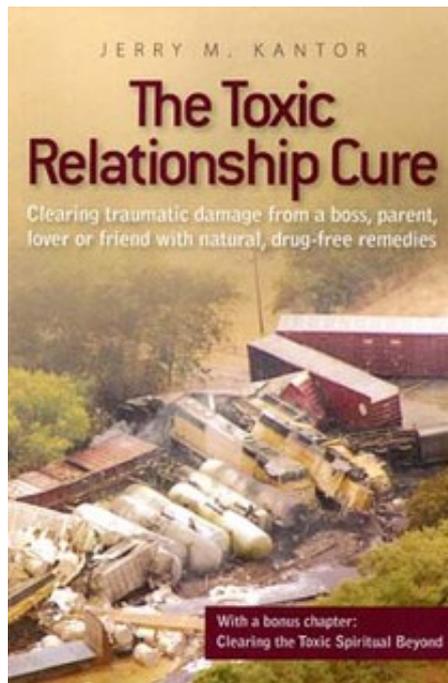


# Jerry M. Kantor

## The Toxic Relationship Cure

Reading excerpt  
[The Toxic Relationship Cure](#)  
of [Jerry M. Kantor](#)  
Publisher: Kantor Jerry



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*When failing to meet His standards, how can God love me?*

**KALI BROMATUM**

## GREGOR'S STORY

*"God hates me"*

*A young man in his early twenties, Gregor is brought to me by his older sister Macy. Prior to the consultation, she provides me with the following background information:*

Let me begin by saying that although Gregor is generally close-mouthed, he is also frankly suspicious about who you are and why I have brought him today. As you will immediately see, my brother's acne is really bad, and I am hoping you can do something about that since it may account for his terrible self-esteem. Not that he would openly admit to feeling that way about himself.

At home he was always the moody one, prone to outbursts of anger. We had thought that once he was in college and out of the house, his life would brighten. That has not been the case. He is doing poorly and I am worried about him. Many years ago Gregor suffered a seizure. My family is religious, and so my parents and I prayed for him. God responded. There were no seizures for years thereafter. But recently another one cropped up. He will be seeing a neurologist in two weeks, but we are hoping our prayers will be answered yet again.

You would like additional background about our family? We are pretty average, I guess, nothing unusual. Though they loved us and still do, someone could describe our parents as a bit stern or strict. But it's hard to argue against the point of view that while the world has shifted, going morally to pot, my parents have remained steadfast, upholding God's standards.

The household was always pretty subdued; I can't say there were many stresses or strains. Well, wait. Two years ago my dad and mom caught Gregor looking at a pornographic site on the computer. That caused a furor. Poor Gregor was mortified, swearing he would never do it again. Is that important, do you think?"

*Gregor is brought in to see me. He presents with severe cystic acne and a slouching manner. Seated in the office, he has a tendency to wring his hands and avoid eye contact. Gregor's speech is halting, monotonic, and occasionally stammering. Engaging him in conversation is difficult, so I venture some chitchat. After a time, Gregor lets on*

## *The Toxic Relationship Cure*

*that in the event such a thing is possible, he would like his acne to clear up. At length, after finally gaining a modicum of his confidence, I ask what Gregor is thinking when feeling worst about himself. "Not good," he mutters. In a solemn tone, I inquire about his relationship with God. By way of reply, I receive from Gregor a sad shake of the head.*

### ASSESSING THE DAMAGE

Within the context of his upbringing, God, a higher being knowledgeable of and unforgiving with respect to Gregor's weaknesses, has grown toxic to him. Here is a situation described by the materia medica of the bromide of potassium.

The key idea within this remedy, known as Kali Brom, is that God has singled one out for punishment. This need not explicitly be expressed in words. Indeed, the shame the remedy state manifests, especially with regard to sex, clouds awareness of guilt while contorting speech. Hence we find Gregor muttering, monosyllabic, and stammering as if assured that regardless of what he says, his words will be hurled against him.

Gregor's behaviors and physical symptoms, on the other hand, loudly voice how he is spiritually desolate. We find the anxious wringing of hands, a persistent suspiciousness as if at any moment he is about to be accused, and occasional rage in the face of his plight. More seriously, he suffers from a seizure disorder that we interpret as cousin to the "fear and trembling" before God described by Kierkegaard; also, stigmatically, cystic acne, an inner non-acceptability propelled to the body's surface for all to see.

The sudden onslaught of hormones during pubescence challenges the child growing up in a harshly religious or overly moralistic household. In order to retain a healthful relationship with God, he or she must succeed in fending off guilt and shame associated with the Kali Brom state.

### KALI BRIMATUM'S ESSENCE

*Key Idea:* Guilty as sin.

*Weak Pole:* Moral depression, paralysis, debility.

*Strong Pole:* Rage, lust, chorea, apoplexy.

*Primary Terrain:* Skin, nerves, sexual sphere.

## **CLEARING THE WRECKAGE**

Insofar as virtually none of the remedies possessing a "complementary to" or "follows well" relationship with Kali Brom are prominent with regard to shame or guilt, these feelings are likely to dissipate via treatment with the remedy. In the pursuant mind-body cascade, the engine of Gregor's acne halts, resulting in improved skin and a lessened susceptibility to seizures.

Not even the most powerful remedy works as a perfect symptom eraser. Residual symptoms one may expect thus can include skin rash, reduced anxiety, or the emergence of other emotions heretofore suppressed—sadness or irritability, perhaps. Upon follow-up, an accurately selected remedy will address the new state.

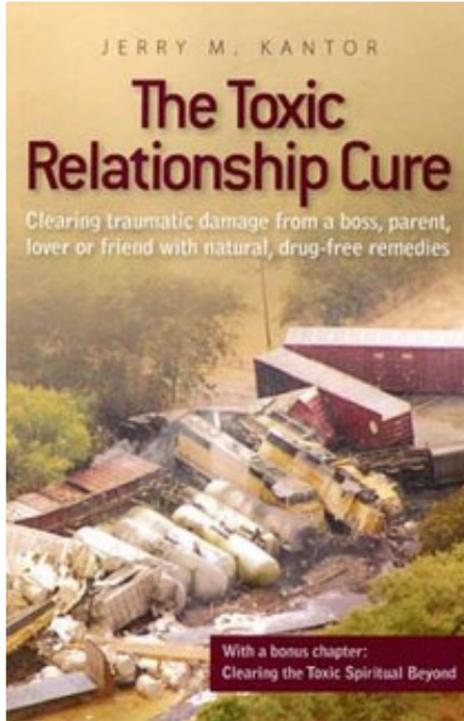
## **RELATED REMEDIES**

### **LILIUM TIGRANUM**

Possesses sexual frenzy and torment regarding religious salvation, but the anguish stems from identity conflict as opposed to guilt.

### **THUJA, CALCAREA ARSENICOSUM, NAJA, AND CYCLAMEN EUROPEUM**

Though easily distinguished from Kali Brom on other grounds, Thuja and Calcarea Arsenicosum share excessive guilt, while Naja and Cyclamen exhibit excessive moral responsibility.



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184 pages, pb  
publication 2013



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