Frans Kusse

Homeopathic Types

Texte d'exemple

Homeopathic Types

depuis Frans Kusse

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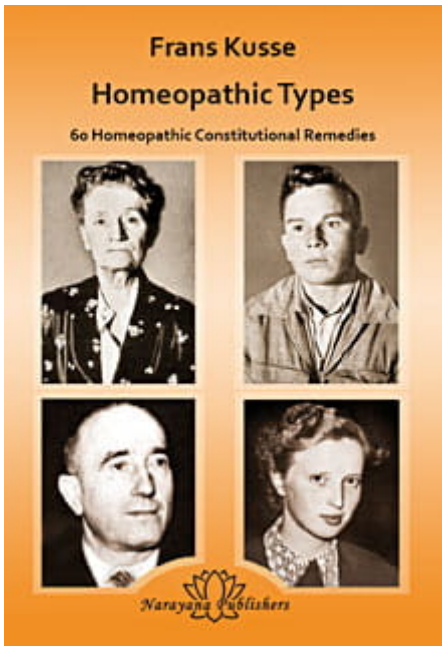

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Narayana Verlag est une maison d'édition spécialisée dans les ouvrages d'homéopathie, de médecines alternatives et de bien-être. Nous publions des livres d'auteurs de renom et novateurs tels que Rosina Sonnenschmidt, Rajan Sankaran, George Vithoulkas, 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 et Dinesh Chauhan.

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Foreword

During the 200-year history of homeopathy, our knowledge of homeopathic remedies has continually expanded. To begin with, the focus was on illnesses and symptoms. These are, after all, the reason why a patient seeks out a doctor. In the course of time, however, it became clear that there's more to those symptoms and illnesses than first meets the eye. Illnesses can turn into other illnesses, such as when eczema becomes asthma or diarrhea changes into rheumatism. And it seems that certain types of illness occur in particular kinds of people. So we found, for example, that the homeopathic remedy *Calcarea carbonica* is more often needed by people who are stocky and who freeze easily, with a preference for sweet things. These characteristics are summarized in the idea of a person's "constitution" or "constitutional type".

We've also discovered additional and deeper aspects of homeopathic remedies in recent decades.

Vithoulkas described the essence of homeopathic remedies, such as the outgoing *Phosphorus* type who easily makes contact with others and can even feel the suffering of others.

The next step was to ask the question why. Why do people behave in a particular way? Why is the *Phosphorus* type so sympathetic? If we look at it more closely, we see that this behavior conceals a great fear of being alone in the world. This way of approaching and observing the problem enables us to understand why people behave in certain ways and not in others, and what situations in their life have caused blockages.

Homeopathic literature has trailed the developments of recent decades, since the old books only describe the symptoms and constitution. Frans Kusse's book fills this gap. It contains modern, up-to-date descriptions of homeopathic remedies. If we study, for example, *Calcarea carbonica*, we can find information not only about the set of complaints these people suffer from but also the underlying problem. How does a *Calcarea carbonica* person behave?

Frans Kusse writes grippingly and with refreshing clarity. He has always been keen to spread his knowledge of homeopathy widely. And this is exactly what he has achieved here – after we've read

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this work, his portraits will remain engraved in our memory. I can recommend this book to anyone who is interested in the current developments in homeopathy.

Jan Scholten

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Thuja occidentalis

Tree of life — Plant remedy (Cupressaceae family)

"Am I allowed to be myself?"
They harden themselves because they feel as if others can look straight through them.

Origin

This remedy is prepared from a tincture of the fresh green twigs of the western tree of life. A long time ago, it was given the name tree of life (from the Latin *arbor vitae*), which says a lot about its ability to restore our life energy. Originally, the tree of life only grew in the northern United States and Canada. In the middle of the 18th century, it was imported to France. Due to its naturally perfect conical shape, it's used for high hedges. It has a characteristically thick leaf covering, through which the trunk is not visible.

Vaccination

In the past, *Thuja* was the homeopathic remedy of choice for complaints following vaccination. It used to be common to only vaccinate against smallpox, and since *Thuja* is one of the main remedies for skin abscesses, it's not surprising that *Thuja* can in many cases heal the effects of vaccinations. Nowadays, many other vaccines are in use so that different homeopathic remedies are needed to treat problems arising from vaccination. There have been good reports of homeopathically potentized vaccines, such as DPT 200C (DPT is a combined vaccine against diphtheria, pertussis, and tetanus).

One of Hahnemann's patients prompted him to come up with the idea of making a homeopathic remedy from this tree. The patient was a priest who had all sorts of complaints that Hahnemann was unable to classify. Like a detective, Hahnemann followed everything the priest did to try and find the cause of his mysterious symptoms. Eventually he found the "culprit"! As he wandered around reading his prayer book, the unhappy priest always passed by a *Thuja* tree and absentmindedly plucked a twig. He put this in his mouth and started chewing it – and this was the source of his problems! As we

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Thuja occidentalis

might expect from homeopathy's law that "like cures like", *Thuja* also cured those symptoms.

Sensitive

People who need *Thuja* are by nature very sensitive to particular moods. The impression people make, the prevailing mood in a house, or music – absolutely anything can move them deeply. This sensitivity means they're often artistically gifted, in music as well as in writing and poetry. As children, they have paranormal abilities. If those around them react positively to this, they can develop in a harmonious way. It's important for *Thuja* people that they're accepted as they are. Since they are by nature so sensitive, they're easily hurt.

Vulnerability

The inner vulnerability of *Thuja* people is best illustrated by the feeling of "being made of glass", although they rarely express it in this exact way. But in my practice, I had one female patient who put it in precisely these words, and she reacted marvelously well to *Thuja* for many years. The feeling "being made of glass" expresses how fragile and vulnerable someone is. In addition, glass is obviously transparent – *Thuja* people feel as if other people can see straight through them. When they become unsettled, they can find it unbearable to be touched or looked at.

The only possibility they see to defend themselves against this vulnerability is to shut themselves off from those around them. Just as the tree of life has a thick layer of foliage, they hide behind a mask or shield. From the outside, they seem thoroughly adapted; they know exactly what is expected of them because they can sense this very well. This gives other people the impression that they aren't

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being themselves and are pretending to be something other than they really are – as if they were carrying round a secret inside.



Thuja occidentalis

Hardening

Driven by their well-developed inner survival instinct, *Thuja* people tend to harden themselves. Their original feelings and talents are thereby transformed into a kind of fanaticism. Their thinking can become dogmatic and, for example, sport can become their main goal in life and self-realization can turn into religious asceticism. They want nothing more to do with other people and become as stiff as a tree trunk. They throw themselves into their work with such excessive zeal that they forget the original point of it all. As with *Silicea*, the details become more important than the whole.

This hardening is connected to the desire for control. Through holding on to what they know, *Thuja* people know where they're at. Changes can throw them off balance – not just external changes such as a move or a new job but also inner changes such as they might experience during puberty or the menopause. Their fear of the unknown can be so great that they begin to tremble in the presence of strangers.

Who am I?

Healers – in Native American cultures as well as those found among western shamans – revere *Thuja* as a profoundly religious tree. Deep inside, they're conscious of their connection to God, and as long as they can preserve their inner freedom, they can be a source of religious consciousness and feelings. But as soon as the above-mentioned hardening starts, they begin to close themselves off: the result is that their feelings turn into dogmas and their way of

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Thuja occidentalis

thinking becomes characterized by fanaticism. Then it's as if they have to convince themselves. Since they have cut themselves off, they lose contact with themselves. Deep inside, an enormous sense of guilt can arise.

They then no longer see others as they are but are also unable to view themselves from a normal perspective. A typical expression of this feeling is the comment: "I have the feeling that I am as other people want me to be." This attitude offers security on the one hand, but on the other hand it's confusing. They display the particular personality that others expect of them in each situation, and this drains their energy.

This is the feeling that we need to understand in order to appreciate their vulnerability. They are in touch with themselves but have no real contact to their inner roots. They have formed their personality according to the wishes and expectations of the outside world. So it's clear that this makes them very unstable in general.

Physical symptoms

Most physical complaints affect the left side of the body, the feeling side. It is, after all, feelings that *Thuja* people all too easily suppress. They can even have the feeling that their body and soul are separated. In general, *Thuja* people react poorly to cold, damp weather, and their complaints worsen at 3 a.m. and 3 p.m.

The way the body reacts is very characteristic of *Thuja*: wart-like outgrowths, flaky skin and fever rash, malformations of the nails, and various hardenings frequently occur. The skin can react with increased sweating, especially under the armpits, in the pubic area, and on the upper lip.

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Further skin complaints that can fit *Thuja* are loss of hair and shingles. In *Thuja* women, we see a male pattern of hair (as also found in *Sepia* and *Ignatia*), and cellulitis with fluid retention in the thighs. Together with *Natrum sulfuricum*, *Thuja* is a major remedy for asthma that worsens in cold, damp weather.

Hammering headaches as if a nail were being driven into the head, especially in the left forehead, are typical of *Thuja*. Moreover, joint complaints and stiffness fit this remedy; the pains are worsened when the joint is extended! This type of joint complaint is characteristic of many homeopathic remedies that are made from trees. The kidneys, the bladder, and the sex organs are similarly sensitive. Chronic bladder inflammation and (the aftereffects of) gonorrhea can be healed with *Thuja*.

Nutrition

Thuja people don't like unusual food. As the Dutch saying goes: "What the farmer doesn't know, he doesn't eat." They can have a strong desire for chocolate, as well as an aversion to onion, fresh meat, and peppers. They often can't tolerate onions, tea, coffee, meat, tobacco, fat, and seasoned food.

Children

Thuja children can be very dreamy, as if they haven't quite (yet) properly arrived on earth. Experience shows that many *Thuja* children are in touch with natural spirits and the souls of deceased family members. Fortunately, people are more open to this type of phenomenon nowadays so that children can be helped appropriately instead of being told to stop making things up. The knocks of everyday life rapidly become too much for them and they have the feeling that they must defend themselves. Their reaction is to completely shut themselves off, so that autistic behavior is a possibility. *Thuja* helps such children to find their own roots and so rediscover their own feelings.

The fear of the unknown and of strangers means that any change is very difficult for them and can cause them to lose their inner balance. These children can empathize well with other people.

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Externally, *Thuja* children seem very strong, which indeed they are in terms of their perseverance and staying power. They are sometimes very discontented with themselves and doubt their self-worth. A possible cause of this is that they were unwanted children. An additional cause can be that they must fulfill expectations that they aren't up to: for example, they are the daughter of a father who would rather have had a son, or the child used by a couple to try and get over the death of their other child. In addition, earlier traumas that prevent the formation of their own identity can bring forth a *Thuja* state. *Thuja* can help these children to find themselves and heal their wounds.

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Homeopathic Types

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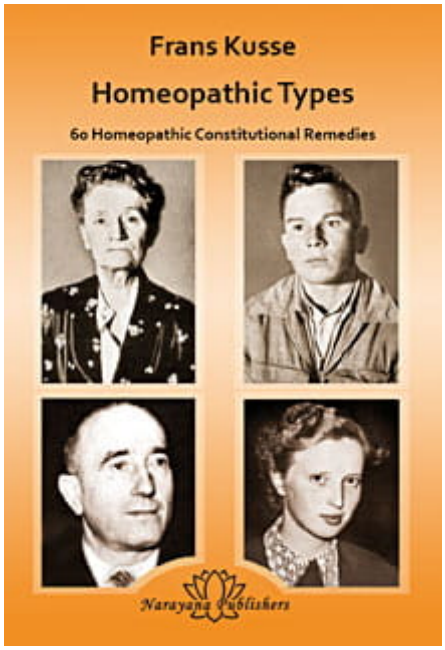

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