ritual use of ayahuasca), and diet (communing with the innate intelligence of teacher plants). Through trials and revelations, the subtle inner logic of indigenous healing unfolds for him, including the “miraculous” healing of a woman suffering from a brain tumor. Culminating in a ceremony fraught with terror yet ultimately enlightening, Tindall’s journey reveals the crucial component missing from the metaphysics of the West: the understanding and appreciation of the sentience of nature itself.

The time of Carnival represents a “wild” time at the end of winter and pointing to the beginning of a new season. It is characterized by the irruption of border figures, animal masks, characters which recall the world of the dead and which bring within themselves the germ of a vital force, of the energy that produces the reawakening of nature and announces the growth and fertility of the new crops. This wild domain shows itself under the shapes of a contiguity between human and animal: the costumes, the masks, refer to a world in which the characteristics of the human and those of the animal are fused and intertwined. Among these figures, in particular, emerge those of the Wild Man, the human being who takes on animal-like attributes and aspects, and of the Bear, the animal that, more than all the others, gets as close as possible to the human and seems to reflect a deformed image of it. Such symbolic images come from far off times and places to tell a story that belongs to our common origins. The bear assumes attributes and functions alike in very different cultural contexts, such as the Sámi of Finland or North-American hunter-gatherers, and represents a boundary between the world of nature and the human world, between the domain of animals and the difficult construction of humanity: a process continued for centuries, perhaps millennia, and which cannot still be said complete.

In 1980, Michael Harner blazed the trail for the worldwide revival of shamanism with his seminal classic The Way of the Shaman. In this long-awaited sequel, he provides new evidence of the reality of heavens. Drawing from a lifetime of personal shamanic experiences and more than 2,500 reports of Westerners’ experiences during shamanic ascension, Harner highlights the striking similarities between their discoveries, indicating that the heavens and spirits they’ve encountered do indeed exist. He also provides instructions on his innovative core-shamanism techniques, so that readers too can ascend to heavenly realms, seek spirit teachers, and return later at will for additional healing and advice. Written by the leading authority on shamanism, Cave and Cosmos is a must-read not only for those interested in shamanism, but also for those interested in spirituality, comparative religion, near-death experiences, healing, consciousness, anthropology, and the nature of reality. Praise for Michael Harner and The Way of the Shaman “What Yogananda did for Hinduism and D. T. Suzuki did for Zen, Michael Harner has done for shamanism—namely, bring the tradition and its richness to Western awareness.” —from Higher Wisdom, by Roger Walsh and Charles S. Grob “Wonderful, fascinating... Harner really knows what he’s talking about.” —Carlos Castaneda, best-selling author of The Teachings of Don Juan and The Active Side of Infinity “An intimate and practical guide to the art of shamanic healing and the technology of the sacred. Michael Harner is not just an anthropologist who has studied shamanism; he is an authentic white shaman.” —Stanislav Grof, author of The Adventure of Self-Discovery “Harner has impeccable credentials, both as an academic and as a practicing shaman. Without doubt (since the recent death of Mircea Eliade) the world’s leading authority on shamanism.” —Nevill Drury, author of The Elements of Shamanism “Michael Harner is a great shaman. He also proves that a person can be both a scientist and a shaman.” —Bo Bair Rinchinov, Siberian Buryat shaman

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