Rosina Sonnenschmidt

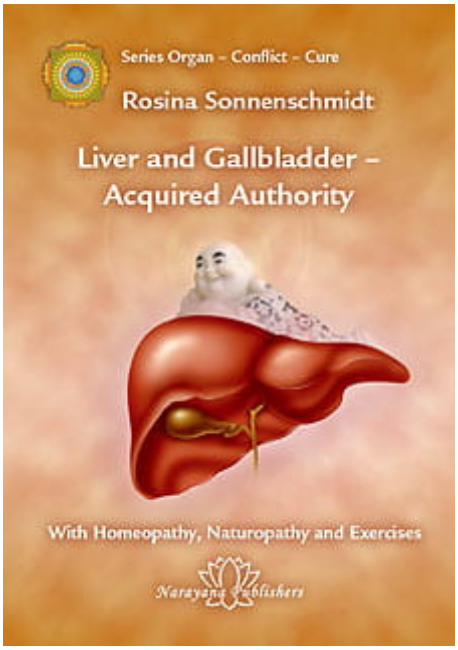
Liver and Gallbladder - Acquired Authority

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Liver and Gallbladder - Acquired Authority

von Rosina Sonnenschmidt

Herausgeber: Narayana Verlag



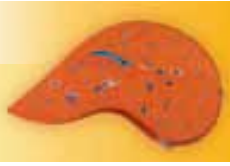
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About This Series

In my seminars and in the treatment of the chronically ill, I attach great importance to a holistic approach to disease process and cure. Without doubt homeopathy is central to this approach because it reaches every level of being and offers many ways of choosing remedies according to individual criteria. The therapist must be aware of the reason for prescribing a remedy, be it miasmatic, constitutional or therapeutic. However, over the last twenty years I have noticed a discrepancy between the claim of homeopathic treatment to holism and its disapproval of naturopathic and nutritional approaches.

In addition, the conflicts which are inherent in a physical manifestation of disease are given too little attention. Everywhere I hear the message 'The single dose will do it'. To me, this has overtones of complacence and ignorance. And then there are the endless rules and warnings about all the things which can prevent, falsify or antidote the remedies – in these I detect fear and uncertainty.

For me, healing is the way towards freedom of the spirit, leading away from the restrictive energy of prohibitive rules, fears, constraints and suppression. A free spirit trusts in itself and the laws of nature, which the human body mirrors. To immerse oneself in the teachings of nature is to be filled daily with wonder and humility. The way that body and spirit heal together completely overshadows all the remedies and procedures that we in the healing professions have ever found.

This is an uncomfortable thought, as we think we know better than nature – and for this attitude we pay a yearly increasing price in the form of ever more complicated and destructive diseases.

- There are deeper reasons for a disease manifesting itself in an organ.
- The level of consciousness creating thought patterns is intimately linked to emotional and cellular vibrations. This is why a disease manifests exactly where there is optimal resonance between energy and matter.
- In a state of health, all the organs in the system resonate together in synergy.
- Like in a piece of music written in part harmony, the cells associated to each organ have their own voice – or their own frequency of resonance.
- The common bond between the individual cellular resonance of the organ, emotions and thought patterns form a human issue or potential. This can develop into either a conflict or a resolution – can cause disease or cure.
- Conflict and resolution are to be found in exactly the same place. The process of resolution is the actual healing process. It is not enough to know the solution; it must be experienced and lived through.
- The human body is an organism with highly intelligent self-regulation that triggers healing mechanisms which I regard as biological solutions. However a biological solution does not bring cure of itself. Only an intelligent solution backed by the whole consciousness can bring about cure on the mental, emotional and physical planes.
- Every chronic disease begins with a harmless human issue – most often to do with the skin in a real or broader sense – that could not be resolved either mentally or emotionally. Because of this lack of resolution, the issue grows and becomes more



entrenched and gradually results in the corresponding cellular manifestation. The human energy body uses the most appropriate compensation strategies to survive.

- I see it as my role as a therapist to help the patient physically, emotionally and mentally on his step by step journey from the most serious manifestation of disease. The whole energy body moves to a higher level until the disease at last leaves it through the skin.

At the beginning of my career as a therapist, these realisations led me to the sources of Traditional Chinese Medicine with its law of systematic correspondence. Over the course of 4500 years, an ever more sophisticated view developed in which an organ system/meridian and a mental/emotional issue form an inseparable whole. Life takes place in rhythms and cycles steered by diametrically opposed forces (Yin and Yang). These realisations were arrived at without the aid of microscopes, ultrasound, brain tomography and the dissection of corpses. Through the mastery of observation alone (as above, so below, as within, so without) the Chinese created a unique law of systematic correspondence, which has retained its relevance to this day.

This wisdom is concentrated in the engagingly simple symbol of Yin and Yang. The law of systematic correspondence and the relationship between organ, conflict and resolution have formed the basis of my work in Homeopathy.

The circular consciousness of the old systems of medicine helps me not to slip into the linear thinking of 'symptom, remedy, symptom, remedy', which is sadly prevalent in Homeopathy, but rather to perceive and treat the varied levels of being of the person and his organs.

Apart from the Chinese correlation between organ, conflict and resolution and the mythological /alchemistic view of the organs, I also integrate – of course - the discoveries of neurobiology and brain research through which in particular, the relationship between organ and conflict is and has been intensively examined.

The structure and content of each volume is organised so that therapist and the layman alike can profit from it. The following themes are covered:

- The organ system from a spiritual and physiological viewpoint
- Diseases associated with the organ
- The mental and emotional issues of the organ system.
- Organ-related conflicts and their resolution.
- Miasmatic, therapeutic and constitutional Homeopathy
- Nutritional advice
- Naturopathic therapies

In the volumes of this series, the emphasis on individual issues may be different, but they always form a fluid, dogma-free, flexible, spiritual whole which, it is my hope, will inspire colleagues to their own ideas and deeds.



Preface

Before I go into detail about my own thoughts and experiences with the theme of liver and gallbladder, I would like to let one of my favourite homeopaths speak, as it was he, the English doctor James Compton Burnett (1840-1901), who most inspired me to regard organ systems holistically:

> *If Homeopathy is to continue, we must look the question of what lies behind the symptoms squarely in the eye so that we treat not only the symptoms homeopathically, but above all the disease in its essence. In other words, it will not be enough to find the simillimum of the symptoms, but as soon as that is found, we must ask the pertinent question "Is this symptomatic simillimum also homeopathic in relation to the anatomical kernel of the disease itself?" Organs are organisms within an organism: smaller systems within a larger system. They have a particular individuality, both in relationship to their function and their diseases. The liver is such an organ: it can be made ill by the body, but it can also make the body ill. Body and liver react to each other…*
>
> *I have said for a long time that Organopathy is elementary Homeopathy and that… Homeopathy necessarily includes it.*
>
> Burnett,
> Diseases of the Liver

It is the aim of this volume to view and treat the liver and its associated organ the gallbladder holistically, which naturally includes both miasmatic homeopathic and naturopathic treatment. I regard good nutrition as part of naturopathic treatment, as most problems that lead to chronic disease start with the diet. However, above and beyond reflecting on organ remedies, the book will try to understand the inner essence of liver and biliary function and their diseases. In this process of approaching the inner being of liver and gallbladder problems, I am also interested in the miasmatic consciousness, the cause of the disease which is manifesting mentally, emotionally and physically. My approach is creative, associative and sometimes perhaps even bold. But it should be permitted to look at everything concerning the liver and gallbladder both conventionally and unconventionally so that we at least approximate the incredible creativity of the liver.

The title of this volume will probably raise the question "Is there anything other than acquired authority? Are there different kinds of authority?" Yes there are. The heart stands for natural authority. Everyone has their own personal power which radiates from them. But everyone also works on their own power throughout their life so the quality of it changes. I assume that in their heart of hearts everyone wants to change for the good. However, this wish can be confined in such narrow constructs, held prisoner by the vices of jealousy, avarice, lust and greed, that it manifests negatively.

On the other hand, every attempt to become the person one really is allows one's personal authority to mature. The question is – and this is a major theme in therapy – whether and above all how a person is living in his power. How is the person putting his authority into action? Is he weak inside and compensating by exercising his power over others? Is he abusing his authority? Has he released his inner power and is his authority thus naturally accepted?

Throughout our treatment of the liver we must address these questions, which concern us all because nothing is worse than authority which compensates for its weakness by posturing and makes other people small and abuses



or tortures them. Throughout the history of mankind it was always 'little men' or self-important pipsqueaks who instigated the blood baths which ensured their fame for millions of deaths. The truly great are powerful inside and go their way without violence. They radiate an authority that is accepted. Although the heart is the seat of natural authority, in order to embody it naturally and with awareness, it is necessary to undergo a process of becoming aware during which one acquires the power which one actually already had. This is the case for every journey towards spiritual realisation: one becomes aware of what is already there. In relation to the organ systems one can say: Good liver energy leads one into the power of the heart.

The following are further liver and gallbladder themes:

- Creative power
- Humour
- Aggression
- Instinct, intuition
- Imagination
- Orderliness
- Strength lying in tranquillity
- Lust for life, enjoyment

All of these themes lie within the polarity of 'lack' and 'abundance'. The journey between the two is the healing process to which we aspire with all chronic disease. The purpose of this book is for therapists to become aware of this because nowadays we are dealing mainly with chronic diseases which are tending to become more and more destructive. We can no longer afford to ignore the fact that liver function is at the heart of every chronic disease. The liver is the collection place for valuable nutrients thanks to the careful processing of food, but also the dumping ground for the effects of poor nutrition, restlessness, greed and addiction to medication. Because it is very capable of regeneration, it takes a lot for the liver to suffer and it is for this reason that we pay it a lot of attention in holistic therapies.

In the treatment of cancer we are seeing an increase in the phenomenon of oedema, either in the abdomen (ascites) or the pleural cavities (hydrothorax). This is as a result of chemotherapy and the unresolved issue of abandonment in both of which the liver has major involvement.

With this volume of the series I hope to raise the awareness of homeopaths to liver themes and treatments.

The delusion that naturopathic interventions, coffee, camphor or essential oils could jeopardise homeopathic treatment is not realistic. Most of our chronically ill patients are already so clogged up, over-acidified and poisoned by medication, artificial food stuffs and environmental pollution that they are approaching a still-stand of the regulatory system – so what difference are a few cups of coffee or a couple of drops of eucalyptus oil going to make? It is amazing that homeopathic remedies can work at all in this dis-advantageous terrain. We live in times of immense negative creativity and destructiveness and if we want to be equal to the illnesses of our times, we must be healing- and solution- orientated and cast off restrictive doctrines.

With this volume I also hope to inspire naturopaths to treat the chronically ill holistically and to look into the homeopathic theory of miasms. Because I always try to see the detail in the whole and the whole in the detail from different points of view, I hope that this work will please both the general reader and the student of the healing arts.

1.1 The Symbolism of the Liver

The Chinese have created a wonderful figure to symbolise healthy liver energy which, often mistaken for the Buddha, has a connection with the nature of spiritual teaching in Zen Buddhism. This is the god of happiness, "Hotei" who also represents an enlightened being who "gives freely and takes freely" as is written in a Zen Koan.[3]

Freedom and happiness belong together and to experience them both, one needs spiritual awakening which is called "Buddhi" in Sanskrit. The bare belly stands for the "laughing liver", the vessel in his hand contains healing herbs and symbolises health, the rucksack symbolises simple needs – all his possessions fit into one bag – he is independent and can go wherever he likes. The necklace stands for external decoration and inner beauty. The raised arms show the inner freedom and invulnerability of the great I AM. Yes, and the laughter – it's catching and expresses pure joie de vivre, humour and vitality. He who laughs cannot be manipulated. Laughing is a sign of inner power and health, as all organs are massaged and brought into the same rhythmic resonance. With every breath, the heart in particular, above the diaphragm, and the liver below it, are moved. The upper part of the liver (Pars Affixa) is joined to the diaphragm so the liver must change position with every breath. The liver is used to the movement of the in and out breath. The intensity of the movement of the diaphragm depends on whether one breathes fast and shallow or deep into the pelvis. The more intense the movement, the better it is for the heart and liver. Laughing and sobbing cause the diaphragm to shake most.

> *It is a fact that our air and our cheerfulness in our social life depend most particularly on the state of our liver.*
>
> Burnett, ibid, P. 62

3 The literal translation of Koan is "Sign or Announcement" and it means that what one experiences at the point of spiritual enlightenment is obvious, accessible to all and completely self-explanatory. A Koan is used as the focus for a Zen meditation and is to be experienced and demonstrated, not talked about.





Figure 1, 2 and 3 Hotei

So we have it in our culture too! Cheerfulness, sociability and happiness flow from the liver.

It is telling that the god of happiness is not portrayed as a thin and earnest ascetic, but rather as a person who draws on his fullness and is happy in body and soul. His laughter and his deeds are indeed "fresh from the liver".

As this symbolic figure so clearly expresses the extroverted energy and power of the liver, I will introduce the following chapters with words from one of the most famous Zen masters: Han Shan or Cold Mountain, and portray him as Hotei. In the seventh century he was famous for his laughter and his happiness, which he spread wherever he wandered and taught.

1.2 The Liver Temperament

The doctrine of temperaments has acknowledged the interrelationship between body and soul since the Roman era. By observing differences in psychological excitability and their expression in the physical constitution, four underlying types were defined. The four temperaments go back to Galenus or Galen of Pergamum (129 AD –199 AD), the Greek personal physician to Roman Emperor Marcus Aurelius, who in turn took up Hippocrates' (460 BC – 377 BC) doctrine of humours. According to the doctrine of humours, there is an unequal mixture of the four basic bodily substances: blood (lat. Sanguis), phlegm (lat. Phlegm), gall, or yellow bile (lat. Chol), and black bile (lat. Melaina chole). Galen's doctrine of humours was the basis of medicine for over 1600 years, until well after the Middle Ages, and was also the greatest hindrance to its development. Compared with what we actually want to achieve, that which holism encompasses, the Hippocratic Oath and the doctrine of humours look rather thin. Even at the time of Samuel Hahnemann, there were still many adherents to the outdated doctrine of humours, who with their bloodletting, urine examination, enemas and mercury washes were fixated on secretions. They followed reductionist theories similar to that of pharmaceutical medicine, which was to come many years later with its antibiotics (lat. "against life"). Against the background of the persistent doctrine of humours we can measure the genius of Hahnemann, who was the first in western medicine to develop a holistic anamneses, diagnosis and concept of cure.

Nevertheless, the doctrine of humours remained and was often taken up by scientists in the form of the doctrine of temperaments. It is interesting for us that this doctrine is connected directly to the sphere of action of the liver and of the gallbladder and also to the four temperaments. Whilst the four temperaments are never seen completely unadulterated, they are still very easy to recognise in people. As we shall see, the number four is very important. It is no coincidence that the liver comprises four lobes and that the four temperaments reflect liver and gallbladder function.

The dynamics of this are interesting: The melancholic and phlegmatic temperaments are characterised by sustained heaviness of mood and slow but strong reactions. It is in the nature of these temperaments to be resistant to change and to have difficulty letting go of certain experiences and events.

The melancholic temperament tends to great seriousness and tension and of all the tem-

– stress over a long period of time is necessary for this to happen. We say that someone is 'tired to the bones' and that is the kind of stuck situation which resonates with the liver and gallbladder cells and to which they react. The examples given demonstrate situations of permanent stress, and anyone who has lived in similar circumstances will know how difficult it is to free oneself from these attachments and dependencies.

Example 2

A family conflict can arise when there is, for example, a family business that the son is meant to take over. But the father undermines the son's authority, can't let go of his senior position and makes the junior boss feel that he doubts his ability. This is another unhappy situation which suppressed anger and aggression only makes worse. Instead of sorting things out, they indulge in unspoken rivalry. The suppressed liver chi leads to the build-up of bile and liver weakness.

Whatever the issues behind liver and gallbladder problems may be, the central intelligent solution is always to work with reconciliation combined with new ways of working with the body (eating, chewing, digesting etc.), which eliminate biological conflict and have a regulatory physical effect. Furthermore all forms of creative psychotherapy and family therapy can be of use. Body and soul must always be integrated in the healing process so that the patient can consciously experience changes in thought, word and deed.

Does my body exist or not?
Am I or am I not?
Absorbed in the contemplation of such questions
I sit leaning against the rock whilst time passes.
The green grass sprouts between my toes,
The red dust settles on my head.
Already people of the world are coming
To offer fruit and wine at my death-bed.

Han Shan, S. 134



Figure 6 Hotei

the laughing God of Luck Hotei for the idea of putting rhythm into therapy plans - Hotei who enjoys life and can let things be.

6.2 De-acidification and Detoxification

There are as many methods for deacidifying and detoxifying the body as there are diets. Diet and detoxification are described one after the other in this book, but they may by no means be seen as separate treatments. A balanced diet does not make the body acidic and does not clog it up. For this reason a cure to reduce the body's acidity and to detoxify it is necessary at the beginning of the therapy, and may be necessary again until the body has regulated its pH level.

I also had a funny experience concerning this theme.

I came across an alternative practitioner who ran a health food shop next to her practice. On her sign were the words ' De-acidifying for 40 years (Ich entsäure seit 40 Jahren). Smiling at this statement because in German it could mean 'I have been getting less cross for 40 years' and wondering what she must have been like before, I entered the shop and encountered a little grey mouse of a woman. She looked at me suspiciously and whilst I studied many healthy products she prowled around me as if I were her prey. At last she asked in a nasal voice if she could help me and the following dialogue ensued:

Looking at you I can see your body is too acidic.

Is that so?

I have been de-acidifying for 40 years! (meaningful undertone)

Really?

Yes, it's important to constantly deacidify! (threatening look that provokes my liver devil)

Could it be that you have been de-acidifying 39 years too long?

The lady recoiled.

I left the shop without buying anything and said in farewell:

From my heart I wish you joy in life so that you aren't so sour any more.

Yes, those doctrines and fixed ideas! They call in the uric acid diathesis and everything turns to stone.

Why is this person still so restless?
He even condemns the place the oracle gave me to live in:
Contaminating fumes threaten from the south,
Bitter frost and storms prevail in the north.
This wasteland is completely uninhabitable:
You cannot drink from the poisonous rivers.
My soul constantly wanders home,
Nibbles on the mulberries in the garden of my family home.

Han Shan, P.128



Figure 38 Hotei



Condition	Causes/Aetiology	Symptoms	Remedies/Measures
Hepatocellular carcinoma (also called malignant hepatoma), malignant liver tumour	CANC <> SYPH Mutation of liver cell epithelium. Secondary to liver cirrhosis	Symptom free or very many abdominal complaints, weakness, cachexia	Miasmatic cancer therapy
Knots of hepatocytes	CARC <> SYC III Hyperplasia of liver cells which are not surrounded by connective tissue, compromises neighbouring paranchyma	Congestion of portal vein	Liver cleanse Perh
Liver metastasis	CARC Result of primary tumours in alimentary/digestive tract, spread through portal vein system. Lung, breast, and thyroid cancers spread through the hepatic artery	Symptom free or very many abdominal complaints, weakness, cachexia	Miasmatic cancer therapy
Liver abscess	DRUG Effects of appendicitis, chronic bowel disease, gallstones, tooth infections (!)	Alchoholism, diabetes mellitus. Infection with E. coli, Enterococcus, Klebsiella Pneumonia, Streptococcus, Staphylococcus,	Fl-ac, Hep, Ins, Kal, Lach, Lyc, Med, Merc, Merc-c, Nux-v, Pyrog, Sil, Ther
Atrophy of the liver	SYPH Result of alcoholism, drug addicition	General ill-health, liver pain, pain in whole body, nausea, loss of appetite, susceptibility to infection	Anan, Aur, Ben-d, Bry, Calc, Carb-v, Chel, Carc, Chinin-ar, Chion, Cupr, Flac, Hydr, Lach, Lyc, Merc, Mur-ac, Nat-m, Nat-s, Nitac, Nux-v, Phos, Plb, Sulph, Syph, Tarax, Thea

We can give this all-encompassing remedy as an organ support or combine it with another remedy in a miasmatic prescription. Anything is possible, as long as we are sure with which intention we are prescribing it.

Here is a list of the other important liver remedies.

Table 3 Selected Liver Remedies

Remedy	Indication
Acetylsalicylsäure Acetyls-ac	Antipyretic (lowers temperature), analgesic (relieves pain), antiphlogistic (reduces inflammation), inhibits thrombocytic function. Used for pain, fever, rheumatism, as prophylactic against heart attack and stroke, circulatory disturbance. agranulocytosis, erythropenia, fibrinolysis, Leukopenia, Lymphopenia, Pancytopenia, Thrombopenia, Thrombocytosis. Aplastic anaemia, iron deficiency anaemia, haemolytic anaemia, brittle blood vessels. Bleeding in/from retina, bladder, bowels, brain, lungs, stomach, mouth, kidneys, uterus.
Anantherum muriaticum Anan (cuscus grass or vetiver)	Icterus, many chronic skin problems. Cancer of breast, cervix, bowel, glands. Atrophy, hardening and inflammation of liver
Aureomycin Aureom	Cytostaticum. Contains active ingredient chlortetracycline. Antibacterial. Loosens mucous. Used as ointment in skin infections, decubitus (bedsores), treatment of wounds. Chronic bronchitis, cystic fibrosis. Treats: Eosinophilia, leukopenia, thrombopenia. Aplastic anaemia, brittle bones, cachexia. Effects of chemotherapy with aureomycin
Azathioprin Azath	Antimetabolite (inhibits cellular metabolism). Suppresses immune system(eg after organ transplant), autoimmune diseases, rheumatism, leukopenia, thrombopenia. Granulocytopenia, leukopenia, lymphopenia, pancytopenia. Megaloblastic anaemia. Cirrhosis of liver. Effects of immune suppressants.
Badiaga, Bad (freshwater sponge)	Scrofulous diathesis! Extreme weight loss due to chronic biliary problems, dyspepsia, hyperatrophy of right liver lobe
Blatta americana Blatta-a (American cockroach)	Acerbic type, lazy. Liver congestion, yellow sclera
Carduus marianus Card-m (St Mary's thistle)	Swelling left liver lobe. Congestion portal vein system, jaundice, burning and pressure in eyes. Signs of start of atrophy run across abdomen. Always check for uterine problems!

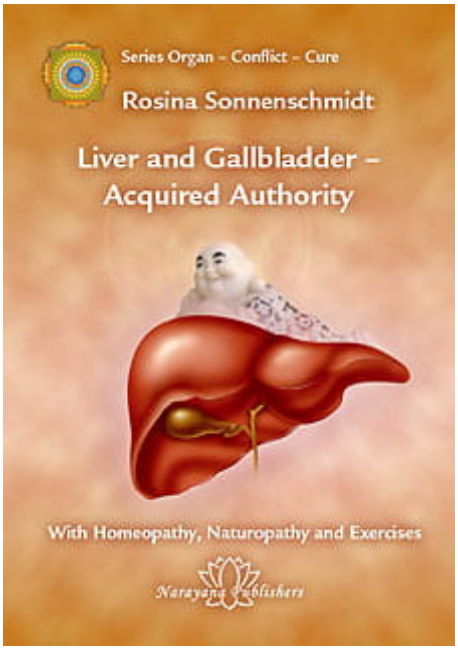
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Liver and Gallbladder - Acquired Authority

Volume 2: Organ - Conflict - Cure With Homeopathy, Naturopathy and Exercises

128 Seiten, geb.
erscheint 2009

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