Rosina Sonnenschmidt

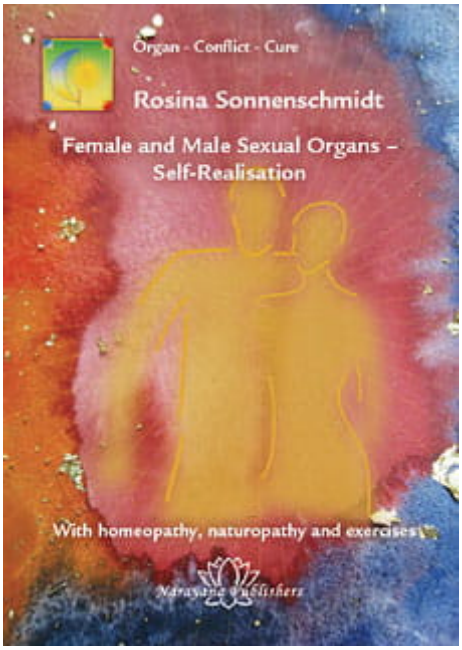
Female and Male Sexual Organs Self-Realisation

Sample text

Female and Male Sexual Organs Self-Realisation

from Rosina Sonnenschmidt

editor: Narayana Verlag



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I consciously chose the number 8 for this volume because no symbol conveys the ability to integrate more clearly than the upright or recumbent lemniscate. It is a component of the yin-yang sign and epitomises the rhythm of life. Life does not exclude, even though it draws distinct boundaries. Life even unites the most intense opposites into a synthesis and a synergy. In my eyes, no opposites are more distinct than we human beings in our two forms. When a man and a woman unite, new life may be produced as a result. The man and the woman each bear within themselves the energy of the other, down into the physical aspects of embryonic remnants from a time in which we are still androgynous. Once we differentiate into girls or boys, the structures of the opposite sex are reduced to a minimum. Nevertheless, this situation is reflected in the ingenious yin-yang sign: A male or yang portion is part of the large yin of the female principle and a female or yin portion belongs to the large yang of the male principle.

When I focus on the sexual organs in this volume, there will be occasional references to the gonads. They were already introduced from the physical and spiritual perspective in Volume 7 on the endocrine glands. This volume here presents the holistic perspective of the female and male primary and secondary sexual organs. As a result, I quite consciously touch upon many delicate topics that have been supressed during the course of the unique somatophobic cultural history of the Western world. A cultural history is ultimately always the story of how people treat male procreative forces and female fertility. We could define this even more precisely and quote one of the most famous moral researchers, Eduard Fuchs: Cultural history is moral history and is ultimately based on the way in which femininity is treated. It is revealing that not only in the Western world but also in other advanced civilisations and tribal cultures of human history, phases of somatophobia and suppression of the female force have existed.

This can especially be seen in the monotheistic religious communities (Christianity, Islam and Judaism). However, the institutional Christian churches have earned the dubious honour of first place in the systematic eradication of female occult forces and natural healers as well as the systematic castration of boys. On the one hand, the systemisation expressed itself in the establishment of the Inquisition that was mainly conducted by Dominican and Jesuit monks in 1231, the publication of *The Hammer Against Witches (Malleus Maleficorum*[1]*)* by the Dominican monk Heinrich Kramer in 1486 and, on the other hand in the attempt to create the neuter – sexless men or castrati – through church-sanctioned castration between 1450 and 1856 (according to official data). The unreported figure contains the concealed witch trials that flared up here and there and the secret castrations up to the end of the 19th century. 10 or 20 years more or less do not play an important role in view of the fact that the consistent suppression of sexuality was accompanied by brutal violence in Western cultural development. Absurd witch trials and the insane idea of replacing the woman with a neuter (castrati) were not cases of sick hubris that corresponded with

[1] This shameful work of the human mind was published in 29 editions up to the 17th century. Up into the 19th century, it had caused a "Holocaust" that spread over more than 400 years – in comparison to the 12 years of the Third Reich which was supposed to last 1000 years.

a similar occasional human derailment in the Orient and Asia, but determined human life for centuries! The extent of paranoid fear of the female, because of her unpredictable creative force and the male procreative force, only becomes distinct if we consider the time period between the Middle Ages and the modern era, which is about 1000 years.

As unbelievable as the Inquisition, the burning of people and cats as witches and the castration mania may be, it is important to incorporate it into our consciousness of history and not – as is unfortunately customary in general – reduce history classes to warlords and the dates of campaigns and conquests. If people open up to the fact that Western cultural history has implemented this insanity through many generations, then the fetters from which we have freed ourselves also become distinctly clear. There is not just evil. It is also deeply moving to know how people survive such terror and how life cannot be extinguished by such an absurd use of violence. Human beings create wars in which the law of killing prevails and they create times of peace in which the law of peace, integration and the intelligent resolving of interpersonal conflicts reign. If we become reconciled with our history, energy becomes free for taking a more creative look at the topic of man/woman in the future, becoming more solution-oriented and taking a more lenient approach to the experiments that we are currently conducting: the uniformity of man and woman, the attempt by women to make men superficial, avoiding the deep-rooted relationship problems between the sexes or the glamourizing of life as a single. In view of what we are still trying to free ourselves from – the consciousness of sin and the demonisation of femininity and sexuality – our experiments look like children's games. What matters is the standard by which we measure our modern, confused relationship pattern of man/woman. Due to my decades of research on miasm as the collective consciousness[2], my view is that the phase of experimentation must last longer so that the fashionable currents exhaust themselves on their own and we find a new harmony between male and female energy in natural ways and master our life together.

The purpose of discussing the sexual organs and sexuality in a separate volume is also rooted in the fact that – despite all the intellectual freedom – we have experienced a drastic increase in serious and destructive diseases that make it necessary to understand archaic conflicts. In the course of the rational sciences, there has been an unnoticed development of a thoroughly materialistic image of human beings and the world that activated the emergency programme controlled by the old brain. We are still too close to this development to have an overview yet as to which factors and intellectual currents have contributed to it. A people become ill because they drag the unresolved conflicts from the past with them, the same applies to a collective consciousness; in turn, this can influence the individual's consciousness. After centuries of the harsh excesses of patriarchy, the pendulum is now swinging in the other direction: the search for the lost matriarchy. However, we will learn in the coming decades that only cooperation between man and woman is capable of resolving our life problems.

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[2] See my life's work *Miasmen und Kultur (Miasms and Culture)* in the Bibliography

Then the biological emergency programmes of illnesses will no longer determine our lives. Instead, we can choose intelligent solutions – which have always been possible. There have always been plagues and serious chronic illnesses, but not at such increasing rates in view of our improved living standards. Cancer "eats" its way through all of organ systems, all social classes and all stages of life as if there were no health movement and not countless books on health! What makes it so autonomous? Why does it take command of our consciousness? Why is it uninterested in whether we have a healthy or unhealthy lifestyle? These are uncomfortable questions because they challenge our concept of health. Despite 30 years of thinking that a vegetarian diet provides protection against cancer for the past 30 years, the following has now become clear: Cancer and other chronic illnesses develop also in people from the green movement, those with vegetarian and vegan diets, those who work out in fitness studios and who are involved in meditation circles, arts and sports. Instead of just a few individual cases, this happens much too frequently when measured against their investment in a healthy lifestyle. We find the answers to this when we look at the biological conflicts of serious chronic illnesses – above all, cancer. We owe all the research on this topic to this epidemic of our time and we now know about every type of tumour and the location of its biological conflict. In terms of diagnostics, this has brought us a giant step forwards in biological oncology. But when the issue is solutions, the cancer miasm immediately shows up: exclusion and defence against everything that does not fit into our own little image of the world. And the only holistic and magnificent healing art that has come from the Western mind – homeopathy, which has been confirmed by millions of healing processes – is marginalised by mainstream medicine and everything and even within homeopathy that does not correspond with the one remedy craze is excluded. There are egomaniac ivory towers wherever we look. And cancer simply says: "Intelligence or not, survival at any cost is my motto. If necessary, even without oxygen or very primitively with fermentation, works for me too".

What has become primitive within modern high-tech people? There is neither an intellectual nor a prescribed answer to this question. Cultural history teaches us that a further development often begins when people pause and ask questions. What I find positive and loveable about our species is that we first bring a gigantic problem into the world and then pull out all the stops of our intelligence and clairvoyant, artistic and healing gifts to find solutions. The problem of our current time and its prevailing miasm can be found especially in that many things that should be an exception in life have been turned into daily routines. Only when our senses awaken and we observe others can we discover the tendency of "playing a trick" on nature and its laws, unhinging these laws and trying to "act like God" and elevating ourselves above nature whilst saying: I know and I can do it better. The misfortune is that our body continues to be wise and communicates through the many chronic illnesses to tell us which mistakes we are making and where. The intelligent step would be to listen to the body instead of the opinions of others, but we pay too little attention to the vehicle of our soul. But when we are confronted with death, the existence of the body painfully penetrates our

consciousness. Now we do not want to give it back to nature and cling to the disappearing "remainder" of the material.

Here is a typical example to show the almost unrecognised way in which our zeitgeist reveals itself as materialistic. I already mentioned the praisworthy work of many medical practitioners/physicians in recognising biological conflicts in the organ manifestations and therefore making a more differentiated diagnosis. But something has sneaked in that can be easily overlooked:

For about 15 years now, cancer researchers have almost assumed as a matter of fact that a "fear-worry-strife" conflict can lead to breast cancer and a serious "loss conflict" can produce testicular cancer, since hundreds of patients with breast and testicular cancer were surveyed and confirmed the respective conflict. This sounds convincing. But what conclusions were drawn from this? They stayed on the same level of observation and to this day hardly risk the idea that a fear-worry-strife conflict or the loss of a close person can be resolved in a completely different way – one that is natural (intelligent). Instead, these doubtlessly valuable insights have the fear hanging over them: "If you have such a conflict, be careful because you can get cancer!" Cancer has become "fear personified" because the perceptions aim at either assuming an attitude of avoidance or developing weapons against it. The focus is generally on the cancer instead of on the consciousness that creates it.

Even if we consider the treatment strategies for serious chronic illnesses, I often ask myself: What do we learn from it? What must fundamentally change in our consciousness? The following notion is widespread: If we know which gene or which microbe produces wich illness, then can we also conquer it. Has humanity truly conquered even one single epidemic in the past? What would happen if we admitted what is apparent: Every epidemic is still here. They just appear in a different masquerade. It is naïve to believe that what was suppressed is now also gone and healed. Ever since the invention of warfare agents against microbes and diseases, our medical science has become engaged in deception by suppressing instead of healing.

When people bear a materialistic image of humanity within themselves and consciously or unconsciously view the partner, children or other family members as their property and focus just on this lifespan from birth to death, a loss must take a serious toll. But when we hold a holistic image of humanity and the world within ourselves, the death of a beloved person will trigger the most natural response – namely, mourning – but not necessarily cancer!

If we are anchored in the omnipresent creative force deep within our soul by trusting in nature, the great creator, the loss does not have to trigger all the archaic survival strategies in the organism. Loss is something natural, and understanding this requires a spiritual orientation that carries us throughout our lifetime. But when we are facing the fact that apoptosis (programmed cell death) and permanent sympatheticotonia prevail in the rapidly increasing serious chronic destructive diseases of the archaic immune system, we must ask ourselves the question as to which forces of the ego consciousness are at work that only allows the organism to activate its emergency programmes!

If female sexuality is no longer primarily suppressed in our age, what is creating such a host of serious chronic illnesses? The answer continues to be in the materialistic perspective of life. People are still trying to turn the exception into the rule, namely learning something about life from corpses. There is no doubt that we experience important linear functional relationships, but not more than that. Life is only partly function and what it mainly requires is a different way of perceiving and the love of living people.

Although "witches" – women knowledgeable about folk medicine – were the perceived threat in earlier times, microorganisms have taken their place since about 1800. The new perceived threat was were and still is to this day bacteria and viruses. So they were and still are being wiped out by promoting of vaccination mania over 100 years. Even if industrialisation and technifikation has just changed the shapes and colours, a material view of human beings and the world still remains. And although it has made castration, the burning of people and animals as witches and the Inquisition meaningless, this view has not adopted the accomplishments of the human mind with holistic thinking. There is no doubt that medical researchers have enriched acute medicine and the art of surgery, which are an irreplaceable portion of holistic medicine. But no branch of treatment possibilities has developed for the extraordinary number of chronic illnesses. Instead, we are inundated by medications for which the list of side effects is much longer than the list of curative effects.

We must therefore consider two destructive aspects in holistic therapy: on the one hand, the remnants of suppressed female self-realisation and the paranoid fear of infections by microorganisms; on the other hand, the still completely unresolved topic of "the suffering of man for an idea". That Sigmund Freud dedicated himself to the Oedipus complex and castration anxieties is honourable. But what was finally prohibited precisely during his age – castrating boys for singing purposes – was still not addressed as a relevant topic. He did not give us any help in collectively digesting the monstrosities that already had a 500-year- tradition at that time. We can recognise the effects of this if we, for once, consider men's illnesses from completely different spiritual perspectives.

No organ system challenges us as much when it comes to letting go of what is old – especially with the Inquisition motto of "What cannot be, must not be" – as the sexual organs of woman and man. Human beings represent the polarity of the natural laws by means of cycles, synergies and rhythms. Conception and fertility are the primal matrix of life. It is our consciousness that can use these primal forces for healthy offspring and spiritual progress. No other accomplishments are possible without the female and male creative energy of the gonads and their "fruits"! On this journey through the magic world of the creative workshops within the man and the woman, we will touch upon topics that are delicate, tragic and hopeful. The goal is to trust in our own creative energies and acquire many ideas of how to holistically treat illnesses of the male and female organs.

As always, inspirative forces from nature serve me when I write. For this volume, I have taken quotations from the poetic Inspirationen von Naturgeistern (Inspirations from Nature Spirits), a German-language book (and audio CD book) by my partner Harald Knauss. I have

selected pictures from our garden to accompany them. Male and female energies work in perfect synergy in a garden and therefore constantly create something new – the third force, the immortal life principle that always creates itself from within.

the erective potency. It solely involves the orgiastic potency, which can be experienced on the physical and the spiritual level. This is why it is so important for female patients to express themselves in some creative form of right at the beginning of therapy in order to get back into the flow and rediscover their creativity. As harsh as it may sound, I have frequently observed women end up in a state of regulation paralysis and therefore in severe chronic illness such as ovarian cancer despite active sexuality with a partner. But the coitus, the sexual unification, is the only moment in their busy life where they still have a few moments of rhythmic movement. Otherwise, there is no longer any sign of a life rhythm. This is a sad result!

It is also sad that brain researchers pour oil on the painstakingly acquired "flames" of female love life by announcing that science has proved that the woman's orgasm has no function[3]. Greetings from the Middle Ages! Perhaps these scientists are thinking once again about establishing a court of Inquisition in order to burn "sensuous women" to ashes? Women can easily do without this type of "knowledge".

Healing here means once again vibrating rhythmically, becoming creative, enthusiastic and fertile in every regard. Then the value placed on active sexuality will become clear – and quite certainly no longer as a means to release tension.

3 *Geo Kompakt Nr. 2: Das Wunder Mensch (Geo Compact No. 2: The Miracle of the Human Being)*, p. 150: According to the logic of evolution, an orgiastic conclusion of intercourse in the female sexual partner is not even necessary for conception of the offspring… Had nature wanted women to have an orgasm during sex, the clitoris would have been located in the vagina, commented the scientific author Rolf Degen.

2.2.2 The Fallopian Tubes

Now we come to the fallopian tubes. Inflammation or adhesions in the fallopian tubes are related to a sycotic conflict that is usually based on a trauma. If the tubes are inflamed, swollen or blocked, the fertile ovum can no longer move in the direction of the uterus and no spermatozoon has the opportunity to fertilise it. So there is an obstacle that must first be cleared out of the way before the woman is willing to let a soul become incarnated. This may sometimes appear to be a paradox since these are often women who absolutely want to become pregnant. The conflict also does not exist in the present. Since the body never forgets anything, it is important to first determine what genital conflicts from the past are still demanding their resolution. Were there sexual encroachments? Was there sexual abuse? Did one or even a number of rapes occur? Other traumatic experiences with a woman's own sexuality may have led to the refusal of fertilisation. In each case, the psychological/mental background must be clarified and resolved. The path into the fallopian tubes must literally be free for a new incarnation.

2.2.3 The Uterus

There are also certain conflicts associated with the uterus. This pear-shaped space that is just seven to nine centimetres in length serves as the first home for the fertilised ovum and the foetus that develops from it. The nine months of pregnancy offer the expectant mother the necessary time to welcome the guest and establish a close relationship with the child. When women absolutely want to get pregnant, this is

usually mostly related to the desire for a pregnancy that is permeated by feelings and enormous changes. The various problems that stand in the way of a pregnancy have a large diversity of reasons. Uterine myoma, (benign growths of uterine muscles) frequently manifest the desire for children. In this case, something grows that is relatively free of complaints.

On the other hand, extreme contraception panic – because the woman in no case wants to become pregnant – can also lead to uterine fibroids or even to uterine cancer. Another conflict can occur when a female patient has seen the rape of another woman and becomes caught in a "solidarity conflict" as a result. This is especially terrible when it happens to the best friend. The female gift of empathy can lead to too much resonance and the calamity that the patient can no longer differentiate between what belongs to her and what belongs to the other person. The result is a transference or self-sacrifice.

2.2.4 The Cervix

The cervix is the connecting piece between the uterus and the vagina, which means that it is the birth canal. Two conflicts play a major role here. The first is a female territorial conflict that is triggered by a rival. The man "cheats", and the woman is frustrated and feels sexually neglected. When a woman has promiscuous, sex-addicted and/or nymphomaniac tendencies, this may be manifested in the area of the cervix. Wilhelm Reich recognised that ring muscles or ring-shaped organ openings such as the cervix become tense and hard in cases of sexual frustration. The other extreme is a constant opening. Both states lack the rhythm of stretching and contracting, which is a healthy pulsating.

The second topic relates to a serious loss of self-esteem due to the fear of not being able to sustain the pregnancy. For example, a woman is continually told that she has weak connective tissue or is even generally too weak for a pregnancy. Then she lacks the elemental female force to carry and give birth to a child.

Practice has shown that many women become ill with cervical cancer, and that the case histories contain one of these topics. What a damning proof of medical poverty that research funds are being invested in the invention of a vaccination despite the known existence of these conflicts! This just raises false hopes in women because vaccinations have in no way stopped the avalanche of chronic diseases up to now. On the contrary: The exception – the case when vaccination is necessary – is made into the rule of using a weapon against everything. Perhaps a vaccination against life will soon be found, and then we will have a final solution for illnesses. Then therapists could focus completely on terminal care, in so far as anyone would still be capable of living…

2.2.5 The Vagina

The vagina – the last portal through which the child is born – is unfortunately the site of many problems today. A woman may suffer from a vaginal yeast infection and/or an unpleasant-smelling discharge, not want to engage in the sex act, refuse to have an orgasm or her mucosa may be too dry and allow condylomas, papilloma and/or vaginism to develop. The vaginal

remedies for uterine fibroids; together with *Erodium*, it is also effective in cases of uterine dropping or even uterine prolapse. Since *Fraxinus* is also a strong restorative remedy for the connective tissue, it works well with *Silicea*. This especially applies to women who have weak connective tissue by nature. I have often experienced that *Silicea* is not adequate for stopping or stabilising weakness in the connective tissue, but the combination with *Fraxinus* makes distinct improvements possible.

Natrium hypophosphorum is an organotropic remedy for a gradual dropping of the uterus, which announces itself with many prognostic symptoms of feelings and pain that push downwards. If a prolapse already exists, together with *Erodium* this sodium compound can have a strong healing effect – even if the findings often do not lead us to expect this.

Oopherinum (ovarian extract of cow/sheep) can rightly be called THE remedy for all types of menopausal complaints including depressive, neurotic or pathologically jealous moods, as well as neoplasia in the uterus, prolapse of the uterus, hot flushes or hirsutism, cyst formation on the ovaries or following surgical removal of the ovaries.

The remedies that are very helpful for ovulation disorders include *Lycopodium, Oopherinum, Thuja* and *Sabina*.

Thuja is already the main remedy in the miasmatic therapy that affects the entire sycosis and brings to light everything that is hidden. Thuja is the arbour vitae (tree of life) and therefore the most important symbol for healing. Chronic women's diseases are either located in sycosis (uric acid or lithemic diathesis) or have sunken from sycosis even deeper into the organism on the destructive level of the syphilitic or carcinogenic state. In any case, the healing of sycosis is the uppermost imperative so that relapse does not happen and the necessary space is available for conflict resolution. Sycosis consists of the elements of water and earth, which combine to form the fertile humus soil in nature and in the figurative sense in the woman. Everything begins to flow, which also includes feeling, crying, menstruating or – beyond menses – the sense for the life rhythm. In the sycotic layer, the focus of interest is no longer on the biological healing attempts of the organism; instead, the recognition of the conflict, the willingness to resolve it and the intelligent ideas for solutions are important. Once this process has been set into motion, *Thuja* gradually loses its meaning and the related *Sabina* tree can continue the healing process. Almost no miasmatic therapy for chronic illnesses can work without *Lycopodium* since this wonderful remedy represents the middle (secondary sycosis), the healthy feedback of feelings and thoughts to the self as the big SELF. This is the healing phase in which patients become aware of what is good for them and what is not, deciding where they want to invest their energies in the future and where they do not want to invest them. In short, they come



Fig. 11 Thuja pliccata

into their centre from which they can organise their life with strength and a wealth of ideas.

The recovery of the zest for life, the life rhythm, flexibility and the rediscovery of a woman's own femininity is the central topic in menopausal diseases, which is why I like to combine the main sycotic remedy with *Oopherinum*.

Among the remedies for the fallopian tubes, I select the major tubercular women's remedy *Eupionum*[5] (volatile oil from the distillation of wood tar: *DD Kreosotum*), which unfortunately is used too rarely in the treatment of women's diseases. I would almost like to call it a constitutional remedy for very thin or anorexic women. The transition from the tubercular body appearance to cachexia after conventional cancer treatment (chemotherapy) is fluid. The necessity for *Eupionum* becomes evident early on when strong nose bleeds always occurs during menses. Also in the miasmatic healing process, when the organism in older women changes from sycosis to tubercular, the woman bleeds in the wrong places – namely, from the nose. However, this tubercular healing symptom only occurs in women who previously had menses with nosebleeds.

Eupionum also has an inestimable value in sycosis when hereditary gonorrhoea exists and the woman has suffered from a variety of unpleasant discharges over a longer period of time in her life. If hereditary gonorrhoea is still present after the treatment with *Thuja* and *Medorrhinum*, I prescribe *Medorrhinum* in alternation with *Eupionum* and thereby affect a better separation of the gonorrhoea from the organ system. If the severity of the disease increases and threatens to sink down in to the carcinogenic/syphilitic layer, then *Eupionum* – which is related to *Kreosotum* – is a good remedy.

In addition to the main remedies – which indicate a miasmatic-constitutional direction like a red thread – the one or the other special topic should always be kept in mind within the framework of holistic treatment for gynaecological disorders. For example, women with a weakened immune system due to a prescription-drug related illness (parasitosis) require more attention and certain remedies during the sycotic healing phase. If they have hereditary gonorrhoea as the strongest obstacle to healing, it must be carefully cleared away within the scope of sycosis. Old sycotic burdens can also be expressed in long-term leucorrhoea (vaginitis) with discharges of various consistencies and colouration, for which there are also specific remedies.

The following section contains a representative selection of topics and medications that illuminate important stages in the healing process:

Frequent Local Affections and Infections

Candida albicans: cand-a, nit-ac, puls, med, thuj

Chlamydia: med, puls, sulph, thuj

Ulcer formation in the genital area: alumn, ars, asaf, aur-m-n, hydr, hydrc, merc, merc-c, nit-ac, sil

Gonorrhoea, including chronic and hereditary: baros, cann-s, canth, caps, cub, hep, kali-bi, kali-s, med, nat-m, nit-ac, petr, petros, puls, sabal, sabin, sep, sil-mar, stigma, sulph, ter, thuj, tritic, tus-fr

5 A volatile oil is released in the distillation of wood tar, in addition to the heavy oil (Kreosotum). The lighter oil is Eupion.

from the therapeutic perspective, which should result in greater sensitivity when dealing with men's conflicts!

The unpleasant aspects of patriarchy that arose during the 19th century can be understood as a response to 360 years of negating and ridiculing male power. Perhaps modern society will soon be mature enough to find the middle path that equally values both men and women.

A closer look at Fig. 28 reveals that the man secures not only his professional territory but also has the task of protecting and securing his private territory in which his family or partner live. On the biological level, this occurs through the sperm quality in the testicles and seminal duct, as well as the prostate gland. Changes in the prostate gland have a twofold meaning as a result: the securing and marking of the private and the professional territory.

How is this expressed in reality?

If a man is dismissed from his job, he loses his territory. If a man retires, he loses his territory. If his partner works full-time, latent fears about his private territory arise within him. These life circumstances do not necessary create conflicts because only the HOW (and not the WHAT) is decisive: How is a man dismissed? Is he simply confronted with a younger "top dog"? Is he informed that he is too old and must hand his office over to a younger person? Is the man dismissed without any thanks for his services? Is the man declared to be the house-husband without any time limitations on this position? Does the man create a territory again after retirement through his hobby or in the form of a consulting function for younger colleagues? Does the man have his own space available to him that is respected as his? Etc., etc. The man needs a territory in order to secure a boundary, even if this is just a small space. Swelling of the prostate gland in older men who have no territory to secure, who often tend to be denigrated as part of the "house inventory" by a dominant female regiment, are homemade. Enlightenment is urgently necessary here. The older man also needs a territory that he can secure and mark. This has a positive effect on his health, as well as that of his partner, children and grandchildren. The security that radiates from a man is instinctively perceived by the outside world since these are messages of natural laws that are controlled by the old brain. People can be as modern as they like, but



Fig. 30 Marking the territory

the territory of the man has distinct boundaries and a clear definition. Here is an exercise that I have prescribed for many male patients, which has had a stronger healing effect than medications:

Exercise for Stabilising the Territory

- Consciously walk around your workspace or the building in which you work, step by step.
- Sense whether the boundary is impermeable.
- If not, then pause briefly and send out the thought: "I have the power to secure my territorial boundary" and mentally mark this place with urine.
- Walk around your territory every day in this way until you are certain that there is now unbroken protection and security due to your marking.

If the private territory has become unstable, the man also walks around his home or the apartment in which his family lives in this way and mentally marks the boundary. "I have the power to secure and protect my private territory with my sperm."

It is astonishing how positively women respond to this, even if they are not aware of the exercise. If the private and professional territory is stable, the woman relaxes. She senses the reliability, protection and security that radiates from her partner.

However, the drawing of boundaries extends beyond space into time. I have experienced many "house-husbands" in my practice who not only suffered from running the household and taking care of the children – the content of their activities – but also from a lack of clarity as to how long this state should last. The solution to the territorial conflict within this context is that man and woman should discuss and set a time limit or a timeframe for this situation. The rational reason that the woman has a more lucrative profession and the man is also capable of doing the housework every now and then is not enough. I have listened to men who report that that they strive to finish the housework within record time so they still have some challenge left in their lives. The male force is not suited for flowing aimlessly or even into a void. It requires a task, a framework, a territory and the opportunity for challenges. This is not dependent upon a man's age, but a matter of insight and effort on the part of the man and the woman.

Here are some additional facts that can make the male territory insecure or stabilise it:

The female energy relies on a rhythm based on the strong and moon-dependent menstrual cycle. This is why the illustration shows a little menstruation hut – which is a separate space far from the residence with the children, husband and family – as was used in earlier times in the West and is still a part of tribal cultures. The menstruation hut represents the place where the woman is not accessible, where she can retreat and regenerate her body and soul. This monthly "resonance" between the outside world and inside world determines how creative, physically vital and spiritually fertile a woman is. If she lives this rhythm, she can leave the private territory that she fills with her creative power, richness of ideas and the ability to nourish others.

The man brings the "quarry". This is the raw material, chunks of food in earlier times, but is now money, which cannot be eaten and used in this form. In early communities, this was appropriately honoured and then given to the woman. She could create something from it: fix edible food, preserve supplies, make clothing, etc. Even mothers of our previous generation were familiar with this phase in that they transformed the money that their husbands brought home into food, clothing and household goods. The woman in archaic social structures even gained a special autonomy as a result, which no longer plays a role in modern life: The woman could leave her private territory and territory of the man for the purpose of visiting the various markets to exchange her own goods against others. An additional component today is that women earn their own money and leave the private territory with the partner and possibly even the children on a regular basis as they develop their own professional field of activity. There are no objections to this and it does not unsettle the man in his biological territorial behaviour. But there is a certain sensitive equilibrium of the forces that is required for a harmoniously and creatively intact relatio ship: On the one hand, the ability of the man to secure both of his territories; on the other hand, the ability of the woman to repeatedly go to the "menstruation hut" and practise letting go of her partner and children for one to two days. As soon as this equilibrium is disturbed, the very familiar fears arise in the man: Will

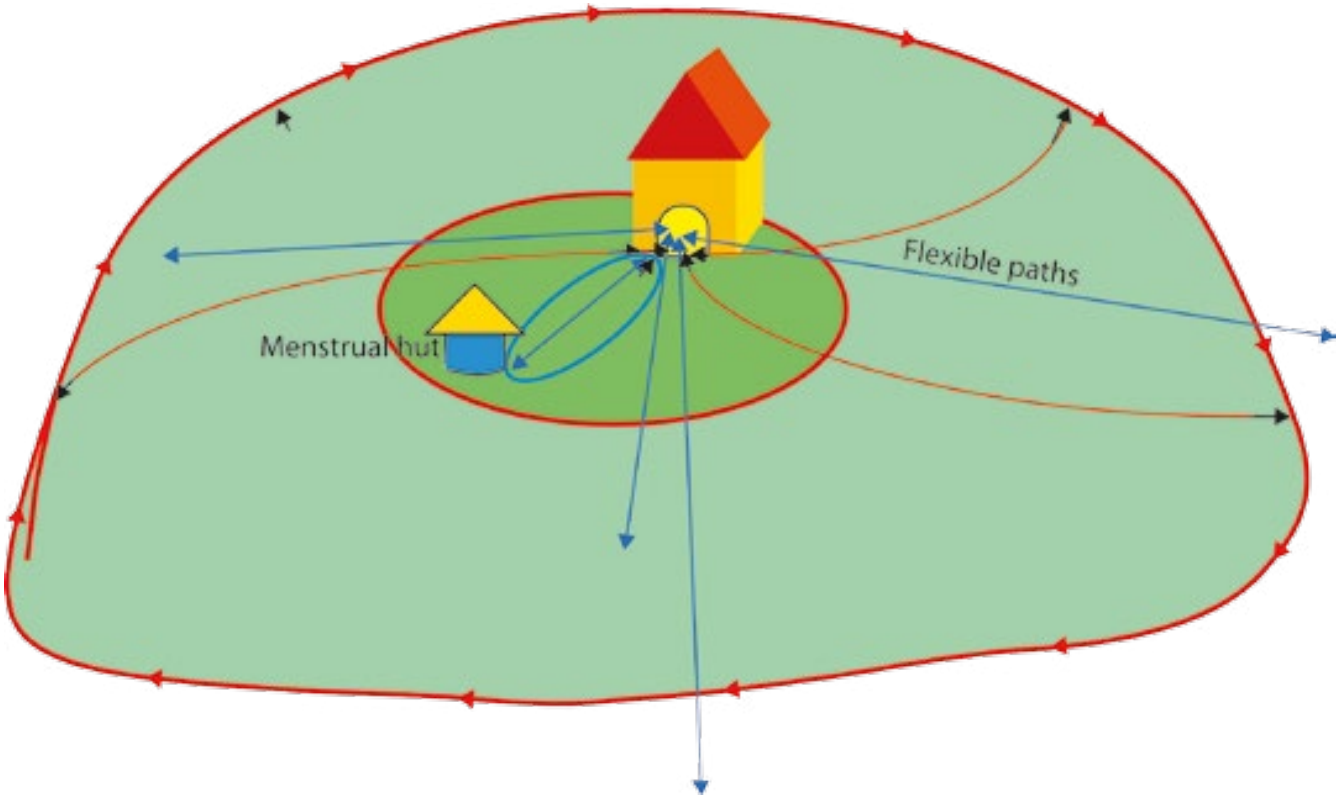


Fig. 31 The field of activity for the female force

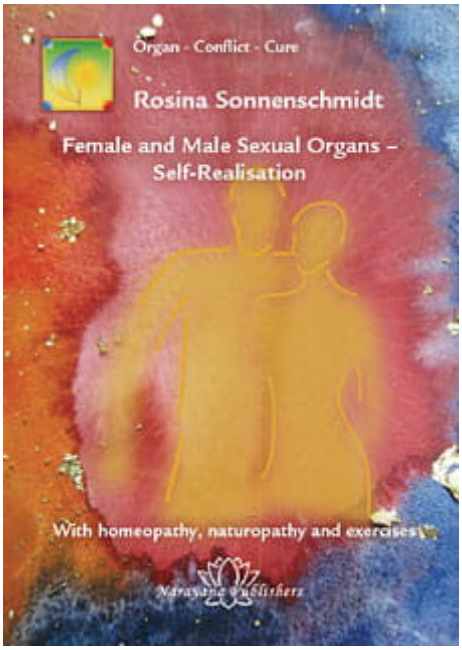
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