Rosina Sonnenschmidt

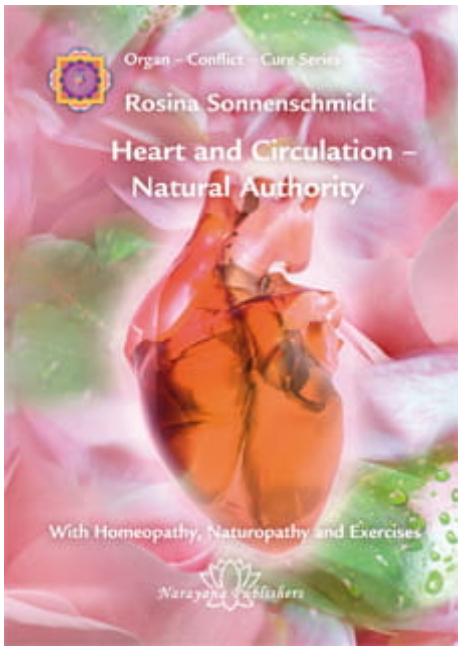
Heart and Circulation - Natural Authority

Texte d'exemple

Heart and Circulation - Natural Authority

depuis Rosina Sonnenschmidt

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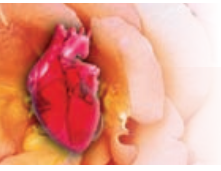
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Preface to This Volume

The themes of the heart should actually be published as Volume 1 because this series is close to my heart. But I also wanted to have the number 6 for this topic because it relates to a profound experience: In 1972, I conducted my initial field research work in northern India and met a palm-reader after a few weeks. Among other things, he read in my hand that I had recovered from a major heart disease and that the number 6 would play an increasingly larger role in my life because it was practically my lucky number. He called it the "number of artistic talent" and as an expression of the highest order in the way that it predominates in art. I did not and still do not understand anything about numerology or the Cabbala, but the powerful energy of the number 6 – which according to Indian numerology represents creative power, perfection and the connection between the fine arts and the healing arts – proved to be true. So I also consciously selected the sixth volume of this series for the heart and circulation.

There has been much research about the heart in the meantime and an increasing distance from the materialistic perspective that the heart is just a muscle with pump function in a closed circulation. We now know better: It is not the heart that moves the blood circulation, but the circulation moves the heart. In embryonic development, blood islands develop first on the yolk sac. They turn into bloodstreams in which a flow begins. Only then do they turn inwards into the embryo body, which is the hollow space that also possesses a suction force like all hollow spaces. They form a centre in the hollow space that begins to pulsate and makes the formative forces available to the heart. This is a fact.

Another fact is that the movement of the diaphragm or the breath movement rhythmises the heart because the apex of the heart lies on the diaphragm. It has taken 4500 years to make it possible to hear what happens inside the heart by means of modern technology and what the ancient Chinese connected with the heart energy: light-hearted love of life and the Higher Self. The heart smacks and gurgles, sighs and groans, moans and laughs when we hear what is happening inside of it instead of just listening to the heartbeats with the stethoscope. This is initially a surprise for heart patients because very few cardiologists diagnose the heart according to the sound of the blood movement in the heart. The patient reactions reveal quite clearly whether or not they are drawn to the enjoyment of life, which is also connected with smacking sounds (kissing) and merry drinking and singing. But this is not intended to obscure the deeper significance of the heart: With all of its cheerfulness and enjoyment of life, the heart is considered to be the emperor in Chinese Medicine. The emperor bears responsibility for his subjects and his kingdom. If he lives his natural authority, then his joy in life and even his virtue of friendliness and joviality can reveal themselves in a totally natural way. The situation is different when the "emperor" has no inner powerfulness because he must then exert force, which soon leads to cold-heartedness. Seen from the highest perspective, the heart is the emperor-self, the heart-mind, and the highest authority within us human beings that we aspire to experience. It is not enough to know about it – we must experience it. This experience occurs through the inner contemplation. Just like the heart in the body is protected in the heart sac (pericardium) as it expresses the



innermost element of the physical human being, it is also the innermost heart's desire in the spiritual sense to experience oneness in the world of duality and discover the natural authority within ourselves in the process. However the spiritual path to this experience may be shaped culturally and individually, the goal is this self-experience and this vision of ourselves that also reveals the meaning of life and death to us.

Doing, saying or feeling something with the heart leads to the higher significance and awakens the virtue of sincerity, integrity (integrity of the heart), purity and love without utilitarian thinking or calculation. The heart energy is the higher octave of the solar-plexus energy. The latter represents interpersonal contact, closeness/distance and develops within us the ability to differentiate between others and ourselves. A stable solar-plexus energy means a stable immune system because this must also differentiate between self and others and separate the two as its main task. Matters of the heart penetrate more deeply into us or pour out of us. They do not tolerate even a hint of guile and negative intention. In the interpersonal encounter, this involves loving affection and deep love for each other, which also include the love for the creatures of nature and the all-encompassing love.

Big words, deep feelings, sublime thoughts!

How significant the heart is for human beings is expressed in the general use of language. When another person is heartless or acts in a heartless way, this affects us the more than when someone runs around like a chicken without its head or doesn't even have both feet on the ground. The former tribal rituals in which human beings were sacrificed by cutting their heart out of the body and drinking their blood always showed the demise of a culture, no matter how highly developed it was – as in the case of the Mayas and Incas. The opposite has also occurred in human history, such as when the tribal culture of the cannibals becomes more developed so that they no longer consumed another person's heart in order to possess his or her life force. We recognise the spiritual form of this action in that we want to win the heart of someone in the sense of their affection.

So there are many nuances and levels for considering the human heart. In most cases, these describe human qualities or – when there is a lack of cordiality or warm-heartedness – the deepest abysses of human existence. We are rarely interested in the material heart within the body that is well protected in the heart sac as it rhythmically pulsates. As long as the heartbeat is inconspicuous, we feel that we are capable of facing us life's demands. But if the heartbeat penetrates our consciousness in form of heart irregularity or tachycardia (palpitations) or heart arrhythmias, we are wide awake and very fearful. At the same time, feeling the heart means still being alive. The healing of these symptoms leads to the heart once again beating inconspicuously. This reveals its natural authority. This can be seen in the image of the emperor: He is the centre of his kingdom. His power (heart) can be felt throughout the country (organism), at all levels of society and in all of the arts, but people rarely actually see the emperor. He does not find it necessary to put himself on display – the energy that he radiates suffices. This also applies to each individual human being who lives his or her natural authority. But if an emperor

stages himself in a pompous way, he exercises power over his subjects through his inhumane behaviour. He shows his weakness, for which he compensates through cruelty. The emperor loses his contact with the ground and his human existence, which ultimately means his divine destiny. This also applies to the emperor's claim of being the representative of God on Earth and calling himself infallible. This conjures up all of the human shadows and cannot be maintained because the polarity distinguishes our earthly life and we are very fallible. This is what makes us human. Anyone who raises himself or herself to the high throne of infallibility has lost the connection to the human realm and to the Earth. It is revealing that this arrogant attitude leaves a long trail of blood behind it.

Ancient Egyptians had the concept that when human beings enter the bodiless world, their hearts are weighed in order to measure the quality of the consciousness with which they have lived their life. If the heart was too heavy, the scale arm of the scale pointed towards the Earth. This meant that the deceased could not be incarnated before they had lightened their heart through good deeds in the afterworld. With a pure and a light heart, they were ready to enter into the next process of becoming human. What a wonderful perspective of the incarnation teaching!

The principle of "all or nothing" rules in the heart. Just like the heart cannot just beat a little bit, this also applies in the figurative sense: People either have a heart or they do not. It does not seem authentic if someone is just a little bit warm-hearted or just laughs a little heartily or takes a tiny bite of an apple with too little heartfelt pleasure. In relation to the heart, our language is always clear and we say what we want to express. This also applies to the saying of wanting to get to the "heart of the matter", which always involves the existential themes of life and inner values, even when this concerns financial investments or the choice of a teacher. Values such as integrity, honest intention and authenticity must pass the test. When we use the heart instead of the mind to look at other human beings, animals, plants and situations in life, we always penetrate to the essence. The Japanese language has its own term for this perspective, which we can translate with the word "heart-mind" (kokoro). What we perceive with the heart-mind is genuine and authentic. This is why the Western culture also associates the heart with the conscience, in addition to the ability to love, empathy and healing power. A lack of conscience goes hand-in-hand with hard-heartedness or heartlessness. In these cases, people have a lack of access in feeling what they say and do. A definite example of cold-heartedness was Heinrich Himmler, who played romantic music in a string quartet as quite a good violinist – directly after the terrorising and torture of concentration camp prisoners. The cruel aspects were split off (sycosis!) and there were virtually two people who had the same name and who crassly lived the ugliest and most beautiful aspects of life side by side. This can only happen when the heart has turned to stone and the conscience becomes silent along with it. On the other hand, there is no stronger healing power than that of the heart.

I had a formative experience in this regard as a child. After a serious case of diphtheria, I suffered from anaemia, hypotonia and cold hands and feet. One day, a new country doctor came to our village. My parents brought me to



him for tests because the illness had scarred my heart and deformed the heart valves. The profound experience was that I always immediately had warm hands and feet as soon as the doctor greeted me with a friendly voice. When my stepfather wanted to tell him about the cold extremities, the doctor laughed as he looked at him and said: "Your daughter just needs to sing a lot – then her hands and feet will already become warm." Decades later, I was able to confirm this as a singer. But at that time, the doctor's charisma and warm-hearted voice flowed through me like a healing current. Since I excessively implored my parents about going to the "dear doctor", he once asked me at the practice why I wanted to see him again and again. I told him: "You make me so wonderfully warm", and he quietly smiled to himself in response. Yes, these are the true healers for whom the healing method is secondary. They have what we call a "big heart", which warmly envelops and flows through suffering human beings. I have often encountered such doctors-by-calling in my life because my eyes are not focused on the external craft that can be learned but whether someone has an inner desire – from the heart – to work with people or other creatures.

In order to set the mood, I would like to describe another situation that I experienced in 1972 in the countryside of India. It taught me to use my heart to examine with which teachers I become involved and what I allow to become my heartfelt desire in spiritual matters or life's questions:

The Ramakrishna Mission in Calcutta had a wing for young researchers from around the world. A Canadian was with us who said that he had actually just come to India to meet a famous yogi. He had heard that this man was a great master and, in contrast to the ascetics, was someone who enjoyed life – which was actually rather rare among yogis. It so happened that I had to travel far beyond Calcutta due to my field research and people said that the yogi lived in a lovely ashram. So the Canadian travelled with me. While I inquired about the address of the Theosophical Society, the young man asked a few people where the famous master lived. They pointed in the direction of a small lake with an indefinite gesture. It turned out that I was done with my work and had time for a visit with the yogi. So we walked along a path that led to the lake. We saw a completely ragged, dirty figure sitting on the shore. As we came closer, the man turned halfway around while still seated and waved his fist wildly. I understood in Hindi that I was to stay back. So I sat on the ground watched how the young man approached the older one. It was impossible that this person could be the yogi!

After a while, the Canadian came running back to me with eyes wide in horror. He was frantic, green in the face and just about to vomit. I heard laughter coming from behind him – an extraordinarily hearty and contagious laughter. The ragged man stood up and walked towards us. I perceived at that point that he was not a beggar at all. At a distance of about three metres, he stopped. But it was easy to see the amused sparkling in his eyes and hear his laughter.

What had happened?

The Canadian had asked the man on the shore whether he was the Yogi G. The man turned just halfway towards the visitor and held out a half-rotten, disgustingly stinking fish head

that he had pulled out of a dirty bucket full of fish remains. Since the Canadian stared at the fish as if he was paralyzed and did not accept it with thanks, the yogi ate the fish head himself with loud smacking and groaning with pleasure. He laughed to himself as he did this. The young researcher started feeling so miserable that he ran away.

We had the honour of speaking with the yogi and he said: "Only what you do from your heart is significant and has the power to overcome everything that seems important or unpleasant to you – just like the miserable meal here, which is my touchstone for every student."

The young researcher realised that the instruction actually was not important enough for him to give up all of his habits for it. This is an honest and spiritual decision because spiritual training actually involves being supported by it even in periods of boredom and frustration. Completely devoting ourselves to it without any reservations is a decision of the heart and not the mind or the intellect. Most people are familiar with this from their own life: Whatever we do from the heart has a much greater validity. This incident was decisive for my own path of spiritual development because I decided that I would only have the best teacher! Very soon after I returned from the first research trip, the best teacher for me and an extremely strict Zen master – Kôun-An Dôru Chicô Rôshi (Brigitte D´Ortschy, 1921-1990) – appeared in my life and helped me take the path that I am still on today. Since I owe her the unclouded glance for what is genuine and the striving for simplicity, I choose the words for this volume that we recited at every Sesshin and Zazen-Kai (intensive days of inner contemplation): the *Heart Sūtra*. Although the words of Buddha Gautama form their heart, the sutras do not belong to a specific philosophy of religion. They are valid for all times since they have been personally experienced time and again by human beings through the millennia and have been reflected in a seamless series of Zen masters. The *Heart Sūtra*[3] is one of the wisdom texts that express the intimate connection of Heaven and Earth, of our true nature and human existence. It is no coincidence that the heart has the power to unify the greatest extremes and yet preserve the oneness in the multiplicity. This is also shown in that it has been possible to allow the material, analytical, emotional and spiritual aspects of the topic "heart and circulation" to be expressed in reconciliatory and peaceful harmony on these pages. This is my heart's desire as an author.

My perception as a homeopath and holistically thinking and acting therapist is that:

The most important matter of the heart should be this current life that we are living at the moment. But this does not appear to be obvious for most human beings. The consciousness is directed completely to the outside but – cross my heart – we often need an illness so that we once again accept our life with a grateful heart! Gratitude is a gift of the heart that makes us happy. The deeper we go into the themes of the heart, the more mindfully we will use such standard phrases as "thank you from the bottom of my heart" or "heartfelt desire" or "I had a change of heart". The heart should always be involved when we say or write such words and they should not just become empty phrases. As a symbol, the heart affects all interpersonal

[3] Sūtra is a Sanskrit word and means "guide" or "didactic poem" because all of the ancient Indian writings are composed in verse form. I translated the excerpts for the chapter introductions from Sanskrit into German.

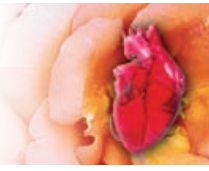
relationships that are associated with positive images and feelings. This also shows its exceptional situation since no other organ or organ system has been so intensely stylised and so naturally integrated into our everyday life.

Just as the heart is the highest physical and psychological authority within our organism, the *Heart Sūtra* may also inspire us to recognise the highest authority in our consciousness through continuously "practising life".



Harmony

Oh Incarnated One,
The physical body is empty,
Every type of form is empty;
Appearance is no different than emptiness,
Emptiness is no different than appearance;
Whatever form is, is empty,
Whatever is empty, is form.
The same is true for feelings,
perception,
thought and volition.



limb of. It occurs in the capillaries of the kidney glomerulus.

4. Venous miraculous network: a capillary network that precedes the main capillary area in the venous limb. It occurs in the capillaries of the liver. The blood plasma supplies the capillaries with nutrients that serve the development of the cells. This is how sugar reaches the muscles and lecithin reaches the nerve cells. It also contains the electrolytes (dissolved salts), which make electrical currents possible through their division into bases and acids. Since an acid excess is constantly created in the metabolism, which results in a slight disturbance of the electrolyte balance, a deepening of the breath is necessary. Breathing helps the processing of nutrients in the cells without waste substances and deacidifies the venous blood. However, too little blood fills the lungs if the breath is too flat. In turn, this has a negative effect on the oxygen supply of the heart and circulation. The overfilling of the lungs with blood – as in pneumonia, for example – causes a severe difficulty in breathing due to the rigidity of the tightly filled lungs. This also leads to an undersupply of oxygen to the heart, circulation and the rest of the organs because approximately 40% of the entire blood remains congested in the lungs. If the digestive process is also strained by heavy fare, up to 60% of the blood will be congested in the abdominal veins. Too little blood reaches the pulmonary circulation with the effect that the lung capillaries close. This also creates an undersupply of oxygen to the heart, circulation, head and extremities, which is easy to recognise in the leaden fatigue after a meal that is difficult to digest.

2.3 Conflicts of Cardiovascular Diseases

The above statements on the topic of the heart and blood circulation have touched upon many aspects of possible conflicts. It should now be clear that the loss of the life rhythm results in losing our joy in life and creative power. However a treatment may be designed, the first commandment for heart and circulation problems must be the observance of the patients' lifestyle. This also includes their spiritual attitude towards life, purpose in life, connection with the greater whole of nature and inner stability. Most cardiovascular diseases attack the lifeblood, which means that they are a matter of life and death. It is important to place the conflicts in the superordinate framework of spiritual aspects and include them in the therapy. I do not believe that it is enough to just work on the superficial conflicts and prescribe medications. Patients also need suggestions from the start for finding meaning in their life and placing their activities in the service of higher forces and values. Materialistic thinking "kills" the heart-mind and lets the heart "grow cold". As will be illustrated in the following section, this is always about self-assertion, self-trust and self-perception as the core topics behind the conflicts. They are alphabetised for the sake of simplicity and easy location of the organ-conflict relationship.

Aneurysm

Fight against a certain family member who would like something specific to be done. When pressure is exerted by the family, the affected person can no longer stand this pres-

sure and the related constraints, wants to step out of line and becomes trapped in a continual state of sympathicotonia.

Aorta Changes, General

Conflict due to loss of territory that involves leaving the parents or rights of inheritance (oldest son, etc.).

Changes in the Aorta Close to the Heart and in the Frontal Brain Arteries

Conflict due to loss of territory topics such as in angina pectoris and cardiac infarction. In the conflict-active phase small *ulcers* form *on the intima of the aorta*. The consequence of this is the angina pectoris with pulling and burning pain. This causes the bulging of the vessel wall (aneurysm) as the *first defect on the aorta*. The vessel wall can be subjected to high pressure and burst as a result. During the resolution phase, the intima swells in the course of healing the syphilitic symptoms through the sycotic symptoms. If the conflict is not resolved at this point and rhythmical healing impulses do not reach the heart and aorta through the blood, the danger arises of *thrombogenesis*. In terms of the frontal brain arteries, the territorial conflict must be further differentiated. This usually involves an unspoken rivalry between father and son. The son cannot assert himself against the overwhelming power of the father (rise of pressure in the brain arteries and/or swelling of the intima).

Arteriosclerosis of Arteries Distant from the Heart or Peripheral Arteries

Competence conflict because someone has not achieved self-imposed high goals. Also being in competition with another person and feeling inferior: "I can't win against him/her!"

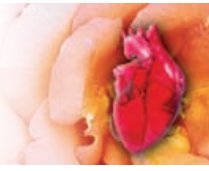
Changes On and In the Small Intestine – The Heart's Yang Partner

Starvation conflict. Inability to assimilate something. The conflict of not profiting from what we have acquired. Function of small intestine: This is where the nutrients reach the blood, which means that we now have something from what we have eaten.

Changes in the Endocardium and Heart Valves

Decline in the sense of self-worth that affects the *heart authority*. During the conflict activity, the one-way valves of the heart become leaky and the consequences of this are what is called a heart valve defect. It ultimately results in cardiovascular weakness to varying degrees. The resolution phase becomes apparent at the beginning through an *inflammation of the heart's inner wall* (endocarditis). If the self-healing attempt by the organism is not understood and supported on the sycotic level here, the result is thrombogenesis, embolism in the lungs and syphilitic *heart valve atrophy*. The latter can subsequently produce the genuine heart valve defects that are difficult to treat.

Not every defect of the heart valve is the same. It is important to recognise how this symptom developed and whether patients are in the conflict-active phase or the solution phase. From the holistic and miasmatic perspective, the diagnosis of endocarditis is one of the most significant signs that the organism is on the path to healing. These patients urgently need to be supported in their conflict-solution



process. It is obvious that the blood quality and flow properties must be examined by now at the latest. If the blood can circulate freely and rhythmically, thromboses will not develop. The fall into the syphilitic will therefore be averted and atrophia of the heart valves does not occur as a result of endocarditis.

Cardiac Infarction in the Woman, Arterial Stenosis, Elevated Cholesterol

Masculine women (who do not menstruate, are sterilised, in menopause or take the pill) have an active feminine territorial conflict. Typical problems: sexual frustration and depression. On the physical level, an ulceration occurs in the intima of the coronary arteries that produces an intensely pulling and chest-constricting pain above the heart (angina pectoris) in the conflict-active phase.

In the resolution phase, the intima ulcers swell (sycotic cell reproduction) and more cholesterol is deposited on the vessel walls. This leads in turn to a vessel narrowing of the coronaries (artery stenosis). If this initial biological attempt to healing is not acknowledged, the severe lack of blood circulation is followed by *tissue death – acute cardiac infarction*. This state signifies the fall from the sycotic healing attempt into the syphilitic.

It is important to know that only 15% of the cholesterol is absorbed from food and by far the greatest share of it is produced by the body itself in order to seal the cell walls. Increased cholesterol values should therefore be evaluated in a very differentiated manner. They are not the cause of a cardiac infarction; instead, they are the expression of biological readiness of repair after the conflict-caused changes in the vessels. In addition, it should also be determined whether:

1. Angina pectoris has played a role in the medical history.
2. The patient's lifestyle has lead to waste products in the blood.
3. There has been a diagnosis of constricted coronary arteries.
4. A hereditary predisposition exists.

In any case, the conflict topics for men and women must be precisely examined and resolved. Many infarctions could be avoided if people made the effort to see them within the context of the physical-psychological-mental conditions. The problem of increasingly more women tending towards cardiac infarction clearly shows a masculinisation of their self-image. Women are not only entering into the masculine domains with their natural feminine abilities (creativity, the multiplying and nourishing principle, multifunctionality, etc.) but are also copying masculine abilities such as a static state, perseverance, securing of the territory, identification with the work territory, etc. They pay a high price for this despite all of the political, economic and social successes.

The female cardiac infarction should especially remind us of something that the doctor and numerologist Jürg Hess once expressed in these words: "We are born as originals. But most people die as a copy of someone else."

Changes of the Heart's Inner Wall and the Myocardial Muscle

Symbolic loss of the sense of self-worth, not having a good heart and hardheartedness.



Lachesis muta (Bushmaster Snake)

Body Level	Shadow/Light of Psyche	Shadow/Light of Mental Level
CNS, blood, heart, circulation, neck, thyroid gland, ovaries and skin Ulceration, necroses, migraines, tonsillitis, diphtheria, angina pectoris, apoplexy	- Talkative, compulsive, psychotic, jealous, doubtful, scheming + Articulate, artistically gifted, talented for the stage and clairsentient abilities	- Fixation on something, unable to think and disorder in finding the right word + Interest in clairvoyant abilities

Naja tripudians (Indian Cobra)

Body Level	Shadow/Light of Psyche	Shadow/Light of Mental Level
Nerves, heart, breathing, neck and left ovary. Feeling of constriction in neck and chest, heart asthma and endocarditis Loss of language and oedemas	- Forgetful, delusional, confused, silenced, melancholy and fear of being left alone + Clairaudient, sensitive, creative and expressive of natural authority	- Mentally paralysed, brooding thoughts about imagined problems and long-lasting thoughts about a real concern + Farsightedness, visions and mental clarity, reflection on the meaning of life and death and a sharp mind

In relation to the heart and circulation, both snake natures embody the even vibration and all-or-nothing principle of the heart since the primary substance of the venomous snakes is deadly and directly attacks the life centre. For personalities who are affected by *Lachesis* or *Naja*, it is important to keep a respectful distance so that they can assume the appropriate space. As communicative as *Lachesis* may be – even to the point of talkativeness – they radiate respect and coolness. They are very selective about to whom they really open their heart and who they allow to approach them. Snake personalities are frequently found among singers or actors because the word, sound and voice are their main means of expression. This is also seen in relation to the respiratory organs. The long breath and a well-functioning heart are especially necessary for them because both types of artists do the most difficult work on the stage, which the listeners and viewers should never notice. A physical problem that can be seen especially in singers is the "athlete's heart". In other words, they develop an enlarged heart without being athletic. Even if they have very little physical movement, the performance of the breath and heart is enormous. However, the positive and health-promoting aspects of singing also strengthen the venous blood flow. In turn, this strengthens the right heart and pulmonary circulation through the deep breath and the distinctive diaphragm rhythm. This is why singers rarely have varicose veins or the formation of varices.

We recognise extremes here – including extreme demands for performance – in *Lachesis* and *Naja* that assume destructive traits if there is no balance in life that allows the heart to come to rest. The greatest topic of the two snakes is finding the right balance for the mastering of tasks and not being continually overwhelmed. In terms of the therapy, it should not be forgotten that these are very solar personalities who like to be in the limelight. They can tolerate major tension and need it in their life. They like to take on challenges. It would be completely inappropriate to curtail them in their will to express themselves. It is important to develop a sense for the extent to which the tension belongs to a person and to what degree it extends beyond this and produces stress.

The series of the major cardiovascular remedies must also include *Latrodectus mactans*, the Black Widow spider:

Latrodectus mactans (Black Widow)

Body Level	Shadow/Light of Psyche	Shadow/Light of Mental Level
Nerves, chest, respiratory pathways and vessels of the extremities. Angina pectoris, alcoholism, extreme apnoea, clonic muscle cramps, feeling of numbness, trembling and paralysis of the upper and lower extremities, ice-cold skin with cold sweat and screams with pain	- Restless, disturbed, panicked, depressive or violent. Conspicuous: crying and weepiness in men + Serene, resting within themselves, patience, able to wait, living the feminine strengths (choice of the correct point in time)	- Despising life, destroying standards, laws, conventions and rules; determined by own laws; egocentric + Hermit consciousness, soloist, crossing borders in thinking and acting, strong pioneer spirit, won't let anything stop him or her, does not care what others say

In terms of its nature and relationship to the heart and blood circulation, this spider could be called a high potentization of *Pulsatilla*, even if the flower is harmless in comparison to the aggressive venom of the spider. But they are similar in the unconventionality of their behaviour and their harmonic order of free rhythm and improvisation, which – typical of *Latrodectus* – they prefer to integrate into their own rules and laws. *Latrodectus* personalities have a nearly inexhaustible resource of creative potential. They are equally found among researchers and artists who are practically obsessed with the realisation of an idea and do not allow themselves to be stopped by anything or anyone. Their energy flow is like a strong fast current, which is physically expressed in the undisturbed, rhythmically varying blood flow in the arteries. It is very important for these vital personalities that the supply of blood and nutrients reaches all the way to the toes and fingers of the extremities. This only functions when the capillaries are capable of opening. This is why diet is quite simply *the* healing remedy. Supported by the remedy *Latrodectus mactans*, it helps patients transport the oxygen-rich blood without hindrances. The most important theme for *Latrodectus* is the clarification of boundaries – their own boundaries and

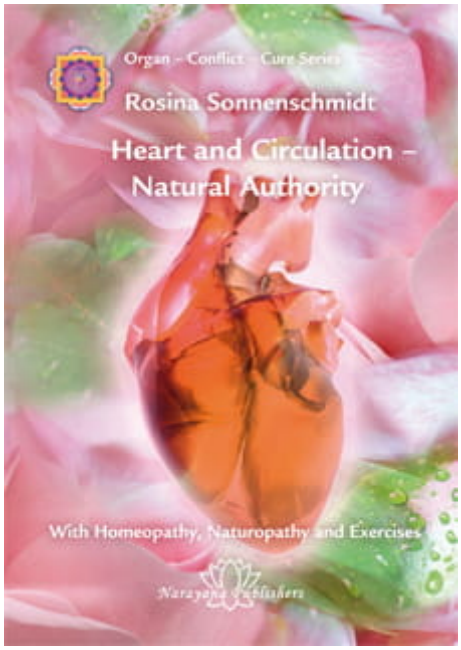
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