



Anxiety eats the Soul

by
Nancy Naujocks, Naturopath



In writing this paper on the subject of anxiety, I have chosen to use the title of a 1960's German film: "Anxiety eats the Soul" [„Angst essen Seele auf“]. This title so aptly describes the nature of fear. In the long term, anxiety-states wear the personality down and cause it to change.

It is not my intention in this discourse to plumb any psychological depths regarding anxiety, but rather to give you an insight into the way I work with anxiety in my practice, especially with apparently unfounded anxieties.

In the course of my long working life I have had to deal with a wide variety of anxieties, although, on closer inspection, they all had a lot in common. So, over the years, a plan of treatment crystallized out, and this is what I should like to introduce to you here.

It is predominantly women who talk about their anxieties and confront them. This may just be a sign of the times, or a result of evolution. I have developed a particular plan, in order to identify the causes of the anxieties and to treat the patients.

1. Physical examination

Where there are anxiety symptoms my first step is a detailed physical examination. Often the foundations on which anxieties are based are

unrecognised sensitivity disorders, which may even assume the proportions of an illness. Many patients are "thankful" if their problem can be traced back primarily to physical disorders. Treating these symptoms - in the case of anxiety problems they are frequently located in the digestive tract - often brings about a significant change of mood. (Starving! See Section 3 "Evolutionary survey").

2. Nutrition

"You are what you eat". If we look closely at the way in which animals bred for slaughter are treated, their anxieties at death naturally affect their meat, or if we look at the chemicals which are used to treat our nutrition, which is then really no food at all, then we should realise what crimes we are committing against our bodies when we heedlessly consume such foods, and what responses we provoke from our bodies by doing so.

This means that a nutritional assessment and - if required - adjustment should be carried out, so that the patient is supplied with food rich in energy (whole cereals, vegetables, legumes, algae, but also organic milk products and a certain amount of meat and fish). Such food - prepared with love - is a building block in the process of "becoming whole" - of healing.

3. Survey of evolutionary history

Should the above-mentioned measures fail to help, then we should take a closer look at where the anxieties are coming from.

Over the many years I have been practising - particularly in the field of psycho-kinesiology - I have realised that the anxieties of males and females - although they may present in similar ways - are of quite a different nature in their origin.

To demonstrate this I should like to take a little excursion into developmental history.

In the age of hunters and gatherers, the tasks of the two sexes were clearly defined. The man's tasks were: siring offspring and supplying the family with food by hunting; also to extend the hunting grounds through waging war, and to protect the family.

If for whatever reason the man was unable to fulfil these tasks, he was a failure within the tribe and was despised. If he were injured, or even killed, his family was unprotected and had to rely on the goodwill of others.

The woman's tasks were quite different. She had to bear the offspring, bring them up, prepare the food, look after the home and keep the fire burning, and look after the old and sick in the tribe. In return for this, her husband provided her with food and protection. Clearly, then, hers was a position of dependency. For this reason, the most important thing in a woman's life was to find a man who would do these things for her. The more attractive she was, the greater her chances of success. Once she grew older, less attractive

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| <ol style="list-style-type: none">1. Physical examination2. Assess nutritional status & adjust if necessary3. Evolutionary survey4. Respiration and movement5. Homœopathy and Isotherapy6. Counselling7. Conditioning8. Meditation |
|---|

Table 1: Approach to anxiety patients



and not useful, i.e. no longer able to bear children, or should she fall ill, she was no longer of use to the man, and so became dependent on his acceptance.

In our modern way of looking at things, this behaviour on the part of the man is pretty chauvinistic. In early historical times, however, different rules prevailed. It was the survival instinct that led to this allocation of roles.

A lot of our behaviours are survivors from that age. Also - slightly disguised - many of our primal fears and anxieties. If we take a closer look at the anxieties that our patients express, we shall see that, with a bit of background work, they can be traced back via evolutionary history to primal fears. Table 2 shows the most frequently expressed anxieties of men and women.

The anxieties expressed by both sexes are deeply grounded in human consciousness and have corresponding consequences for their earthly lives.

In Tables 3A and 3B the individual points from Table 2 are explained in a very reduced form. This is a considerable simplification of the results of the various themes, which were thrashed out in numerous sessions.

From these tables we may describe the male anxieties as fear of failure and the female ones as anxiety of the lack of adequate care.

The concepts of DEATH and SOUL'S DEATH follow the Anthroposophical system of Mercurius - Sulphur - Sal. According to this, DEATH corresponds to the Sal principle, in other words the physical level. SOUL'S DEATH corresponds to the Mercurius principle, i.e. the mental level. Sulphur is the eternal soul, the constant, whereas Sal and Mercurius represent variables.

For the person affected it is often of some help to work out with them the primal problem to which their present anxieties may be traced back. They realise that, these days, there is no way that they are going to be rejected or despised by their tribe, nor will they starve. Nowadays, even the loss of one's partner no longer creates a fatal situation from which there is no way out.

Of course, real phobias and fears regarding actual illnesses or other types of problem fall into a different category. However, using the treatment suggestions given here, it is possible to provide supportive treatment.

However, if we look at them closely, all anxieties - disguised to a greater or lesser extent - are a **fear of death**.

| Woman | Man |
|---------------------------------|-------------------------|
| - Illnesses | - Loss of job |
| - Becoming old and unattractive | - Illnesses |
| - About others (family) | - About others (family) |
| - Poverty | - Weakness |

Table 2: Frequently expressed anxieties

| Anxieties of the Woman | |
|--|--------------|
| Illnesses Uselessness – Rejection – Lack of care – Starvation | DEATH |
| Ageing and Unattractiveness No partner – Rejection – Lack of care – Starvation | DEATH |
| Anxiety vis-à-vis Partner Being alone – Lack of care – Starvation | DEATH |
| Fear of Poverty Lack of care – Starvation | DEATH |
| Fear for one's Children Loss of descendants – Extinction of tribe | SOUL'S DEATH |

Table 3A: Classification of Women's Anxieties according to Evolutionary History (considerable simplification of the summary of themes which were thrashed out in numerous sessions)



| | |
|---|--------------|
| Fears of the Man | |
| Loss of job | |
| Loss of income – Need – Loss of family– Loss of esteem – Isolation | SOUL'S DEATH |
| Loss of income – Dependency – Loss of esteem | SOUL'S DEATH |
| Illnesses | |
| Incapability – Lack of care – Starvation | DEATH |
| Loss of income – Need – Loss of family – Loss of esteem | SOUL'S DEATH |
| Fear for one's Children | |
| Loss of descendants – Extinction of tribe | SOUL'S DEATH |
| Anxiety vis-à-vis Partner | |
| Being alone – Need to re-orientate – Anxiety for children (See above) | SOUL'S DEATH |

Table 3B: Classification of Men's Anxieties according to Evolutionary History (considerable simplification of the summary of themes which were thrashed out in numerous sessions)

This is where it is down to the therapist's antennae to make these anxieties bearable for the patient and to teach him/her how to manage them.

4. Respiration and Movement

A further aspect is respiration, and the body posture which is linked with it. Patients with anxieties will be huddled into themselves, the arms held close to the body, withdrawn inside their shell. The respiration is shallow. Anxiety makes us narrow and static. In its turn, stasis causes a lack of oxygen. So what is more important than to confront it with respiration and movement?

Plenty of movement in the fresh air is self-evident, of course, and the point does not need to be laboured. But, on that subject, there are purposeful exercises, with which the patient can be supported.

One nice exercise, for instance, is "saving the sun".

a) Breathing in

I am standing by a great expanse of water, watching the sunrise. This golden orb is reflected on the surface

of the lake. I bend down, lift it with both arms from the water and place the golden sun high up in the firmament. Inhaling deeply I spread out my arms, embrace the beautiful world, and am glad to be allowed to be a part of it. The power of the sun makes my chest broad and free. As I breathe in I absorb pure Vital Energy. This Vital Energy penetrates me and supplies every single cell. Breathing in = vital energy.

b) Breathing out

I am standing by a great expanse of water, watching the sunset. The shimmering, red ball sinks lower and lower, down on to the surface of the water. I stretch out, and with arms wide open I fetch the sun down from the sky and gently put it to bed in the calm lake. Breathing out deeply I shake the water from my hands and let everything go. With a thankful heart I hand over all my concerns to the sleeping sun, so that I too may sleep in peace. As I breathe out, everything that my organism doesn't need leaves me. Like grey smoke, everything that I don't need escapes from my organism.

Breathing out = cleansing.

And again:

Breathing in = vital energy
Breathing out = cleansing

At this point we can also mention yoga, the Five Tibetans, Qi Gong, etc. Whilst doing these exercises, one important thing is to bend the head well back, so as to free up the thyroid gland. In anxiety states this is frequently disordered.

5. Homeopathy and Isotherapy

Homeopathy has a wide spectrum of remedies available. However, it is important to have a good knowledge of this kind of therapy in order to use it, particularly where emotional symptoms are involved. To achieve any action in this area high potencies must be used. For this, one must have a precise knowledge of the remedies. In Table 4 I have gathered together a few examples of so-called "big" fear/anxiety remedies.

It is also possible to orientate the treatment according to either the Sal or the Mercurius principle. However, a discussion of this would lie beyond the boundaries of this article.



| | |
|--|---|
| Argentum nitricum | Fear of being unable to do anything, of narrow spaces; trap; splinter-like pain; irrational imaginations |
| Arsenicum album | Fear of death; remedy for dying moments; dry, burning pain; pedantic, harassed |
| Borax | Fear of downward motion, falling, losing control |
| Bryonia | Fear of the future, ruination; causeless fear; choleric type |
| Calcarea carbonica | Fear of showing weakness, fear of animals; cannot get up |
| Causticum | Fear that something will happen; pity, exhausted; carries the cares of the world on his shoulders; fatal situations |
| Ferrum phos. | Fear of closeness, defeat, quarrels; lack of aggression; suppressed |
| Gelsemium | 'Scaredy-cat', anticipatory anxiety, exams, mental block, 'paralysed', everything rises upwards |
| Hyoscyamus | Fear of being alone, of being poisoned; hysterical, aggressive |
| Ignatia | Fear of starvation; hypochondriasis, remedy for sighing, grief |
| Kali carbonicum | Fear of losing footing, of change; dull, bloated, rigid structures; fear of dying, when alone |
| Kali phosphoricum | Fear of one's mediocrity being exposed, of slightest challenge; nervous |
| Lachesis | Fear of loss of individuality; loquacious |
| Lycopodium | Fear of responsibility, fear of collapse while at work; cowardly, dominant, feelings v. intellect |
| Natrum chloratum | Fear of good fortune, fear with sadness, fear of life; deep sadness, bears grudges, 'pillar of salt' |
| Nitricum acidum | Fear of severe suffering; 'caustic', 'cold fish' |
| Nux vomica | Anxiety after night watching, fear of killing, of flying into a rage, of approach, of insult; hedonist, "TOO MUCH", workaholic |
| Phosphorus | Fear of shadows, darkness, ghosts, thunderstorms, fire, spiders; ethereal, sensitive, tender |
| Platina | Fear of being murdered, of losing one's position in society, forsakenness |
| Psorinum | Fear of being afraid, anxiety of conscience, corpses, swimming; premonitions |
| Pulsatilla | Fear of opposite sex, of others' opinion, of losing one's job; tearful |
| Rhus toxicodendron | Fear of being locked up; superstitious fear; urge to be in motion |
| Scorpio (Androc.) | Fear in the light |
| Sepia | Fear of getting fat, of being looked at, fear at menopause, fear of dependency, of degradation |
| Silica | Fear of pins, of close contact, sexuality (virginal fear), of thawing out, anything new; "iceberg" |
| Staphysagria | Fear of bringing up children; of insult, injury |
| Stramonium | Fear in dark, in tunnel, fear from delusions, at sound of water; night terrors; drinking, violent from imagined threat, hydrophobia |
| Sulphur | Fear of water, self-examination, of being washed, being recognised; hot, red, slovenly |
| Thuja | Anxiety, after vaccination |
| Valeriana | Fear of being lazy |
| Zincum metallicum | Fear of being responsible for misfortune of others, of devil; protection through concealment |
| N. B.: Only a few characteristics of each remedy are mentioned here; of course a full homœopathic repertorisation is an essential part of the treatment plan! | |

Table 4: Homoeopathic remedies for anxiety/fear

The SANUM company also has several fear/anxiety remedies in stock. The first one to mention is MUCEDOKEHL which, for instance, is indicated in all illnesses which have to do with restlessness, disharmony in the hormonal system, anxiety and depression. Depending on the age of the patient and severity of their state, one can begin by rubbing in 2-8 drops of the 5X dilution (possibly twice daily). As well as this, in every case, an adjustment of the body's environment is to be

undertaken via the nutrition (abstaining from cow's milk, hen's egg and pork products), also prescribing ALKALA N, SANUVIS and CITROKEHL. Depending on the nature and predominant symptoms of the fear/anxiety, we should think of either MUCOKEHL or NIGERSAN. At the SANUM Conference in 2003 Dr. Werthmann spoke on this subject, and a detailed article was published in SANUM-Post No. 66, Pg.8ff. He writes in an easily remembered way

about the fears of Mucor and Aspergillus, their physical symptom-pictures and the opportunities they provide for treatment.

6. Counselling, etc.

With patients suffering from fear or anxiety, it is important not only to prescribe them remedies, but also to be there for them over a period of time, continually explaining their fears and anxieties to them, and so transforming these into positive



thoughts and energies. Fear is an enormous energy. Once we succeed in polarising this potential positively, an immense source of energy is opened up for the patient. There are many possible ways of being there for a patient: hypnotherapy, catathymial imagery, kinesiology, etc.

In so doing, however, it is absolutely necessary to keep a careful watch on our use of language. Anxiety/fear patients in particular have extremely finely tuned antennae and can find meanings in words that were never intended. Dealing with anxiety/fear patients means being absolutely clear, not using subordinate clauses, and not dogmatically laying down regulations. Above all it is crucial to accept the patient with respect and love; only then will they be able to open up to us. We must also keep our own thoughts strictly to ourselves. As therapists we must never have negative thoughts around us - the patient picks up our vibrations, even if we try to hide them.

7. Conditioning

In order to internalise what has been worked through in practice, and thus to give it greater depth, I employ a "conditioning" process. This is used in many psychotherapeutic methods, so as to support the patient along the way. Using Hypnotherapy the patient is given specific "instructions"; using catathymial imagery, the image the patient has of his/her soul is appropriately modified; Dietrich Klinghardt advocates the so-called affirmations, etc.

Initially I too worked with affirmations. With this method, one

firstly looks for the limiting affirmation; then, together with the patient, one works to turn it in a positive direction, developing the so-called liberating affirmation.

For example: I am afraid that I may lose my job because I cannot meet its demands. We first establish by means of a kinesiological test, whether this really is the limiting affirmation, or whether something deeper lies behind it. For instance: I never do anything right.

Now, together with the patient, we work out how to turn this around, from limiting to liberating.

Example: I am creating the necessary structures, and thus I am able to get on top of my job.

Following this another test is done, to ascertain whether this is the final liberating affirmation, or whether there is another which goes deeper.

Liberating affirmation: With calm and concentration I am able to meet all the demands that are made on me.

In conditioning it is important that no negative formulations creep in, such as: "I don't make any mistakes", or "I do nothing wrong...."

This kind of conditioning is very effective but, viewed overall, very costly in time.

Even in Natural Health practices, time is becoming more of a problem, and so it is important to be economical with time, whilst still being effective.

A while ago I came across the publication by the Japanese researcher Masaru Emoto. He studied the behaviour of water. From

ice-crystals he received information about the quality of the water. In the end he discovered that the crystalline structures depended on the information to which the water was exposed. Positive information created beautiful, ordered, regular-shaped crystals. Where negative information was prevalent, chaotic structures were the outcome. The results were the same, whether the information was in acoustic or visual form. This even worked when the information was simply in the form of a written label affixed to the container.

So then I considered whether it might be possible to make use of this information. Since 70% of a human being consists of water, these phenomena should also manifest in a corresponding fashion on the human level. And so I began to use quite a different type of conditioning.

From my consultations with patients I developed for them a suitable positive concept, - e.g. self-confidence - which I tried to convey to them during the treatment session, by mentally projecting the word "self-confidence" on to them. In the course of the session we worked with the concept. At the end of this, the patients were allowed to write it down on a piece of paper, which they would always carry on their person and would look at several times a day. As well as this, I recommended them to repeat it constantly, like a prayer wheel.

From something which at first had evoked a rather incredulous smile, this became something else, which in the course of a number of treatments proved its worth as a



very successful support method. One patient even told me that, according to her daily schedule, she had gone over to a very effective conditioning programme, writing down concepts on pieces of coloured paper corresponding to the colours of the chakras, and wearing these on her body near to the appropriate chakras.

Another aspect of this method is that patients have to engage with themselves and their problems on a positive level and may thus find a way out of the treadmill to which their anxiety has confined them. In a simple way they can become proactive and are no longer at the mercy of their emotions.

8. Meditation

Drawn from a number of variously oriented therapies I have developed a meditation to show patients their place in life, and I like to use it to open up a source of energy for patients, on which they can draw at any time.

What is described here is the general course. The individual sequences must be elaborated with the patient.

Meditative introduction - about breathing, being rooted, or other forms of grounding...

Text:

*When you are completely ready, please visualise your parents in your mind's eye. On your father's **left** side stands your mother. Look at your parents, thank them for your life and pay your respects.*

And now look beyond your parents. Your grandparents are

standing there, and behind them your great-grandparents, and behind them an endless line of all your forebears (the wife always stands on the left of her husband). Thank your ancestors for passing on the gift of life right up as far as yourself, and give them honour and respect.

And now, if you look closely, you will discover, stretching back from your parents and opening out in a V-shape, a shining band of energy, going from generation to generation, right back to the Creation. Back from your father on the one side and from your mother on the other side. This band of energy should be equal in intensity and strength on both sides. Along this band creative energy was transmitted from generation to generation, extending right up to you.

The end of the energy-band, the apex of the V, is handed over to you by your parents. Feel where it makes contact with you. Now get fully tanked up with this energy. Take it all on board.....

*And now thank your parents and ancestors again and ask them kindly to be with you as you journey through the rest of your life. Then in mind, turn around and get into position in your ancestral line. Now you are occupying **your place** in your ancestral line - directly in front of your parents. This is the place intended for you by Creation. Behind you stand your ancestors.*

***In front of you there lies your life.** Take a look around, everything in*

front of you belongs to you. You can take possession of it, you can place your stamp on it.

*Your ancestral energy is now impinging on your back. Feel inside and accept this energy with gratitude. **This is your personal creative energy**, which is always available to you, which strengthens your back, which you can always access when you need it. This is your energy filling station, through which you are supplied with pure creative energy. Fill up your tank with it, right up to the top. Then stretch out your arms and let the energy flow on - to your children (or back to Creation, if you have no children). Feel the energy flooding through you, feel yourself being borne up and nurtured by the wide river of creation. Accept this gift with gratitude and pass it on with a happy heart. You can take with you into your everyday life the awareness that your personal creative energy is always accessible to you and that, at any time, you can replenish your tank at the "power pump". Let your whole self be penetrated by this energy, which has been passed on to you from Creation through your ancestors. Respect and thanks to your parents, to your ancestors, and thanks to Creation, respect and attentiveness to your descendants and fellow human beings - thus you are fully integrated into the network of Creation, where everything is governed by love.*

Gentle return to the here-and-now.



Conclusion

If we too, as therapists, are in our energy and if we treat our patients with respect and love, then doors will open for us, doors which we thought were sealed with seven seals.

Nonetheless there is also a place for acceptance of the fact that we cannot achieve everything, and are not allowed to do everything. If we

have Creation's permission to show our patient the way, we shall be successful. However, if all we want to do is to indulge our own will and what we consider to be our cleverness, we shall achieve nothing. In all that we do, our respect for Creation and her works must remain paramount, as well as the consciousness that every single one of us is only a small cog in the great machine.

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