Rosina Sonnenschmidt

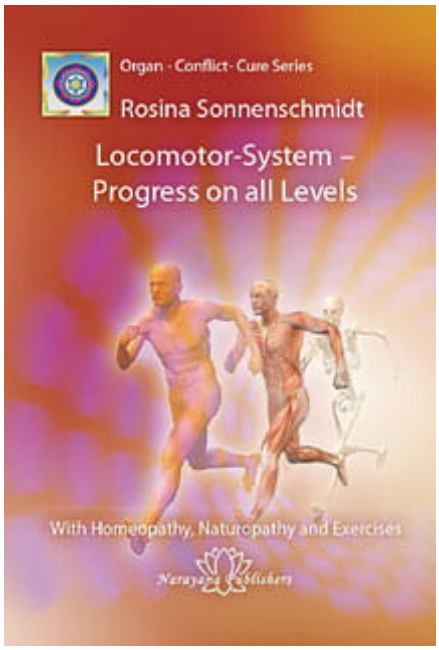
Locomotor System - Progress on All Levels

Przyk?adowy tekst

Locomotor System - Progress on All Levels

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The April 2010 edition of the German "Stern" magazine had the following headline on the cover:

Crucial Point of the KNEE

Finally without Pain: How Modern Medicine Makes Our Joints Mobile Again

This sounded very promising. However, right after turning to the article I decided to restate the title as "How Modern Medicine Makes Your Joints Mobile Again." In any case, this did not refer to my joints since the article only discussed artificial joints. Modern surgery has certainly had some success in inserting artificial joints. Yet, the practices of holistic medicine are not mainly focused on surgeries; instead, they look at the path into the diseases that destroy the hardest and most adaptable components of our body – bones, joints, cartilage and muscles – so that there is no need at all for an artificial joint. This is much more strenuous and arduous but is also related to healing, which is the actual mission of medicine. Equating healing with repair and the quick elimination of symptoms corresponds with the spirit of our age. This volume of the Organ Series examines the topics connected with the solid structures of the body -- the extremities and their joints, muscles and bones.

The subtitle of "Progress on All Levels" indicates the complex way in which I would like to view what is called the musculoskeletal system in physiology in technical terms and is reminiscent of the origin of physiological and pathophysiological knowledge: the dead body. Even if this is artfully prepared in fixed states of movement as in the *Körperwelten* (Body Worlds) Exhibition, this approach only shows what it could do if it were alive. But we are not an apparatus or a technical functional unit; every apparatus and machine that the human mind has ever contrived are just mediocre copies of the possibilities available to the human mind and body. Even the best robot is just a weak reflection of the human possibilities for movement and expression. We can think of the infinite diversity in dance movements, acrobatics and sports. In order to produce just one well-intoned vocal tone, 500 muscle movements occur in the body that we only notice to the slightest degree. We can voluntarily move the muscles and joints and use them to express our thoughts, feelings and ideas. However, most of them are moved involuntary and this fact in particular holds the key to understanding our purpose in life, as will be discussed below. What differentiates us from the animal kingdom is the upright walk, which is the consequence of an erected consciousness. This is the progress from an old into a new state of awareness. The works of art in human history are evidence for the movement of the mind. As beneficial as the technical accomplishments may be, we should never forget that they were created by a moved mind and no technology has ever achieved this. The shadow aspects are no less diverse. What human beings have invented and are still inventing as instruments of torture and destruction shows that the shadow is also not a "frozen image" but has a moving existence. Every process of creation is movement and each of us has the choice of maintaining our spiritual and physical movement potential in life or injecting destructive potentials into life.

So it is up to each of us to think about the term of progress and progressing in the sense of a



further development within our own life. Every act of progress has a goal, leaves something old behind and wants to improve something. As implied in the term progress, we move forward from something to something else with every step. It should be clear that progress does not just mean the rapid development of technology. For example, important acts of progress would be a world without torture, war, racism, fascism and walls between religions and methods of healing. Those who are tolerant, solution-oriented and capable of relationships are progressive in the truest sense of the word since growth occurs from such an attitude.

By looking at the conflict themes behind diseases of the structural elements of the locomotor system, it becomes clear at every turn how we human beings hinder ourselves in progressing and being open to new experiences. The superordinate topic of the outer organs of motion is life rhythm. The quality of the dynamic, the life force, is expressed in the rhythm. Especially the diseases of the bones, muscles, joints, ligaments and tendons show the great discrepancy between racing ahead intellectually and physical stagnation. Many people think that they can regulate and do everything with their minds, yet they lack in the power of imagination and a creative approach to life situations. Everything technical is constantly set into motion, in increasingly faster motion, as can easily be seen in computer performance. But what use are all of these intellectual accomplishments if their creators fall by the wayside – drained, exhausted and sick? People still have not overcome the hubris of the 19th century when the life maxim of the industrial age was proclaimed: "Time is money!" Modern people have degenerated into slaves of the clock and even more precisely, to the second hand and/or the measurable time. As a result, they search for short cuts where there are none: In the awakening of the conscious being.

We can thank the age of technology's tuberculine miasm for the enthusiasm about everything that is new and the openness for health, wellness, hygiene, esoterics, fashion and cosmetics. The modern Western standard of living has grown on this basis and people should be thankful because it would not have developed without the necessary diligence, actionism and the hustle and bustle. But this collective spirit of the times dynamically rushes forwards forgets that space and time must be created for calmness and breaks in order to avoid the collapse of human beings, who then end up with burn out. The shadow side of the tuberculine is only too familiar: Lack of orientation and a sense of home, nervousness, impatience, instant experiences, an addiction to peak experiences without taking the (arduous) path to achieve them that are characterised by the unpopular traits of discipline and endurance. Instead, the age is dominated by "rethinking." What should this accomplish? How long must I do something in order to become a master, clairvoyant or saint? The "if...then" thinking is also popular. If I eat fruit every day, then I will stay healthy. There is also the conditional reflex of "I can only…if...," which results from this nervous, fast-moving consciousness: I can only be good if I know a lot. This is precisely the path into the addiction of wanting to be more and have even more. The shadow side of the tuberculine is the epitome or birth of consciousness that lusts after short cuts. This

is the faster kick, the quicker change and the constant diversion.

This also characterises the spirit of the modern age, which has succumbed to the obsession with youth and worships immaturity. But as cultural history shows, there are always healthy, life-maintaining and mature intellectual currents. As contemporaries of the modern world, it is our task to decide into which current we pour our energy and to which we pay attention. We have a complex brain that tends to be intelligent and can therefore consciously search for our own path. However this path may look in its details, it will always follow a law of nature if it wants to explore the meaning of life: three parts of activity and two parts of rest. These proportions determine our earthly life as long as we are incarnated. They are probably best visible in the ratio of waking to sleeping or in the relationship between exhaling and inhaling. If these proportions are disturbed, the result is restlessness, instability, exhaustion and being out of tune with the life force. When people are constantly thrown out of kilter and out of tune, they become sick.

The path of healing does not strive and does not lead by any means into the lack of symptoms but into the order of the laws of nature and the proportions of activity and rest. I do not understand rest as any type of recreational sport, hobby or creative activity. The rest and silence that I am speaking about here is the gaze focused inwardly and the dedication to the self in full attention. This is where the source of unrest and rushing from one event to the other becomes apparent: the ego consciousness that wants to have, seek, label and move everything. The inner collection creates space for us to come to rest. When more rest enters into the thoughts and feelings, an unimaginable energy develops. In my life experience, all of this belongs to progress in the perception of new dimensions and the possibility of realising them. I hope that this book will make it clear how closely consciousness, breath and body movement are linked with each other.

A person's physical movement is the breath that has become visible. In many people, the angularity and haste of the movements shows the breathlessness and shortness of breath. The breath is the basis for the spiritual and physical mobility. This is why I also place the energetics of breath at the start of the considerations on the locomotor system. We will also see that there are two right types of movement sequences determined by the primarily lunar or solar focus of breathing. The body follows this with all of its functions.

Anyone who leafs through this volume will come across pictures from our Buddha Garden time and again – perhaps as already in other volumes of the series – will ask: Is the author perhaps a Buddhist? Or does she want to convert the reader to Buddhism? None of the above! As soon as we look at the meaning of the word, my intention will become clear. The simple translation for the word Buddha means: Awakened One. So we also have a garden with many symbols of awakeness. Awakeness in complete rest, being one with oneself and the outer world, experiencing the power of rest -- all of this requires spiritual goals that we strive for consciously or unconsciously, in addition to all of the actionism of everyday life. Everything emerges from nothing. From the spiritual and physical movement comes the complete rest and silence. Modern life has

an excess of movement and everyone knows how difficult it is to create the compensation through silence and rest. Our lives are kept in motion through measurable time. In order to stay healthy in body and soul, we also require the opposite pole – what is timeless, pausing and being able to feel and listen to what is happening inside of us. Not just moving forwards but also walking and strolling in nature, pausing at times and perceiving more subtly where we are at the moment – even this is healing and calms the agitated senses.

When I see how "the Awakened One" in the garden smiles at all times – whether covered with snow, with leaves piled upon on it, in the scorching heat or sprinkled with dew – at the least this string resonates: Go into the silence again and focus on what is essential, leaving everyday life behind you. Anyone who follows the teachings of Buddha is – unfortunately! – not automatically an Awakened One like Christ – unfortunately! – not automatically a symbol of peace. The path to inner peace and inner awakeness is long and usually arduous, but it is the most important thing in life that is worth striving for. It may seem absurd at first glance to find pictures of silence, peace, cheerful serenity and awakeness in a book on the extremities that actually serve movement. Yet, this compensation is part of the topic since most chronic diseases develop through the missing life rhythm of movement (action) and rest (pause).



The healing aspect lies in the balance of the forces.

Table 4 Diseases of the Musculoskeletal System and the Proven Therapeutic Diet

Illness	Therapeutic diet
Weakness of intervertebral discs or prolapsed intervertebral discs	Fresh, sour fruit such as oranges, grapefruits (red) and lemons: The flesh of one of these fruits should be eaten on a daily basis. Kiwis, apples, currants and gooseberries.
Joint Problems	Corn, soybean products, olives, onions, garlic, beans, asparagus, cold pressed vegetable oils. Pineapple and papaya reduce swelling and pathological connective tissue complexes.
Lumbago (tension of the lumbar musculature)	Spinach, broccoli, dark green lettuce and types of cabbage, potatoes, tomatoes, avocados, beans and corn. Bananas. Cold pressed vegetable oils.
Dental decay	Cabbage, carrots, celery, potatoes, corn and legumes. Watery types of fruit such as oranges, grapefruits, lemons, kiwis, all types of berries, cherries and grapes.
Bone problems	Cabbage, broccoli, chard, spinach, fennel, lentils, beans, figs, nuts and mushrooms.

All of the above-mentioned foods can be prepared raw, steamed or lightly sautéed in high-quality oils. Since joint problems involve deposits and bone weakness is related to malnutrition, the organism requires a maximum nutrient supply and an increasingly alkaline milieu. As a result, I recommend the following rules for the patients:

1. Food-combining diet: Fruit and vegetables with plant or animal protein. Carbohydrates (potatoes and grain) with vegetables. Do not eat carbohydrates and protein together at the same meal!
2. Do not fast but stimulate the metabolism.
3. Start a meal with some protein – a few nuts or 100 g of fish – and chew well. Then eat fruit, fresh squeezed fruit juice, salad or steamed vegetables.
4. Eat raw juices by the spoon instead of drinking them so that the active enzymes and vitamins can already be digested in the mouth.



Fig. 29 Topinambur



Fig. 30 Buckwheat

Causticum: Searing rheumatoid pain and stiffening of the joints lead to weakness and trembling of the limbs.

Staphisagria: Rheumatoid, piercing pain in the joints, which are swollen and stiff.

Colchicum: A gout kidney has already developed. There is less urine; it is bloody or overly abundant and light. Characteristics of this are white sediment in the urine, the constant urge to urinate and/or swollen large and small joints that are painful.

Jodum: Intensive pain in the left leg drives patients out of bed at night. Pain gradually diminishes when standing. Hands and fingers are painfully swollen.

Ledum: Above all, the small joints – toes, fingers, metatarsophalangeal joint and the basal thumb joint – are affected by the gout.

Radium bromatum: Strong, seizure-like pain in the joints of the arms and legs occur; beginning reconstruction (deformation) of the joints.



Fig. 60 Kidney stones

Formica rufa: There is evidence of kidney stones. Oppressive or shooting pain occurs in the large or small joints.

In a holistic therapy, the above-mentioned remedies are outstanding "starters" for setting the energy system that is currently in the state of regulation rigidity into motion. In order to avoid a homeopathic "endless story," I can just urgently advise therapists to also consider the fundamental kidney themes:

- Insecurity about life circumstances.
- Metabolic disorders, which means that too little vital energy is gained from material resources.

6.1.6 Rheumatism

According to statistics, every second woman and every sixth man in Germany will develop rheumatism. This means losing 12 million workdays per year. Half of those with rheumatism must prematurely retire. The health insurance plans and employers lament this situation. When rheumatic patients want to take alternative paths to the conventional cortisone treatments, they must reach deeper into their pockets; like countless other patients with chronic diseases, they are faced with the absurd situation that they pay high premiums to the health insurance plan but it does not cover holistic treatments. So rheumatic patients must pay twice: It is their "private pleasure" if they seek help in homeopathy, acupuncture, a change of diet, osteopathy, psychotherapy or phytotherapy. In the meantime, conventional medicine is still puzzled by the cause of rheumatism, prescribing cortisone and other suppressive therapies. It points out the diversity

of the illness and the large number of clinical pictures. The patients are quickly stamped with the label of "incurably ill."

Conflicts for Rheumatism

In my experience, there is hardly another chronic disease that so impressively reveals the correlations between the self-devaluation conflicts with suppressed anger and its manifestation in the joints -- as well as prompting healing when the conflict is resolved. I have had a number of patients with a life history that included 20 to 26 years of rheumatism in the large joints. They had been on an odyssey through the therapy scene and spent a great deal of money. Unfortunately, such patients are already in a fatalistic mood. This question applies to them: How should something healthy grow in a garden bed if the soil does not contain the right nutrients but is polluted with every possible foreign substance? This is also the case with the organism. Typical precursor diseases are anginas; digestive disorders; infections of the respiratory tract, the ears and the paranasal sinuses; inflammations of the larynx (voice box) and influenza. The joints swell with oedema, are reddened and overheated; above all, this applies to the knee joints, ankles, shoulder joints, elbow joints, wrists, fingers and toes. The iliosacral joint can also be affected. If the patient's immune system is still functioning, fever will occur; tachycardia and urine retention are frequent accompanying symptoms. The body is in a state of turmoil. Nodules ranging from the size of peas to hazelnuts form beneath the skin and can be pushed around.



Fig. 61 Arthritis deformans of the finger joints

Main Remedies for Rheumatism

From the miasmatic perspective, all of the above-mentioned symptoms indicate a scrofulous condition. This actually occurs with greater frequency in rheumatic patients and is the actual reason why rheumatism produces so many clinical pictures. The scrofulous is a merging of the tuberculine and psora, forms little nodules or scrofula and mainly afflicts the head, throat and neck. The problem is that the symptoms are distributed over many years so that the correlations are not immediately recognised and the patients always just experience partial improvement. It is certainly helpful to have the clinical proof of the positive rheumatism factors in the blood serum, but this does not mean any type of change for the conventional treatment. The patients usually suffer from a medication illness (parasitosis) equivalent to the sycosis because they frequently take anti-inflammatory agents, antibiotics, pain medication and cortisone. This is a further obstacle to healing, but is taken into consideration as part of the miasmatic therapy.

Consequently, it is best to start "below the scrofulous" – i.e. in the sycosis – with remedies

such as *Rhus toxicodendron* when skin diseases have been suppressed as the precursors of the rheumatism or with *Bryonia* when there have been precursor diseases of the upper respiratory passages that were treated allopathically. Instead of now treating the tuberculine and psoric symptoms – burning pain, sweating, overly sensitive to touch, fever and/or fearfulness – with *Belladonna* and *Sulfur* the scrofulous should first be healed. This means leaving the path of just treating symptoms and dealing with the cause. Many different remedies that have either bones, joints or muscles in the remedy picture such as *Silicea, Aurum muriaticum natronatum*, or *Calcium carbonicum* are available. Or therapists can select remedies that at first glance apparently do not have anything in common with the joint problems:

Table 5 Scrofulous Remedies

Remedy	Organ Manifestation	Indications
Bismuthum metallicum	Nose and throat area	Chronic catarrhs
Zincum sulfuricum	Skin, stomach, CNS, blood sugar and hormonal system (especially affected: the growth hormones)	Cataract, brain tumour, muscle cramps and epilepsy
Kalium arsenicosum	Skin	Weakness, emaciation, lower leg ulcers and asthma
Calcium carbonicum	Glands, skin, bones and metabolism	Exhaustion, senilism, obesity and shortness of breath
Calcium sulfuricum	Glands, mucosa and connective tissue	Exhaustion, emaciation, amalgam elimination, poor wound healing and a bleeding tendency
Aurum muriaticum natronatum	Female genitals; blood vessels	Chronic diseases without fever; inflammations of the ovaries and/or uterus; hard, large myomes; testicular tumour, arterial calcification, fear and/or depression

There are many more proven remedies to heal the roots of the scrofulous[8] beneath the rheumatism, depending upon the typical precursor diseases of the patients. The necessary tuberculine and psoric remedies such as *Aconitum, Belladonna* or *Sulfur* take effect in conclusion of the therapy, but this only occurs when this multi-layered miasm is returned to its latent and/or inactive state. As always, I naturally assume that the homeopathic healing process will be accompanied by basic therapies and conflict resolution.

8 See my articles in *Miasmatische Krebstherapie* (Miasmatic Cancer Therapy), *Der Miasmen-Test* (The Miasm Test) and Issue No.2/2010 of the *Spektrum der Homöopathie* (Spectrum of homeopathy): "*Die Skrofulose*" (The Scrofulous).

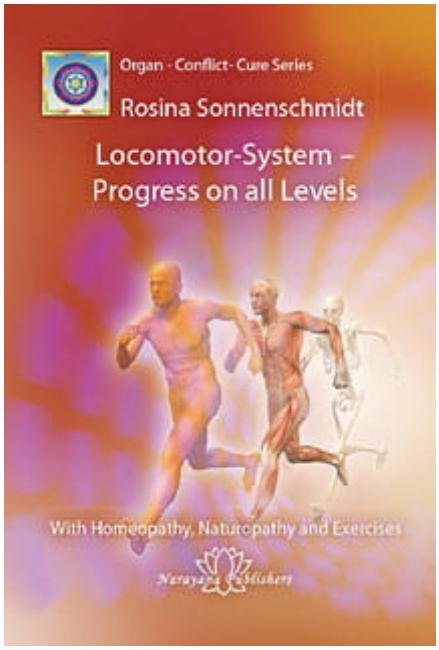
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