Rosina Sonnenschmidt

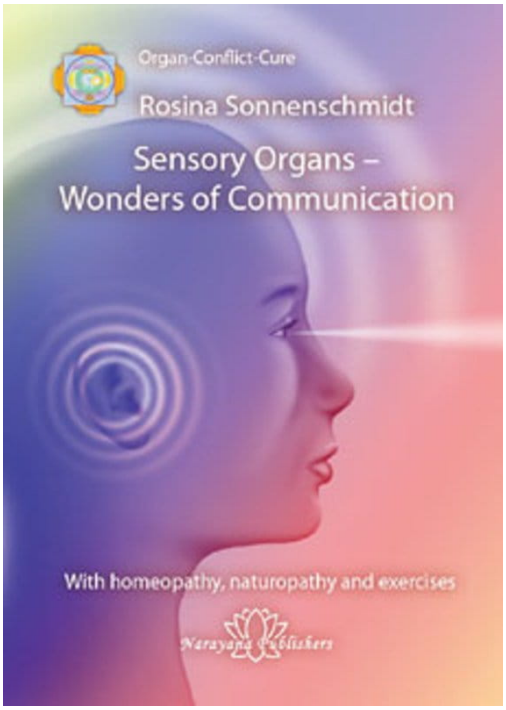
Sensory Organs Wonders of Communication

Przyk?adowy tekst

Sensory Organs Wonders of Communication

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 the enthusiasm for the organism's knowledge as an image of the laws of nature. Consequently, the "physiology of the LIVING organism" was not a learning subject to answer exam questions for me, but nature's generous offer to become its student. The human organism is a vibrating, sounding, rhythmically pulsating whole; its synergies, cycles, transformation thresholds and self-healing programmes are overwhelming. Time and again, they elicit humility within me and the joyful effort to approach the original model as closely as possible in the therapy. Physiology and pathophysiology are spiritual topics for me because they teach the laws of being healthy and sick and healing. Since human beings are incarnated into time and space, they can become ill and get completely healthy again thanks to nature's inexhaustible healing capacity; however, we change on all levels of being in this process. Thinking, feeling and acting can lead to illness. Healing stands for a positive change of thinking, feeling and acting for our own benefit.

Over the course of decades that I have spent with various approaches to healing and systems of medicine, it became clear to me that it is fundamental to understand the correlations based on a theory of correspondence that expresses the hermetic laws:

As outside (grand nature), so inside (within the organism)

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

We are familiar with these statements as the Hermetic Laws. They may be easy to recite, but we often lack the necessary images to properly use them. Chinese Medicine offered the most advanced theory of correspondence because it does not objectify the organ systems but realises physical, emotional and mental forms of expression in them and pays attention to its inner networking. The superordinate human consciousness is alive in every cell and develops to the same degree as human beings either orientate themselves upon the cosmic and earthly organising principles or choose not to do so. The individual organ systems express various aspects of being human and sometimes they can negatively emerge temporarily during an illness. But they also include the solution, which means the healing potential. The theory of correspondence makes creative associations possible through which we quickly understand what an illness is all about. Here is an example: As a hollow organ, the stomach belongs to the earth element. The earth and stomach stand for the primordial home, the centre, connectedness, the bonding capacity and happiness; in the event of an illness, they stand for dissatisfaction, frustration, ostentation, deception and falsehood. We can already draw two important insights from this limited information that - as a matter of course - have flowed into Asian medicine for centuries 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.

To stay with this example: People with stomach trouble once again learn through their healing exactly what is near and dear to their heart and expresses their maxim in life: to once

again be completely in their centre, to have a good grounding and sensing the feeling of contentment.

Even though I do not acupuncture anymore but work as a homeopath, the Chinese theory of correspondence serves as the basis for the diagnosis and a holistic treatment. It offers something essential in addition to all of the possibilities of association: a spiritual image of people and the world. I see this as important so that we can speak of a holistic approach. Interestingly enough, this triggers resistance with - of all people - self-proclaimed "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 "classic homeopathy." The adjective "classic" aims to describe a condition. But since there is only one constant in nature - that of constant movement and development - I consider the movement restriction using the adjunct of "classic" 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 creative power in the fear that their mental construct could disintegrate. However, they never succeeded as is evidenced by cultural history. Therefore, I need much patience to see when this fact also penetrates the ivory towers of the "classic," "genuine" or "pure" homeopaths. In the meantime, I focus my consciousness on the rich, creative, natural development in the energy field of holistically thinking, feeling and acting homeopaths. Homeopathy - just like all other ingenious achievements of human consciousness - is solely about grasping the SPIRIT that gave birth to homeopathy and all other achievements of our culture. And it never was classical!

This series is an attempt to escape the corset of the conjunctive – "what would be … if" – and describe what is possible. Instead of thinking up the content of these volumes, I experienced it in practice and organised the way in which it is communicated 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 more than 16 years now, I have experienced a major increase in the number of therapists who attend our clairvoyant and healer training. The increasingly obvious way of implementing these natural gifts of the psychic senses in their own work is impressive. People already come with a basic talent of expanded perception. They become confident that these are natural abilities and that they also must be trained in order to make them accessible – just like an artist. They learn to see through the patient's outer appearance to the positive potentials. This changes their consciousness tremendously since therapists are accustomed to putting on the pathological glasses and looking at what no longer works and what someone does not have. Learning many facts is not a major feat, but results in a type of consciousness of deficiency from which it is difficult to have a healing effect. Yet, therapy is in the process of increasingly developing into a healing art because more and more colleagues have come to the following conclusions:



- Positive potentials are the source from which patients draw the possibilities of self-healing.
- By perceiving the 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 through their outer appearance develops an eye for the cause of illnesses and sharpens the physical sense so that holistic thinking, feeling and acting arise completely on their own.

So I am not at all alone with these experiences, which unanimously teach that a change of consciousness must first occur in the therapists, and then the patients will also act differently. When we perceive holistically and use our physical and physic senses, we experience that the transformation from a state of actionism to allowing things to happen can also effect more healing. Therapists complaining about the patients who let themselves be serviced and confront them with high expectations influenced by a consumption consciousness according to the motto of "symptom + medication = symptom ex = cure" must ask themselves about the field of resonance that they have provided in view of 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 in relation to the organs and conflicts, which is partially available in Chinese Medicine and partially in various publications of neurobiology. This is why I have consciously discussed the organ systems individually, which allows enough space for the extensive description of which conflicts manifest in which organ systems. This has now also become clear in Western culture: Where and how chronic diseases manifest is never 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 processes when they personally experience what this involves. This approach is heeded in a miasmatic and holistic treatment.

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

- The patients' healing takes place at home. Healing impulses may show patients what is possible in the practice. But due to their accustomed environment with the old thought and behaviour patterns, they need suggestions so they learn to think, feel and act in new ways. This is why prescribing medications and leaving the patients to their old habits is not enough in most cases.
- The location where a disease manifests itself 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 patterns form a human topic or potential. This can be transformed into a conflict or a solution; it can heal or sicken you.

- The location of the conflict is precisely 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 through to become real.
- The organism has extremely intelligent self-regulation mechanisms. They make attempts at healing that I call biological solutions. However, a biological solution does not yet 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 since 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 sensitive compensation strategies in order to survive.
- As a therapist, I see my mission as setting 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 has become ill due to the repetition of certain patterns of thinking and behaving, this is also the path to healing. Meaningful exercises and rituals that include the entire being of the patient and are easy to do.

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

- The organ system from the physiological and spiritual perspective
- The diseases associated with an organ system
- The emotional/mental topics of an organ system
- Organ-related 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, dogma-free, 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 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 as well as putting them in a larger context. In this process, I allow myself the complete freedom of creative perspectives and associations because it preserves my astonishment about the marvel of nature and gives me spiritual access to the body.

4. The Sense of Sight





In our modern age, the utmost importance is placed on seeing. Eyesight is called the greatest treasure among the senses. Everything in life is oriented upon the visual sense; unfortunately, this also categorically includes learning at school. Reading and rote memorisation are the cornerstones for good grades, even for little children. Yet, we are blind when we come into the world, groping our way into it; in the womb, we already can smell, taste and hear all of the sounds and tones that later make us into people who are capable of living. The sense of sight is the only one of the senses that can be effective when it is far removed from feeling. Gaffers can watch accident victims bleed to death; millions of people can view horror scenes on television before they fall asleep or apparently consume them day and night on the Internet without any noteworthy harm. People look at something and think that they have understood it. They value second-hand knowledge more than their own experience. After all, they read it in a book, a magazine or the newspaper and it is written there in black and white. This is how the sense of sight is linked with the intellect.

There is no doubt that it is a gift to have eyes with which we can observe the wonderful creation and see the colours of nature. Do people take the time to do this? Language differentiates between seeing, observing and looking. We can focus on something with our eyes. We see what corresponds with our consciousness. This means that there is no objective reality, just a subjective one. This is a part of the life experience for all people since no sense can be as easily deceived as the sense of sight. Another person or thing may look like something that corresponds with our imagination, but the actual EXPERIENCE proves to be different. We are all familiar with the dis-illusionment due to painful experiences. But if seeing and feeling are united with each other, we look behind the things and the facades, through an external appearance, to the NATURE of a living being or an object. This is also expressed as looking with our inner eyes. This perspective reveals an ocean while the physical looking only sees an island that is the size of a silver coin. As soon as we learn to open our inner eyes, our outer sense of sight also becomes sharpened. It is telling that the path in all of the reputable forms of consciousness training is through the breath, feelings and power of imagination. This means that the line of vision goes inwards, fades out the exterior world and develops a 360° or omnidirectional radius of perception as a result.

This may sound quite strenuous to most people. Yet, precisely this topic has been touched upon time and again in every volume of this series: the expansion of perception in order to not let ourselves be deceived by outer appearances. Where could this be more important than in the treatment of sick people?! When I speak about seeing through the symptoms of illness to the positive potentials of human beings, this is precisely what I mean. The collection of many symptoms that are input into a computer in order to find a remedy – who still does repertories "by hand"? – leads to linear thinking. But the holistic understanding of patients requires a theory of correspondence, circular thinking and perceiving, the ability to recognise the detail within the whole and the whole within the detail. The expanded perception reveals with whom therapists are dealing as patients and which resources and potentials

the latter bring with them in order to become healed and whole. People are never one hundred per cent sick. Each of us has an entity within us, which is also called the Higher Self. Everyone draws from this inexhaustible source in order to call up the self-healing programme of the organism and recognise the true self and meaning of life in the spiritual sense.

Gathering facts, creating a hierarchy for them, organising them into a concept or system and quantitatively evaluating them is not an art. However, I do not doubt that this is a useful craft. There are even therapists who call upon the statement by reductionist science that claims natural evolution is based upon trial and error. This is what it looks like when the world, the constant state of change, the cycle of becoming and passing, is considered with the intellect. When the healing art of homeopathy is reduced to trial and error, both conventional medicine and conventional homeopathy have the same basic nature and are meaningless for the progress of holistic medicine.

So this section will start with one of the best exercises for therapists – especially homeopaths – in order to train the abilities of the inner eyes and expand consciousness as a result:

- Find a place to sit somewhere in a garden or park.
- Sit upright with both feet on the ground.
- Relax your jaws and let your tongue rest on the floor of your mouth.
- Let your hands relax as they rest in your lap.
- Now slowly let your gaze wander without focussing on anything in particular.
- As you do this, turn your head as far as possible to the left and the right.
- Remain like this for 10 minutes.

It may be the first time that you consciously notice how many visual impressions assail you: colours, shapes and interesting things both dark and light.

- Now close your eyes and let the inner pictures pass by. What did you see on the outside?
- What do you remember?

Walk through the natural world for a while and then sit down again.

- Once again assume the upright posture with relaxed jaws, your tongue on the floor of your mouth and both feet on the ground.
- Close your eyes for a moment in order to completely concentrate on the flow of your breath.
- The breath should be completely relaxed and even as it flows – in and out, in and out…
- Open your eyes and once again let your gaze wander, but this time so that your gaze stops at whatever catches your eyes and feel what is happening inside of you.
- What do you experience in view of what you see?
- Where in your body do you feel what you are observing at this moment?
- When sensing what has been seen or looked at, it is helpful to briefly close your eyes.
- Perform this exercise for about 10 minutes.
- This exercise helps people to gradually take a different approach to dealing with the impressions that continuously assail them and that they have allowed to enter them without filtering up to now.

Your eyes will relax and receive healing energy from your own hands.

An old naturopathic measure is eye compresses with Euphrasia in order to relax and clear the eyes. This can also be done with other herbal drugs such as calendula, witch hazel and/or chamomile by brewing them as a thin tea, letting the decoction cool down a bit, soaking two cotton balls with it and then placing it on the eyes.

Eye baths are rarely used today to wash out the eyes, even though this is an effective way of externally treating inflammations and infections. The best phytotherapeutic agent for this purpose is sassafras wood [9].



Fig. 23 Sassafras infusion and eye bath

The root bark of sassafras officinalis, the North American red sassafras, has been used since the 17th century for liver congestion, weakness of the stomach and renal insufficiency. Sassafras – often in combination with sarsaparilla, rhus toxicodendron or guajacum – is also considered to be a proven remedy for skin scrofulous and ocular syphilis in order

9 See Appendix for supply sources



Fig. 22 Sassafras wood

to cleanse the blood and drive the sweat from the pores. I learned about eye rinsing with sassafras more than 42 years ago; it is interesting to note that this was to strengthen the liver through the eyes and to cleanse the eyes. In the meantime, I have prescribed it to many patients who tended to get eye infections time and again due to a strain on the liver. The eye rinse is performed like this:

Put 1 teaspoon of sassafras wood into a cup of cold water in the evening. In the morning, heat the concoction; then strain the wood with a fine sieve and let the tea cool down to body temperature. Fill three-quarters of the eye bath with the tea, bend forwards, place the tub firmly on one of the eyes and tilt the head back. Open your eye and move it back and forth. After about one minute, tilt your head forwards again and take the little glass tub away from the eye. Pour out the tea and fill it again to bathe the other eye. Alternate the eye bath three times.

Sassafras is also beneficial as tea such as for blood cleansing in spring or during a fasting cure. Prepare it as follows:

Soak 2 teaspoons in a glass of cold water over night. Pour the water in an empty glass and douse the tea residue with boiling hot water. Let it draw for 10 minutes and then pour in the cold extraction. Drink some of this tea throughout the day.

It is worthwhile to once again include this old remedy in the holistic therapy since the relationship of eyes – liver has been proven in many diseases with a weakened metabolism of the liver and eye symptoms.

The physiological circumstances of the eyes make it adequately clear that nutrients reach the finest areas through both the blood and the aqueous humour's own metabolism. Consequently, it also makes sense here to take a therapeutic approach and recommend a diet high in nutrients.

I have also personally had a positive experience in this respect. I had myself examined by a Southern German eye specialist with a holistic practice. Since glaucoma and cataract are present as diseases in my family, this doctor thought that it would be appropriate to subject my eyes to every possible test. In conclusion, she said: "Keep following your nutrient-rich diet with many greens and fruit and go out in nature as often as possible. At the moment, there is no reason for me to prescribe a homeopathic remedy for you or give you an acupuncture treatment. After all, you can do the most for your eyes through your diet."

That was a very constructive message!

The reverse has also become clear to me in discussions with my colleagues: Most eye diseases of our age are based on an inadequate diet and lack of exercise. This is why my practice always focuses on homeopathy at the centre of diet, breath exercises and gland exercise; I experience more healing success as a result. In cases of eye problems, acupuncture, Schuessler therapy, foot-reflex treatment and conflict resolution should also be taken into consideration. In order to maintain people's eyesight as long as possible so that their heart can enjoy the beauty of nature and the arts, I like to throw all belief systems and dogmatic ideas overboard.

On the physical level, the foods that provide the eyes with nutrients can easily be listed:

- Carrots
- Tomatoes
- Pumpkin/squash (yellow, orange-coloured varieties)
- Apples
- Grapes
- Blueberries
- Elderberries
- Black currants
- Green leaves from all types of green salads, wild herbs and greens from carrots, red beets, celery, kohlrabi, chard and spinach.

In order for the nutrients of these foods to reach the finest blood vessels of the eyes, they must be chewed in an optimal way. The seeds of the grapes and berries contain the tiniest amounts of oil that serve to unlock and absorb the fat-soluble vitamins. This should be reflected upon.

terms, this shows that the illness has already sunk from the scrofulous or tuberculine level into the sycosis. This involves a distinct clouding of the vitreous body. The following table presents the main remedies:

Table 7 Main Remedies for Iritis

Remedy	Indication	Miasm
Aurum	Burning and tearing eyes, dilation of the pupils, double vision (diplopia), pressure in the eyes and a worsening of the ability to see.	Skrof
Cinnabaris	Chronic iritis and keratitis; sharp burning discharges.	Syp
Clematis recta	Chronic iritis and conjunctivitis; very hard swollen lymph nodes.	Syc II - III
Mercurius corrosivus	Iritis, edges of the eyelids swollen and inflamed, tears are sharp and corrosive; purulent discharges; ulcers of the cornea and conjunctiva.	Syp
Rhus toxicodendron	Chronic iritis with catarrhs of the conjunctiva; purulent and sharp discharges; piercing pain in the afflicted eyes; rheumatic complaints.	Syc II - III
Silicea	Iridocyclitis, retinitis with inflammatory and purulent processes.	Syc II
Staphisagria	Chronic iritis with splitting pain in the eyeball and the affected side of the face.	Syc II

4.5.3 Cataract

Since the eye lens does not contain any blood vessels and nerves, it is provided with nutrients through diffusion and neither inflammation nor pain can arise. However, the lens suffers a loss of elasticity in most people with progressing age; it also loses its water over time. This form of sclerotisation leads to the lens becoming clouded and changing its position and shape. The clouding or opacification of the lens is called cataract. In the course of the various stages, the lens assumes a grey colour and can no longer adequately adapt during reading. In this case, the patients see better with weak light than bright. The pupil dilates and patients can look past the clouding of the core. There are many different types of cataracts; those who are especially interested in eye diseases will find a wealth of information in specialised literature. I would like to emphasise at this point that homeopathy already has enough remedies to successfully treat the early signs of cataract. Unfortunately, these are used much too rarely by ophthalmology. Microsurgery has developed to the point that doctors prefer to insert a new lens instead of exploring the causes of the disease. Proven remedies are:

Causticum: Dryness of the eyes, much sensitivity to light, flickering in front of the eyes, seeing sparks, clouded vision and beginning cataract.

Kreosotum: Cataract due to diabetes mellitus. The eyelids are red and swollen; white, snowflake-like clouding occurs.

Secale cornutum, Graphites, Phosphorus: These remedies generally counteract hardening pro-

cesses, including in the area of the eyes. The therapist should examine whether the patient's psychogram fits one of the remedies and can be correspondingly given as a constitution remedy in a high potency and miasmatically as a low potency.

Calcium fluoratum: This remedy brings whatever has gotten out of shape into form and stops the development of a cataract if a Schuessler therapy with *Calcium fluoratum, Calcium phosphoricum* and *Silicea* is used at the first signs of it and Calc-f is additionally given as a miasmatic remedy in C30 or C200.

Plumbum metallicum: This remedy can be used for all types of cataracts; it also counteracts loss of elasticity in the lens.

Belladonna: This remedy is suitable for treating early signs of all types of cataracts.

There is no question that a liver therapy is also urgently necessary in cases of cataract. This may be homeopathic with *Colchicum, Kreosotum, Chelidonium* and *Carduus marianus* in low potency; a liver tea; or the corresponding phytotherapeutic remedies of choice.

4.5.4 Glaucoma

The term glaucoma covers a variety of eye diseases. They are accompanied by damage to the optical nerve and elevated intraocular pressure. The result can be losses to the field of vision or even blindness if not treated in due time. This is why it is so important because optic nerve cells that have already died cannot be renewed by the body.

> *An effective glaucoma therapy primarily focuses on lowering the intraocular pressure, whereby each individual patient has his or her very own "target pressure." This depends on the type of glaucoma... The more defects there are, the further the intraocular pressure must be lowered... A second but equally important point is the circulation of the eyes, which is extremely disturbed in almost all glaucoma patients… Other changes in the body that accompany circulation disorders have a considerable influence on the eye situation. Among other factors, this includes both high and low blood pressures, cardiovascular diseases, diabetes, elevated blood fats and arteriosclerosis.*
>
> Dr. Ilse Strempel, MD,
> *Naturarzt* (Doctor of
> Naturopathic Medicine) No. 7, 2009

Once the glaucoma has reached an advanced stage, conventional therapy is also necessary (drops for lowering the intraocular pressure, etc.). The problem of glaucoma is twofold: First, the early stages have few symptoms; second, the disposition for glaucoma is hereditary. This means that eye diseases must absolutely be observed in homeopathic treatment and the patient's type of glaucoma should be understood in miasmatic terms. There is either a hereditary scrofulous in which the patient has also had a history of ear and gland problems or syphilitic diseases or even actual syphilis have occurred in the field of the patient's family. Or – what can most frequently be observed – patients and their family system have a carcinogenic miasmatic basis.

The *Materia Medica* offers hundreds of remedies that are organised in categories down to the last detail. Those who would like to truly approach this widespread disease of our car-

ever we put into our mouth must go into a solution, which is the task of the saliva in the physical sense. This is the only way that we can separate the substances and perceive them in a differentiated way. Our tongue then pushes the nutritional substance back and forth, which is like an inner dialogue between the substance and the self. Whatever we absorb should become our own. This is why the breakdown and transformation of the substances is required. However, it is just as important to know what belongs to us and what has a constructive effect on us. This is a question of our sense of quality, just as we also equate taste with quality in the figurative sense. This involves the interaction between the self and the world, which is why the taste also symbolically shows the path to completion. Consequently, clairgustance is an initial experience of oneness with the self and the world.

The many different flavours reflect certain physical and spiritual forces within us. The salty taste makes us feel alert while the sweet flavour triggers more comforting feelings. The sour taste makes us feel fresh while the bitter flavour triggers our willpower. Hot spices also sharpen our mind, which is associated with the strongest ability to differentiate between tastes. If we welcome the many different taste impressions, we are in our centre and feel content. All of this can be distinctly experienced in the exercises for clairgustance by putting a little sample of what the clients like (or do not like) into the mouth and tasting what is in the client energy field. The course participants frequently describe the results of clairgustance and clairessence in particular as helping them once again develop a greater feeling for the rules and exceptions, a sense of naturalness and the laws of nature in their lives. In the figurative sense, they develop their taste so that they no longer constantly chase after some type of fashion current or accept second-hand knowledge but trust in their own breadth of experience.

6.6 The Psychic Senses in Therapeutic Work

We can only speak of holistic communication when the psychic senses are used in addition to the physical senses. We communicate on both the visible and the invisible energy level. This is the basis for holistic treatment.

Each of my books expresses to various degrees that the use of the psychic senses represents an enrichment of the anamnesis, diagnosis and treatment. This has resulted from the nature of the training in not simply perceiving something and somewhere but disciplining and refining our senses so that we find a direct path to the potentials of those who seek advice. In the practice for "psychic life coaching and healing," which can legally be opened after conclusion of the training in Germany [26], anamnesis and diagnosis are superfluous. This involves only the perception of positive potentials that help people in better mastering their life and overcoming their momentary problems.

These abilities flow into the treatment practice, allowing therapists to look at people's potentials completely without any prejudices for the first time. This means exploring the sources

26 Since 2003, Germany – similar to Great Britain – also has a law on healing that recognises the laying on of hands and the related energetic and mental methods of healing. See www.dgh-ev.de for more details.



from which they can draw in order to come back into balance and engage in the healing process. What is offered to us from the outside can be diametrically opposed to what the psychic senses reveal on the inside. The sensitive perception proves that even those who are seriously ill are never one-hundred per cent sick. As long as people are alive, they have qualities, abilities, gifts and talents that are untouched by the illness and represent the source for the forces of self-healing. These sources must be activated with the help of a treatment, so it is advantageous to recognise them and know what the patients are capable of.

Completely apart from this, a relaxed and positive atmosphere can be felt in the room when patients are recognised in their potential in addition to the labelling of an illness. All of the colleagues who have completed the clairvoyant and healer training have confirmed that even just the act of sensitive perception stimulates the vital energy of the patients, as well as their courage in life, because it communicates the feeling of wholeness and completeness to them: I am not just sick, disabled and depressive. There is also the other portion of my qualities that someone perceives. I am not just sick. There is also health and wholeness within me. Something like this cannot be verbally or intellectually communicated to patients. It must come from their own perception and be confirmed by the patient – even if they initially may just agree in a shy or embarrassed way. But the perception of a potential is like touching a string that begins to resonate. Something within the patients begins to resonate and sound. This triggers memories and feelings: Yes, that was a happier time and I was doing well back then. My perception helps patients to once again connect with what is good, positive and healthy within them. This places the momentary state of illness into perspective. They no longer stand alone because of labelling; they are integrated into the greater whole that represents the patient.

This is why I believe that holistic therapy begins with a holistic perception in the order of first seeing the potentials in the background and then the symptoms in the foreground. This is why I believe that holistic therapy begins with a holistic perception in the order of first seeing the potentials in the background and then the symptoms in the foreground. It also enriches the ability to diagnose because it is much easier to find the cause with the help of the psychic senses than through the physical senses and laboratory values. Since the miasmatic therapy also uncovers the cause, which also applies to sensitive perception, the two complement each other well for the good of the patient.

In the psychic life coaching, I prepare auragraphs that translate what I have perceived into colours and shapes. This creates a type of "healing picture" for the patients that they can take home with them. I interpret the colours and shapes for them and receive feedback on the correctness of my perception. This work does not consider the diagnostic aspects. Although an illness may be the reason for the session, the aim of the medium should be to see through the illness to what can help the clients find their own path of healing.

The situation is different in the treatment practice. For the purpose of my own training, I often make an auragraph of the patient in order to train my own ability of "sensitive diagnosis."

It is highly informative to see how an incidence of disease portrays itself energetically and makes itself visible through colours. This clearly shows where a regulatory rigidity exists, whether a miasm is acutely or latently effective, which potentials a person is living and not living, as well as something that I consider to be the most important aspect in the healing process: the personality's forces of self-healing. The sensitive access to an energy field reveals a holistic overview of what is sick and what is healthy. No one is just sick, even though the entire human being is sick on all energy levels. Homeopathy teaches that therapists are the dynamis that stimulates the life force. Where else can this manifest if not in the interaction of the polar forces? The nature of homeopathic remedies has healing powers on the basis of its resonances with various energetic levels, in both the negative and the positive sense. This extremely complex ability to resonate stimulates the dynamis of the patients. Consequently, the patient's own forces of self-healing must be in resonance with the healing forces of the remedy. And this is the reason why homeopaths should move beyond the collection and hierarchisation of symptoms to train the eyes and/or the perception for the energetic potentials of the patients.

I believe that the possibility of making them visible by means of a colour auragraph is one of the finest hours of the healing arts. Therapists quite naturally assume that the simile



Fig. 46 Aura of a healthy person

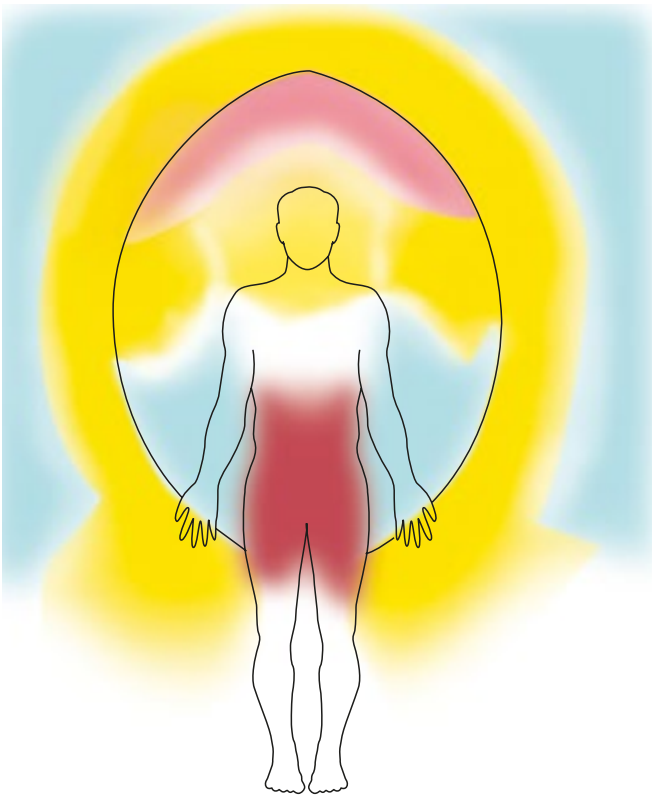


Fig. 47 Patient in the second phase of dying

effect or the resonance between the person and the remedy ultimately effects the healing, initially through strengthening the person and then by eliminating the symptoms. Yet, it is even more interesting to also see that healing means the transformation and strengthening of potentials.

In my work as a medium, I had not expected anything other than that the energy field of a remedy must have a quality similar to that of the person who takes the remedy – whether applied orally, externally or mentally. I find it exciting to see how the two energy fields also adapt to each other, including that of the remedy, to advance the healing process. This discovery showed me the direction for my therapeutic work since the laws of the healing processes increasingly become accessible to me.

However, the greatest enrichment of my life consisted of using sensitive perception to find the proof that we actually radiate in the process of dying and virtually dissolve into the light. To the degree in which we leave the physical nature, the "light body" develops and radiates the energetic likeness beyond death since this veiled form of existence also has consciousness. Due to the psychic work, I now know from my own experience that there are other forms of existence in which we continue to live: namely, in a bodiless figure of light that radiates at different levels of brightness according to the degree of consciousness.

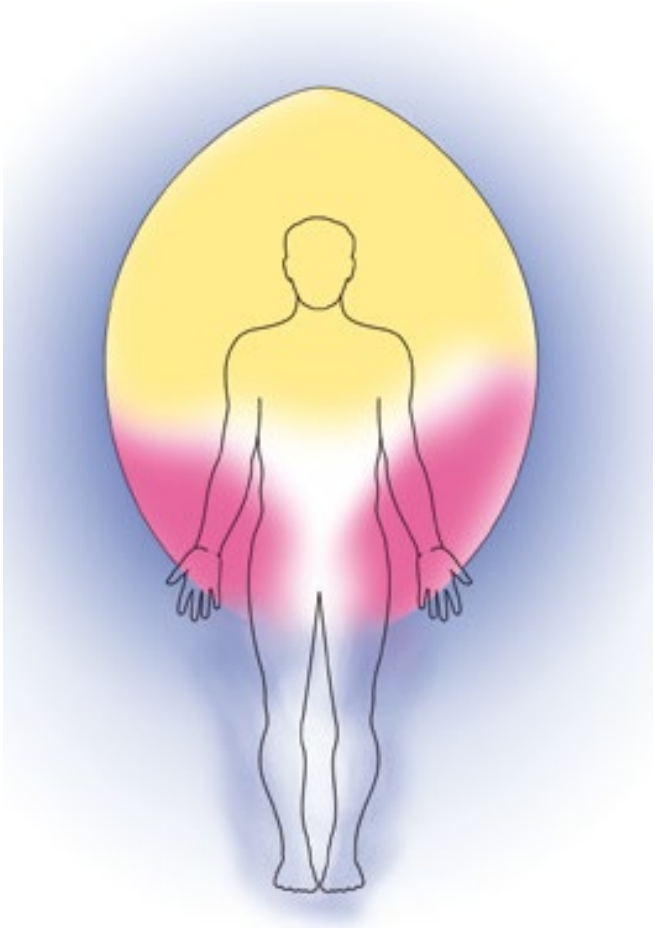


Fig. 48 Patient in the third phase of dying

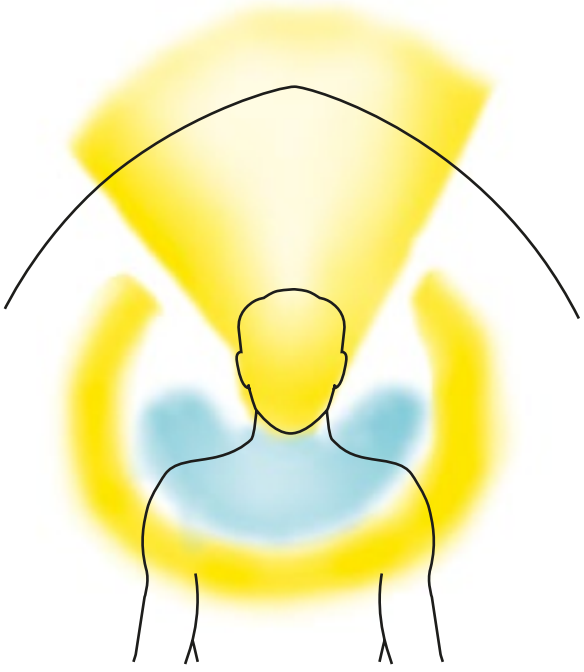


Fig. 49 Patient after leaving the body

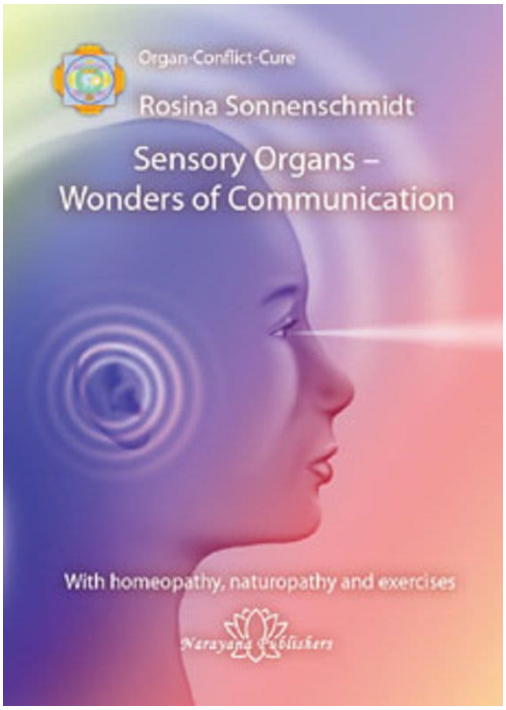
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