Rosina Sonnenschmidt

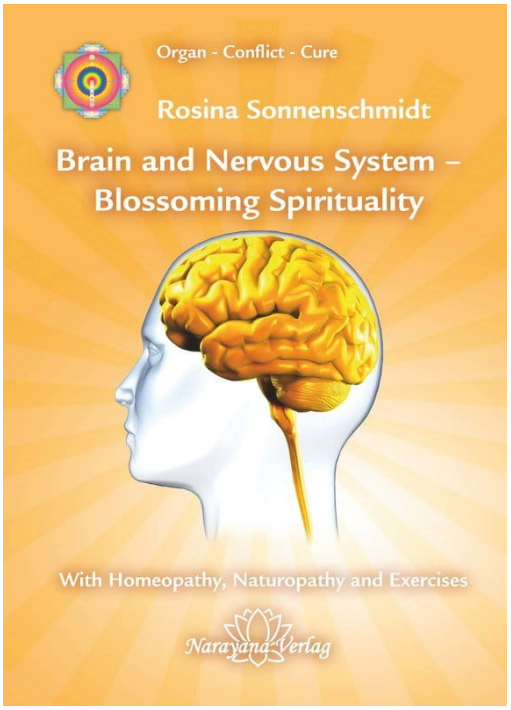
Brain and Nervous System Blossoming Spirituality

Przyk?adowy tekst

Brain and Nervous System Blossoming Spirituality

z Rosina Sonnenschmidt

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W sklepie internetowym Narayana znajdziesz wszystkie niemieckie i angielskie ksi??ki na temat homeopatii, medycyny alternatywnej i zdrowego stylu ?ycia.

Prawa autorskie:
Narayana Verlag GmbH, Blumenplatz 2, D-79400 Kandern
Tel. +49 7626 9749 700
E-mail info@narayana-verlag.de
https://www.narayana-verlag.de

Narayana Verlag to wydawnictwo publikuj?ce ksi??ki o homeopatii, medycynie alternatywnej i zdrowym stylu ?ycia. Publikujemy dzie?a cenionych, nowatorskich autorów, takich jak Rosina Sonnenschmidt, Rajan Sankaran, George Vithoulkas, Douglas M. Borland, Jan Scholten, Frans Kusse, Massimo Mangialavori, Kate Birch, Vaikunthanath Das Kaviraj, Sandra Perko, Ulrich Welte, Patricia Le Roux, Samuel Hahnemann, Mohinder Singh Jus i Dinesh Chauhan.

Wydawnictwo Narayana Verlag organizuje seminaria z homeopatii. ?wiatowej s?awy prelegenci, tacy jak Rosina Sonnenschmidt, Massimo Mangialavori, Jan Scholten, Rajan Sankaran i Louis Klein, inspiruj? do 300 uczestników.

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The source of this series is the pure joy of the healing arts and enthusiasm for the organism's knowledge as an image of the laws of nature. Consequently, I did not see the "physiology of the LIVING organism" as subject for answering exam questions, but as nature's generous offer to become its student. The human organism is a resonating, sounding, rhythmically pulsating entity. Its synergies, cycles, transformational thresholds and programmes for selfhealing are overwhelming; time and again, they spark my humility and joyful effort to reflect the original model in my practice. Physiology and pathophysiology are spiritual topics for me because they teach the laws of being healthy and becoming sick and the subsequent healing. Since human beings are incarnated into time and space, we can become ill and get completely healthy again thanks to nature's inexhaustible healing capacity. Yet, we change on all levels of being in this process. Thinking, feeling and acting can lead to illness. Healing means a positive change in how we think, feel and act for our own wellbeing.

Over the course of decades in which I have been involved with various approaches to the art of healing and systems of medicine, it has become clear to me that it is absolutely necessary to understand the correlations based upon a theory of correspondence that expresses the hermetic laws:

As outside (all of nature), so inside (within the organism).

As above (cosmic laws), so below (laws of nature on earth).

Chinese medicine offers the most advanced theory of correspondence because it does not objectify the organ systems but recognises the physical, emotional and mental forms of expression in them and observes their inner connections/networking. The superordinate human consciousness is alive in every cell, developing itself to the same degree that people orient themselves upon the cosmic and earthly organising principles. The individual organ systems express several aspects of human existence; sometimes they can manifest negatively on a temporary basis during an illness. But they also include the solution, which means the healing potential. The theory of correspondence enables creative associations that allow us to quickly understand the meaning of an illness. As an example, the stomach as a hollow body belongs to the earth element. The earth and stomach stand for the primordial home, centre, connectedness, bonding capacity and contentment. In the event of illness, they stand for dissatisfaction, frustration, pretention, deception and falsehood. This limited information reveals two important insights that have flowed into Asian medicine as a matter of course for thousands of years through the theory of correspondence:

1. The consciousness of a disease always manifests itself in the corresponding organ location according to the resonance principle.
2. The manifestation of a disease already represents the cure. The healing process aims at the positive potentials of the organ system.

In keeping with our example: People with stomach illnesses once again learn to express what is close to their heart. Their life maxim during their healing process is to be centred within themselves, have a good sense of grounding and the feeling of contentment.

Even though I no longer am an acupuncturist but practice homeopathy, the Chinese theory of correspondence still serves as my basis for diagnosis and holistic treatment. In addition to all of the possibilities of association, it offers something very essential – a spiritual view of human beings and the world. This is why I see the need to speak about a holistic approach. Interestingly enough, this triggers resistance with – of all people – selfproclaimed "genuine" or "classic" homeopaths. In the course of cultural history, an era or creative work was always called "classic" in retrospect when a development was considered completed or continued development was feared. For example, we speak of "classical Greek antiquity," "classical ballet," "classical music" or "classical homeopathy." The adjective "classic" aims to describe a condition. But since there is only one constant in nature – that of continual movement and development – I consider the movement restriction using the adjective of "classical" as a desperate attempt to preserve something sycotically, which completely violates the laws of nature. It is typical that the "classics" of all eras tried to inhibit the creative force in fear that their mental construct could crumble. However, cultural history shows us that this has never succeeded. Therefore, I am patiently waiting to see when this fact also penetrates the ivory towers of the "classical," "genuine" or "pure" homeopaths. In the meantime, I focus my consciousness on the rich, creative and natural development in the energy field of holistically thinking, feeling and acting homeopaths. Just like all of the other ingenious achievements of human consciousness, homeopathy is solely about grasping the SPIRIT that gave birth to homeopathy and every other achievement of our culture. And this was never classical!

This series is an attempt to break free from the subjunctive boundaries of "what would be when…" and to describe what is possible. The contents of these volumes are not a product of my imagination; I have experienced them in the practice and succeed in imparting this knowledge in seminars for naturopaths and doctors. I have made another observation over the course of many years: There is a partially conscious, partially subconscious desire among therapists for expanded perception.

For the past 16 years, I have witnessed a large increase in the number therapists attending our clairvoyant and healer training. It is impressive to see how these natural clairvoyant gifts are being implemented to a greater extent in their own work as a matter of course. They already arrive with a basic talent of expanded perception and receive assurance that these are natural skills that also need to be practiced in order to be retrievable – just like those of an artist. They learn how to see through the patient's outer appearance to identify the positive potentials. This dramatically changes their consciousness because they are accustomed to looking through their pathological lens and identifying things that no longer exist, are dysfunctional and are lacking in a person. It is difficult to work in a healing capacity with this consciousness of deficiency. This is not an art but the result of having learned many facts. Nevertheless, therapy is more and more on the verge of developing into a healing art because increasingly more colleagues are coming to the following conclusions:

- Positive potentials are the source from which the patient draws the possibilities of selfhealing.
- By perceiving these potentials, therapists definitely become more strongly oriented



towards healing and solutions. This has a positive effect on them as well.

- The ability to perceive the positive potentials of sick people beyond their outer appearance develops an eye for the cause of illnesses and sharpens the physical senses so that holistic thinking, feeling and actions arise completely on their own.

So I am not the only therapist who has these experiences, which have a very clear message: A change of consciousness must first occur among therapists, and then the patients will also act differently. Anyone who perceives the world in a holistic way and applies his or her physical and clairvoyant senses will achieve more healing and experience the transformation from actionism to letting life happen. Therapists complaining about the patients who let themselves be served and confront them with high expectations influenced by a consumption consciousness according to the motto of "symptom + medicine = symptom ex = cure" must ask themselves about the field of resonance that they (still) provide in view of the spiritual development in holistic medicine.

Another reason to bring this series to life is purely pragmatic. I always found it tedious to gather the research and findings of the organ/conflict relationship partly from Chinese medicine and partly from scattered publications in the field of neurobiology. This is why I consciously discuss each organ system individually and create sufficient space for the extensive description of which conflicts manifest in which organ systems. It is also clear in Western culture by now that how chronic diseases manifest themselves is not a coincidence. Experience has shown that patients also want to better understand the reasons for their illness and are much more willing to actively participate in their healing process when they personally experience what this involves. This approach is followed in a miasmatic and holistic treatment.

I discovered additional insights as a result of observing these principles through the course of disease and healing:

- The patients' healing takes place at home. At the practice, healing impulses may inform patients about what is possible. But in their familiar environment with the same old patterns of thought and behaviour, they need a stimulus for learning a new way of thinking, feeling and acting. This is why it is insufficient in most cases to prescribe medicines and leave the patients to their old habits.
- The location where a disease manifests in the organ system holds a deeper meaning.
- In a state of health, all organ systems resonate harmoniously as in a piece of music because they form synergies and follow harmonic laws.
- The cell clusters that belong to an organ also have a "voice" of their own – their own frequency, motility or rhythm – as in a polyphonic piece of music.
- The shared identity of the natural cellular frequency (organ), emotion and thought pattern form a human theme or potential. This can be transformed into a conflict or a solution that can either heal or sicken a person.
- The location of the conflict is precisely the place where the solution can also be found. Translating this into reality is the actual healing process. Consequently, it is not enough to be aware of a solution in

theory; it must also be experienced and lived to become real.

- The organism has extremely intelligent selfregulation mechanisms. They make attempts at healing that can be called biological solutions. However, a biological solution does not necessarily mean healing. Only an intelligent solution that is performed by the entire consciousness results in healing on the mental, emotional and physical level.
- Every chronic illness begins with a harmless human topic, which is usually related to the skin in both the real and the figurative sense. But when it is not resolved on either the mental or the emotional level, it becomes increasingly larger and more intense, gradually sinking into the corresponding cellular manifestation. In this process, the human energy system uses meaningful compensation strategies in order to survive.
- The therapist's task is to provide step-by-step physical, emotional and mental impulses for the journey of healing from the most serious manifestation of disease so that the entire energy system moves to an increasingly less severe level until the disease leaves it through the skin.
- Since the patient fell ill due to the repetition of certain patterns of thought and behaviour, this is also the path to healing: sensible exercises and rituals that embrace the patient's entire being and are easy to perform.

The structure and content of this series' individual books are designed in such a way that both therapists and laypeople can benefit from them. In terms of their content, they always present the following topics:

- The organ system from the physiological and spiritual perspective
- The diseases associated with an organ system
- The emotional/mental themes of an organ system
- Organrelated conflicts and their solution
- Miasmatic, organotropic and constitutional homeopathy
- Dietary advice
- Naturopathic therapies
- Rhythmic exercises (breath, stimulation of glands)

The emphasis of the individual topics may differ greatly, but they always form a versatile, dogmafree, flexible mental "organism" that – I hope – will continue to inspire colleagues with their own ideas and actions. After all, this is the deeper meaning of my teaching activities. Consequently, this does not involve depictions of the organism's physiology because anyone can read about this in the medical books. My efforts are focused on freeing the organ systems from objectification and treating them as a living being with characteristics and potentials for conflicts and solutions, which can then be placed in a larger context. I allow myself the complete freedom of creative perspectives and associations within this process because it maintains my astonishment about the marvel of nature and spiritual access to the body.

tends to thicken the blood and accumulate waste products in it if people neglect the signs of nature and continue to consume too much solid food. It is more appropriate in autumn to reduce starchy foods such as bread and noodles; instead, integrate more vegetables such as eggplants, black salsifies and – if they are still available – artichokes into the meal plan. Possibly mixed with that of two apples, the raw juice of one pomegranate a day ensures optimal viscosity and purity of the blood. It is one of the best nerve-replenishing remedies during the dark season of the year. This valuable fruit can cure both nervousness and anaemia.

Blanched Celery

The inner yellow leaves especially strengthen the nerves and the kidneys as a raw food or part of a salad. It is also possible to steam the blanched celery with onions and then serve it with a little cream and a pinch of nutmeg.

Lettuce, Endive and Chicory

These salads are the champions among the nerve-strengthening salad plants. Once again, especially the yellow leaves boost the nervous system.

Edible Blossoms

Not only the leaves, but also the blossoms of most kitchen and medicinal herbs are edible. Unsprayed rose and violet petals are also ideal for salad decoration and bringing the nervous system back into balance again. The more colourful the meal is, the healthier the effects are on the mind and mood.

Being healthy encompasses both taking action and LETTING things be. Due to the pronounced consumer behaviour, many people are fixated on action. They respond reluctantly to suggestions on how to provide the brain and nerves with relief and take care of them because this requires letting go of something. This step is uncomfortable and requires understanding and discipline. But grasping the phenomenon of healing and experiencing it as often as possible in the practice makes it absolutely necessary to let go of old habits and exchange customary approaches for new experiences. This is why I would also like to spell out a few recommendations on how to generally bring nervousness and an irritation and overloading of nerves back into a state of balance:

- Exhale exercise
- Recite a lyrical text.
- Practice: Spend one day of the week without criticising, whining, lamenting, complaining and/or negative thoughts.
- Use rose oil to care for the abdominal area.
- Practise: Do not consume any irritants such as coffee, tobacco, sugar and convenience food for one day of the week. Instead, prepare a meal from the following ingredients: Salad of lettuce and tender yellow celery dressed with olive oil and lemon, as well as steamed vegetables consisting of spinach, broccoli, corn and potatoes.



Fig. 5 Edible blossoms

Which treatment could be more suitable for physical, emotional and mental rhythmic disorders than the use of homeopathic remedies! Not only does it allows us to meticulously assign symptoms to a noticeable pattern in order to select the right remedy, but the remedies themselves are also rhymised by potentiation and brought to life as a result.

I would like to present two lists of remedies that have proven themselves in my own practice and those of many other colleagues. This is a miasmatically working circle of colleagues that includes both life rhythms and rhythmising exercises in its holistic treatment concept. The listed remedies help the overall human being in regaining the capacity of expression, yet also affect the brain metabolism and stimulate certain language areas. The remedies of the first list are especially high quality because they help release blockages in every language centre during illness and simultaneously stimulate the forces of healing.

The second list includes remedies that facilitate the removal of blockages in specific areas.

Table 3 Homeopathic Remedies for Stimulation of All Speech Zones

Remedy	Indication
Alumina (annealed clay)	Mental stupor, slow speech, unaware of own speech, weak memory, severe constipation, progressive paralysis of legs, delayed transmission of neural stimuli
Causticum (caustic lime)	Stuttering when excited, constantly clearing throat, mental stupor, forgetfulness, slurred speech, loss of language; < writing, dyslexia, stuttering
Conium (spotted hemlock)	Amnesia, confusion due to mental overexertion, voice fails, voice jumps to different pitches, weak memory, lack of sensation in certain parts of the body, lack of rhythmic body-language relationship
Dulcamara (bitter-sweet)	General confusion of the brain; chaos in body rhythms, as well as language and its expression
Gnaphalium polycephalum (white balsam)	Lack of emotions and mental stupor (rheumatism!); arrhythmia in body-speech relationship
Graphites (black lead)	Lack of emotions and mental apathy; awkward linguistic expression; lacks understand for own words; arrhythmia in body-speech relationship
Helleborus niger (Christmas rose)	Mental dulling, speaks very slowly with much effort, weak memory, mental emptiness, depression, dementia
Kalium bromatum	Aphasia, lack of emotions, lack of feeling for rhythm when speaking and in the body. Mumbles when speaking, rapid change between slow and fast speech. Meaning of what has been said is incomprehensible, lacks emotions
Lycopodium (club moss)	Shifts around letters when reading and writing; loss of language, slurred speech, weak memory, amnesia, lack of sensations in general, lack of sensation in certain parts of the body, dyslexia

many things in life that led to progress. However, they only radiated this energy to the outside world and forgot themselves in the process. The painful time after an apoplexy, the laborious relearning of the normal activities of daily life and the language forces the patients to completely slam on the brakes in their urge to create. No other syphilitic disease can teach people so clearly that it is good to strike the kettledrum a bit from time to time with the message: "So now I need some time off, a long break and the chance to thoroughly regenerate myself!" Taking a break, resting, just being without work and deadlines is urgently necessary in the midst of this hustle and bustle.

6.3.3 Demyelinating Disease (Multiple Sclerosis)

Sclerotic processes have a sycotic nature because they cause deposits in certain areas of the blood vessels and the locomotor system. When sclerotic processes increase and the tertiary sycosis is reached (see Fig. 28), the symptoms sink deeper into the body and cause brittleness or cell decomposition and/or atrophic processes. Based on the developmental picture of the disease, the name of multiple sclerosis is deceptive. A demyelination is just as serious as a softening and a loss of substance occurs, which means that the disease assumes syphilitic (destructive) traits. The unconscious self-sacrifice explains why the demyelination disease is classified as carcinogenous. So the dynamics of this disease can assume sycotic or syphilitic traits as in sclerosis. The nature or consciousness that directs a disease is the miasm.

I usually just see patients with this destructive disease when it has reached an advanced stage – when they have already tried every possible allopathic medication without success. The disease begins with a high frequency in women who are between 20 and 40 years old, which already shows that the cause of the conflict actually lies in the early childhood phase.

What happens here? The white substance in the CNS dissolves and a demyelination of the myelin sheaths progresses. As already discussed above, the lipid-protein substance of the myelin sheath serves the nourishment of the nerve fibres. It does not simply dissolve because the organism has a compelling reason. It is necessary to look at patients as an overall personality whose consciousness produces the demyelination. The conflict arises because they do not give themselves good nourishment or take good care of themselves, which means sacrificing their own essential nutrients. The unconscious act of self-sacrifice explains why the demyelination disease involves a carcinogenous-miasmatic diathesis.

The branch of neurobiology and neurophysiology that is interested in the reflections of emotional conflicts in the brain has provided us with recognition of the demyelination conflict. The term "demyelination" already shows the way if we understand myelin (marrow) in the figurative sense. People use phrases such as "marrow in his or her bones" and "good nerves" to describe someone with inner strength, who can say "no," who draws and recognises clear boundaries. The predisposition for this is already achieved in the early childhood stage when the NO to everything and everyone first sounds from the baby's mouth.

Since toddlers have a highly developed instinctive perception for harmonious or disharmonious circumstances in the parent-child re-



lationship, they also sense whether they can say yes and no. Children go through the no phase of their own volition in order to differentiate between themselves and others to actively strengthen their immune system and develop consciousness of the self. Every no is also an exercise in drawing boundaries and creating distance. Above all, the mother-child relationship is pure affirmation at the start of life because the basic needs must first be fulfilled in order to impart a feeling of trust and closeness. This is the seed for saying yes to life and being capable of having relationships. If the trinity of the mother-father-child is experienced as intact by the child and imparts a sense of security, then the no phase will be vehement. A person can only say no based on this sense of security.

The situation is very different for patients with demyelination disease: The parents may already be older because the desire for a child was only fulfilled at a late point in time or this may be the situation of the only child. The deciding factor is an especially close connection between the parents and the child, which impedes the second major need for growth. The excessive love and care for the child or subliminal fears of the parents create a pseudo-harmony that is susceptible against all changes. The child very quickly has the experience that his or her act of saying no makes the parent unhappy and disturbs the harmony. As a result, the no phase does not occur.

There are other phases of saying no in human life, such as when we reach legal adulthood. This is the time of "cutting the cord" in the higher sense when the child is (almost) an adult and wants to live his or her own life outside of the parental home. If the child already stored the stress of the parental suffering when he or she says no, this stress now receives new sustenance. For example, the young person – or young woman in this case – wants to leave but does not dare "do this" to the parents even though she would like to say no to remaining in the parental house. A terrible, desperate battle leads to self-sacrifice, which in turn prevents the young woman from growing. The "well-meaning" parents want to practically have the child "preserved" for them. The catastrophic situation produces an infantilisation on both sides because the parents also stop growing, preferring to virtually cling to their child as their "one and only." The pseudo-harmony is one of the greatest obstacles to growth, and the argument that the parents just want the best for the child is one of the major shadow themes because the parents accept that this will be bad for the child. Although all of this certainly occurs on a subconscious level, the consequences – namely, the literal sacrificing of the nutrients in the myelin sheath – demonstrate its tragic scope. This should also make it easier to understand why especially young women are susceptible to this disease. The stress in the young adult phase around the 20th year is the potentiation of the stress during the toddler age when the no phase was not permitted. The stress is further increased if the young woman should marry and have children. The tight attachment to the parental home creates new problems such as the husband complaining about his wife's dependence of her parents or the grandparents getting involved in how the grandchildren are raised. The fact is that the artificially sustained harmony only produces disharmony in that the woman does not really become an adult and is not actually capable of committing to a re-

lationship, even though this is what she most desires. There are compelling reasons why the demyelination disease produces episodic (!) sensation disorders especially between ages 20 and 40. If the pain is too great and fighting or fleeing are not possible due to the high level of stress, this is followed by the most intense level of stress – paralysis and the freeze reflex. They are in the retinue of the insidious lack of sensation that gains increasingly more space in the organism due to the loss of essential substances in the myelin sheath. If self-sacrifice plays a role, the miasm of the carcinogenous is awakened. This is why the non-expressive abbreviation of MS stands for a disease that is just as destructive as cancer and should therefore be treated as a carcinogenous disease.

I would like to formulate this in a somewhat more drastic way so that every therapist really understands what I mean: Fats and proteins contain more calories and satisfy to a greater extent than carbohydrates. A lack of fatty foods has always been a sign of poverty and war. It makes sense that the first demand for low-fat foods occurred for the purpose of better transportation and preservability during Napoleon III's war against the Prussians. Margarine – a substitute for butter – was created at that time. Furthermore, the epidemic spread of tuberculosis as a disease of misery was due to poverty since fat was much more expensive than other foods 150 years ago. Holistic experiences in therapy have shown that tuberculosis demands a diet rich in fat for the basic treatment. Poverty, hunger and war are the low-fat and low-protein physical-psychological states that people wind up in. Exactly the same also applies when people with MS dismantle a physical-psychological straightjacket of fats and proteins that harm them and approach the hunger death, even though enough material nourishment is available on the outside. They lack the free emotional and spiritual nourishment for growth – the experience of "I can do it completely on my own."

If the hunger is not satisfied in a natural way – which in this case means through permission to loosen the relationship with the parents and grow on the physical-psychological level – it will be satisfied in another way through vicarious satisfactions. Patients with demyelination disease develop a variety of survival strategies. They are intelligent, diligent and capable at above-average performance in their profession. Despite all of the weakness in an advanced stage of the disease, they love to take on major challenges and show martial traits to prove to the outside world (as a substitute for the parents) that they are "strong despite…" The subconscious goal is to make the parents happy and avoid anything that could endanger the close bond. Even if a temporary separation from the parents cannot be avoided in the pursuit of their career, the bonds are so tight and solid that the parents are informed at all times about what is happening and where and how. If the use of mobile phones had just one sick aspect, then we would find it here. The non-stop rapport of locations, mental states and activities of all types prevents the deeper meaning of growth: freedom of the mind, inner and outer independence; in short: the ability to live. In the demyelination disease only one type of attachment is allowed and no growth into independence, even if the parents superficially want this for their daughter. By holding onto her, they accept this infantilisation. We could say that the daughter uses up



her depot of fat and protein and does not receive the nourishment from the outside that would animate her to replenish it again. This is like consuming herself. Some female MS patients have even suppressed their conflict to the degree that they are decried as "notorious people who always say no" in their professional environment or are considered to be strong authorities who work at an amazing speed as an example for the colleagues and never appear to be tired.

Anyone who has contact with these female patients who have the demyelination disease knows that it is easy to be deceived by them because they have focused their entire life force completely on one point: survival. Without this diagnosis, it would not even occur to us that they have a destructive disease because they are also very good at disguising their handicap or the slowing of their movements. But even with the diagnosis, therapists are completely in the dark if they are not aware of the correction between the conflict and the organ manifestation. If they do not allow themselves to be deceived by the external appearances and trust in the conflict-organ relationship, the patient has a major task of resolution that homeopaths can best support together with Family Constellations therapists. When this occurs, the disease can be cured to an astonishing extent or at least come to a standstill.

Misdiagnoses are made time and again in cases of MS, but they only occur when the background of the conflict is ignored. The demyelination disease – no matter what stage it is in – has the above-described avoidance of the no phase in life as its cause, a phase where the step into inner growth would have been necessary. This is also precisely the point of the resolution, which admittedly is a hard piece of work for patients. Nothing seems worse to them than hurting the beloved parents and saying the redeeming words to them by means of the Family Constellations work along the lines of: "Thank you for all the good things that you have done for me. Now I am grown up and take my life into my own hands. I allow myself to fully and completely follow my inner voice and to say no when I want to say no. Starting right now, I clearly separate what belongs to me from what belongs to you."

It should be clear by now that even the best remedy is not adequate for healing such a deeply rooted conflict from childhood. After all, the organism must once again be stimulated to rebuild the myelin sheath. This occurs in a holistic treatment through a therapeutic diet with high-quality fats (coconut oil, linseed oil, non-pasteurised butter, etc.) and high-dosage enzymes on the physical level, homeopathic treatment with the corresponding remedies (see below) and a creative, very loving and carefully conducted psychotherapy and/or family therapy if the parents are still alive.

The following list of the main remedies for the demyelination disease is informative for every homeopath working on the basis of constitutional therapy since the psychological profile of the remedy expresses a special type of survival strategy and vicarious satisfactions:

(Symbols: ↓ = miasmatic dynamic to the next lower level, ←→ = equivalent of tuberculine and syphiline.)

Carcinosinum (carc), carcinogenous = merging of syphiline and sycosis: initial remedy to separate the syphiline and the sycosis, bringing

the self-sacrifice to consciousness and slowing down the organism in its destructive process.

Causticum (caust), tertiary sycosis ↓ syphiline: in alternation with *Carcinosinum*, this is a very good opening in the miasmatic therapy. *Causticum* personalities with MS seek a great challenge in life and an exposed position that makes them indispensable and unreachable for criticism.

Natrium muriaticum (nat-m), tuberculine ←→ syphiline: in alternation with *Carcinosinum* in order to activate the conflict and extensively resolve it on the sycotic level of healing. *Natrium* patients with MS have surrendered to their fate but harbour resentment or love-hate emotions ag ainst the parents, but often do not comprehend this. Their character is unapproachable, grumpy, abrasive and rejecting because the physical and psychological pain points are quickly activated. The disease is not yet very advanced, but every acute episode increases the fatalistic attitude of not being able to change anything and becoming incurably ill.

Phosphor (phos), tuberculine←→syphiline: Ideal remedy after working on the conflict on sycotic level of healing in order to reach the tuberculine level from there. It is astonishing that the friendly, enthusiastic, light-filled nature of *Phosphor* could produce such a severe disease. The mother of a female MS patient once told me: "We can't even understand that our little angel could have such a disgusting disease." The "little angel" was 42 years old, walked with crutches and listed her complaints with radiant eyes and a firmly frozen smile – a situation that sends cold shivers down my back.

Gelsemium (gels), tuberculine ↓ sycosis: The well-known stress remedy is suitable for very young female MS patients in immediately approaching the conflict and reducing the stress together with the methods of kinesiology. The earlier the disease is recognised, the more likely that it can be completely cured. *Gelsemium* can be combined well with a nosode that heals the miasmatic foundation such as Gels + Tub if there is tuberculosis in the family. If the patient has a scrofulous diathesis, the appropriate remedies are Tub + Sil or Tub + Calc.

There are very successful remedies available for the advanced stage of the demyelination disease if a spinal atrophy or myelomalacia has been diagnosed. It is absolutely necessary that a conflict resolution is set into motion so that the self-destructive process can be stopped.

Remedies: *Alumina, Argentum nitricum, Atropinum purum, Aurum, Conium* (if the legs show signs of paralysis), *Lathyrus sativus* (for strong episodic pain with cardiac arrhythmia), *Lycopodium, Physiostigma venenosum* (if the vision worsens due to the episodes = sign of scrofulous diathesis!), *Picricum acidum, Plumbum* (if there are symptoms of poisoning) and *Strychninum purum* (if disturbed mental functioning occurs).

6.3.4 Parkinson's Disease (Shaking Palsy)

This neurological disease is widespread among senior citizens above the age of 65. The cause is considered to be a dopamine deficiency with the consequences of trembling in the limbs, muscle stiffness, decreased bodily movement (hypokinesia) up to complete rigidity and an instability of the body posture. Conventional

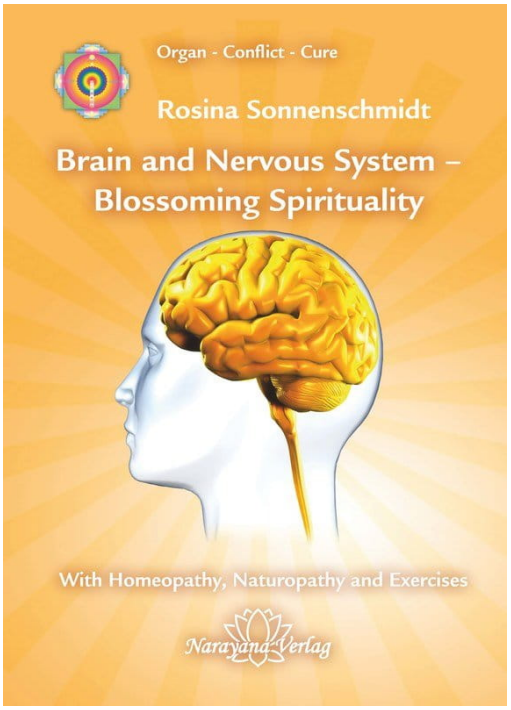
Rosina Sonnenschmidt

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