Rosina Sonnenschmidt

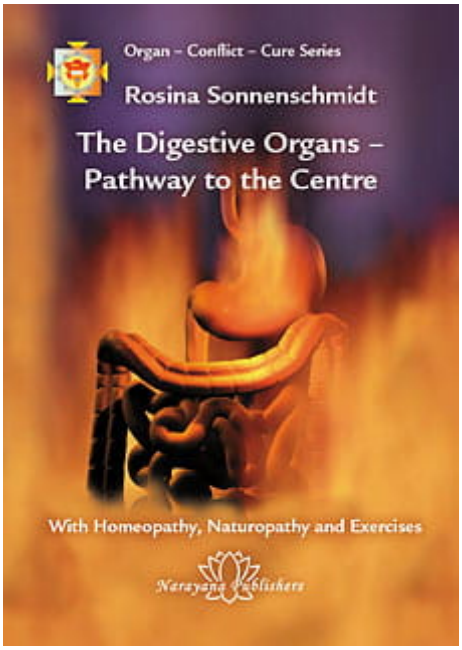
The Digestive Organs - Pathway to the Centre

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The Digestive Organs - Pathway to the Centre

von Rosina Sonnenschmidt

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"Well, it's a long story…" These were the first words of a patient who came to me with digestive problems. When I couldn't help smiling at the ambiguity of his words, he frowned and muttered, "I'm glad you're amused, it's not so funny for me!" I explained that it is indeed a long way from the mouth to the end of the digestive tract – a way often accompanied by endless problems producing the 'long stories' he mentioned. He could understand the irony intellectually but at the time he was too preoccupied with his complaints to appreciate the humour fully. After a few months' work on an intensive self-healing programme supported by homeopathy and naturopathic measures, the patient was cured and he summed up the healing process with the following words: "Well, now I have sorted myself out – it's taken a while!" And there we have it: as with the adjective chronic (from the Greek chronos for time), the word 'digest' implies taking a certain time. Digestion is in fact the lengthy process of transforming the dense coarse matter of food into the clear purity of energy.

Food should create energy, not use it up!

It is worth reflecting on this for a while. The therapist who understands this principle does not need this book because he already knows what to do. Those who are not quite so sure can read on and be inspired by the many aspects of the theme 'digestion'. The crux of the matter both literally and figuratively when discussing the digestive organs is as follows:

What do I put in my mouth? What do I allow into the temple of my body?

The answer to these questions presupposes that the body, the precious vehicle loaned to us to fulfil the important life tasks of this incarnation, is recognised as a temple or sacred space. It is the vehicle of the soul for the whole of our life. What is habitually allowed into the body influences both what comes out of it and whether the work of processing it has been easy or difficult. The quality of what goes in at the top is reflected in the nature of what comes out at the other end and how it is expelled. You do not have to study learned Sanskrit works on the karmic law of cause and effect to recognise it working every day. Karma (Sanskrit: action or deed) is enacted daily between mouth and anus. If the digestive process is marked by difficulties over a longer period due to substances that are difficult to digest, karma takes the form of chronic illness. We can sum up the path through the digestive tract, the journey from intake to output even more succinctly in the wisdom of ancient Egyptian hermeticism: "As above, so below". As you will no doubt have realised, for me the digestive organs represent spirituality in a robust, palpable way. I view the holiness of the physical body on a totally pragmatic earthly level because every illness that I myself have experienced has led me to ask: How am I treating myself? In what am I investing my energy? What does me good?

What do I let in? What do I let go of? In finding answers to these questions I began to understand more about healing and the laws



of cure. I recognised that nutrition in particular is a perfect mirror of the state of the soul and often subconsciously represents something that has nothing to do with actual hunger. That is why I tell patients that we are dealing with the realms of both biology and spirituality. From a biological point of view I expect of the synergy, rhythms and the perfect self-healing of the body that one can digest everything. This works in accordance with the hunger principle, because in a state of hunger all the juices necessary for digestion are available – even for digesting difficult physical, mental or emotional matter, in other words being capable of surviving. In contrast there is the spiritual aspiration to being able to feel with greater awareness what is good for you, what provides energy and what uses it up – also on physical, mental and emotional levels. Between these two poles there lies the golden mean, the digestion and processing of intake or life impressions. Food makes a physical impression but it is also of an energetic and spiritual nature. By explaining my point of view at the beginning of the book I would like to make it clear to readers that I do not propagate any particular diet, asceticism or renunciation and I do not recommend any particular type of food. I am interested in the higher level, that is to say which type of consciousness imbibes which kind of sustenance (in the widest sense of the word) and which type of consciousness lets go of what is not needed after digestion and which doesn't.

Digestive problems have become commonplace. Hardly anyone takes the time to digest properly because that means chewing, chewing thoroughly and LETTING GO. Because of this, much lies heavy in the stomach. It's all about processing intake, digesting it and converting it into energy and vitality. The emptier of value the intake admitted into the body is, for example fast food, advertising, noise, microbes, opinions, judgements, the hungrier one becomes and a feeling of inner emptiness ensues. In our times of too much information and overstimulation, we are so busy with input there is hardly any time for output, let alone for letting go. We rush through life ticking off appointments and events from our to-do lists, but they are not digested. If someone is hollow and hungry inside they will hold on to anything which fills the emptiness and will not worry about the quality. They feel stale and dissatisfied leading to the most extreme measure: switching those feelings off. In doing so, the most precious thing is lost: the centre. It is in the temple of the centre that the higher self reigns, calmly looking down on the ego as it grubs around slavering for food. Why so calm? The higher self, the inner voice or the divine spark, whichever name we choose, is the healing authority that invokes illness as a solution at the appropriate time. The right solution for the right problem: being uncentred, not being sensible, loss of contact with the higher self. Illness enables us to regain our inner peace. Sometimes it takes a while for peace to return, sometimes until you just can't move any more, but then meaningful reflection can start. Healing begins when the usual complaints such as 'Why me? Why now?' become weaker. The symptoms of illness are nothing more than a solution, an opportunity to be freed from the crazy belief that we are not subject to natural laws and that there are no natural cycles and rhythms. The more serious our illness, the more reason our conscious-



ness has to make us ill so that the madness can stop. Illness is an attempt to cure – an attempt to shake us up and make us see that something is out of sync and has drifted away from the centre. We may pretend to be deaf, blind and without feeling, but the deepest part of us still linked to nature is intent on preserving our lives. Because of this we still have the remnants of the divine spark which tells us: let yourself be helped – get advice, find out how you can get out of this mess and heal yourself.

Losing and regaining our centre, our home, our connection to the earth is nothing more than a remembering because in reality we never lose the seat of our higher self! It is older and wiser than our ego – our behaviour just lets it slip from our conscious mind. The subject of this volume is remembering our centre. The way to health involves learning how to digest intake and how to let go of anything that is old and digested. This is the physiological journey from the mouth via the oesophagus to the stomach. With the help of the pancreatic and biliary juices the journey continues into the large and small intestines until what the body does not need leaves the body via the 'lower mouth', the anus. It is a long journey that, like a good story, has a beginning, drama tic development and then an end. In literature a good story always finishes differently to how it started. This corresponds to the physiological process of digestion as the apple which we chew in our mouths comes out down below unrecognisably transformed into stool. In the middle, the dramatic transformative process of digestion takes place. For this, the body needs juices or fluids which correspond to the emotions in a story.

The subject of the digestive organs is well suited to bringing the flight into the cosmic realms of the healing arts firmly back onto the ground because it is about food and nourishment. Self-proclaimed masters may extol the virtues of living on light or prana, the manna of the gods, in front of filled auditoriums, but my vote goes to Gautama Sakyamuni, who reached enlightenment after receiving food. He did not achieve this when he was a ragged wandering ascetic, a starving practitioner of the art of fasting (see below). Fasting has its place as without a doubt it gives the digestive system an essential break, but the body is the temple in which the expansion of consciousness and enlightenment take place.

In this volume we will see how important it is to nourish yourself properly physically, emotionally, mentally and spiritually. I hope to raise the awareness of homeopaths for this theme. I hope that in addition to the prescription of remedies they will aim to help patients be well grounded and nourish themselves well in all senses of the word. If we want to be equal to the illnesses and diseases of our time with their negative creativity and destructiveness, we must return to simplicity and start where these diseases begin: in the mouth and during the process of eating, digesting and letting go of intake of every type.

I also hope to inspire naturopaths to treat patients holistically and to acquaint themselves with homeopathic remedies. As I always try to recognise the whole in the detail and the detail in the whole and to see things from different points of view, it is my wish that this book will be enjoyed by general readers and students of the healing arts alike.



occur along the alimentary canal. It throws light on exactly how primal the themes are that confront us in the digestive tract.

TEETH

Tooth enamel Reluctance to bite. Cannot bite something/someone who is too strong. Not wanting to bite because it is taboo. Physical manifestation: tooth decay.

Dentine: Lack of self-esteem due to bite inhibition as in the following examples:

- A small child is being annoyed by a bigger one and does not dare to contradict.
- A small dog must put up with a bigger one stealing its bone.

MOUTH

Mouth cavity and throat: Cannot get to grips with things in situations perceived to be life-threatening. Climate of attack and defence which results in feeling undervalued. Issues: money and good exam results. Physical manifestation: ulcers caused by the conflict of either not being able or not being allowed to say something.

Gums: The food has been bitten off, but cannot be swallowed. A modern example of this would be when you are swindled out of apparently certain profit.

Mucous membranes of mouth and tongue: Somebody is forced to eat a diet they do not want to take into their mouth. Physical manifestation: ulcers.

Upper throat Things cannot be grasped for example food, mother's breast, toys and sweets in children, job, money.

SALIVARY GLANDS

Parotid Glands: Issue with insalivation – not being either willing, able or allowed to mix something with saliva. Being forced to eat something horrible because of great hungerfor example as children in kindergarten or at home or as prisoners of war. Physical manifestation: mumps or salivary stones.

Sublingual glands: Issue with losing food. The food is in the mouth briefly and must then be surrendered against the will. Cannot/will not/may not insalivate something.

OESOPHAGUS

Oesophagus: Wanting and having to swallow something but not being able to – as for example on a strict diet. Physical manifestation: acid reflux, problems swallowing. Also cancer possible if the thing to be "swallowed" is something terrible, for example when a woman must watch her husband sexually abuse her daughter. Something enters the body which one does not want to take on board because it is unacceptable and revolting.

STOMACH

Stomach: We can turn the stomach inside-out and vomit. What gets as far as the intestines has to be digested. Vomiting stands for trouble in our territory. Something is too hard or too big to be digested.

Continual over-acidification of the stomach tells us that someone feels constantly under threat of external aggression.

Mucus-producing cells (endodermic):

- Cannot digest what has been swallowed.

- Dispute with family members over inheritance.
- Something is lying heavy.
- Stocks fall in value.
- Pension payments unfairly withheld.
- Boundary dispute with neighbours (gastritis).
- Spouse is unfaithful (stomach ulcer, colic, duodenal ulcer).

If the cardia and pylorus (ectodermic) are affected, the conflict concerns something within one's own territory that cannot be accepted or a contradiction that cannot be tolerated.

If the conflict is serious enough, cancer of the stomach may ensue.

INTESTINES

Smooth muscle of the intestines: Things should be moved along here. If this does not happen, the body responds with sluggishness of the bowels – this corresponds to feelings of powerlessness and weakness. If this is accompanied by cramps, an atmosphere of chaos is experienced. Orders must be followed. Opposing authority is not an option. Further typical issues are:

- Tackling tasks which are too big.
- Procrastination.
- Not wanting to deal with a problem. Physical manifestation: intestinal colic.
- Not being able to move something on in the intestines. Physical manifestation: obstruction of the bowel, irritable bowel.

Upper small intestine (duodenum and jejunum): Issues of being unable to profit from what has been acquired. This is also typical of the function of the small intestine from where nutrients are transferred to the blood enabling us to profit from what we eat. Typical issues:

- Indigestible anger and the fear of star-vation. For example: A businessman suffers great financial loss because the employees he trains up always leave and go to his rivals.[3] Physical manifestation: indigestion and malabsorption, duodenal ulcer, Crohn's disease, cancer of the small intestine.
- Inability to digest something (see stomach). Trouble in territorial area of family and colleagues passively fed by resigned resentment and fatalistic sorrow. Physical manifestation: duodenal ulcer, Crohn's disease, cancer of the small intestine.

A particular issue concerning money lies behind Crohn's disease. An indigestible event leads to a serious vital deficiency with the existential fear of being unable to survive without the food provider, typically the mother or father. For example, after many years of marriage a woman realises that her husband is having an affair and has to leave because she cannot tolerate the other woman. She is now afraid that she cannot survive alone.[4]

Vermiform appendix (appendix) and cecum (endodermic): Ugly, mean, indigestible anger. For example, a child is inconsolable after seeing his parents fighting. Physical manifestation: appendicitis.

Large intestine (ascending, transverse, descending, endodermic): It is here that underhand, mean things are manifested, for

3 I have taken this example from Kern, page 12.
4 I have taken this example from Kern, page 12.

we start with nutrition before we deal with 'the mass to be digested' in the broader sense. We will now discuss individual biological conflicts and their physical manifestations and demonstrate which solutions, measures and treatments have been found to be effective.

Table 1 Themes and Homeopathic Remedies of the Digestive Organs

	Organ	Germ Layer/ Miasm	Soul	Biological Conflict	Physical Manifestation	Microbes	Homeopathic Remedies
1a	Tooth enamel	Ectoderm/ Sycotic	You	Reluctance to bite: Cannot bite some-one because he is too strong. Not wanting to bite someone because he is taboo/it is forbidden.	Tooth decay	Viruses, cell production	Ars, Ant-t, Bufo, Calc, Cann-i, Carc, Cham, Coff, Hecla, Hyos, Lyss, Psor, Sulph
1b	Dentine	Mesoderm/ Psoric	Us	Lack of self-esteem due to bite inhibition. No contradiction of elders. Small dog must suffer larger dog taking its bone.	Decay in dentine, toothache	Bacteria, cell production and destruction	Ars, Ant-t, Bufo, Calc, Cann-i, Carc, Croc, Cupr, Cupr-act, Hura, Hyos, Lach, Lil-t, Lyc, Med, Nat-m, Nit-ac, Op, Phos, Phyt, Podo, Sec, Stram, Tarent
1c	Gums and mucous membranes	Endoderm/ Syphilitic	I	Food has been bitten off, but cannot be swallowed because it will be lost. Promised profit is lost.	Oral thrush	Fungi, mycobacteria, cell destruction	Aeth, Ant-c, Ars, Bapt, Borx, Calc, Carc, Chlorpr, Hydr, Lac-c, Lyc, Med, Merc, Mucor-r, Nat-m, Nux-v, Penic, Sil, Streptom, Sul-ac, Thuj
1d	Mucous membranes of mouth and tongue	Endoderm/ Syphilitic	I	Person is forced to put something in the mouth that he doesn't want to e.g. diet or force-feeding.	Mouth ulcers	Fungi, mycobacteria, cell destruction	Aeth, Amlg, Ant-c, Ars, Bapt, Bism-met, Calc-i, Camph, Carc, Chlorpr, Hydr, Lac-c, Lyc, Med, Merc, Moni, Mur-ac, Nat-m, Nit-ac, Plb, Sil, Staph, Syph, Thuj, Uran-n, X-ray
1e	Mucosa of tongue	Endoderm/ Syphilitic	I	Person is forced to put something in the mouth that he doesn't want to e.g. diet or force-feeding.	Cancer of the tongue	Fungi, mycobacteria, cell destruction	Arn, Ars, Aur-m, Con, Crot-h, Cund, Hydr-ac, Kali-ar, Kali-chlor, Kali-cy, Kali-i, Kreos, Lach, Maland, Mur-ac, Nit-ac, Phyt, Rad-br, Semp, Sil, Viol-o

Here is some advice that can be given along with the recommendation that the patient seek out a holistic/integrated dentist:

- To clean and firm up the gums, prepare a mouthwash by adding three drops of eucalyptus oil[5] to a glass of water. Use vigorously for a few minutes. Spit out and rinse with clean water.
- After each meal chew a pinch of the following mixture: whole cumin fennel, aniseed and cardamom seeds, calamus root and liquorice root. This stimulates the digestion and regulates the production of saliva.

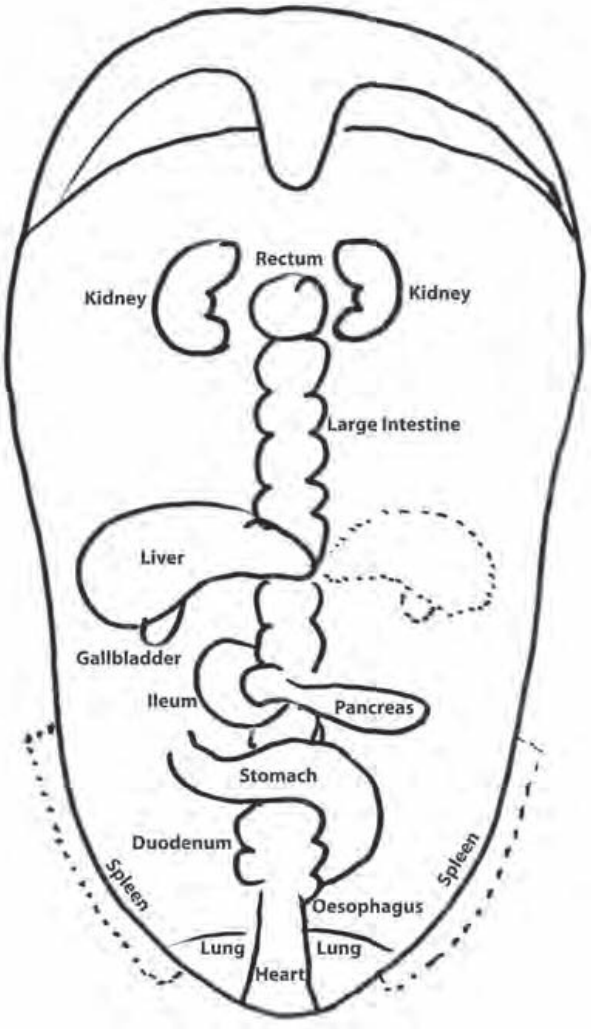


Figure 18: Reflexology Chart of the Tongue

- Pause at least eight times a day and check the position of your tongue – it is usually stuck to the roof of the mouth. Re-position the tongue to the bottom of the mouth and relax your jaw so that the oral cavity is unobstructed and the breath can flow freely. When the tongue is at the roof of the mouth, you will notice tension in the stomach and back and that the breath is shallow. As soon as the tongue sinks, the body relaxes and the breath deepens. This position carries the message 'I AM'. If the tongue is raised, the body tenses for the expression 'I WANT'. Both attitudes are valid and have their place, but we must guard against finding ourselves too often in a place of wanting rather than simply being. This exercise also helps to combat jaw clenching, tooth grinding and tension in the jaw muscles.

I would like to advise all therapists to look at the condition of a patient's gums, teeth, tongue and mouth. You are not allowed to fiddle around in someone's mouth unless you are a dentist, but you are allowed to look! In order to do this you only need to absorb the information given here about biological conflicts and to learn the basics of tongue diagnosis. This is of course a method of healing in its own right and can be used for diagnosis, but for our purposes we only need to know a few salient points which have been helpful to me over the years.

Because conditions in the mouth can be treated very accurately with homeopathy, I would like to discuss tongue diagnosis in the following section.

5 See Appendix for sources of eucalyptus oil.

3.1.3 Tongue Diagnosis and Homeopathic Remedies

There are many different types of tongue diagnosis so it is not possible to show the position of the reflex zones of the tongue corresponding with the organs with 100% certainty. Every therapist must decide on a system for himself and stick to it.

Traditional Chinese Medicine offers the oldest form of tongue diagnosis combining it with pulse analysis and herbal remedies. I have chosen this method as the basis for my use of tongue diagnosis and have added few details of my own to aid miasmatic treatment.

I have organised the diagram (Figure 18) so that one can easily distinguish between tip, middle and back and recognise and locate the parts associated with the organs more easily. The dotted lines to the right and left of the tip of the tongue show the areas where most people have imprints from their molars which would indicate a weakness of the spleen. As mentioned before, since contact with Western medicine, the Yin spleen-pancreas meridian is paired with the Yang stomach meridian. A weakened spleen not only indicates weakness of the blood and the immune system but also a disturbance of the flora of the oral cavity. Weakness of the pancreas is one of the causes of dental decay. I became aware of these connections over forty years ago when I myself was seriously ill and was treated by a holistic dentist.

When we start using tongue diagnosis, we need a map that we can use to record our findings[6]. The method is simple: first we look at the tongue as a whole. What is the overall impression? The homeopathic snake remedies Lachesis, Crotalus horridus, Crotalus casca-vella, Naja tripudians and Bothrops lanceolatus have an affinity for the tongue. I have documented general observations about the tongue in the following table:

6 A larger version of Figure 18 which can be copied is reproduced at the end of the book (p. 103).

Table 2 The General State of the Tongue and Homeopathic Remedies

General State of Tongue	Remedies
Thick white coating, dirty, looks greasy	Ant-c, Bell, Bry, Merc, Puls
Unusually wide	Cas-s
Mapped tongue	Nat-m
Whole tongue cracked and deeply furrowed	Ars, Arum-t, Bapt, Carb-v, Fl-ac, Nit-ac, Phos, Zinc
Whole tongue unnaturally red	Apis, Arum-t, Bell, Lach, Phyt, Pyrog
Imprints of teeth on one or both sides	Adren, Caust, Chel, Cean, Hydr, Lac-c, Lyss, Merc, Phos, Podo, Pyrog
Cannot stick tongue out	Cocc, Kali-bi, Phyt
Cannot lie flat, immediately sticks to palate	Kali-p, Nux-m
Swollen	Ant-c, Bry, Nux-v, Vac

What belongs to me remains with me, what belongs to you I return.
I now take on full responsibility for my life.
Mother, I honour you and the place that befits you.

If your mother is alive, she should be placed on your dominant side – on the right for right-handed people and on the left for left-handers. If your mother is no longer alive, she should be placed behind you as that is the symbolic place of the ancestors.

With these exercises, the patient gets to experience and take part in the process of transformation. Chronic disease always leads to a lack of reconciliation with oneself and others. The cure of chronic disease always involves reconciliation. But imagining it is not enough; the patient must experience it with his whole body. This is the only way to resolve physical and mental conflict and the body learns very quickly that the attempts at biological resolution through stomach symptoms are no longer needed.

3.3.1 The Naturopathic Treatment of the Stomach

For centuries before neurobiology could trace organ related conflicts to the parts of the brain relating to the different germ layers, there have been doctors and healers who have been seeing and treating patients holistically. Naturopathy tends to be seen as the fifth wheel on the wagon, but in reality, it is more like a great-grandmother watching her great-grandchildren. Modern research technology is still working to prove the old knowledge. This is no doubt laudable, but it has neither particularly advanced the art of cure nor done anything to reduce the extent of chronic disease. Its greatest achievement is in detailed diagnosis. We now know the conflicts associated with the tiniest sections of an organ. It doesn't do as well when it comes to resolving the conflicts. Even though it is a wise realisation that spirit creates matter and that thought creates our reality, it is still not a completely mental process, but one of the physical, mental and emotional bodies too. The physical aspect is often forgotten or overlooked because it involves shedding unhealthy habits, dearly held belief patterns and spectacular methods of healing. Healing is always simple and joyful, but not easy, because everything that is simple is highly spiritual. We are therefore well advised to give naturopathy its rightful place. Naturopathic treatment begins with what we put in our mouths.

Upset usually falls under the influence of the moon. Through the inability to deflect the trouble, the subject can only react to a certain degree. The soul cannot digest what has been put before it. The reaction to certain input is inadequate … a person with stomach problems angers easily and accepts circumstances much less easily than usual. Such a person may find it hard to assert himself in the community; he is psychologically unstable and has a weak stomach. If there is too little influence from the moon, there may be an insufficiency of gastric juices...

A weak stomach is almost always associated with the desire to be a child again. This is why we must try to strengthen the stomach with remedies that normalise the production of gastric juices. Sauerkraut juice and grapefruit are particularly suited to this task.

Jaap Huibers,
Herbs for Kidneys, Skin and Eyes

In the fifties and sixties it was still usual for school children in Germany to go to the butcher first thing in the morning and buy a handful of fresh sauerkraut for 20 Pfennigs. We would eat it on the way to school and would bet on how long we could chew it before it would taste sweet. Don't say that it is poor people's food or that it is too old-fashioned for today's children – it would be worth a try. I can only say that we never hung around in the mornings dead tired and apathetic – and our digestion was marvellous! This piece of knowledge about predigestion was given to us by a health-conscious biology teacher. At first we didn't believe that something sour could change into something sweet, but the teacher appealed to our competitiveness and suggested that the winner would be the person who chewed the longest and got to taste the sweetness first. Games can be simple and creative. Our music teacher suggested walking to school in step and singing canons. We did this right into our teens because we noticed that it made us feel good. Even our modern young people are open to such simple suggestions. We adults only have to make the suggestions and to have experienced their meaningfulness ourselves.

Red grapefruit juice is particularly good for bringing a suffering stomach back into balance. Spinach juice is ideal for the entire gastro-intestinal tract. It rejuvenates the mucosa and relieves the most stubborn constipation. Lettuce juice is lesser known but also very effective. It is best used in the preparation of a 'stomach drink' made with 6 parts carrot juice, 1 part spinach leaves and 1 part lettuce leaves. The blood becomes thinner, the mucosa in the entire gastrointestinal tract from top to bottom is renewed and the high magnesium content of the lettuce increases vitality and well-being.

Carrot juice forms the basis of many juice compositions which strengthen the stomach. The following have proved useful for sufferers of stomach ulcers:

300g carrots + 100g beetroot + 100g cucumber

200g carrots + 100g white cabbage

200g carrots + 50g white cabbage + 50g lettuce

300g carrots + 100g spinach

200g carrots + 100g celery or celeriac

The juices should be freshly pressed and taken by the spoonful. Keep each spoonful in the mouth until it is thoroughly mixed with saliva. These are the tonics of choice even for serious cases of cachexia as they contain all vitamins, trace elements and enzymes and are easily digested.

> *There are also stomach complaints which are due to the over-production of gastric juices. These cases are often accompanied by ravenous hunger. Psychologically, the sufferer experiences this as a lack of input to be processed. This is the type of person who is a sensation seeker and is thus very feeling oriented. From an astrological point of view, this is due to disharmony between the influence of the moon and the influence of Uranus… Food with high calcium content and raw potato salad bind the gastric juices. It is recommended that these people start every meal with freshly prepared raw salad…*
>
> *The extremely unfavourable influence of noise must also be mentioned in the context of stomach complaints. I have noticed that many of the younger generation who submit themselves daily to the deafening pop dictatorship (as I like to call pop music) have problems with their digestion.*
>
> Jaap Huibers, ibid.

When we consider that many of the chronic illness prevalent today have their root in sympathicotonia (an over-stimulated condition of the sympathetic nervous system caused for example by permanent stress) and fatigue of the enteric nervous system, it becomes clear to which extent we immobilise our natural bodily functions and dismiss the natural laws of our bodies. The amount of damage to the intestines and the prevalence of cancers of the large intestines speak for themselves. This is why therapists must get to grips with the biological conflicts or the physical manifestations which serve as survival strategies for the autonomic nervous system. Nature does not provide for continuous stress as stress is expected to be an exceptional circumstance. Because our carcinogenic times make the exception the rule, human casualties are inevitable. This may help explain why when we are treating chronic disease we have our hands full with restoring normal bodily functions and thus stimulating the body's own healing programmes. Nowhere is this clearer than with the large intestine where things come full circle. When the abdominal brain is reactivated, more digestible input enters the mouth and when healthier food is gratefully received, the intestinal flora regenerates. Of course we have to support the digestive system here and there and maintain an unshakeable faith in the wisdom of the body, but actually it is these normal vegetative functions which have to come into force before we can think about complicated psychotherapeutic processes.



Figure 31: Fruit

Colonic cleansing does not have to be expensive or complicated. An old method is the use of pure soap made from olive oil[10]. The small so-called 'soap pills' are still made by hand from a mixture of soap, herbs and a little spelt flour. The intestinal cure takes three weeks and is conducted as follows:

- On rising take one pill with a glass of warm water on an empty stomach.
- 15-30 minutes later chew and swallow a couple of strands of agar agar (white algae).
- In addition take a dose of Agar agar 40c[11].
- Eat a breakfast of fresh food e.g. fruit salad or fresh grain porridge (mixture of raw freshly ground whole grains soaked overnight then mixed with grated apple and other fruit).
- Chew every mouthful thoroughly and remember that you are being good to your gut.
- Before the midday and evening meals take half a teaspoon of a healing clay of your choice.

10 For source, see Appendix.
11 For source, see Appendix.

- Before bed take one dessert spoon of petrolatum (petroleum jelly)[12].

The agar agar algae and petrolatum are not recognised by the human digestive system so act as an aid to detoxification. Neither is digested and both bind metabolic waste products to themselves which are then excreted.

3.6.2 The Homeopathic Treatment of the Large Intestine

The most common psychosomatic illness of the large intestine is ulcerative colitis. This complaint deserves particular attention because it reflects typical self-made problems of our times. From a miasmatic point of view ulcerative colitis reaches from the psoric miasm down into the syphilitic. This illness in particular shows the merit of taking action as soon as bodily signs start appearing, in this case, blood in the stool. If blood (symbolizing the life force) and stool (waste product) appear together this indicates a mixture of themes of self esteem, inter-personal relationships, family etc. with a lack of orientation caused by out of the ordinary circumstances. The person suddenly doesn't know where they belong. The loss of autonomy either at work or in family relationships is at fault. These are situations that we can all get into and are typical for many people of our times because we tend to seek security on the outside, in outer life circumstances.

Cynodon dactylon (Bermuda grass/doorba) is the remedy of choice for the early stages of ulcerative colitis (bloody stool, minor cramping). This can cure completely if the conflict is immediately looked at and resolved. It does not have to get as far as the syphilitic stage with ulcerative damage to the intestinal wall with bloody, slimy diarrhoea from repeated inflammation. Often an autoimmune condition develops which may become cancerous because the sufferer takes on the fatalistic victim role. When something is repeated the sycotic level has been reached.



Figure 32: Nuphar luteum - Yellow Pond Lily

Nuphar luteum (Yellow pond lily) is the most important remedy when ulcerative colitis returns after a long symptom-free pause and the pain and diarrhoea reach a new intensity. The pond lily has a fitting signature as the roots are in the mud and the stalk (intestines) wind its way upwards where the flower opens its petals above the water. The beauty of the flower makes one forget its murky origin. The beautiful appearance, the sycotic façade that the patient has built, can no longer deflect from the conflict. It is now time to reach down into

12 For source, see Appendix.

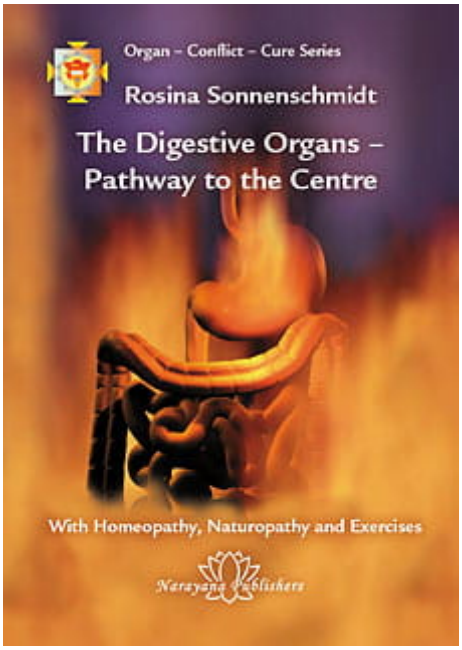
Rosina Sonnenschmidt

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